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

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THE CHRISTIAN'S DEATH-CHAMBER.

BY WILLIAM PARSONSON.

Tread softly—death is here!
He wrestles for his empire with a worm,
Whose pallid features wear
The impress sad of the impending storm;
Yet boldly struggled on
That child of earth for immortality;
Till the last battle won,
Heaven's choirs proclaim his glorious victory.

Tread softly—death is here!
Th' immortal spirit shakes its house of clay!
It spurns to linger, where
The body yields to vile corruption's sway:
Yes! when those eyes shall close,
And the retreating life stream cease to flow,
The soul in sweet repose,
Shall chant unending triumph o'er its foe.

Tread softly—heaven is here!
The ransom'd hosts of glory have come down.
From yon celestial sphere,
To bear their sister to the snow-white throne;
Yes! even the Eternal One
On swiftest wings of dazzling brightness flies;
Puts on her head the crown,
And wafts her deathless spirit to the skies.

Tread softly—all is o'er!
The lips are closed, the trembling pulse is still;
The death-sealed eyes no more
Shall weep; the peaceful heart no grief shall feel.
Mourn not for the blessed dead;
Angelic welcomes greet her happy soul;
While joy shall crown her head
Long as the everlasting ages roll.

[From the London Times.]

THE CHURCH OF ROME.

The measures which have marked the Papacy of Pius IX., in ecclesiastical affairs, and especially in the relations of the Church of Rome with Protestant States, have materially altered the views which were gaining strength in the preceding portion of this century among the most tolerant and enlightened governments of Europe. The idea of a systematic conspiracy organized at Rome, and carried on by the Jesuits, to regain the ascendancy of the Romish Church in the countries which had seceded from her pale, was regarded as a bugbear; and, after a long contest, these Protestant societies consented to admit their Roman Catholic fellow countrymen to a perfect equality of civil rights and of political power. They acted wisely, inasmuch as they paid a fearless homage to the principles of liberty and toleration, which are inseparably allied to their faith; but they were mistaken in supposing that the Roman Catholic Church would ever receive these, or any other concessions, in the spirit in which they were made. On the contrary, this equal power, and this unrestricted freedom have been used to carry on the contest against Protestant institutions and the Protestant faith with greater activity and advantage, and the conciliatory measures which were intended to be a pledge of peace, by relieving the Catholics from all their disabilities, have only furnished them with fresh weapons of controversy and increased means of aggression. During the reign of the present Pope, in spite of the absolute dependence of his temporal government on a foreign army the utmost use has been made of his spiritual prerogatives, and the world has once more been fairly told that what the Church of Rome wants is not toleration and equal rights, but war, leading to ascendancy and domination, crowned at last by intolerance of any other creed. We may regret the revival of the passions and divisions which these controversies

excite, but the Protestant Church has certainly no motive to decline such a challenge, and, on the contrary, wherever the two principles are fairly measured against one another we are confident of the result. It is not our province to enter upon the subject of theological controversy, and we leave that part of the subject to the hands of another profession, but there are some political considerations involved in it which are not out of place even here.

The natural consequences of these attacks on the Protestant churches has been to give them a stronger sense of their independence, a stronger desire of union, and in particular to place the Church of England in a more conspicuous and commanding position. An interesting instance of this kind occurred the other day at Geneva. Ever since the peace of 1815, when Geneva began to be frequented by the English, the service of our Church has been regularly performed in the chapel of the city hospital, which was gratuitously lent for that purpose by the government. Within the last few months, a small but suitable English Gothic church has been erected by private subscription, the government of Geneva having very liberally presented the English congregation with a site worth some hundreds of pounds. This church is now finished, and it was consecrated the other day by the Bishop of Winchester, who had gone to Switzerland for the purpose. So far it was a mere act of good-will to a certain number of English residents and travellers abroad. But it is worthy of remark that the population of Geneva took a very warm interest in this ceremony. They appear to have felt that an offset from the national church of England within their walls was an additional ally of their own faith, and an additional pledge of the relations that have subsisted between the reformed churches for three hundred years. Through all the vicissitudes of that long period, the little commonwealth of Geneva still traces an unbroken descent from the institutions of the Reformation, which secured its independence, and gave it an influence in the world which it owed to no political causes. In 1815 the uniform Protestant character of the place was destroyed by the addition of a small territory containing some Roman Catholic villages. They were placed on a footing of perfect equality with the Protestants, but they have not scrupled to use the privileges thus acquired to the injury of the national church. Indeed, the overthrow of Protestantism in Geneva, and the restoration of the churches in which Calvin taught the ritual of the Church of Rome, have never ceased to be very favorite objects with the Roman clergy. The siege has been pressed with great perseverance and vigor. The Catholics have even allied themselves to the extreme democratic faction in the city; and, as they have rendered their support essential to the government founded by a revolution, they avow their hopes that they shall ere long turn the omnipotence of the majority in their favour.

This state of things had led to the formation of a society for the defense of Protestant interests in Geneva, and we have received an address, which we publish in another place, setting forth the objects of this association. It bears the names of several men of high character and enlightened opinions, who will, no doubt, redeem the pledge they have given to exert themselves in defense of their own church, while they claim some marks of sympathy and support from abroad. The Dutch Protestants, who have recently testified so loudly their indignation at the aggression which the Pope has repeated on their country, after having first tried its effects on England, have conveyed to Switzerland their warm concurrence in measures calculated to establish a closer union and greater facilities

of communication between the Reformed churches; and, as was recently shown in the case of the Madiai, the present times require that means should exist not only for the extension of our common belief, but even for resistance to obsolete persecutions. That "active solicitude" which the Emperor of Russia is allowed to express for the welfare of the Greek Church in the East, is what this country is well entitled to feel for Protestant interests abroad. Wherever they exist, they form one of the strongest ties between foreign states and this country. They belong to our earliest diplomatic traditions; the continental influence of England, as founded by Elizabeth and fortified by William III., was essentially based on the protection of the Protestant States, when commonwealths as small as that of Holland and of Switzerland did successfully maintain their existence against the strength and bigotry of Spain, Savoy, and France. At the present day these traditions are the more remembered, since the greater lights of public liberty in most of the continental states have gone out; but the good old cause of Protestant interest in Europe will not want aid in its struggles, or an asylum in its defeats, as long as the people of England are true to the faith and spirit of their forefathers, from which neither the follies of fashion nor the insolence of bigotry have yet led them astray.

[From the Watchman and Reflector.]

Anecdotes of the late Rev. Dr. Cox, of London.

The Watchman and Reflector, with several other of our papers, has lately reported the death, and some particulars of the life of the reverend and venerable Dr. Cox, of London. Perhaps it may be permitted to an old friend, of nearly thirty years acquaintance, to add a few facts to those already recorded. During nearly twenty years of the time mentioned our friendship was intimate, extending to very frequent social intercourse, exchanges of pulpits, mingling our tears over the graves of deceased members of our families, and other expressions of mutual regard. The Atlantic separated us for the last ten years of his life, but neither of us was forgotten by the other.

One of the features which most prominently distinguished my late valued friend was unwearied zeal. Through a long life he was always ready for every good work, and very few cases, if any, could be referred to where he refused to engage in any labor to which he was called, unless physical impossibilities intervened. It is more than possible that he carried his readiness to labor to such an extreme as sometimes to render it impossible to make the needful preparations, though no man, taken on the whole, was more likely at any season, even at a moment's notice to be presentable. It was always felt that his effort would be respectable, if not great. About 1841, I resided in the immediate vicinity of the spot on Blackheath, where the voice of Whitefield so often proclaimed redeeming mercy. I prevailed on the Rev. Drs. Campbell, Styles, Massie, and other London ministers to meet the holiday keepers on Monday evenings during the summer, and proclaim the gospel from "Whitfield's Mount;" and asked Dr. C. to preach the first sermon. It was greatly inconvenient, pressing hardly on other engagements, but he joyfully undertook it. Thousands were assembled, and the preacher gave us a solemn, practical discourse from the text, "I thought on my ways, and turned my feet unto thy testimonies."—Psa. cxix. 59. Thousands listened, and not a few with tearful interest. As we were walking through Greenwich Park after the service, we saw two young women running after us in considerable haste; one of them was a respectable domestic servant, a member of the Doctor's church at Hackney. She was conducting the other, a stranger, but as it soon

appeared a resident also at Hackney, whom she had found in tears, to converse with the preacher. We called at the house of a friend near the spot, when we heard the interesting tale of a heart broken on account of sin, and witnessed intense anxiety to know how sin could be pardoned. Never till that evening had she for one moment "thought on her ways," but while engaged with a pleasure-taking party, she was induced to stay a moment to listen to a preacher whom she soon recognised as a neighbour. It would be hard to say who felt most, the preacher or the convert. Angels looked on the scene with intense delight. The holy impressions on the heart of the young lady were permanent, and Dr. Cox, a few months afterwards baptized her, and she became a member of his church. "Ah! ———," said he, some time afterward "Let us always be ready to labour for Christ. I was sadly fatigued before I began to preach, but you see I had a rich reward for my labour."

Another prominent feature in the character of Dr. Cox, was his most amiable and imperturbable temper. This kept him out of many difficulties, and relieved him from some others. It is a well-known fact that after his visit with Dr. Hoby to this country, in 1835, he was violently attacked, from feelings of deep jealousy, by parties opposed alike to his mission and the body who sent him. He had refused to co-operate with William Lloyd Garrison, George Thompson, Abby Kelly, and other kindred spirits, in their way of opposing slavery, and was therefore set down as a pro-slavery man. This attack, covering some months, was continued on the platform, in the pulpit, and from the press, in a way disgraceful to the parties concerned; yet, though he felt deeply wounded, he never uttered a resentful word; when the very few friends he had who were not borne away by the current, sympathised with him, he only expressed his anxious wish that they should defend him in the spirit of Christ; and when the current changed, and it was proposed that public expressions of confidence should be voted in large assemblies, he objected to it, lest it should in any case be understood to indicate retaliation. He committed his way to Him who judgeth righteously. I well remember that he attended a public meeting where some two hours' violent abuse was heaped upon him for his conduct, and walked from it to preach to the Baptist Missionary Society from "The love of Christ constraineth us."

In conducting public business, Dr. Cox often manifested extraordinary tact. One instance of this kind occasioned a degree of pleasantry among some of his intimate friends. It will not be a matter of surprise, that having a church under his care which had risen from almost nothing to number many hundreds, and which for a series of years had received a clear annual average of fifty additional members; and that being almost incessantly engaged in committees, platform meetings, ordinations, dedications, with a long et cetera, some of his people complained, as usual in all such cases, that he did not visit them. The subject had often been discussed and his deacons had invariably done what they could to ward off attacks; but not more than a couple of years after his return from the United States, it was clear that a dark storm was approaching. A "plain man, who always spoke what he thought," gave notice at a church meeting that at the next monthly meeting he should submit a motion, which he read, and handed to pastor and deacons. It was substantially a vote of censure of the pastor for the neglect of his people, and alas,—for not carefully studying many of his sermons!! The agitation was great, and the next meeting was looked forward to as one of threatening aspect. All that the best friends of the worthy doctor could hope for, under