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REV. E. D. VERY,

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

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The *Christian Parlor Magazine* for October, has a portrait of Ebenezer Elliott, the Corn-Law Rhymmer, with a sketch of his life written by Hon. Henry B. Stanton. Elliott was turned of fifty before Carlyle noticed him in the Edinburgh and Southey in the Quarterly, as a veritable poet. He was the poet of the people. He lived to see the freedom of the press placed under the protection of juries, civil rights secured to all religious sects, the suffrage given to half a million of shopkeepers and artisans, and the Bread Tax repealed. A good specimen of his style is seen in the stanzas on

THE PRESS.

God said—"Let there be light!"
Grim darkness felt his might,
And fled away:
Then startled seas and mountains cold
Shone forth, all bright in blue and gold,
And cried—"Tis day! 'tis day!"

"Hail, holy light!" exclaimed
The thunderous cloud, that flamed
O'er daisies white;
And lo! the rose, in crimson dressed,
Lean'd sweetly on the lily's breast,
And blushing, murmur'd—"Light!"

Then was the skylark born;
Then rose the embattled corn;
Then floods of praise
Flow'd o'er the sunny hills of noon;
And then, in stillest night, the moon
Pour'd forth her pensive lays.

Lo, heaven's bright bow is glad!
Lo, trees and flowers all clad
In glory, bloom!
And shall th' immortal sons of God
Be senseless as the trodden clod,
And darker than the tomb?

No, by the mind of man!
By the swart artisan!
By God, our Sire!
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.

By earth, and hell, and heaven,
The shroud of souls is riven!
Mind, mind alone
Is light, and hope, and life, and power!
Earth's deepest night, from this bless'd hour,
The night of mind, is gone.

"The Press!" all lands shall sing;
The Press, the Press we bring,
All lands to bless.
O, pallid Want! O, Labor stark!
Behold, we bring the second ark!
The Press, the Press, the Press!

[From the New York Recorder.]

THE LOST CHAPTER OF THE ACTS OF THE APOSTLES.

Our brethren in England continue to have a little quiet amusement occasionally at the expense of those successors of the apostles who tax those for their support who do not attend on their ministrations. It needs no extraordinary sagacity to perceive that the Church and State system in England is reeling and ready to fall. The secessions to Rome—the controversies in its own bosom on vital points of faith, are silently sapping its life, while the Dissenters are increasing in numbers and strength of organization day by day.

The History of the Raising of a Church Rate at Corinth by the Apostle Paul:

Supposed to be a continuation of the eighteenth chapter of the Acts of the Apostles, recently discovered in an ancient manuscript of the

New Testament, in the library of Hereford Cathedral; and translated out of the original Greek by one of the canons, for the edification of conscientious members of the Church of England, and the conviction of schismatical Dissenters.

Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: And the rate was upon this wise:

30. When the brethren came together on the first day of the week, Stephanas, which was the first fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave-digger and for the clerk.

31. So a brother, whose name was Aristarchus, seconded the motion.

32. And Paul, the Lord Bishop of Achaia, sat in the chair, in his rochet, and the very reverend Gaius, dean of Corinth, sat at his right hand.

33. And a man, whose name was Albinus, rose up straightway in the midst, and said that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

34. But the brethren lifted up their voices in the vestry, with one accord, and cried mightily for about the space of half an hour, Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing; insomuch that Albinus was put to shame and held his peace.

35. And Paul the apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the heathen, and the Jews, should offer willingly of their substance twopence in the pound, and that whosoever would not pay, should be delivered unto the keeper of the prison, and that his goods should be sold until he had paid all that was due.

36. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

37. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue, and gave alms unto the people: but he knew not the gospel, neither consorted he with the church which was at Corinth.

38. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

39. So the brethren departed from the habitation of the chief ruler of the synagogue, and hastened unto the assembly of the saints; and they rehearsed, before the apostles and the elders, both the stubbornness of Silvanus, and of the idolatrous Greeks.

40. Then Paul rose up, and they which were with him, and rent his garments, and cried with an exceeding loud voice, "Anathema;" and a young priest, whose name was Tertullianus, did in like manner, and his countenance fell.

41. And Paul spake, and said unto the churchwardens and unto the beadle, Go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate of the city, with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon, and the spoon of his wife, and whatsoever he hath, and bring them into the market-place, and

sell them unto all that pass by, until the rate shall be paid.

42. And if he will shut up the door of his house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truncheon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction, for six months, until he repent.

43. So the churchwardens went their way, and they took with them a brother whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff like unto a weaver's beam in his hand.

44. And they came unto the house of the ruler of the synagogue, and he looked forth from his window, and commanded the damsel to make fast the door against the Nazarenes.

45. Now the brother whose name was Phlegon was a very fat man; and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

46. And the churchwardens said unto Silvanus that they were sorry exceedingly, but that such was the law, that the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and the idolators might come unto the church if they chose.

47. So Phlegon looked up to heaven, and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her.

48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard, and smote him upon the head, so that he fell upon the earth. And his wife and his little daughter lifted up their voices and wept.

49. Then the churchwardens and the beadle took the bed, and the table, and the jug, and the spoon of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made.

50. Then they returned, and told Paul, and Gaius the dean, and Peter, and Nicholas, and Martin, and Sanctus, and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

51. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

52. And Paul gave a parish with light duty, and a living in Macedonia, unto the sons of the churchwardens; and they gave unto Phlegon, the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

Note by the Translator.

Members of the Church of England will undoubtedly receive with due thankfulness and joy the above long lost and unexpected proof of the lawfulness and apostolic character of all parts of the established religion. The sixth Article of our Church justly declares that "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;" and therefore the preceding fragment will certainly be welcomed by all lovers of the Church, as an additional argument for enforcing payment of church-rates on sectaries and dissenters. We may venture to express the hope, that henceforth no false delicacy will prevent the pious clergymen of this city and diocese from convincing

the nonconformists that it is the intention of the hierarchy, as descendants of the apostles, to maintain the pure and matchless Church by law established, in its just and rightful supremacy.

This curious fragment has been put forth in this city, much to the indignation of high-churchmen, who assert, notwithstanding the declaration of the title, that it is a profane parody of Scripture made by a Dissenter. I would only remark that it is somewhat strange that these persons should so earnestly contend for the lawfulness of doing what they think it wicked to express in the style of the apostolic historian.

NONCONFORMIST.

Hereford.

A Model Law.

The following admirable document has just been issued by the Anti-State-Church Association, and, as will be seen by an advertisement elsewhere, may be obtained in various forms. Anti-State-Churchmen should distribute it far and wide, and would do well to hang it on the walls of their parlors, workshops, vestries, and schoolrooms—

An Act for the Establishment of Religious Freedom passed in the Assembly of Virginia (U. S.) in the Year 1786.

Well aware that Almighty God has created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy, and are a departure from the plan of the Holy Author of our religion, who, being Lord of body and mind, yet chose not to propagate it by coercion on either; that the impious presumption of legislators and rulers, civil and ecclesiastical (who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinion and modes of thinking as alone true and infallible, and, as such, endeavoring to impose them on others), hath established and maintained false religions over the greatest part of the world, and through all time;

That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing a man to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and withdrawing from the ministry those temporal rewards which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind;

That our civil rights have no dependence on our religious opinions, any more than our opinions in physic or geometry;—that, therefore, the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right, and tends also to corrupt the principles of that very religion it is meant to encourage by bribing with a monopoly of worldly honors and emoluments those who will externally conform to it; that though, indeed, those are criminal who do not withstand such temptations, yet neither are those innocent who lay them in the way;

That to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is