

The

Christian

Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

BY W. L. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men."

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Teachings of the Telescope and Microscope.

BY THOMAS CHALMERS.

When I look abroad on the wondrous scene that is immediately before me—and see, that in every direction it is a scene of the most various and unvaried activity—and expatiate on all the beauties of that garbure by which it is adorned, and on all the prints of design and of benevolence which abound in it—and think, that the same God who holds the universe, with its every system, in the hollow of His hand, pencils every flower, and gives nourishment to every blade of grass, and actuates the movements of every living thing, and is not disabled, by the weight of His other cares, from enriching the humble department of nature I occupy, with charms and accommodations of the most unbounded variety—then surely, if a message, bearing every mark of authenticity, should profess to come to me from God, and inform me of His mighty doings, for the happiness of our species, it is not for me, in the face of all this evidence, to reject it as a tale of imposture, because astronomers have told me that He has so many other worlds and other orders of beings to attend to,—and when I think that it were a deposition of Him from His supremacy over the creatures He has formed, should a single sparrow fall to the ground without His appointment, then let science and sophistry try to cheat me of my comfort, as they may—I will not let go the anchor of my confidence in God—I will not be afraid, for I am of more value than many sparrows.

But, it was the telescope that, by piercing the obscurity which lies between us and distant worlds, put infidelity in possession of the argument against which we are now contending. But, about the time of its invention, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man with a discovery which serves to neutralize the whole of this argument. This was the microscope. The one led me to see a system in every star. The other leads me to see a world in every atom. The one taught me, that this mighty globe, with the whole burden of its people and of its countries, is but a grain of sand on the high field of immensity. The other teaches me, that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon. The other redeems it from all its insignificance; for it tells me that in the leaves of every forest and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me that beyond and above all that is visible to man there may lie fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe. The other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may lie a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all His attributes, where He can raise another mechanism of worlds, and fill and animate them all with the evidence of His glory.

Now, mark how all this may be made to meet the argument of our infidel astronomers. By the telescope they have discovered that no magnitude, however vast, is beyond the grasp of the Divinity. But by the microscope, we have also discovered that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of His regard. Every addition to the powers of the other instrument, extends the limits of His visible dominions. But by every addition to the powers of the other instrument, we see each part of them more crowded than before, with the wonders of His unwearied hand. The one is constantly widening the circle of His territory. The other is as constantly filling up its separate portions, with all that is rich and various, and exquisite. In a word, by the one I am told that the Almighty is now at work in regions more distant than geometry has ever measured, and in worlds more manifold than numbers have ever reached. But, by the other, I am also told, that with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and a separate attention on each and on all of its particulars; and that the same God who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of His presence, and travel in all the greatness of His unimpaired attributes, upon every one spot and corner of the universe He has formed.

They, therefore, who think that God will not put forth such a power, and such a goodness, and such a condescension, in behalf of this world, as is ascribed to him in the New Testament, because he has so many other worlds to attend to, think of Him as a man. They confine their views to the informations of the telescope, and forget altogether the informations of the other instrument. They only find room in their minds for his one attribute of a large and general superintendence; and keep out of their remembrance the equally impressive proofs we have for his other attribute, of a minute and multiplied attention to all that diversity of operations, where it is He that worketh all in all.

And when I think, that as one of the instruments of philosophy has heightened our every impression of the first of these attributes, so another instrument has no less heightened our impression of the second of them—then I can no longer resist the conclusion, that it would be a transgression of sound argument, as well as a daring of impiety, to draw a limit around the doings of this unsearchable God—and, should a professed revelation from heaven tell me of an act of condescension, in behalf of some separate world, so wonderful, that angels desired to look into it, and the Eternal Son had to move from his seat of glory to carry it into accomplishment, all I ask is the evidence of such a revelation; for, let it tell me as much as it may of God letting himself down for the benefit of one single province of His dominions, this is no more than what I see lying scattered, in numberless examples, before me, and running through the whole line of my recollections, and meeting me in every walk of observation to which I can betake myself; and now that the microscope has unveiled the wonders of another region, I see strewn around me, with a profusion which baffles my every attempt to comprehend it, the evidence that there is no one portion of the universe of God too minute for His notice, nor too humble for the visitations of His care.

It is a wonderful thing that God should be so unnumbered by the concerns of a whole universe, that He can give a constant attention to every moment of every individual in this world's population. But, wonderful as it is, you do not hesitate to admit it as true, on the evidence of your own recollections. It is a most wonderful thing, that He, whose eye is at every instant on so many worlds, should have peopled the world we inhabit with all the traces of the varied designs of benevolence which abound in it. But great as the wonder is, you do not allow so much as the shadow of improbability to darken it, for its reality is what you actually witness, and you never think of questioning the evidence of observation. It is wonderful, it is passing wonderful, that the same God, whose presence is diffused through immensity, and who spreads the ample canopy of His administration over all its dwelling places should, with an energy as fresh and as unexpended as if he had only begun the work of creation, turn him to the neighborhood around us, and lavish, on its every hand-breadth, all the exuberance of His goodness, and crowd it with the many thousand varieties of conscious existence.

Temperance.

The following speech of the Temperance Orator, J. B. Gough, delivered at the last anniversary of the Scottish Temperance League, is replete with interest. Read it friends of bleeding humanity, and it will rouse you to greater efforts in pushing forward this mighty movement, that has for its end the glory of God, and the best happiness of mankind.—Ed.

that there was to be a temperance meeting held, and requested the others to go to it along with him. "All very well for him," chimed in the publican, "he's paid for preaching teetotalism." "Ain't you paid for selling liquor?" retorted one of his victims. (Laughter.) After some more discussion, it was agreed that three of the six should go to the meeting, and return with a report. When they came back, they related the substance of the lecture, and one of them said, "I'll draw out a pledge if you sign it." They did so, and agreed that each man should bring another next day. Well, they did, and that six men soon increased to seven hundred reformed drunkards in Baltimore alone. (Applause.) He was in favour of this movement through and through, and also went to the full for prohibition. (Cheers.) The object of the new movement had his warmest sympathy. Still it wanted something. He would take an illustration. The movement was as if it had got on a track, and had the rails laid down, but seemed to have lost all motive power.—Then the Washingtonian enterprise came like a locomotive and sent all before it; but it started without the engine—without a man to take the charge of such an important train. They had men who had been trained at the public-house bar lifted from the gutter into a position of influence, and many of them could not bear it. Washingtonians determined that there should be no other organisation but their own. There were irreligious men in their ranks, who were not content with simple interference with the evil, but they laughed at the mysteries of the gospel. Then they began to introduce amusements offensive to the moral portion of the community. They opened theatres, and got plays and moral dramas introduced. In one place a play was advertised, entitled "Drunkard converted and the fallen redeemed."

These did not receive the countenance of the moral men of the State, and by and bye they became absolutely blasphemous. In ten years this movement had become almost a stench in the nostrils of the moral portion of the community. Their doctrine was thorough and exclusive moral suasion, and ignored those who continued to agitate for legislative interference. Still it did a great amount of good. He was not the man to speak against this principle; for he stood in the City Hall in Glasgow, on the anniversary of the Scottish Temperance League, to declare that the principles of Washingtonianism had saved him from the darkest degradation. He would be glad at any time to step by the side of the drunkard, and help to shake off his fetters. (Cheers.) Washingtonianism has had its day, but if we look across the Atlantic we can see that the cause is in a prosperous state. They had never split up the organisations for the purpose of attempting to gain a law, and yet they had got it. He maintained that when once the sentiment of the people was educated to the proper pitch, they will demand a law of themselves. (Applause.) Without the old institutions the new, which were like the feet of Nebuchadnezar's image, part of iron and part of clay, would never do the work nor hold long together. (Cheers and laughter.) The great matter which gave power to the movement in America, was the training of the young in the paths of temperance; efforts should be made to secure them because children are like a sword-arm to the cause. The prohibition movement in America owes its progress to the spread of total abstinence principles among the young.—(Cheers.) Mr. Gough went on to say that it used to cheer his heart to go to the State Convention of that organisation which gave strength and stamina, and force and power, to the movement in America. In the Main-law movement they are glad to receive the votes and influence of those who drink. Even if a law was got in company with such men, there would still be a battle to fight. When the tug of war came, and without principles and without their wonted gratification, where would they be? It is the total abstinence principle, and thorough organisation under that principle which alone can do the work. He said this to warn them of the danger of being drawn from their old movement. He would go with them, and help them, but would never leave the old organisations. For, if not based on the principle of entire abstinence, no association could be successful in gaining even a liquor law in the country. In America it is entirely different from this country. He had never, in all his life, seen a minister drink a glass of wine till he came to this country; nor had he ever seen a glass on the table of any private family in America. Social drinking, though existing in numerous ways, is a very small temptation to the young. The publicans of America never think of purchasing crystal; he had never seen anybody want a glass in a spirit-shop there. They are cursed with a certain class of immigration. One thousand persons, on an average, land daily in New York from Germany, France, Britain, and other places. They go through a sifting process, and the worst settle down in the city, and the rest go to the west. There are gorgeous gin-palaces in London and Glasgow, but nothing like what there is in New York. He knew one saloon for which 27,000 dollars, or £5400, was paid in the shape of rent. It is 100 feet long by 60 wide. The roof has a large dome in the centre. In one end there is an instrumental orchestra, and in the other a company of female singers. The admission is free, but all visitors are expected to drink, and none go there who do not drink.

In another the young men who enter a small silver bell placed on the table, and beautiful young girls came to wait on them, and sell the drink. Orders are given, and these melt are thus drawn and decoyed into

temperance, and to learn that habit which they could not learn at home. In some places where they can't sell drink, or are not licensed, they use all manner of expedients. One man would go into a place and call for a glass of whiskey. "We don't sell whiskey; we can give you a glass of whiskey, and sell you a cake." (Laughter.) This was very accommodating; but occasionally a knowing one would call and get the glass of whiskey, and go off exclaiming, "Oh, I don't want the cake." (Laughter.) A traveller stopped at an inn in Northampton, U. S., and called for a glass of brandy and water. "We've got no brandy and water." (Laughter.) "Well, bring me a tumbler of wine." "We don't keep wine sir." (Laughter.) "Then get me cider, or spirituous drink of some kind." "The law don't allow us to keep spirits." "What! no spirits in a hotel?" "No, sir." "Well, send out for a drop of something." "They don't sell it in the town, sir." (Laughter.) "And where do they sell it?" "At Greenfield, sir." "And how far is Greenfield distant?" "Twenty-eight miles." (Laughter.) "But, sir," continued the traveller, "you can get it in the apothecaries' here." Then go on once and get me some. "Yes, but you must first get a physician's prescription." "Oh! such a place I have got into; I can't stay here, get me booked for Greenfield." (Roars of laughter.)—And, since then, whenever a person is wanting liquor in Northampton, it is proverbial that he wants to get booked for Greenfield.—(Laughter and cheers.) He had within the last two days received a letter, which of itself, was a full compensation for all the labor, trouble, travel and anxiety which he had undergone. A woman whose husband was a drunkard, was waiting up as usual one night, when he came home drunk. He stumbled to bed, and she sat by the fireside and sung with melancholy sadness, "The light of other days is faded." O, the power of woman's gentle song! The plaintive melody broke on the husband's ear, and touched his heart; he sprang up, called for pen, ink, and paper, and there and then he signed the pledge, and became a reformed man. He took ill, and lay for a long time thereafter, but the wife said these were the happiest days of her life. She is a woman of mind and sentiment, and says she has reason to believe, that though the grass is now growing over his grave, his soul is blooming in immortality. Oh, how many noble-minded women and happy homes are cursed by the use of drink. (Cheers.) Mr. Gough, after referring to the courteous treatment he had always received in Glasgow, concluded by cautioning all abstainers, and especially the representatives from the country societies, against deserting the old principles. He added that, however much they may go into new movements, they must not all leave the old. At twenty minutes past nine o'clock he resumed his seat amid loud and long continued cheering.

The Rev. D. RUSSEL, of Nicholson street Congregational Chapel, pronounced the benediction, and the meeting separated.

Thoughts on Election.

For a proof of this doctrine, I would appeal to the experience of all real Christians.—Whence is it, brethren, that you differ from others? You yourselves were once God's enemies, but are now reconciled to him and become his friends. You see many thousands of your fellow-creatures in the same unhappy state in which you yourselves lately were.—Whence is it that you are now in a better state than they? You delight in the paths of holiness and peace, while they degenerate in the paths of sin and misery. You are walking in the narrow way which leadeth to heaven, while they are walking in the broad way which leadeth to hell. Whence is it that your state is so much better than theirs? Who hath made you thus to differ? Will you ascribe this to your own distinguishing goodness, or the distinguishing goodness of God? I am fully persuaded you will not, for one moment, ascribe this to yourselves. By the law of faith, which you are now under, boasting is forever excluded. But if you will not ascribe this difference to yourselves, you must ascribe it to God. It was he who created you anew in Christ Jesus. It was he who, according to his abundant mercy, hath begotten you again unto a lively hope, by the resurrection of Jesus Christ from the dead. And if it was God who thus made you to differ from others, he must have acted herein, either according to a previous design or without a design. To say that he acted without any design, would be infinitely unworthy of God, and little less than blasphemy. But if he acted according to a design, this design must have been eternal; for with God there is no change, nor shadow of turning. Now, his making some sinners to differ from others, by bestowing on some, and not on all, regenerating and sanctifying grace, according to his eternal design or purpose, is all that the Calvinists understand by the doctrine of election.

Thus, brethren, have you not in your own bosoms very satisfactory proof of this doctrine? If you have any good evidence that you have been born of God, that you are new creatures in Christ, that your stony heart has been taken away, and that you now possess hearts of flesh, all this must have been of God. And in regenerating you, and making you new creatures in Christ his Son, God must have acted according to a previous and eternal design; and his doing these things for some sinners, according to his eternal purpose, is the very election the Calvinists contend for.

But you have often heard dreadful things said of this doctrine—that it is a soul-murdering doctrine; that it makes God a liar, unjust, cruel, and everything that is bad. But I beg you will consider what harm election (as it is held by Calvinists in general) has ever done to any one. It has never caused the destruction of any, but has secured the salvation of thousands. It keeps none from Christ, but draws many to him. When seven thousand were saved from the almost general apostasy in Israel, in the days of Elias, by the election of grace, election did infinite good to the said seven thousand that were saved, and it did no harm to the rest. When many thousands of Jews were saved in the same manner, in the days of Christ and his Apostles, election did unspeakable good to as many as were saved, while it made the circumstances of the rest no worse. (Rom. xi. 4, 5.) Therefore, if election does such unspeakable good to so many, while it injures none, why are such hard things said respecting it?—There is certainly great reason to wonder, and say with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But there is no room to find fault.

It is a fact that God saved Saul the persecutor, plucking him as a brand out of the burning; as a God of infinite perfection, he must have done this according to the election of grace. This was to Saul an act of infinite mercy; and there could be nothing unjust and cruel in it, as God herein injured no man living, either in this world or the next. And if there was nothing unjust and cruel in God's actually saving Saul in time, there would have been nothing unjust or cruel in his designing to save him in eternity. The same observation will hold good respecting every one that shall stand at last at the right hand of the judge. God's decree of election is no more than his gracious and eternal design to do good, in saving myriads of sinners from everlasting misery; and surely there could have been nothing unjust and cruel in God's designing to do good.

I desire you will further consider, what effect the sovereign good pleasure of God, in bestowing the knowledge of salvation on some, and not on others, had on the mind of Jesus Christ. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, O Father, for so it seemed good in thy sight." (Luke x. 21.) There you see that the sovereign good will of God unto some, and not unto others, which amounts to the same thing as election, was matter of joy and praise to Jesus Christ. Surely, if there had been any injustice or cruelty in this, the compassionate and holy Saviour never would have rejoiced and thanked God on such an account. Is there not much reason to fear, that those who speak so disrespectfully of election and the sovereign decrees of God, are very far from being of the same mind as Jesus Christ?—Extracted from *Old Welsh Tract*.

EUROPEAN NEWS.

One Week Later from Europe!

We give the Telegraphic news by the "America," on our first page for the purpose of giving room for copious extracts from English papers. The most startling events are occurring daily at the seat of war, and we wish to keep our readers fully posted up in relation to these important matters.

SEBASTOPOL.

Lord Raglan's despatch and the newspaper correspondence are to hand, describing the gallant capture of the Mamelon and the Quarries. The description is exciting, but the main facts are already known.

REPULSE OF THE ALLIES.

The besiegers have made an unsuccessful attempt to storm Sebastopol. The English loss is set down at 4000 men, but it is hoped that this is an exaggeration. The following are the only official notifications:— Lord Panmure regrets to have to announce that he has received information that the English troops attacked the Redan Tower, and the French the Malakoff Tower at daylight on the morning of the 19th June, without the success which has hitherto attended our efforts. Both the French and ourselves have suffered considerably. The names of the officers who have fallen, will be forwarded immediately, but it will be impossible to receive complete returns of all the casualties before the 30th, at soonest.

The *Monitor* announces that the Government has received two despatches from Gen. Pelissier. The first, dated the 17th, informs them of operations concerted between the General and his Allies, and that the Turks and the Chasseurs made a reconnaissance towards Aitodar, Gen. Bosquet occupying the Tchornaya. The next day, at day-break, the French and English were to attack the Malakoff and the Redan and other batteries.

The second despatch, dated the 18th, announces that the attack had failed, and that although the troops had showed the greatest ardor, and had gained a footing in the Malakoff Tower, Gen. Pelissier was obliged to order their retreat into the parallel. This was effected with order and without being molested by the enemy.

Private accounts published in the London Standard say—"the loss of British Officers killed and wounded amounts to no less than 70.—Among the killed are Gen. Sir J. Campbell, Col. Yea, and Col. Shadforth. From the obstinacy and courage with which the combat was maintained by the

British at the Redan, and the necessity of eventually retiring from the attack, the slaughter on all sides has been immense, and if the information be correct the loss in killed and wounded of the British alone amounts to very little short of 4000. The greatest portion of the loss was experienced in a ravine where a powerful and unexpected battery opened upon the troops.

There is reason to fear that the loss has been great, but Lord Palmerston on Friday night said no additional information had arrived.

The Allies lost terribly by the Russians springing a mine, and during the confusion they recaptured the Mamelon, which was restored by the French.

Previous advices were to 17th, stating that there had been smart firing on both sides, but without result of importance. A Dispatch from Bucharest, via Vienna, confirms that an expedition had been undertaken against Perekop. Pelissier is excessively savage against the perpetual telegraphic messages Napoleon sends him. He is reported to have recently replied that "when anything occurs he will let the Emperor know; but has not time to act as a telegraphic operator." This, according to rumor, accounts for recent absence of news in *Monitor*.

BLACK SEA.—Russian account of allied success in Sea of Azoff is published. Gortschakoff confirms the successes claimed by the allies, but says that operations against the sea of Azoff were expected; that not having means to oppose powerful hostile fleets, garrisons had orders to blow up batteries and retire; that grain stores burned by allies were mostly private property, and do not materially effect the supply of the army, inasmuch as anticipating such an attack supplies were mostly conveyed by land, notwithstanding the facilities offered by sea. Correspondence relates horrible atrocities perpetrated by French and Turks at capture of Kerch.

A boat expedition is rumored to be preparing to enter the river Don, but Russians have entrance defended by 27 gun boats. Gen. Andryanow, Vice-Hetman of the Cossacks of the Don, issues an address for their general enrollment as militia.

ASIA.—The Russian forces have advanced and encamped near Redout Kale. Turks have evacuated Batoum, and Chourouk Su-Nassif Pasha has advanced with his staff to Kars.

Dispatch from Varna, June 17th, which was retarded on the way, says Russians have made an unsuccessful attack on Kars. It was reported they had retaken Anapa. Both reports doubtful.

PRINCIPALITIES.—Austrian commander has proclaimed martial law in Moldavia, but Moldavian authorities refuse to promulgate the order, unless authorised by the Sultan.

Constantine Balshe, step son of the reigning Prince, has been killed at Jassy, in a duel, by Austrian Major Stelberg. Has caused sensation in the Principalities.

BALTIC.—Admiral Baine's Squadron of 17 steamers has left Kiel for the Baltic—rest of fleet lay off Seaker Island. Recent attack on English boat's crew at Hangow, under flag of truce, causes much excitement in England, evidence rests on the authority of a negro, the sole survivor, who asserts that he heard the Russian officer say—"I don't care a damn for a flag of truce." Unprejudiced supposition is that Russians supposed the boat was taking soundings recently at Kerch.

Admiral Dundas has communicated with Russian Authorities, and British Government through Danish Minister at St Petersburg demands redress. Russian account in "Invalide Russ" says six were killed and remainder are prisoners.

Dispatch from Dantzic confirms that the officers of the Boat, Lord Geneste, Dr. Easton, Mr. Sutherland and all of crew except 6 are prisoners.

Infernal Machine exploded under English Steamers Merlin and Fire Fly off Cronstadt 9th, damaged, but not seriously.

DIPLOMACY.—Prince Gortschakoff is appointed Resident Russian Minister at Vienna, M. Tioff, to Wurtemberg, and M. Fonton to Hanover. Russian influence is very active even in the smallest German Courts.

Journal of St. Petersburg publishes semi-official discussion on Count Walowski's French Circular of May 23d, Walowski's having been itself a reply to the Russian Circular of April 28th.

The Journal semi-officially says peace is possible if France and England will, inasmuch as the 4th point is morally, though not formally settled, and other points, namely, Navigation of Danube and evacuation of Principalities, leaving only the Vienna 3d point to be arranged.

Camp healthy, excepting Balaklava, where cholera prevails.

Sardinians are suffering, and General Morma the younger, is dead.

Hail Pasha remains in office.

National Monument is to be erected to English at Scutari.

DENMARK.—Danish Diet is dissolved. Decree forbids enlistments for foreign service under penalty of 8 years imprisonment.

LATEST NEWS.—London, 11.50 A. M.—Marseilles, Friday night.—The English steamer "Astrologue" has arrived, bringing news from Constantinople to the 15th June. There has been a slight engagement at Eupatoria since 13th June. The Russians attacked unsuccessfully the batteries of the besiegers. The general loss in the taking of the Mamelon and the Quarries is 4,000 men.