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REVDS. I. E. BILL & R. THOMSON,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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## PRAYER FOR GUIDANCE.

Great God! inspire both love and awe,  
And let my spirit be  
Bathed in the holy atmosphere  
Of Jesus and of Thee.

In thy great temple let me stand,  
And in thy kingdom shine—  
Remove the blindness of self-will,  
And seal me to be thine.

Teach me to trace Emmanuel's steps,  
His precepts to fulfil,  
Seeking continuance in His love,  
By practising His will.

And may the love of Thee, Great God,  
Drown pride and self-conceit,  
And let it be my privilege  
To sit at Jesus' feet.

And teach my feet to love those paths  
Where 'tis my lot to go,  
And in the doing of Thy will,  
Give me Thy peace to know:

That so intent Thy pardoning love  
And mercy to enjoy,  
I make a holy, useful life,  
In seeking Thee employ.

[From the London City Mission Magazine.]

## RAG-FAIR IN LONDON DESCRIBED.

"When I consider," writes Addison, in one of his "Spectators," "this great city in its several quarters and divisions, I look upon it as an aggregate of various nations, distinguished from each other by their respective customs, manners, and interests. The Courts of two countries do not so much differ from one another, as the Court and city in their peculiar ways of life and conversation. In short, the inhabitants of St. James's, notwithstanding they live under the same laws, and speak the same language, are a distinct people from those of Cheapside, who are likewise removed from those of the Temple on the one side, and those of Smithfield on the other, by several climates and degrees, in their way of thinking and conversing together." He then proceeds to relate the different reflections which he heard made on the reported death of Louis the Fourteenth, at the different coffee-houses at the west and east of the metropolis, which he visited for the purpose of learning more of man and things. When he got down to the river-side in the far east, in opposition to the nobler reflections of the west, the chief politician of that quarter took a pipe of tobacco, and after ruminating for some time, proceeded,—"If the King of France is certainly dead, we shall have plenty of mackerel this season, our fishery will not be disturbed by privateers, as it has been for these ten years past," and he afterwards considered how the death of this great man would affect the pilchards, the entire audience giving unequivocal evidence that, in these remarks, he was considering the event in its most important bearings.

A popular weekly periodical of the succeeding century, which, like the "Spectator," had a material influence on the public mind, observes in a similar strain,—"How different would the sensations be of two visitors of London, if the one arrived for the first time by the great western road, on a Sunday evening in the 'season,' looked in by Hyde Park on his way, and took up his lodgings in Dover-street or Piccadilly; the other landing below the Tower, on a wet disagreeable day, carrying his own portmanteau, in spite of the importunity of porters, stumbling on Rosemary-lane in his way, and glad to take up a lodging on Tower-hill, or in the Minories! Fancy them meeting in the Strand to compare notes! 'Saw you ever a more magnificent city?' might the one exclaim; 'enormous, wealthy, amazing; the world is concentrated here, and its choicest glories are to be seen in Hyde Park.' 'Hold your tongue,' might the other grumble, 'the one half of the world does not know—not even comprehend—how the other

half lives; and it is clear from your language, that you have not seen Rag-fair.' Taking London as a whole, the words of Young, with a slight substitution, may be justly applied to it,—

"How rich, how poor, how abject, how august,  
How complicate, how wonderful, is London?"

But what is the practical conclusion to be derived from the contrast? This is a matter of special importance. "Rag-fair is a fit enough antitype of Hyde Park, for the two places lie on the east and west of London; the one is associated with ideas of wealth, fashion, grace and beauty, and the other with whatever is most sordid, mean, and base. Yet the contemplation of the two scenes would not be worth the time spent on it, if all that we derived was amusement from the contrast. In human society, there will always be 'all ranks and conditions of men,' as in the forest there will be trees, from the oak to the bramble. Yet civilization and education (we would add emphatically, AND RELIGION) will not have performed their duty to society, until the moral and physical incongruities of large cities are swept away, and such places as—Rag-fair have no existence but in the memory of some old citizen, or in the pages of an antiquated guide-book."

Before we proceed with a description of the far-east, "that oriental region," as we once heard a literary friend of our own facetiously call it, whose professional duties as a clergyman had obliged him to fix his residence there, a few passing words must be dropped on the wealth of the west. "Arriving at Hyde Park about four o'clock, and entering by Cumberland-gate, we cross the carriage-road and gain the greensward. . . . The throng of carriages and horses seems to increase every minute. The stream flows in a circle, yet it is a long time before we remark again the same carriages, and the same faces. How gracefully those ladies manage their palfreys! and the servants on horseback behind, by what kind of instinct is it that, even in a crowd, they contrive to preserve the true medium distance. Look at this chariot, one amongst a hundred. The London coach-maker points, with an eye of triumph, to its general outline, and its equipments in detail, and asks if such handsome vehicles can be made anywhere out of the metropolis; the very hammer-cloth has been chosen with a view to complete the picture, for see how beautifully it harmonizes with the color of the vehicle and the coachman's livery! And the horses too—noble animals! do they not seem proudly conscious of belonging to—

People of rank,  
Who have jewels, and rings, and cash in the bank!

But from what source is this stream of private carriages fed, for not a hackney-coach, or a cabriolet is permitted to enter the Park? 'The support of each carriage,' says Colonel Sykes, 'including horses, servants, liveries, duty, wear and tear, costs above £250 per annum. At this rate, man with an income of £1,000 a-year may keep a carriage, especially if he only hires one from the coachmaker, for the period during which he is 'in town.' But of the owners of the large majority of these carriages now circling round Hyde Park, we can affirm, from certain almost undefinable circumstances, that their annual incomes are, each of them, not much under £5000, and not a few are above £20,000. Recollect, too, that at this moment, though Hyde Park appears as if it held all the private carriages that London can possibly muster, the spacious road round Regent's Park is also covered with them, and to a great extent on each side of the entrance of the Zoological Gardens there is such a throng, awaiting their owners, that a passage can scarcely be obtained. It is almost useless, without data, to guess at what may be the amount of wealth represented by these exterior symbols of carriages, armorial

bearings, liveries, and whatever else the assessed taxes take cognisance of. One thing may be easily affirmed, that no city, since the world began, ever held in combination so many proofs of enormous wealth, as London presents to the eye."

We are about to describe a very very poor, but a very very populous part of great London, and we are about to ask for Missionaries for this part. It needs them beyond all possible question. It is unable to provide itself with them. It therefore looks to the wealthy west to help it, and we have introduced this contrast of the east and west, in the hope that they who spare so much for carriages, and horses, and liveries, and the like, will be led to pity these poor metropolitan heathen, and to spare a portion of their means for their evangelization. "Is it time for you, O ye, to dwell in your cieled houses," and such a district as Rag-fair "to lie waste?" (Haggai i. 4.) Nor when we refer to the wealth of the west, would we desire to confine our reference to the incomes of £20,000, or of even £5000 just alluded to. Many of far lower means may do wonders in their help of Rag-fair. "It would be improper to measure the wealth of a society, by the enjoyments of its richest members alone. Dividing the inhabitants of London and Paris into the same number of ranks, with respect to the consumption of wealth, every London rank enjoys more good things than its corresponding Parisian rank. A second-rate merchant in London spends at least twice as much as a second-rate Parisian merchant; a third-rate London advocate spends, perhaps, three times as much as a first-rate Parisian advocate; a fourth-rate London attorney spends six times as much as a second-rate Parisian notary; a physician in London, a surgeon, a dentist, a tradesman of whatever description, a servant, from the butler to the scullion, . . . spends more, and in most cases, a great deal more than one of a corresponding rank in the Parisian scale. But this is not all. In London there are more first-rate merchants, lawyers and tradesmen, in proportion to second-rate ones; more second-rate once in proportion to third-rate ones, and so on, all down the scale.' Is it not then a disgrace that such districts as those we are about to describe, should yet be found in London, each in the very lowest possible state of degradation, scarcely differing from the savages of the wood, and yet scarcely a finger is lifted up to elevate them from their ignorance, their sin, and their misery "Shall not the Lord visit for these things?"

[To be concluded.]