

# CHRISTIAN VISITOR.

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REV. I. E. MILL,

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

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## AN OLD POEM.

The following is an excellent translation of a Latin poem which has received the enthusiastic encomiums of Goethe, Dr. Johnston, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnston always wept in reading the 10th stanza. The Earl of Roscommon expired with the 17th verse upon his lips. The original was written by a Monk in the 18th century. This translation first appeared in the Newark Daily Advertiser.

Day of wrath, that day of burning,  
All shall melt to ashes turning,  
As foretold by Seers discerning.

Oh what fear shall it engender  
When the Judge shall come in splendor,  
Strict to mark and just to render.

Trumpet scattering sounds of wonder,  
Rending sepulchres asunder,  
Shall resistless summons thunder.

All aghast then death shall sniver,  
And great Nature's frame shall quiver,  
When the graves their dead deliver.

Book where every act's recorded,  
All events all time afforded,  
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,  
He'll unfold all here occurring,  
No just vengeance then deferring.

What shall I say that time pending?  
Ask what advocate's befriending?  
When the just man needs defending?

King all mighty and all knowing,  
Grace to sinners freely showing,  
Save me Fount of good o'erflowing,

Think, Oh, Jesus, for what reason  
Thou endur'dest earth's spite and treason,  
Nor me lose in that dread season.

Seeking me Thy worn feet hasted,  
On the cross Thy soul death tasted,  
Let such labor not be wasted.

Righteous Judge of retribution,  
Grant me perfect absolution,  
Ere that day of execution.

Culprit-like, I—heart all broken,  
On my cheek shame's crimson token—  
Plead the pardoning word be spoken.

Thou who Mary gav'st remission,  
Heard'st the dying Thief's petition,  
Cheer'd'st with hope my lost condition.

Though my prayers do nothing merit,  
What is needful, Thou confer it—  
Lest I endless fire inherit.

Mid the sheep a place decide me,  
And from goats on left divide me,  
Standing on the right beside Thee.

When th' accurs'd away are driven,  
To eternal burnings given,  
Call me with the bless'd to Hear'n.

I beseech thee, prostrate lying,  
Heath as ashes contrite, sighing,  
Care for me when I am dying.

On that awful day of wailing,  
Human destinies unveiling,  
When man rising, stands before Thee,  
Spare the Culprit, God of glory.

## THEY WILL BE DONE.

Searcher of hearts! from mine erase  
All thoughts that should not be,  
And in its deep recesses trace  
My gratitude to Thee!

Hearer of prayer! O guide aright  
Each word and act of mine,  
Life's battles teach me how to fight,  
And be the victory Thine.

Giver of all,—for every good  
In the Redeemer came,—  
For shelter, raiment, and for food,  
I thank Thee in His name.

Father and Son and Holy Ghost,  
The glorious three in One,  
Thou knowest best what I need most,  
And let Thy will be done.

[Written for the Visitor.

## RUSSIA.

BY A. H. MUNRO.

(Continued.)

The prelude to a firm and lasting friendship is not always a formal introduction. People sometimes become intimate in ways for which no rules are prescribed by any authority from Chesterfield to D'Orsay. Nor is it very dissimilar with nations; for they too, occasionally, owe the commencement of their intercourse, to circumstance more singular than dignified. Many an illustration of this has occurred since the time that the Gibeonites turned their stock of old clothes and mouldy bread to such excellent account. Nations have not always sought each others acquaintance in as dignified a way as brother Jonathan did, when he went knocking at the door of Japan, politely presenting his card and gently hinting his double character of professor of modern science and commercial polity, and practical teacher of the uses of red-hot shot and Congreve's rockets.

The event which commenced the intercourse of Russia and England is well authenticated and worthy of notice. It happened in 1553; twenty years after the Russians had completely emancipated themselves from Tartar rule and oppression. Antecedent to that era the inhabitants of the two countries had no commercial or political connection. Educated Englishman of that time, called Eastern Europe, "Muscovy," and knew but little of its geographical data and social phenomena. As for the Russians, they probably knew no more of England than the Caffres do of Moor's "Utopia." A better mutual acquaintance was begun by the accidental landing of a party of Englishmen on the shores of the White Sea. The names of these adventurous gentlemen, are, we fear, as hopelessly lost as that of the man who directed Joseph to his brethren; though, like him, they played a short but important part in a nation's history. While in Russia, they became the guests of the Czar, Ivan, who was delighted with their intelligence and refinement. The account which they gave him of England, Queen Elizabeth and her government, not only drew from him the expression of a strong desire to facilitate, in every possible way, intercourse between the two nations, but induced him to add, that if civil discord and rebellion should render necessary his abdication of his throne, as was not unlikely, England should be his refuge and his home. Soon after the return of these travellers to their native land, the "Company of Merchants Trading to Russia" was established in London.

In 1598, the death of Feodor terminated the line of the legitimate successors of Russia. The heir to the vacant throne was a youth named Demetrius, who mysteriously disappeared, and the sceptre passed to the hands of his uncle Boris, but, not without it being suspected that the latter had removed his nephew by secret assassination. The usurper reigned neither long nor happily. If the ghost of the murdered boy did not haunt his midnight hours, horrors more real and palpable were soon strewn in his noon-day walks. A pestilence falling upon a crowded city like the sword of the destroying angel, is a fearful thing. Fearful, even when met with the philosophy of Christianity and the skill of science. But descending upon a barbarous people, who in the frenzy of their superstition and suffering, seek to immolate their rulers as those whose public enormities or secret crimes have brought the dire calamity upon the nation, it assumes a still more dreadful aspect. Famine was the immediate antecedent of the pestilence which ravaged Moscow during the reign of Boris, and perhaps its cause. The putrid forms of the wretched Muscovites, who perished from want, being

left unburied, infected the air and spread disease and death through the devoted city.—While in the capital thousands were thus falling; hydra headed rebellion sprung up on every side. The principal agent in this, was the false Demetrius, as he is termed in consequence of his having palmed himself off as the nephew of Boris, alleged to have been murdered. The means which he took to establish his claims, the genius which he displayed in planning and conducting his rebellion and his complete triumph over incredible obstacles prove him to have been one of the most extraordinary men not only of Russia or of his time, but of any land or of any age. This part of the narrative we are pursuing, is, to use a cant phrase, full of thrilling interest; but we must confine ourselves to the briefest outline. Demetrius, having gained the throne of Russia, reigned with less special regard to the interests of the Clergy than they desired. This brought upon him the enmity of the priests who leagued against him, and at last took from him his crown and his life. An event which left the throne without a claimant. Among the most influential of the noble families of Russia in the early part of the seventeenth century, the house of Romanoff stood prominent. The head of that house being primate of Rostof, its interests were identical with those of the priesthood. Through the influence of the Clergy, the nobles were induced to elect as their future sovereign Mikael, a younger member of the Romanoff family, who began his reign in 1613, and from whom the present Emperor Nicholas has descended.

[From the Puritan Recorder.

## The Want of an Earnest Ministry.

In preceding articles we have attempted to show some of the reasons why the fruits of our ministry have not, in recent times, been more abundant. We cannot forbear to say that we fear one cause is to be found in the comparative want of earnestness in the manner of setting forth divine truth. The truths of the Gospel involve such thrilling themes that the heart of the preacher needs to be thrilled with them, in order not to break their force in the utterance. It seems indispensable to the best effect of the word that the preacher's heart be charged with a living sense of it, in order that it be freely outpoured in his preaching. Our minds need to feel a hundred fold more of the pressure of divine truth, and then to give it forth with a force imparted by that pressure.

We would not undervalue any of the genuine accomplishments of eloquence in the pulpit, natural or acquired. Nor can we attach a value to them, any further than they are capable of contributing to this heavenly unction, and aiding the heart to give forth its torrents of living fire. There is that in the subject matter of the Gospel, which, when properly taken home by the spiritual mind, and suffered to have its full inward effect, is adapted to enkindle and inflame the heart of both speaker and hearer. No other class of public speakers handle themes that are adapted to touch, with such power, so many cords of feeling. Hence the very nature of our theme impels us to speak "in thoughts that breathe and words that burn." And if there is a coldness in our utterance, it brings our sincerity into doubt, and hardens the heart of the hearers, by making them familiar with the example of our own insensible hearts' resistance of the force of truth, while actually handling it. A preacher, uttering eternal truth with an air approaching to indifference, or with a mind more studious of the external graces of the utterance than of the saving effect of the truth itself, instead of being a teacher of God's truth, is a most effective teacher of the way of resisting the truth while coming in closest contact with it.

The earnestness, of which we speak as a great desideratum, demands in the first place a preparation of the preachers mind, by a contemplation of the things especially adapted to rouse his own solicitudes, and to kindle the fervors of his soul. The preacher, on a moment's thought must see that the weight of his matter condemns his coldness, and hence must see the need of bringing it first to bear upon himself, and of preparing his own mind to be a fit instrument to awaken the minds of others. The setting forth of this idea, under the similitude of the cock preparing himself to sing, is as old as the time of Gregory, one of the Church Fathers. He says, "When the cock prepares himself to give forth his song, he smartly flaps his wings, and rouses himself to higher activity by beating; so preachers, when about to take up the word to preach, should give themselves especially to holy exercises, that they may not awake others with their voice, while in fact asleep themselves, but may drive them along before them, with their lofty energy, and quicken them for holy action,—first condemning their own sins by their tears, and so acquiring a warrant to denounce those of others." To speak coldly of heavenly things is, in our view, worse than not to speak at all. On many minds the impression will be the same as if we spoke of them to give our testimony against them. If we fail, by not sharpening our own spirits for the utterance, to give a point to the words we utter, they will not penetrate hearts of stone.

The earnestness of which we speak, involves even more than a proportionate sense of the importance of the truth, and a mind influenced with a desire to awaken in others a sense of that importance; it involves a consciousness of God's concern in what we preach, and in the success of our preaching. It involves an earnest mind, from the consciousness that we are sent on an errand of untold importance by God himself,—a feeling like that which arose in the mind of Paul, when he said, "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." We need better to realize that preaching is God's work, and that it is done under his eye; and thus to be found commending ourselves to every man's conscience in the sight of God, and so avoid the danger to which our familiarity with Gospel themes exposes us, of using "holy things as if they were common." The more of God appears in our preaching, the more our utterance appears to come from a sense of the presence of God, the more authority and force will it have with the conscience of men. There is nothing in which we more need grace, to serve God with reverence and godly fear, than in our speaking of God's truth in God's name. So far as the preacher departs from this reverence, his heart belies his tongue.

That preacher who speaks as if he saw the face of God, comes down upon the heart of the hearer with more power, even with the most common words and thoughts, than the most eloquent and learned discourse delivered in an opposite frame of mind. It may be delivered, if you please, with all the accomplishments of artificial elocution and all the assumed earnestness that can be put on by practice at the glass. Baxter says, "Of all preaching in the world (that speaks not stark lies) I hate that preaching which tends to make the hearers laugh, or to move their mind with tickling levity, and affect them as stage-players do instead of affecting them with a holy reverence for the name of God." Jerome says, "Your teaching in the church should excite not the applause of the people, but their groans. The hearer's tears should be your praises." If we would speak with effect we have need to speak as one who sees Him that is invisible,—sees the throne of God begirt with my-