

CHRISTIAN



VISITOR.

A Family Newspaper: devoted to

Religious & General Intelligence

REV. E. D. VERY,

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

EDITOR.

Volume IV.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, NOVEMBER 21, 1851.

Number 44.

A FAREWELL TO THE SABBATH-DAY.

Farewell, sweet Sabbath of the Lord, farewell,
Thy sun's last beams are shed on mount and dell,

And dimly in the west,
Day's rosy mantle only may be seen,
While stars gleam out its flutt'ring folds between:

Farewell, bright day of rest.

To-morrow, earthly toils begin once more,
Thy hours of peace, thy hours of prayer are o'er:

The conflict and the strife,
The joys that tempt, the griefs so hard to bear,
The rush of business, and the weight of care,
Must come to darken life.

Yet shall remembrance of thy calm repose
Float round me oft, like odors of the rose,
And peace and rest will come:
A Sabbath peace, e'en in the midst of strife—
A Sabbath rest, amid the toil of life,
And make this heart their home.

How like a fountain in the wilderness,
To sinful man, is such a day as this;
Or, like the Sabbath's God,
The shadow of a rock in weary lands,
A refuge from the storms and burning sands,
An ark above the flood.

Farewell, sweet Sabbath of the Lord, farewell;
The stars are shining now, on mount and dell:
Thy dawning, to my eyes,
Seemed bright and heavenly as an angel's wings,
When, bending low before his God, he sings
The songs of Paradise.

Farewell, once more—accept my lowly lay,
E'en now as, passing from the world away,
Thou passest with a smile;
And give me something of thine own repose,
And give me strength to bear life's weight of woes
Yet but a little while.

Christian Educational Institutions of England.

1. In the year 1803, a Sunday-school Union was established in London, having for its objects—"1st. To stimulate and encourage Sunday-school teachers at home and abroad to greater exertions in the promotion of religious education. 2d. By mutual communication to improve the methods of instruction. 3d. To ascertain those situations where Sunday-schools were most wanted, and to promote their establishment. 4th. To supply the books and stationery suited to Sunday-schools at reduced prices." Experience taught the supporters of this Union that "religious education" could not be promoted without adherence to religious truth, and that it was needful to avow this adherence, and refuse to admit into their association schools conducted by persons who did not hold the doctrine of the Deity and Atonement of our Lord Jesus Christ, the Divine influences of the Holy Spirit, and "that all Scripture is given by inspiration of God." This Union is chiefly in connection with Congregational or Independent churches of the leading denominations, and comprehends, according to the last report, 2,009 schools, 45,762 teachers, and 330,421 scholars.

2. Two years after the Sunday-school Union, arose the British and Foreign School Society, proposing to promote "the education of the laboring and manufacturing classes of society, of every religious persuasion." For a religious or evangelical education in the schools assisted by this society, the guarantee is not offered in its constitution, but must be sought in such ministers and pious members

of Christian churches as may be associated in local committees, and in the Christian teachers who are placed over many of them. The degree of religious influence may therefore be presumed to correspond, in general, with the constituency of these committees, determined however, by the amount of piety and judgment which may enable the masters and mistresses to impart an effectively scriptural instruction, without infringing on the principles which are thought necessary to secure the united action of various communions. In the general preparation of teachers, the society contributes valuable service. The schools are perfectly independent, and therefore there are no returns from which to calculate their number, but it may be roughly estimated at about two thousand.

3. After the Sunday-school Union had given a new impulse to the zeal of those who were instructing poor children on the Lord's-day, after the British and Foreign School Society had endeavored to promote their secular education throughout the week, and when the resources of both institutions had already multiplied—the former through a growth of eight years, and the latter of six—the Incorporated National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales, came into the field; the Archbishop of Canterbury as President, the Archbishop of York and the bishops as Vice-Presidents, an influential committee, and diocesan and district boards, give assurance that the society acts up to its official designation. By means of this society the Established Church takes its place, side by side with Nonconformists, and its birth the collective representation, in regard to schools, advanced far towards completion. St. Mark's College, and the Training Institutions of Whitelands, Westminster, and Battersea, are conducted with efficiency, and, no doubt, awaken emulation. The schools are evangelical, or not, according to the fidelity or the failure of the parochial ministers under whose direction they are taught. I cannot ascertain the precise number of schools in this connection, but quote from the report thus:—"Since the last report, schools in 206 places have been received into direct union with the society, making the total number of schools in union with the society 9,629, in addition to those united through the Diocesan Board of Education."

4. The establishment of Infant-schools gave rise to the Home and Colonial Infant-school Society, which dates from the year 1836. Its object is to train infant-school teachers, of whom nearly 200 are certified every year.—If half of these enter on their duties in schools at home, we have reason to rejoice in the annual reinforcement by 100 persons, from this source alone, of the host of Christian teachers.

5. In the year 1838 was formed the Wesleyan Education Committee. A new Normal Institution for the preparation of teachers is opened in Westminster, for the reception of 100 students. There were last year reported in the Wesleyan Church—

4,275 Sunday-schools, 32,304 teachers, 441,741 children.
369 daily schools — " 37,792

4,641 schools 82,104 teachers, 479,533 children.

6. The Congregational Board of Education, which began its career in 1843, declares itself "expressly constituted to promote popular education, partaking of a religious character; and, under no circumstances receiving aid from public money administered by the government;" and commends "this principle to every lover of free trade, every advocate of political elevation, and especially every adherent of Protestant and Evangelical Nonconformity." The board reports seventy-seven schools, with about 7,000 children on the

books, and nearly 6,000 in regular attendance. Details are not given.

7. The Church of England Sunday-school Institute was established in 1844, in order to promote union among Church of England Sunday-schools, supply teachers with information, assist in the establishment and extension of Sunday-schools, and "obtain and record statistical information respecting such schools."

8. The Ragged-school Union reports in London and its suburbs 102 schools, 21,454 scholars, and 2,242 teachers (of whom 180 are paid.) But these numbers would only show a small part of the aggregate, could it be ascertained, from all parts of England.

9. The Voluntary School Association, established in 1843, rests on the same principle as the Congregational Board of Education, but has a distinct existence. Its operations are confined, at present, to two Normal schools, in one of which eight young men are reported to have qualified themselves for situations during the past year.

10. Connected with the Evangelical part of the Church of England, the Metropolitan Training Institution has been occupied, during the last two years, in organizing a system for training students for the offices of master and mistress of national, parochial, and other schools for poor children, in connection with the Established Church. Twenty-one students are now inmates of their institution.

The attempt to prepare one general school statistic might have been more successful in other hands, but by none could it be brought near to completeness without extensive correspondence, and a minute elaboration, which I have been unable to undertake. But even this first and rude essay brings me to some general conclusions.

All the leading religious denominations of our English Protestantism are now engaged in the common work of teaching the people. All, indeed, are not free from consideration of party, which cannot but detract from the usefulness of their performances; but still it is to be hoped that, by the favor of God, the educational movements which have been brought into view, if not originated within the present century, and are therefore very recent, may, even within the century, make large advance towards the standard of Christian perfection which many see, although few can reach.—Perhaps there are few towns, or even villages, in England, where provision is not made for the secular instruction of the poor; but still there is a wide-spread poverty of pure and vigorous religious teaching.

Beyond the institutions here enumerated, and the Christian schools which we acknowledge, but cannot count, there are infidel schools—in London, and it may be feared in the great centres of British manufacture,—avowedly infidel schools—where the children are taught the foulest enormities of a lawless and ribald Atheism. Popish schools for the higher, as well as for the lowest classes, multiply, and very many that should be Protestant are intensely Romanized.

For one class, Christian benevolence has not yet provided any sufficient method of instruction. Children of both sexes, withdrawn from day-schools, perhaps at the early age of twelve years, are employed in shops, warehouses, factories, and other places, from morning until evening. They are too young for admission into Young Men's Christian Associations; and although many of them retain a desire for knowledge, and some tenderness of conscience, the wish to learn dies away because it is not gratified, and conscience is hardened under the repeated strokes and conquests of temptation. Day-schools they have left; Sunday-schools they soon forsake; ragged-schools are not for them. They are break-

ing away from the restraints which lay upon their childhood; ministers and teachers lose sight of them, they are lost in the crowd, and fall into the snares of infidelity and sin. May I ask, then, whether some existing institutions cannot extend their care to them? There are a few evening schools, and may not some strenuous and united efforts be made to extend and multiply these schools in the metropolis and throughout England? Can the hand of charity cover these flickering flames of early piety from the mephitic breath that so often quenches in youth what was hopeful, and even brilliant, in the simplicity of childhood? To attempt this in conjunction with other efforts for the welfare of our youth, would evince a Christ-like benevolence, and could not pass unrewarded with success. The two millions of our Sunday-school children—if this be the number—await the benefit, and an entire generation is ready to bless the hand that shall, under God, snatch them from perdition.

Smithsonian Institute.

Many of our readers may not know of the origin of the Smithsonian Institute, at Washington. We will tell them. James Smithson, the founder, was the natural son of the Duke of Northumberland; his mother was a Mrs. Macie, of an ancient family of Wiltshire, of the name of Hungerford; he was educated at Oxford, where he took an honorary degree in 1786; he took the name of James Lewis Macie, until a few years after he had left the University, when he changed it to Smithsonian. He does not appear to have had any fixed home, living in lodgings when in London, and occasionally a year or two at a time in the cities on the continent, as Paris, Berlin, Florence, and Genoa, at which place he died. The ample provision made for him by the Duke of Northumberland, with retired and simple habits, enabled him to accumulate the large fortune of \$600,000, which he by will bestowed upon the Government of the United States, to establish a College or Institute "for the diffusion of knowledge among men."

The testator, James Smithson, a subject of Great Britain, declares himself, in the caption of the will, a descendant in blood from the Percys and Seymours, two of the most illustrious historical names of the British Islands. Nearly two centuries since, in 1660, the ancestor of his own name, Hugh Smithson, immediately after the restoration of the royal family of the Stuarts, received from Charles the Second, as a reward for his eminent services to that house, during the civil wars, the dignity of Baronet of England—a dignity still held by the Duke of Northumberland, as descendants from the same Hugh Smithson.

The father of the testator, by his marriage with the Lady Elizabeth Seymour, who was descended by a female line from the ancient Percys, and by the subsequent creation of George the Third, in 1776, became the first Duke of Northumberland. His son and successor, the brother of the testator, known in the history of our revolutionary war by the name of Lord Percy, was present, as a British officer, at the sanguinary opening scene of the revolutionary war at Lexington, and the battle of Bunker's Hill; and was the bearer to the British government of the despatches from the commander-in-chief of the royal forces, announcing the event of that memorable day; and the present Duke of Northumberland, the testator's nephew, was the ambassador extraordinary of Great Britain, sent to assist at the coronation of the late King of France, Charles the Tenth, a few months only before the date of this bequest from his relative to the United States of America. Is it not rather a strange coincidence, that from a near relative of the man who first drew the sword against the li-