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H Y M N .

Mounting as on eagles' wings,
Joys yet unseen we trace;
Contemplate eternal things,
And view the holy place;
Earth shall shake, and soon remove,
Sun and moon and stars decay;
But to thrones prepar'd above
We're hasting fast away.

Nought we see beneath the sun
Should make us linger here;
We have yet the race to run,
Before the crown we wear;
Shall the saints, redeem'd with blood,
Other Lords than Jesus know?
Shall the souls, renew'd of God,
Their portion seek below.

Rather may our spirits burn
With ardour for the prize;
Looking out for Christ's return,
To take us to the skies;
Yet a moment, and we know,
Entrance shall to us be giv'n,
And our heart's desire below,
Shall be fulfill'd in heav'n.

R. T.

BIOGRAPHICAL SKETCH OF

REV. ALEXANDER MACLAY, D. D.

[CONCLUDED.]

In the course of his lengthened life and extensive journeyings, he has formed the acquaintance of many remarkable persons whose names are familiar to us, from their connection with the literature and prominent events of their time.

His conversation, rich in interesting and instructing recollections of such men as Dugald Stuart, Andrew Fuller, Samuel Pearce, Rowland Hill, &c., has often transported us, as it were, to another age. We seem to see and hear for ourselves, and to forget that a generation had passed away since all that could perish of these men had been committed to the dust.

But we should do injustice to the many excellencies of such a character as that of Dr. Maclay, without a reference to its crowning one of moral courage. Whatever path a conviction of duty indicates, however thorny or unpromising, he fails not to tread it. We have seen this upon the occasion of his becoming a Baptist, and also upon that when he withdrew from the service of the American and Foreign Bible Society, to which he was so greatly attached. To this may be attributed his composure under danger, and the courage he evinces when necessary to meet it.

During the prevalence of Yellow Fever in 1822 and of Cholera in 1832, he was in the city of New York, constantly visiting the sick, and imparting the consolations of religion at the bedside of the dying. When in Nova Scotia, he was informed of an island on the coast, the inhabitants of which, cut off from any but an interrupted and unfrequent communication from the main land, were without the enjoyment of the preached gospel; he determined to bear to them, at least, one message of heavenly love, and braved, in an open boat, the inclemency of the weather and the dangers of the sea. The hardy fishermen, though destitute of religious advantages, had human hearts to admire courage and appreciate sympathy. They received him gladly. Not as an alien and a stranger, but

with the consideration of an old acquaintance and a familiar friend. How happy was that visit! The impressions then made, the arrows sent by the bow of truth, we know not now, but shall know hereafter.

When in England, notwithstanding the multitude of his engagements, he found time to cross to Dublin for the purpose, in which he was successful, of recovering some property, of which three orphan children in the city of New York had been deprived by a forged will. Scarcely had the proceedings in this work of charity been instituted, when he went to Hamburg, to visit the Rev. Mr. Oncken in prison, and to supplicate the senate in that city for his release.

The long and useful life of Dr. Maclay, though not yet closed, has been led with a consistency and a steadiness to the principles of true wisdom, which warrant us, at the close of this notice, to record a few of the suggestions it has raised in our minds, while collecting and arranging the materials of the narrative.

I. We see in his life, that splendid talents are not essential to great usefulness in the service of Jesus Christ.

At no time of his life was Dr. Maclay what is commonly understood by an eminent preacher, but he was sufficiently esteemed to secure him as large an audience as he could instruct, and was loved for those qualities, which have no leaning toward vanity and its consequent vices and mischiefs. Had he been more popular, he would not probably have been more useful or more wise. He was apt to teach those truths which it most concerned his hearers to know. These he taught *con amore*. He loved to teach them, because they animated his own heart and formed his own life.

The great power of preaching lies in a hearty and fervent repetition and illustration of the lessons and parables of Jesus. Impression of these simple lessons, (simple because they are fundamental to all the hopes of human amendment,) is wanted an hundred times where profound and scientific discussion is wanted once. Who was ever at a loss to understand what Jesus taught, except when the obstacle lay in the heart of the hearer? If he said it was hard for a rich man to enter heaven, it was because it is very difficult to induce a rich man to feel right and do right in regard to his riches. For great riches are commonly the price of ignorance, or folly, or misery, to somebody. In a country entirely Christian no body need be very rich, and none would be very rich or very poor. For universal enlightenment and virtue would lead to a very equal distribution of wealth, without much giving.

The best light on the road to heaven, and the surest enticement of others in that direction, is a man certainly going cheerfully that way. We question if ever any one doubted that Dr. Maclay was such a man. And here in lay his power of doing good as a clergyman.

II. We see in this life, that a life of great professional usefulness need not interfere with the successful training and liberal education of a numerous family of sons and daughters.

Dr. Maclay, with a limited salary, secured to a large family that liberal and conservative education, which ensures to them and theirs, for a long time to come, whatever a wise and good father could desire in this life for his offspring. The care of their education fell naturally in with all his avocations. He had an open and free heart with them in daily intercourse, and this is half the battle. The notion that a clergyman is best without a family even a numerous family, is founded in error, ambition and pride of churchmanship. Much as has been said of the failings of the children of clergymen, we challenge a strict

scrutiny, and are sure the result would show, that the clergy of this country, according to their numbers, have given to society a larger number of sons and daughters, highly educated for success in life, than any other class of men. And those who have done best for their children, have done best for the church.

III. The life of Dr. Maclay illustrates the benign influence of the gospel on old age.

At a period when men of feeble aspirations seek the shade of retirement, and lament the decay of their energies and the loss of friends, Dr. Maclay still girds himself and goes out to the great work of spreading abroad the knowledge of his Master among mankind. The same zeal which animated his earlier exertions in the Bible cause, still animates his labors and renews his strength. The accumulated experience of long years in the same field, and the ripened wisdom of a well-spent life, more than compensate the inevitable decay of physical energy. The voice, which has all the compass and complete utterance of early life, still carries the persuasion of goodness and the authority of conviction.

A giant oak which has withstood the blasts of an hundred winters, and which still puts forth the verdure of spring and the luxuriance of summer, is a noble spectacle. But it lacks the moral interest which attaches to an old man, enjoying in his age the fruits of a virtuous youth; toiling cheerfully onward in the path of duty; undergoing labors from which younger men would shrink; and exclaiming to those who, in wonders compare his years with his powers:

"Though I look old, yet I am strong and lusty,
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."

An old man who plants a tree of which he can never eat the fruit, teaches a lesson of high social wisdom to his children; but an old man who has outlived his compeers and competitors, who has outgrown the earlier ambition which mingled with his youthful ardor, who is no longer followed for his mere power to charm, who has nothing to seek of fortune, beauty, or preferment,—and yet toils onward toward the unseen prize, is one of the most convincing proofs of the reality of that prize. No longer conflicting with wayward or earthly dispositions in himself, he collects and concentrates all his remaining force upon the one subject of his heart; and while his arm is nerved with undiminished strength, his blow is not less effective than before. His great power lies in moving others to be good and to do good. Many good people are so passive in their course of life, that the good they accomplish may be measured by the impulse they receive from more active and ethereal minds; and on such the influence of Dr. Maclay has been surprisingly great. In the wide western and southern circle of his itinerant labors, it has come to be the habitual speech of the people, that whatever he undertakes, they are destined to aid him in carrying through.

A temper made generous by the love of Christ, reconciles him to separation from his children and his long-loved home in New York, and bears him onward to the service of mankind. This is the true socialism. Not that it weakens, but rather lengthens the cords of domestic life, and enlarges a circle to which duty no longer confines his activities. He gives to humanity in its wants and sorrows that which can be spared from family and kindred, having first fulfilled the just offices of a husband and father. Without

abating his duty or affection to his own household, he loves his Master more than these.

IV. The example of Dr. Maclay, in regard to property, is worthy of imitation, and is one important key to the happiness and usefulness of his old age.

With a small salary and a numerous family, he has been able to "owe no man anything," and to be prepared for the period when he should have outlived his capacity to labor. The desire on the part of so many parents to leave property to their children, he regarded as a very great error, and as constantly conflicting with the nobler ambition to bequeath them that good name which is more to be desired than riches. He confided in his children, but he did not, therefore, think it wise either to take away from them any stimulus to exertion, or to become dependent upon them in his old age. Every son and daughter was liable to form a marriage alliance, which would render such dependence irksome and mischievous. The dependence of parents upon children is unnatural. So thought this good man. And having prepared his children for the care of themselves, he threw them on their own resources. He has latterly applied his entire resources to objects of Christian enterprise and charity. In this way he strengthens his plea with richer men, to cast in of their abundance, by an argument not to be withstood. He is an independent supplicant, with few wants and no fears. He throws a double weight into the right scale, and quietly puts to shame the pride of life, and the hoarding avarice of men, who rim the eye of the needle, and still hope to see the camel pass through.

Thus Christianity comes in aid and encouragement of a wiser and better life, in those to whom it brings instruction. In this way it hastens the time when giving will cease, because there will be no need, and teaching will cease, because all will know the Lord, from the least to the greatest.

The relief of pain and want is a good work; but this sort of good work may abound where Society is every day growing more hopelessly bad; but the good done by teaching men to mend their own condition, and so to mend themselves, gives hope of that period when the knowledge of the Lord shall fill the earth as the waters fill the sea.

TWENTY DISSUASIVES FROM DESPONDENCY.

- 1st. If you are distressed in mind—live; serenity and joy may yet dawn upon your soul.
- 2d. If you have been happy and cheerful—live; and diffuse that happiness to others.
- 3d. If misfortunes assail you by the faults of others—live; you have nothing wherewith to blame yourself.
- 4th. If misfortunes have arisen from your own misconduct—live; and be wiser in future.
- 5th. If you are indigent and helpless—live; the face of things, like the renewing seasons, may happily change.
- 6th. If you are rich and prosperous—live; and enjoy what you possess.
- 7th. If another has injured you—live; the crime will bring its own punishment.
- 8th. If you have injured another—live; and recompense good for evil.
- 9th. If your character be unjustly attacked—live; that you may see the aspersion disproved.
- 10th. If the reproaches be well founded—live; and deserve them not in future.
- 11th. If you be eminent and applauded—live; deserve the honors you have acquired.
- 12th. If your success be not equal to your merit—live; in the happy consciousness of having deserved it.
- 13th. If your success is beyond your merit—live; in thoughtfulness and humility.
- 14th. If you have been negligent and useless in society—live; and make amends.
- 15th. If you