

The Christian

A FAMILY NEWSPAPER: DEVOTED TO RE

REV. I. E. BILL, "Glory to God in the highest, and on earth

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, W

Poetry.

The Heathen's Cry for Help.

While Paul was sunk in slumber,
A stranger met his eye;
"To Macedonia come over,
And help us," was his cry.
With God, the Holy Spirit,
And Jesus for his stay,
Paul listened to the vision,
And thither bent his way.
That cry even now is sounding
From near and distant lands,
And shall we all unheeding,
Refuse the helping hand?
The blood of dying heathens,
May rest upon our head,
If we neglect to tell them
Christ suffer'd in their stead.
Or, then, when duty calls,
Our work is for the Lord;
And, "looking unto Jesus"
We spread abroad his Word.
We'll use our highest efforts,
We talk not of success,
Our God appoints our labor,
That labor He can bless.

BY AUTHORITY.

ANNO DECIMO OCTAVO VICTORIÆ REGINÆ.

CAP. LXVII.

An Act for the incorporation of certain Bodies in connection with the Eastern and Western Baptist Associations.

Section.

1. The Trustees of Baptist Chapel or other property, incorporated.
2. What property to be subject to this Act, and how the Corporation may hold it.
3. Trustees, election of, for Churches.
4. Meetings to be convened on notice at meetings for worship.
5. Trustees to manage the temporalities.
6. Trustees for educational or other societies, election of.
7. A majority of the Trustees authorized to act.
8. Annual revenue, limit of.

Passed 12th April 1855.

Whereas certain persons are associated together in Churches constituting a religious community known as the Baptist Church, in connection with the Eastern and Western New Brunswick Baptist Associations: And whereas sundry Chapels and other buildings have been erected, and lands purchased or otherwise conveyed or held in trust for the use of such Churches in the several Counties of this Province, or for educational or other benevolent objects in connection therewith, and inconveniences have been experienced in managing the same by Trustees without being incorporated for that purpose:—

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. Every Board of Trustees of any Chapel or Seminary for education, and land and buildings held therewith, or held for the purpose of erecting any Chapel or Seminary thereon for the use and benefit of any Baptist Church in connection with the Eastern and Western New Brunswick Baptist Association, or in connection with any Baptist Education, or other Society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property as the case may be, in the place in which the trust property may be situated, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same or any part thereof, or any interest in or arising out of the same, and make bye laws, and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said Chapel, or other property for the benefit of the Church to which the same may belong, or the educational or other subjects to which it may be devoted.

2. All Chapels or other property as aforesaid, held in trust as aforesaid in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the Corporation by the existing Trustees; and the said Corporation shall then hold the same for the purposes aforesaid with as good a title, legal and equitable, as such Trustees had at the time of the conveyance.

3. Every such Church, together with the congregation regularly attending and contributing to its funds by pew rents or otherwise, may annually at such time and in such manner as each Church shall prescribe by the male members present at any meeting for the purpose, elect any number of Trustees, not less than three nor more than nine, from among the male members of the said Church or congregation, or both, who shall continue in office for one year, or until others are elected in their stead.

4. Every meeting of the Church or Church and congregation for any of the purposes aforesaid, shall act on notice to be given by the Pastor or Minister presiding over the same, or if there be none, by any Deacon thereof, at any usual meeting of the Church for worship or business.

5. Such Trustees may, on due notice, meet together and manage the temporal affairs of the Chapel for which they are elected, and the property in connection therewith, for the benefit of the Church to which it shall belong.

6. Every Educational or other Society as aforesaid may, at its annual meeting to be held at either of the said Associations or elsewhere, on notice by post or otherwise, elect from among its members such number of Trustees as may be deemed necessary for the management of the affairs of any Seminary in connection therewith, who together with all the Ministers of the denomination accredited at such Association as additional or ex-officio Trustees, may transact its business

on due notice to be given as aforesaid, or by a Committee to be appointed for that purpose at the same time by the said Trustees.

7. Whenever by this Act any Board of Trustees or number of persons may require to do any act, a majority of those present at the meeting shall be sufficient for the purpose.

8. The annual revenue derived from the rent of lands belonging to any such Chapel, Seminary, or Society as aforesaid, shall not exceed five hundred pounds.

Missionary Speech.

The following Speech of the Rev. W. Arthur, delivered at the late Anniversary Meeting of the English Baptist Missionary Society, held in Exeter Hall, to which reference was made in a former number of the *Visitor*, is rich in Scriptural sentiment, and in sublime and impressive thought.

The Rev. W. Arthur said—The sentiment which I have to propose to the meeting is to the following effect:—

"This meeting has heard with regret of the return of the honored missionaries who have been compelled, through failing health, to relinquish foreign service, and of the probable temporary return of others. It also records its deep sense of the loss which the Society has sustained in the death of one of its treasurers, W. B. Gurney, Esq. who, for upwards of 30 years, nobly devoted himself to its interests. This meeting magnifies the grace of God in him; and while taught afresh by these facts to 'cease from man,' it desires to look up with renewed faith and dependence to Him who can fill all vacant posts, and who, in Himself, liveth and abideth for ever."

It was not my honour to have even in the slightest degree the acquaintance of the gentleman whose name is so prominently mentioned in the resolution; but to any one in any way connected with the Church of God and the enterprises of that Church, particularly as affecting foreign countries, it is enough to know that in the sight of this great meeting, and in the sight of Him whose eye is over this meeting, those words are true—that for 30 years he nobly devoted himself to the purposes of this Society. (Hear, hear.) It is a strange and touching effect of the joint operation of the curse and the blessing—the curse which brings that death for which we mourn, and the blessing which turns that curse itself into immortality—that as we go on in life, one important part of our training and education is, that by degrees objects of admiration and affection, natural ties that were dear to us once, are so removed that when our eyes would find them, they must turn away from earth and look up within the veil. (Hear.) There are, perhaps, many venerable men here who, when they begin to count their friends, and recall all the affections of their hearts, feel that they have almost more friends in heaven than they have left upon earth, and more objects of natural affection beckoning them to the better land than are retaining them here. Happy those who devoutly learn to look upon that country as the gathering-place of the good, as our own home, where we, too, by the Lord's own help, and at His own good time, hope to live again with our fathers; but then, sir, it is a very grave thing when one of us ceases, as far as this earth is concerned, to be a man, and becomes only a memory, to reflect that that memory may be in itself mightier, perhaps, than the man. There is something exceedingly touching when we look at the statement that the memory of the just is blessed; and when we look at the proceedings of this day, I feel that as long as God gives health and life to Sir S. M. Peto, the memory of William Gurney will be a blessing and a strength to him. (Hear.) I do trust that the point which has just been pressed by my predecessor will be well and earnestly taken by all the young men here, and that they will determine, not merely to hold aloft the standard when the standard-bearer fainteth, but to advance that standard farther and yet farther, let the dangers and difficulties be what they may. I feel that at the present moment, whatever we may do with regard to our missionary operations, that one great necessity is men—faithful men of the right kind. (Hear.) Allusion has been made to the fact that some people look upon foreign missions with jealousy because they fear it is a withdrawal of force from Christianity at home. My whole life and sympathies, my whole activity and powers, are identified with foreign missions; but to you, my brethren and friends, who are connected with home missions, if you ask what is the best thing you can do for our Missionary Society, I do not say give us eloquent speeches—you may do that and we will thank you for it; I do not say give us crowded and applauding meetings—you may do that and we will appreciate their value; I do not say acquire for us the good word of the press, the favourable eye of the Legislature, bring down upon us the smiles of the great and learned—you may do that, and so far as it goes we will value it; I do not say bring in your thousands and tens of thousands—it is the Lord's claim upon you, and we will thank you for your pecuniary assistance. You may give us eloquent speeches, sympathising audiences, and millions of money; you may secure for us the patronage of the Legislature, the press, and the worldly great; and yet do nothing towards the regeneration of the world, unless through your burning prayer-meetings and your burning sermons you train up for us young men with hearts and tongues of fire to spread the Gospel abroad. (Hear.) The first great mission to be done to the cause of foreign missions is to maintain and extend primitive Christianity at home. (Hear.) I might venture to say that if you will take care of the conversion of England we will answer for the conversion of the world; for you cannot con-

vert Englishmen, you cannot get them to the foot of the cross in large numbers, without making missionaries. The Lord will see to it. Let the Churches do their duty here and we shall have suitable instruments for carrying the Gospel abroad away to the heathen. Allusion has been made to-day to the condition of that country in which I feel an interest which I never can do in any other. I mean British India. I cannot tell how greatly I rejoiced some time ago, when I heard that this Society had determined upon so noble an effort as to send twenty missionaries to reinforce your glorious band in that great continent. (Hear.) I regret most deeply, sir, to learn to-day that of the twenty men only eight are gone. For the eight, however, I thank God. May each of them be made mighty for I totally abhor that mode of calculation, which we frequently employ on our platforms, which effects results according to the number of our men. (Hear.) No, sir, we must try to combine two things—ardent prayer, along with labours in proportion (as far as in us lies) to the work to be done; and then, though there be but one where there should be thousands, when a sincere effort is made, let us never say there is but one. We know not what he may be made to accomplish. What were the five loaves? Nothing in the hands of the disciples, but in the hands of Christ they were enough and to spare. Therefore, though you have not sent twenty men, think not that eight can do but little. The Lord's power, resting on these eight men, may make one of them achieve more than a thousand. And here let me observe that we are in danger of forgetting what the world thought forty years ago. If we look from a Christian point of view on what ought to have been done as compared with what has been done, the first impression is not only humiliating, but discouraging. But look at the matter from another light. Go back forty years, to the time when the East India Company's charter was under discussion, and to the days of Major Scott Waring, and the writers of the *Edinburgh Review*, and other publications of that kind. These men, depend upon it, have their representatives in our own times. The great men—the thinkers of the world in their day—the men who *par excellence* had the title to think for themselves, and also for us all, (a laugh) whether they were Frenchmen, Englishmen, or Germans, could all foretell what would happen to this movement, and predicted that it would miserably fail, and that the few "consecrated tinkers and cobblers" whom you sent out would all return home in confusion in a very short period. Well, we can turn to these sinister predictions of our enemies and tell them—"We have not done all that we might have done, but yet have accomplished ten thousand times more than you or your representatives thought we could do." (Cheers.) If we look at India as it stands, we find that there are millions of our fellow subjects there who have never yet heard the name of Christ. With regard to India, let me urge this plea upon the members of this Society. You have done much. God's mercy and favour gave you the men who went there so early and worked so well. Reverting again to the times which you, sir, have recalled to our minds, you had then to encounter the Major Scott Waring, and other men of his class. And this was not all. The contempt poured upon your beneficent design did not proceed from the world only, but alas! also found an echo in the church; and when they saw poor William Carey go forth, many wise men would have said to him, "You might just as well go to the Himalaya Mountains, and order them to be removed and cast into the sea." "Well, (he and his Christian friends would have answered) that is perfectly true. This Hindooism which we are about to assail is vast and solid as those towering mountains; but we have faith, not muscle it may be, yet faith even as a grain of mustard seed." And he said, "I will go up to the mountain;" and lonely and weak he walked up towards what, to the eye of man, seemed verily one of the summits of human things—far above all earthly power to touch or shake—and with his own feeble voice began saying, "Be thou removed;" and then the world looked on and laughed, and even a celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was wonderfully amused with that poor man down in Bengal thinking in his own simple heart that he was going to remove Hindooism, and from his lofty eminence let down upon him, like molten lead from a tower, scalding words about the certain failure of the consecrated cobbler. (Cheers.) Still the world laughed and said the presumptuous missionary was treated as he ought to be. However, Wm. Carey went on and said, "Be thou removed," and one joined him and another joined him, and the voice grew stronger, and was repeated in more languages than one, "Be thou removed and cast into the depths of the sea," and now a considerable company is uttering the same cry. The representatives of those early cavillers are still among us and looking on, and we ask them—"Ye thinkers and wise men, what say you now?" "Well," they may reply, "You have not got it into the sea." (Laughter.) That is perfectly true; and they may add, "And you never will, perhaps, get it there." But, gentlemen, will you say that the mountain within these 40 years has not moved—that it has not stirred at all? Is it to-day where it was when Wm. Carey first went up to it? There is not a man of them, sir, who would say that it is. (Cheers.) No that mountain is moving, vast and ponderous as it is; and we call upon you all to-day, Christian friends, to swell the voice of God's church, which says to it, "Be thou removed, and be thou cast into the depths of

no changes in religion. The old regime Henry had passed away, and with it the persecuting ecclesiastical system, with its bloody penalties. A good understanding had been cultivated with the Protestant kingdoms on the Continent, and the whole foreign policy of the Government conducted on an anti-Roman basis.

Mary and her counsellors were bent upon an entire subversion of this state of things. But they dared not proceed to extremes at once. A reconciliation with Rome must be effected, and the people prepared for it. To make all sure against her own subjects, and the possible opposition of the Reform party abroad, an alliance must be formed with the Empire. The son of Charles V. becomes the husband of Mary, and shares with her the sovereignty of England, at the expiration of a year. In November, Cardinal Pole, the Papal Legate, arrived with the Pope's pardon, and on the 30th restored the kingdom to the favor of the Pontiff. In December, the Convocation of the Clergy met, to consummate the union with Rome. The royal supremacy over the Church was abolished, January 30, 1555, the acts for burning heretics were revived, and Parliament, having placed the kingdom under the protection of the See of Rome, were on the 16th of January dissolved. Thus all was made ready. To cement this mighty reconciliation, the blood of sacri-

Visitor.

GENERAL INTELLIGENCE.

EDITOR AND PROPRIETOR.

1855.

VOL. 8.—NO. 24

rice was deemed indispensable. Rogers was brought before Gardiner at his palace on the 22d, and before the inquisitorial court of bishops on the 28th, in the church of St. Mary Overy. He was condemned on the 29th, and burnt on the 4th of February. Rome now had her own way. Fresh victims for the fire were demanded from day to day. For three years and nine months, the smoke of these monstrous sacrifices ascended almost continually. Of those who were burned to death at the stake, the names of two hundred and eighty-eight have been preserved. Many more came to their end, either in the hands of their persecutors, or in flight and concealment, by cold, starvation, exposure and violence.

The horrors of that terrible period of proscription, exile and death, cannot be told. The dread of Papal domination was thereby burnt into the British mind. Rome became a cup of loathing even to her own adherents. The land was wrung with the burden of Spanish and Italian priests, and the tender

be killed: as they fly wing to wing and tail to beak they form a square whose superficies is not much less than the whole enclosed portion of St. James' Park, or fifty-one acres. No sooner does this huge flight clear away than we behold the Park at our feet inundated with hares and rabbits. Feeding two thousand and abreast, they extend from the marble arch to the round pond in Kensington Gardens—at least a mile. Let us now pile up all the half-quarter loaves consumed in the metropolis in the year, and we shall find that they form a pyramid which measures two hundred square feet at the base, and extends into the air a height of 1,293 feet, or nearly three times that of St. Paul's. Turning now towards the sound of rushing waters, we find that the seven companies are filling the mains for the day. If they were allowed to flow into the area of the adjacent St. James' Park, they would in the course of the twenty-four hours flood its entire space with a depth of thirty inches of water, and the whole annual supply would be quite sufficient to submerge the city (one mile square) ninety feet. Of the fish we confess we are able to say nothing; when numbers amount to billions, the calculations become too trying to our patience. We have little doubt, however, that they would be quite sufficient to make the serpentine one solid mass. Of ham and bacon again, preserved meats, and all the countless commodities we have taken no account, and in truth they are not worth mentioning. The great mass that he ducks and geese were up—Danza's celebrated mess—the skimmings of the pot.—*London Quarterly Review.*

Written for the Christian Visitor by a Stranger.

New York, May 5th, 1855.

Mr. Editor,—It is just five o'clock, A.M., and I am now seated at the window of an hotel, with my eyes about half open—trying to look out upon a small portion of the population of this great city, as they pass along the streets yawning, and rubbing their eyes as if they were doing their very best to wake up. I thought as I came out of the steamboat "Plymouth Rock" this morning, that I felt about as dull as any body could feel, but I find I am mistaken, for many of those 'passers by' appear much further gone than I was. I just begin to experience the "shadow of a shade" of the fact, that the solitude of a great city surpasses the boundless desert or the most dreary ocean; but you are not the least idea of yielding to the influence of a feeling this morning, or at any other time during my journey. I feel myself a cosmopolitan—a citizen of the world—and the object of my tour, is not to shut myself up in some desolate room, four or five stories above the terra firma, and there turn my thoughts backward, towards the home scenes—the all-powerful influence of which will oft times compel a man to dole out in a whining manner—"there's no place like home, there's no place like home." I have for a long time felt a strong desire to visit the United States, in fact, ever since I was a little boy playing around the knees of those of my ancestors, who fought long and hard in gaining the independence of this great country, but have never been prepared to do so until now—did I say prepared? I am very far from being prepared yet. I have found from experience, and that is a very good teacher, that if a poor mortal never feels good anything until he feels himself thoroughly comforted, he will very often find himself comforted, he will many important matters. I intend, *minus*, in well, to go out west, as far as Chicago, all be tend the semi-anniversary of the Bible Union—a meeting in which I feel much interest; and if I should occasionally see fit, to transmit you a letter as I pass from place to place. I hope you will do me the kindness of publishing it, just for the satisfaction of my friends and connection. You know sir, almost all persons have their friends, and our friends feel an interest in us, so much so, that a newspaper article, which would be void of all interest to the public at large, would be read by them with pleasure if not delight. Many of those who sustain that relation to the writer, are in the habit of throwing their eyes over the sheets of your paper, and of saying in the oft repeated, and yet true language of many of your correspondents, "it is a welcome Visitor;" and I wish you to fully understand sir, that it is for them I write these letters, and not for the public, of course if any of the public feel inclined to read them, I shall not charge them for doing so.

I have had a lovely time so far. I left home on Wednesday last, came to St. John, and there took the steamer "Eastern City" on Thursday for Boston. We had a very pleasant trip indeed, as it was perfectly calm, and it was rendered much more pleasant to me than I anticipated, from the fact, that there were many old friends on board, among whom was Mr. Casewell, who at present lights under the Unitarian flag, (when I use the word fight, of course, I refer to the "fight of faith.") He appears somewhat astonished to think, that he has been all his life long under a "strong delusion," and so foolish as to "believe a lie," namely that "Christ is God," and that we require an atonement for sin. It was with no small amount of pleasure that I stood on the deck of the steamboat on Boston morning, after the no after historical remembrance of those gloomy shores, first ploughed at Boston about one o'clock, and after catching a birds-eye view of that bustling o'clock, P.M., and entered the steamer "Plymouth Rock" at Stonington, about nine in the