

trality of Switzerland, but also its commercial neutrality, every alliance beyond the treaty being, as it were, impossible between twenty-two small states differing among themselves in laws, interests and language. Thus, when France, assuming more and more a protective system, had closed its market to Swiss importations, the idea of retaliating by prohibitions on the commercial measures of France appeared at the Diet. All the remonstrances of the Swiss to the French government having been unsuccessful, thirteen cantons concluded among themselves, in 1822, a treaty which was aimed at the rights of entrance of the French importations; but nine cantons refused this alliance, and among them were some of the cantons which were on the frontiers of France; the agreement was only a dead letter. Unwillingly or willingly, liberty of commerce continued to exist in Switzerland.—France and all the other countries could take, without fear of reprisal, measures the most injurious to the commerce and industry of the Helvetic republic.

The treaty of 1848 totally changed this state of things. If the events of 1822 were to occur at the present time, not only a majority of a single canton, but a majority of a single voice in the federal assembly would oblige all the rest of Switzerland to enter into one and the same system. One of the first measures which resulted from the abolition of the old treaty, was the establishment of custom-houses on the frontier. This new organization has excited great discontent in the inhabitants of the frontier cantons. Nevertheless, as it is the basis of the new order of political affairs which could not be maintained, if the revenue from the duties failed, as this organization answers, besides, to the wishes of the industrial cantons which attempted in 1822 to carry out measures of prohibition against France. It is not to be supposed that the confederation will give it up; on the contrary, it may be expected that she will seek a compensation for the disadvantages of the new system in the advantages which treaties of commerce will procure for her.

In conclusion, the plan of Messrs. Stephenson and Swinburne, for the establishment of a system of railways in the cantons, shows, contrary to the generally received opinion, that it is possible, and even easy, to construct these new ways with economy and utility in the principal directions of travel in Switzerland, even to the foot of the Alps. The report presented by M. Coindet to the department of public works of the confederation, considers the commercial interests of Switzerland; the question considered by the English engineers is the material execution. It is evident that hereafter, in consequence of the establishment of railways, the relations between the Swiss confederacy and the neighboring states must undergo important modifications. It is also evident that, to introduce these modifications in its commercial policy, Switzerland has, thanks to its union, means which it did not possess till 1848. There is in embryo there an entirely new organization, for which European, and especially French commerce, must prepare itself.

**FUNERAL OF MRS. WILLIAMS, RELICT OF THE MARTYR OF ERROMANGA.**—The memory of the just is blessed—the righteous shall be held in everlasting remembrance. A few days since it was our painful duty to announce the decease of the wife of that honoured and never to be forgotten apostle to the heathen, the late Rev. John Williams, missionary in the South Sea Islands. Yesterday all that was mortal of her was consigned to its last resting-place, in Abney-park—a place dear to Nonconformists in days and years that are past, and which will be still dearer in ages to come, and to generations yet unborn. The funeral was strictly private; but we noticed in attendance the Rev. Dr. Tidman, the Rev. Wm. Ellis, the Rev. E. Prout, the Rev. H. Allen, and other friends of the deceased and her illustrious husband. We understand that a funeral sermon will be preached on Sunday next, at Union Chapel, Islington, by the Rev. H. Allen.

#### TERMS OF THIS PAPER.

10s. per annum, in advance; 12s. 6d. if payment is deferred no mths. Eight copies sent to one address for fourteen dollars. Where payment is deferred longer than 3 months, or the receipt of 13 papers in such parcels of eight copies, 10s. will be invariably charged. No subscriptions will be taken for a shorter period than months; and in no case will less than 5s. be charged for a half year. Nova Scotia Currency taken at par when—and only when paid strictly in advance. No Agent is authorised or allowed to change the above Terms.

### CHRISTIAN VISITOR.

'SAINT JOHN, FRIDAY, JULY 9, 1852.

#### THE LATE BEREAVEMENT.

The following letter from Dr. Cramp will be read with melancholy pleasure.

DEAR BRETHREN,—

The body of our dear brother, Professor Chipman, was found yesterday morning, near Cornwallis Bridge. As the features were not recognizable, it was identified by the clothes and various articles, known to be his, found on his person. An inquest was held, after which a coffin was speedily procured, and arrangements made for the funeral.

The melancholy procession left the College this morning at half-past ten o'clock. Brother W. Chipman and family, and a large number of mourning friends, followed the corpse. We deposited the remains of our brother alongside those of brethren Very and Grant, and after prayer at the grave proceeded to the Meeting House, where a large congregation listened to a funeral discourse, notice of which had been given a week previously. My text was 2 Cor. 5. 1., and the object was to gather comfort under the trial from the consideration of the Christian's glorious prospects. It was a solemn, sorrowful time. There was much weeping. I trust there was also much prayer for sanctification and grace.

I forgot to mention that brother John Davis, whom I formerly knew in England, and who is now among us as Agent of the American and Foreign Bible Society, prayed in the Academy Hall, before the procession left the premises. In haste. Yours truly,

J. M. CRAMP.

Acadia College,  
Lord's day evening, June 27, 1852.

The death of our late dearly beloved Bro. Very was improved by the Rev. I. E. Bill, in the evening of the last Lord's day, at Portland, from Cor. 15 chap. 26. It was a most deeply solemn, impressive, and interesting discourse, and was only interrupted by the sobs of the audience. The chapel was crowded in every part and very many had to return to the city as they could not get into the room. After the sermon, the Lord's Supper was administered to hundreds who communed from the different churches, in the blessed hope and joyful anticipation of soon joining their departed brethren in those mansions prepared for the followers of Christ, by the head of the church himself—and what a blessed thought it is that there we shall meet to part no more—THERE we shall serve the Lord day and night in his temple, and he that sitteth on the throne shall dwell among us—and the saints shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. 7: 16. 17. It was a time never to be erased from our minds. May God add his blessing to what was said to every soul for the Lord's sake! Amen.

R. THOMSON.

#### MUTUAL FORBEARANCE.

That house will be kept in turmoil where there is no toleration to each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answer to turn away wrath. If you lay a single stick of wood upon the hand iron, and apply fire to it it will go out; put on another stick, and they will burn. So if you see in a family one member in a passion, let him alone he may cool down, and possibly be ashamed and repent. But opposite temper to temper, pile on the fuel, draw in the other members of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will envelop them all in its lurid splendour.

"Love one another, pray oft together, and see You never both together angry be:  
If one speak fire, t' other with water come;  
Is one provoked? be t' other soft or dumb?"

So thought Bishop Cowper, of whom the following anecdote is related.—The wife of this good man was afraid he would injure his health by close confinement. So, one day, like a kind-hearted, affectionate wife, she went into his library in his absence, and gathered up all his manuscript notes he had been eight years in collecting for his Dictionary, threw them into the fire. When he came home, she told him what she had done. Assured of the *laud motive* which had prompted her to this act of vandalism, his only reply to

her was—"WIFE, THOU HAST PUT ME TO EIGHT YEARS' STUDY MORE!" T.

A teacher of the deaf and dumb having asked his pupils, "What is the most delightful emotion?" received various replies, as joy, hope, gratitude, love. One of the pupils wrote "REPENTANCE is the most delightful emotion." On being asked why, "Oh, said he, in the most expressive language of look and gesture, "It is so delightful to be humbled before God."

We urge upon our readers the necessity of paying *immediately* all arrears due, and exerting themselves to the utmost to get new subscribers. To our *advertising* friends we wish to say, the "Visitor" having now a circulation over 1600, and being so *widely* defused, is a most desirable medium for their purposes—our terms will never exceed those of our contemporaries—and insertions for any length of time will be admitted upon the *lowest remunerative terms*.

We are sorry that the notice of the "Protestant Alliance" must be deferred, but having lent the paper to a friend we did not get it back until after our first page was in type. It shall appear in our next number.

#### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER BILL,—At the Association last week, the following observations were passed:—

"Whereas it appears from some of the letters received by this Association that in several churches which are destitute of pastors the observance of the Lord's Supper is greatly neglected—

*Resolved*, That the neglect of the Lord's Supper is a sin against the Saviour, and greatly injurious to the spiritual interests of churches which are destitute of pastors; to seek the aid of the pastors of neighbouring churches, in order that the Lord's Institution may be regularly observed."

I have enclosed a few thoughts upon this Divine and blessed ordinance the substance of what I preached last Lord's day, if you think they will be of service please allow them to appear, and believe me to be yours truly, in the kingdom of Christ.

R. THOMSON.

#### THE LORD'S SUPPER.

The Lord's Supper, an ordinance instituted by Christ two days previous to the observance of the Passover, (Matt. xxvi. 2.) which was about to be abolished, by the accomplishment of that blood and sprinkling which it typified. As there is an analogy between the Jewish holy place, and the Christian house of God; so there is an analogy between the formation of the first tabernacle, and that of the Christian house. In the first says Paul, "there was the candlestick, and the table, and the shew bread." Heb. ix. 2. And of the second Paul says, (1 Cor. x. 21.) "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." "The Cup" then of the Lord and "the Loaf" are the formation of His table. Those who have permission to partake of it are the persons described by Peter as "obedient children." 1 Peter i. 15. Previous to entering upon the subject the reader will do well to consult Matt. xxvi.; Mark xiv.; Luke xxii.; 1 Cor. xi. In the Acts, thirty years after the institution, Luke calls it "The breaking of bread." Acts ii. 42. After Paul had restored Eutychus, at Troas, to life, we are informed that he broke the Loaf. Acts xx. 7. And in 1 Cor. x. 16, he adds, "The Loaf which we break, is it not the communion of the body of Christ."—Of this ordinance, Calvin says, "The invariable custom of Believers was that no assembly of the Church should be held without the word being preached, prayers offered, the Lord's Supper administered, and alms given." It is also well known that for the space of two hundred years from the death of the Apostles, while the profession of Christianity was connected with the Cross, and the instituted discipline remained in vigour, this ordinance was observed on the first day of the week.

Let us then endeavour to carry out the wishes of the Association by exhorting all the Brethren to do as the Lord has appointed and commanded, for

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

At the Lord's table he meets every man as the purchase of his blood. Ties that spring from eternal love, revealed in blood, and addressed to his senses, draw forth all that is within him of complacent affection and feeling, to those joint heirs with him of the grace of eternal life. While it represents to him "the Bread of Life"—all the Salvation of the Lord—it is the strength of his faith, the joy of his hope, and the life of his love.

This ordinance is the most solemn outward act of religious worship instituted in the New Testament, and to profane it is a most heinous sin. 1 Cor. xi. 27.

When Moses, the Mediator of the Jewish covenant, died, care was taken by the Lord to cut off all temptation from the Israelites to pay religious homage to his person in the remembrance of him; hence the very place of his burial was concealed from them. But when the Mediator of the new covenant dies, the most eminent New Testament institution is appointed to be done to his remembrance; even as in *Baptism* he is worshipped with the Father and the Holy Spirit, and in the observance of the Christian day of rest. He is acknowledged as the "Lord of the Sabbath," and his people are distinguished by the title of those who "call upon his name." 1 Cor. i. 2. Acts xi. 26.

(To be Continued.)

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER EDITOR,—It is well known to many of your readers, that the subscriber removed to this City for the purpose of interesting himself more abundantly in the cause of Seamen; and, although it is very generally conceded to be a cause of much magnitude, and one that calls for immediate and energetic action in this City; he has not been enabled to do much as yet by way of improving the condition of that much neglected class of men.

While their claims are being more fully canvassed, he has, with the approbation of the "St John Domestic Missionary Board," been labouring for a few weeks at Margerville and Oromocto. And as it is presumed that those brethren who are abroad in our field of home-missions will report progress as often as once a month, he would ask a little space in your valuable weekly for so doing.

I have passed four Lord's days in the places referred to, and if we may judge by the increasing congregations, and the marked solemnity of the meetings, the word of the Lord has had free course and is being glorified, in the quickening of believers and in the awakening to salvation many, who it is prayerfully hoped, will soon quaff its crystal waters.

Your readers generally know that at Margerville there is a beloved church of Christ, which has been without much preaching since our esteemed brother Emerson left for Acadia, whose return is generally anticipated.

Oromocto is emphatically missionary ground, and notwithstanding several denominations have bestowed considerable labor upon the people there, they do not appear to have assumed any denominational form. I feel quite safe in reporting them to be of Baptist type, and an experienced compositor, to set them up *Scripturally*, they would, with the divine blessing, read well.

Could a man of God be found who would delight to labor in the Gospel of Jesus at Oromocto and Gagetown, he would doubtless find ample encouragement to tax his energies to the utmost. At Oromocto, the house erected for a Methodist Chapel has fallen into the hands of the noble "Sons," who have kindly voted its use to the subscriber.—At Gagetown, a commodious house is now being built for God, and there are some families favourable to our faith, as the faith of the New Testament. On learning the state of things more fully and perfectly, I will apprise you of additional facts. This article would have been protracted, but for the lateness of the hour in which I have found opportunity to pen a line. Yours, in the love of Christ Jesus,

E. N. H.

[FOR THE CHRISTIAN VISITOR.]

MESSRS EDITORS,—Sirs, in looking over the *Morning Times* of last week, I saw a communication from the Grand Lake, signed "A Lover of Truth," in which he sets forth