

# 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, FEBRUARY 28, 1851.

Number 6.

[FOR THE CHRISTIAN VISITOR.]

## THE FROST IS ROAMING.

The Frost is roaming o'er field and flood,  
He hath brightened his spear in the wintry wood,

He hath pillow'd his ice on the rocky wall,  
He hath play'd his pranks with the waterfall:  
And he comes like a foeman of the past,  
With a voice of his might in the hollow-blast.  
And the amethyst blazed beneath his spell,  
Where the proud enchanter rear'd his grot  
In the rock-strown torrent's wildest spot.

He came with a scath o'er hall and bower,  
He stamp'd his foot on the latest flower;  
And the lips of all rehear'd the tale,  
How he shrivel'd the last leaf with his gale.  
With a crystal chain he bound the lake  
Till its oft-pledged billows ceas'd to break,  
And it lay like an infant calm and sweet  
In its sleep of joy at the victor's feet.  
He sail'd through the ample sea of air,  
He bound the rain in its viewless lair,  
The invisible mist, congealed and white,  
Like the foot of a fairy, mute and light,  
It fell from the stars at early night.

Morn rose on a lofty and cloudless sky,  
A soft ray hung on the hill peaks high,  
Sainly and bright they rose around,  
While their gushing founts with dulcet sound,  
Came down on the sparkling and sparkling  
Like the aureate gleam of an angel's locks.  
And the stainless vest of the mighty wood,  
And the stainless vest of the hidden flood,  
Were gorgeous with pearl and chrysolite,  
Young tranquil and free as the stars of night,  
When they burn in the azure and crystal dome  
Where silence hath built its spangled home.

A loveliness spreads its silken wing  
And its magical shade o'er every thing;  
Making each form, in the light that plays,  
A gem in the circlet of the days,—  
A guiding jewel richly set  
In Nature's glorious coronet.  
Each atom of snow is as a sun  
Telling the power of the MIGHTY ONE,  
Who holdeth the deep dark restless sea,  
And guideth the car of Eternity. X.

The following excellent lecture has many valuable hints adapted to any place; having seen it favourably noticed in many papers we have concluded to give it to our readers, entire.

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

### SIXTH LECTURE.

The Hon. and Rev. H. M. Villiers, A. M., delivered the lecture to a crowded and interested assembly at Exeter hall, last Tuesday—the subject: "Life in London; its Advantages and its Dangers in Relation to Character."

Robert Bevan, Esq., occupied the chair.

The Rev. William Brock having supplicated the Divine blessing.

The Chairman introduced Mr. Villiers to the audience.

The Lecturer, who was received with loud applause, said, that it was impossible to contemplate such an assembly without a deep feeling of gratitude to God. That so many should be found, week after week, gathering together to hear such lectures, was a remarkable feature of the age, and he felt honoured at being selected to address them. But in his subject there were many ideas which might seem to border upon the sublime and the ridiculous. Now, the lecture was in no wise connected with the letters in the *Morning Chronicle* nor *Bell's Life*, but with the principles, the habits, and the pursuits of young men. When he spoke of life in London, he referred to a large city, wherein were all kinds of individuals, each with a diversity of mind; but, like the

connexion between causes and effects, these minds were closely assimilated; there were connecting links between each, which he would endeavor to develop. Now, the bringing together of large masses was sure to produce a vast number of evils. There was, certainly, as much sin practised in a convent as in a theatre, but the bringing together many faggots would make a brighter bonfire than children erected on the village green. It would be well for them if, within the next nine months, they had not a practical proof of the truth of his words. The generally civilizing effects of the Gospel would alter the form of evil, but still it would burst forth more strongly where many were gathered together. There was certainly in large cities a great show of philanthropy, but he doubted whether it actually was so great as in smaller villages.—Wealthy persons in London scarcely knew of their miserable neighbors. Charity was, he believed, more exercised in small towns than in large ones; and the principle in great cities seemed to be, that because they did not know many, they need not know any. But this ought not to be. Every man bore a relationship to the world at large, and he should feel his position. Look at the young man just entering into life. The most trivial circumstances seemed to be cared for; and it became the duty of every member of society so to order himself as to contribute as much as possible to the general welfare of the race. We must not look to one particular spot of London, but must regard it as a mass containing two millions of people. Now, extremes were scarcely to be found but in large cities, and this gave great importance to his subject.—Take the learned professions—in which a young man might be well placed, or to the reverse. The same might be said to the young man in the house of business. He might find his lot cast with masters of an exactly opposite character. Take the amusements of London, and the same might be said. Whatever could be desired for relaxation of mind or body could be obtained by the young man in London in every extreme. But he would now refer to the dangers of London; and, before he touched upon any actual sin, he would say, that for the commission of such offences in London there was far more opportunity than in a small retired village. Bad associates might be sought and found; and who was to be acquainted with the fact? the parents being far away, and the master only superintending the prodigal in business hours? If complaints of late hours were made by those with whom the young man lodged, the youth would change his room, but not his habits; and thus, with the opportunity of gratifying his worldly desires, he felt an impetus, as it were, impelling him on, even to hell! The opportunity of committing sin must necessarily vary with the different classes of society, but the vice being the more gross made not the temptation the less likely to be fallen into. Perhaps the first sin likely to be committed in London was that of gratifying sensuality. The subject must needs be touched with a delicate hand, but the two forms in which it exhibited itself were in fornication and intoxication. Of the first, the danger was but little realised when the temptation was most seductive. In a work of the late Edward Bickersteth there were stated to be 1,500 brothels in London; and within eight miles of St. Paul's there were thousands of abandoned women, and of these, he said that 8,000 died in their sins during a year. (Hear, hear.) He (Mr. Villiers) could not believe those figures to be perfectly correct; and Dr. Vaughan had issued a statement, the effect of which was to show, that not more than 7,000 prostitutes infested London. But, "because of these things came the wrath of God on the children of disobedience." Leave-

ing, then, this painful topic he would notice another danger to religion, under the same head—he referred to wine. (Hear, hear.) It was a saying, that an Englishman could never get on without good eating and drinking. That had always been said of a Londoner in particular; and one of our most popular songs was the "Roast Beef of Old England;" now, if they kept to the beef, it might do; but John Bull deemed this too dry an article alone, and he went to the wine-bottle. About three millions of money were annually expended in the Metropolis in gin only. In 14 gin-shops, 269,480 of men, women, and children entered in one week. In some trades, compulsion to drink was actually resorted to before employment would be given. They must not neglect to remark, how the drunken and maddened youth was left a prey to the ungodly woman who led him captive at her will. Wherever the love of drink crept in, the love of God crept out. The young man who drank became like the brutes that perish; and would, indeed, he were like the brute, and could shake off his responsibility! But, alas! the Word of God must not be broken, and his time of answering must come. The habit was so gradual and irresistible that it could scarcely be overcome. He had read a passage which related the case of a man who said, if he had a bottle of brandy on the one hand, and the mouth of hell were opened on the other, and he was to be plunged into it if he partook of a glass, he could not resist! (Hear, hear.) He sipped; and first of the theatre, as connected with it. The theatre, as it now existed, was an unmixed evil. They sometimes heard of the morality of such places, but it was totally false. People did not go to such places to improve their moral characters. He had occasion to refer to the books of a penitentiary some time ago, and from them it appeared that nearly all the females there looked back upon theatres, ball-rooms, and tea-gardens, as the principal causes of their seduction. (Hear.) Archbishop Tillotson said of those who brought their children to the theatres, that they were almost like devils, for they did not even know how to give good gifts to their children. Dr. Channing said, "Whereas true religion was the only ground for the preservation of public morals, that measures were to be taken for the prevention of theatrical exhibitions, as being closely assimilated to them. Theatres were essentially the means of encouraging profligacy, and a proprietor of a theatre once found it necessary to give up all abandoned persons connected with it; but the attempt failed, and to keep his theatre he found he must needs keep these abandoned persons around him. As to the ball room, it was believed that thoughts and desires were there excited which no pious parents could wish. But he was not so opposed to ball-rooms as many, and to those who disagreed with him he would say, *Honi soit qui mal y pense*. The next point was the dangers of speculation. He referred to gambling-houses, and the dens of iniquity with which the city abounded. The young man gradually went on, believing that the die must be changed, but though he entered with competency in his pocket, he left a beggar; he entered happy, he left miserable. To his parents he dare not apply for assistance, and again he enters, the funds being abstracted from his master's till, till the gambler became the thief, preparing to enter hell itself! These desires did, indeed war against the soul!—There were, then, the dangers of plausibility—or calling things by their wrong names. As sarysaid that the Sunday excursion was necessary to life and health. This was a most prolific source of crime. It was done to the eternal injury of the soul. The next evil was the danger of self-deception, in which many young

men inconsiderately entered the pulpit, leaving often the godliness of the shop for the more prominent godliness of the ministry. There was, in too many cases, a false idea as to a true call from heaven. But it was, in some instances, a matter of self-deception. Not that he would discourage any one who was deliberately weighing the responsibility of leaving the office and going into the pulpit; but we ought not always to call that unlucky which militated against our desire. Then there were what he would term dangers intellectual, wherein reason, being the handmaid of faith, was allowed to usurp her place. He referred to the abuses of private judgment, which decided upon none whatever, after having examined all systems of religion. Dr. Vaughan stated, in reference to this subject, that, in the states where there were distinctions of ranks, it was customary to establish religion by law, and the classes followed each other. In Elizabeth's time the population were constrained by civil penalties to conform to religious practices; and it was the same in a measure in our own day in the agricultural districts. But this did not show that religion influenced the higher more than the lower classes; although it was clear that where there was full social liberty, there was a proportionate amount of religious liberty; but men who never associate with the worshippers, might be accounted as men who did not regard religion at all. In every case, it was almost impossible that the young man would sin alone. Companions a youth would have, and if they proved to be generous of any. Then, again, there was an absolute necessity of efficient pastoral superintendence. In the country each stranger was recognised, and could be visited by the pastor, but in London this was almost impossible. The reformation with reference to the Early Closing Association—(loud cheers)—gave to the pastor opportunities which before he had not; and, threw upon the young man of London a deep responsibility. He would now touch upon the advantages of life in London; and, first, as to the intellectual advantages. In the village, wise sayings and doings were deemed oracular; but it was not so in London. Men here were not judged of as they judged of themselves; they were examined, and their abilities brought to the test. If left to country villages where would have been their machinery, their intelligence, and their commerce? There was a vast deal more to quicken the intellect in London than in the country, but, at the same time, there was a proportionable amount of barbarous darkness. Then, on the other hand, he had heard Addresses from young men on different topics, which would have done credit to students of twice their age. Then he would allude to the fountains of information opened in London, and the first of them was the British Museum. Then the various scientific Institutions, which were opened without exciting any of the evil feelings of the mind. Suppose mere petty jealousy should arise by being associated with others: if a young man gave himself airs he would soon find that he must sink to his proper level. (A laugh.) He might again speak of the Sunday-school teachers, to whom the minister was under the deepest obligations, and also of the power of example. But, "Where there's a will there's a way" was as true a proverb now as when it was first written, and a properly-constituted mind would always seek purity of work and purpose. It was said that London had a great influence to deter and damp real piety; but the mind might be just as much in heaven while winding the way along our crowded thoroughfares, as on the banks of the Windermere. So much, then, for fact; and if we admitted the statement that the most private life might be life in London,