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REV. I. E. BILL,

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

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CHRIST THE WAY.

He is the Way and Heaven rejoices
To see him leading pilgrims there,
Forever tuning angel voices,
To greet them in a world so fair!
No more the traveller weak and weary
Need sigh in vain for hope and rest,
Nor shadow mark the pathway dreary,
By his eternal presence blest.

He is the Way, and in my sadness,
Through falling tears, I see sweet flowers,
That blossom in their vernal gladness,
To brighten all those lonely hours.
And I would know what Way, though lowly,
In heart must Heaven's disciples be,
For wish the angels pure and holy
I fain would sail the shoreless Sea.

EDWARD ASHTON.

[From the English Correspondent of the N. Y. Recorder.]
July 13, 1854.

ECCLIASTICAL MOVEMENTS—PROGRESS—COLONIAL CLERGY BILL—CHURCH RATES—OPENING OF UNIVERSITIES TO DISSENTERS.

As we have recently given our attention to local denominational matter, I think it will be agreeable now to review some important points of progress which have been achieved recently in the great cause of religious liberty. I need not remind you of the important measure which passed last year in reference to the Clergy Reserves of Canada, by which the Colonial Legislature was empowered to deal with those reserves according to its own impression of what the interests of the Colony required. That step was hailed, not only as a practical recognition of the principle of independence in Colonial legislation, and therefore as tending, by satisfying the just claims of Canada, to lengthen the term of their political connection with this country, but still more because it struck a deep and fatal blow at the system of Church establishments in our Colonies. That important measure has been recently followed up by others which demonstrate that the tide is setting in the direction of religious equality with a force which the most sanguine Voluntary among us did not venture, even so recently as ten years ago, to anticipate. The signs of progress are negative as well as positive; in the measures which have been rejected by the House of Commons, as well as those which have been passed. A few months since, a measure was introduced into the House of Commons for the purpose of giving the Church of England, when transplanted to the Colonies, certain facilities in the exercise of self-government which are not enjoyed by the Establishment at home. I must remind you that if a Church condescends to receive pay from the State, it must also consent to receive fetters in exchange. The Church of England, because it is the Church of England by law established, has no freedom. Not only are its bishops the nominees of the Ministry for the time being, but it has no right to hold Synods or Convocations without the special permission of the Crown. Earnest Churchmen may mourn over the lax discipline of their body, or the false doctrine which emanates from a large number of the pulpit, but they cannot take a step towards correcting these evils. The Puseyite party are exceedingly anxious to possess themselves of this power, that is to say, while receiving the pay, to lay politely aside the fetters of the State.— This, however, is a thing to which the nation will not submit. Now, by way of getting in the thin edge of the wedge, it has been attempted to procure for the established Church in our Colonies that union of State-pay and self-government which it cannot obtain at home. It was brought in with the sanction of the Government, and for a time seemed likely to pass. But a few stern and watchful

Nonconformists kept their eye upon it, and gave it at length very effective opposition.— Its advocates said that all the Bill sought to obtain for the Church in the Colonies was the same freedom which was enjoyed by every other religious body, Presbyterians, Baptists, Congregationalists, Wesleyans, all, and that it was a shame to deny the Church a prerogative which every other denomination possessed. The argument was too hollow. Its opponents rejoined, Why do those bodies enjoy that freedom? It is because they are not connected with the State; they refuse its pecuniary support. Why cannot the Church in the Colonies enjoy the same advantages?— Because it is anxious to keep its State connection, and to retain the pay of the State.— In seeking independence while it grasps the purse, it aims at two things which the English Constitution has always deemed incompatible. The demand must, therefore, be refused.— The opposition has been successful. Government has postponed the measure, and will in all probability withdraw it altogether.

I recently mentioned the subject of Church Rates. It has lately been brought before the House of Commons. Sir W. Clay moved their entire repeal, and the motion was seconded by Mr. Peto. On the first reading of the bill, the House was not very full, and Lord John Russell opposed it. He stated his willingness to aid in doing away with Church Rates, and thus relieving Dissenters of an immense grievance and the Church of no small odium, but he thought they ought not to be repealed without some compensation being assigned from some other source—an annual grant, for example, among the money votes of the House of Commons, equal in value to the estimated yield of Church Rates. Mr. Gladstone opposed the entire repeal. He supposed that out of the fifteen thousand parishes into which England is divided, the Church Rates were disputed by Dissenters only in about four hundred. He thought, therefore, that an act should be passed affording relief to any parish the inhabitants of which might like to avail themselves of its provisions. Mr. Gladstone, though the Chancellor of the Exchequer, was not quite right in his figures. Perhaps Church rates are not actually refused in a greater number of parishes than he supposed, but a vast amount of heart-burning and unseemly strife is occasioned in nearly all. The measure was worthily supported by Mr. Bright and Mr. Miall, and, on dividing, a very large majority decided in its favor. This was justly esteemed by the Voluntaries a great victory. The second reading came on a few nights after, and a much severer contest ensued. Government mustered strong; every section of the pro-Church party rallied to combat. The result was a defeat, but by so small a number, in so full a House, and after the utmost efforts had been used to ensure that defeat, the Dissenters throughout the country rejoiced at it as a certain sign of early success. The temper in which the discussions were carried on was of greater significance than the vote itself; and Lord John Russell himself declared his opinion that the behavior of the House of Commons proved a disposition to legislate in a manner at variance with the interests of the Established Church.

This, however, is not the greatest victory which the advocates of religious equality have recently won. You are aware that a measure for the reform of the two Universities of Oxford and Cambridge has been slowly passing through the House of Commons for some months past. That measure was the result of a special committee which had been appointed to inquire into the evils and abuses existing in connection with those ancient seats of learning, and it was hoped that it would contain a provision to ensure the future admission of Dissenters therein. That gross

wrong, the exclusion of all Dissenters from the great national seminaries, has been long and patiently borne. At Oxford, we were not permitted even to enter; at Cambridge, the more liberal of the two, we were permitted to study, but not to take degrees. Dissenters have occasionally risen to the highest place of honor. A Dissenter has been Senior Wrangler at Cambridge; but no matter. He could not take his B.A. degree, because he could not sign the Thirty-nine Articles; would not submit to receive from Mother Church those "forty stripes save one." London University was founded to meet the wants of Dissenters, and with the hope that the Church of England would be left in undisputed possession of her ancient seminaries. This, however, could not be tolerated. Our exclusion from the Universities was a mark of social degradation, and closed many avenues of distinction and emolument to Dissenting youth. It was hoped, therefore, that Government would introduce a clause in their measure to rectify this old piece of injustice. In this view we were deceived. Government were afraid that such a clause would prevent the Bill from passing the House of Lords, and so refused to insert it, though Lord John Russell stated his readiness to support it as a separate measure. This, however, would not suffice. It was comprehended that this was the best opportunity that might ever be offered for carrying the point. Government could not pass the Bill without the aid of the Dissenting members of the House of Commons, and it was thought probable that, if forced to it, Government would rather pass it with the clause than lose it altogether. The post of leader in the combat was given by the Voluntaries to Mr. James Heywood, a Dissenter, who had himself carried off high honors at Cambridge, and member for North Lancashire. He moved the insertion of the clause, viz.: that subscription to the Articles should not be required of those who in future proposed to enter the Universities. After a short debate, the division showed a victory of two to one against Government, and in favor of the motion. Mr. Heywood then proposed a second clause, carrying out the former, viz.: that similar subscription should not be required at the taking of degrees. The House was taken rather by surprise, imagining that this clause contained some concession which would interfere with the government of the University, and threw it out by a very small majority. Lord John Russell had the magnanimity to confess that the second vote was logically inconsistent with the first, and that after such a display of opinion as the first clause had elicited, both clauses ought to be carried. The subject came up again the next week. Government threw its weight into the scale, and both clauses were carried by a vast majority. This night week, the bill, as thus amended, passed the House of Lords, the Government, and even most of the Episcopal Bench voting in its favor, a new proof that no liberal measure which receives the decided support of the House of Commons, and extensively affects the condition or convictions of the people, will ever have to encounter much opposition from the "Upper House." The Queen's consent is a matter of course.

You will agree with me in thinking that these instances of success may well encourage the advocates of religious liberty to look for still greater concessions. The thin end of the wedge is in for Voluntaryism in religion, and we may possibly witness during the present generation the fall of the proud and wealthy Establishment of England. With the hope that such a blessing may be realized, and that we may soon possess here your religious equality as fully as we possess your political freedom, I must for the present rather hastily conclude.

Eld. I. J. Roberts' Quarterly Report.

We copy the following report of Eld. Roberts, the Chinese missionary, from the Western Recorder:—

DEAR BR. MCCALLA—I have the pleasure of saying, so far as I have examined Br. Goddard's translation, I am much pleased with it. I have already procured of this version 300 entire copies of the New Testament, and other portions of the Scriptures amounting to 1,200 copies, 169,100 pages, costing \$5,683, delivered here ready for distribution. This gives 29 leaves for one cent, equal to 58 pages. A portion of the Testament I have received, well done up, ready for distribution, cost ten cents each. Who would not give 10 cents for a Chinese family to have a whole New Testament? I have commenced distributing and find a great readiness in the people to receive the books. But I long to be at Nanking where fewer have been distributed, and where I hope for greater results. I am still waiting and looking forward with earnest expectation for an opportunity to go there. But while here I trust my labours will not be in vain in the Lord. I am now daily studying the Nanking mandarin; distributing the scriptures, preached to-day in English on the "Plymouth," our man-of-war, where they have no chaplain, and gave them tracts and papers. I hope to do some good there. The news arrived this evening that the insurgents at ChinKiang-foo have fledged the Imperialists pretty soundly and sent them away. If so, I trust the river will soon be opened. Our minister, Mr. McLane, is expected here now every day. We hope he will soon determine it to be his duty to go to Nanking. But they that believe shall not make haste, we will try to bide our time with as much patience as possible. God will make the way open for us to Nanking at the best time. He knows the end from the beginning. I ought perhaps, however, to say, our means for personal use are again exhausted; we have none to take us to Nanking except we beg or borrow! I should dislike to go there depending too much on Teaping Wang,—it would not leave me independent enough for the discharge of every responsible duty that will devolve on me when I get there. "A word to the wise is sufficient." All well, thank the Lord.

Yours, in Christian love,

I. J. ROBERTS.

P.S. I ought to have said that I have ordered another box of scriptures; some tracts are also to be included. Br. Goddard will do my printing until I get to Nanking. He is also having a set of blocks cut for his new version of the entire New Testament; which, he says, I can also have to take with me to Nanking; so that I may go to work immediately on arriving there. I trust these are favourable indications. Goddard and Dr. McGowan are very cordial in co-operating with me in this enterprise, and offer me every facility.

I. J. R.

Last Moments of John Knox.

On Monday, the 24th of November, 1572, he got up in the morning, and partially dressed himself, but feeling weak, he lay down. They asked him if he was in pain? "It is no painful pain," he answered, "but such a one as, I trust, shall put an end to the battle." His wife sat by him with the Bible open on her knees. He desired her to read the fifteenth chapter of the first of Corinthians. He thought he was dying as she finished it. "Is not that a beautiful chapter?" he said; and then added, "and now for the last time, I commend my spirit, soul and body, into thy hands, O Lord." But the crisis passed off for the moment. Towards evening he lay still for several hours, and at 10 o'clock, "they went to their ordinary prayer, which was the longer, because they thought he was sleeping." When it was over, the physician asked him if he