

# CHRISTIAN VISITOR.

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

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## TEMPERANCE.

### MORE PRISONS OR FEWER PUBLIC HOUSES.

This is the great practical question of the day in regard to our criminal legislation and the administration of our systems of penal and reformatory discipline. And it is a question which must soon force itself upon the attention of the Legislature, and must be dealt with, with more practical sagacity and in the spirit of a more enlightened statesmanship than has hitherto been the case. From every prison in the land come voices of wailing from its wretched inmates, who tell us in words of scornful reproach or penitent sorrow, that it was the dram-shop, the beer-shop, or the public house, that entrapped, degraded, and destroyed them. The governors and chaplains of the gaols all tell us the same mournful tale. Police authorities, sheriffs, coroners, magistrates, recorders, and judges one and all, give the same testimony in the most explicit, emphatic, and unanimous terms. The language of Judge Wightman, at the last autumn assizes at Liverpool, speaking of "the commission of those crimes of violence and brutality which almost invariably take their origin in a public house, or in a beer-shop," has become so hacknied and common-place that it almost ceases to impress the feelings or conscience of any one. It is a sad truth, but has been reiterated so often and with such solemn emphasis, that its melancholy import is little regarded. Still it must be told again and again whether those whose duty it is to heed and profit by it choose to attend to it or not. We can never hope to empty our gaols so long as the law shall continue to license and uphold the traffic in intoxicating liquors. Churches and chapels are of little avail. City missions are almost impotent. Even temperance societies cannot meet the exigencies of the case. The legalized liquor traffic is more than a match for all the merely moral or suasive agencies that can possibly be arrayed against it. No state ever did preserve or redeem itself from the evils of such a traffic, except by abolishing or suppressing it. Not even a Christian church can keep its members, its ministers, or its holiest apostles and most zealous missionaries, unspotted and scatheless in the presence of such a foul contagion, such a fell destroyer. "The conviction has long been growing upon my mind (says the Rev. W. Reid) that our city mission operations will never be effective so long as the dram-shop system is tolerated." "Build a church and penitentiary in every street (says the governor of Edinburgh City Prison) with all the means and appliances on the side of religion and virtue, and allow a dram-shop to be opened every second or third door with all its means and appliances towards vice and crime and the result will be that, criminals of all sorts will be produced much faster than they can be reclaimed!" Well might the Rev. Canon Stowel, of Manchester, say, "It was a blot upon our government that such temptations should be allowed to be so multiplied, especially when their powers were brought to bear upon precisely the most defenceless portion of the community; they stimulated to drunkenness and crime, which the laws were afterwards called upon to punish." What is the present state of things in Manchester and Salford, where the magistrates are held up as a model to the country for the great discretion with which they have carried out the license system in respect to public houses; and where it is well known, by those who know anything about the matter, that the police never see a drunken man or woman in the street if they can possibly help it, and never interfere with their debaucheries and riots until they find the public peace so far broken as to make interference an absolute necessity? The recent report of the visiting justices of the Salford House of Correction states,— "There has been a material increase in the

number of each class of prisoners. During the quarter ending in January the average daily number was 414; whereas in the last quarter the average daily number was 514." An increase of nearly 25 per cent. A similar state of things is reported by the visiting justices in respect to the two Manchester gaols:—"During the greater part of the past quarter the New Bailey has been full, and the city prisoners, both male and female, have consequently accumulated in the city gaol. There is now a surplus beyond the accommodation which it properly affords of 40 males and 31 females." So sad a state of things has never been known before. Nor is Manchester the only place where the gaols are overcrowded with inmates. The same "blot on our government," our civilization, and our christianity, meets us in all directions. At a public meeting in Edinburgh, last week, the Rev. W. Reid, whose words we have before quoted, said to his fellow citizens, "You are aware that it is proposed at present to enlarge our county prison at a cost of £16,000 for the accommodation of the criminals which the publicans are manufacturing faster than your magistrates can punish them, and what I have to ask of you is whether you vote for an enlargement of the prison or a diminution of the dram-shops? (Cheers). Such a proposal brings the question to a point. Are we to have less drink-shop accommodation or more prison accommodation? Why not do as did the people of Maine, and very soon, as in their case, we should see a ticket over the door of our Calton gaol, 'a house to let,' or have it converted into 'better dwellings for the working classes.' I suppose it would be cheaper to let a hundred or two honest teetotallers sit there rent free than keep it as a place for boarding at the public expense, the victims of the strong-drink traffic."—*London Atlas.*

### Remarks of the Rev. Mr. Granger.

At one of the public meetings during the late sessions of the Missionary Union at Philadelphia, Messrs. Peck and Granger gave some account of what they saw and heard while visiting the Missionary stations in Asia. The remarks of the latter we copy as reported in the N. Y. Recorder.

On being introduced to the assembly, Mr. G. remarked that it was impossible in one evening, to give a report of all that was desired. The questions suggested themselves to every mind: Where have you been? What have you seen? And what have you done? As far as in them lies, the deputation were prepared to respond to the call.—He could only give a mere sketch of the manner in which the time of the deputation had been occupied. They landed in the city of Madras on the first of January, 1853, and remained in that presidency one month. In Madras they were cordially welcomed by the missionaries of the American Board, and by those from England and Scotland.—The very fact that they were in quest of missionary information, caused the brethren to tax themselves to give the deputation a full exhibition of their work. From the city of Madras they proceeded to Nellore, where the missionaries aided them to the extent of their power. Here the deputation obtained valued information. After returning to Madras they went on to Calcutta. About sixty years before, the first Christian missionaries landed on the shores of Bengal, acquired the language, distributed the Scriptures. And it became a question of interest. How far during these sixty years has the gospel advanced among these people? There is a difference of opinion between foreigners who visit India, on the progress of Christianity. The simple fact is, that unless one goes to see the work among the vast millions of that land, it is very likely to escape observation; for the presidency of Bengal has a population of forty millions.

People speak of India as a place; they might as well speak of all Europe as one spot. The British power extends over 150,000,000 souls. In Calcutta, the English and Scotch missionaries unitedly affirm that an amount of impression has been made on the public mind which it is impossible to exhibit to a stranger. At Calcutta the deputation found large educational establishments. The great school established by Dr. Duff is under the control of the Assembly of the Free Church of Scotland, and numbers twelve hundred pupils. Another, under the Church of England, has a thousand. The London Missionary Society has also a large educational establishment. In Calcutta the missionaries are generally prominently engaged as follows:—The Scotch in education; the London missionaries in education, and the publication of Christian books; the Baptist brethren in preparing and printing faithful versions of the Word of God.

The deputation landed in Arracan on the last Thursday of February. They found the brethren engaged in concert of prayer for American colleges. Here they remained two weeks, holding daily sessions, taking notes on every point which came up.—Though only able to visit two stations, they obtained definite information that the missionaries were most diligently engaged in their work. In Ramree there is no missionary; but from the place where Comstock labored inquirers are constantly coming to the missionary there. There is every evidence that the Spirit of the Lord is brooding over Arracan; and many, very many, have learned the way of truth.

The deputation arrived in Maulmain about two weeks before the time of the Convention, which time was spent in gaining acquaintance with the plans pursued by the missionaries. In this way their minds were, in a measure, prepared for the Convention. This met on the 4th of April, and continued in session about six weeks. Nearly all the brethren were present; and he, (Mr. G.) would gladly bear testimony to the faithfulness and untiring industry of the brethren, and also to their fearlessness and conscientiousness. Brethren who had never met before, gave each the results of their experience on the missionary field. Never before on heathen ground did so large a body of missionaries assemble. To the very last the interest continued, and, he might say, with increasing feeling. No subject was passed on without ample discussion, and not one decided till it was felt no more light could be cast upon it. On almost every subject the Convention came to an unanimous conclusion.

The results were the basis of the subsequent labors and suggestions of the deputation, both to the Board at home, and the members of the mission. With regard to mission schools, instead of breaking them up, as some had supposed, they had multiplied them. For instance, instead of one normal school for the Karens, they had provided for four. Whatever the deputation had done had been only calculated to increase the facilities for Christian education in Burmah. He, (Mr. G.) regarded Burmah as a more desirable field of labor than any other part of India. The Burman character is far superior to the Hindoo. The latter is sycophantic, mean, cringing.—There is a nobleness about the Burman. You cannot make servants of them. The obstacle of caste does not exist. Woman is free, while in other parts she is a slave, unseen—unreached even by our female missionaries. In Burmah, to a very great extent, she is the equal to her husband, and the treasure of the household. Her position, compared to that of others in India, is analogous to that she holds in more civilized lands. The Burmans are more truly a reading people. Providence has opened that field as it was never open before, and we ought to bless God that in place of oppression, the peaceful rule of a Christian

government holds sway. The population of this new British territory is variously estimated at one and half to three millions. Mr. G. stated that he had been much surprised at the size and frequency of the towns on the Irrawaddy. These ought to be immediately occupied; but perhaps not more missionaries would be needed for some time than to occupy them well, and supply the places of those removed or disabled—more particularly when other fields, as China, demand exertions which will tax Christians of all lands. In Burmah great good is accomplished by a class who could be found in no such numbers in any other field. He referred to native preachers. All seemed fitted for their work, and were men of gravity, years, and experience, and might be brought into any deliberative body in the United States, and add to its wisdom. How is the mission advanced? is a question which will suggest itself. The visible results for forty years from its establishment show us 10,000 professed Christians, and the Christian population—that is, those who have cast off heathenism—amounts to from 60,000 to 75,000. And how has this been attained? By all on the ground it is admitted to have been by the "foolishness of preaching." Never in his life did the preaching of the gospel seem to him so omnipotent as it did from what he heard and saw in Burmah. If we address the gospel to the heathen in God's way, they will bow before it. If we invert God's way, he can wait, and will wait, for a people to work after his pattern; but alas for the heathen! If any one thing was deeply impressed on his mind by his visit to Burmah, it was the value and importance of God's Word and God's method of turning men to the knowledge of the truth.

### A Praying Woman.

A few years ago, there lived a poor woman in an obscure village at the West. She supported herself by severe labor, yet always found time to pray, and attend upon public ordinances. Her heart was full of love and zeal in the Redeemer's cause. She seemed always to enjoy his presence and support, so that all who saw her took knowledge of her that she had been with Jesus.

In the same village, there lived a young man of an honest and ardent character, but entirely destitute of the sanctifying grace of God. He had been brought up by a pious relative, and was intelligent on religious subjects, but his heart had not received the gospel. He was fond of finding fault with professors of religion, and once remarked to a friend, that he believed the only Christian in that village was Mrs. H—, the poor woman to whom we have referred.

He did not then know that Mrs. H— was praying for him without ceasing. He did not know that she had called others together to pray for his conversion, and that with a strong faith she laid hold on the promises of God in his behalf.

But soon he felt the effects of these prayers for it seemed as if a sword had pierced his heart so that he could not keep silence. In his anguish he wrote to Mrs. H—, and entreated her to pray for him. God only knows with what thankfulness and joy she received his letter. She did continue to pray, and He on whom she called heard and answered. The young man at length embraced the gospel with a fervent heart, and began to sing of the glory and sovereignty of God.

Nor was he a half-way Christian. A voice seemed ringing in his ear, "Woe is unto me if I preach not the gospel." He obeyed that voice, and when he stood in the pulpit, the love that was in his heart flashed from his eyes, and trembled on his lips, so that those who heard him wondered that the flame should so burn within him, and he remain unconsumed.

He was indeed in labours abundant, and