

The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILL,

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

EDITOR AND PROPRIETOR

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May Anniversaries.

This is the month for the gathering of the Tribes of the Lord both in the old and in the new world to celebrate the Anniversaries of those great benevolent Societies, which have been called into existence by the mighty workings of religious principle in Christian hearts for the purpose of diffusing the invaluable blessings of redeeming love amongst all kindreds and tribes and people under heaven. In our present and succeeding numbers we shall endeavour to give our readers a condensed sketch of these soul stirring meetings, beginning with the London Anniversaries.—As the Bible is the substratum of all Christian Institutions we may notice first—

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held on Wednesday, the 1st May, under the presidency of the Earl of Shaftsbury. The Hall was filled to overflowing, and on the platform were the Bishop of London, the Bishop of Winchester, the Bishop of Carlisle, the Bishop of Rupert's Land, the Hon. and Rev. Baptist Noel, Rev. Dr. Angus, Rev. E. N. Kirk from America, and many other distinguished ministers and laymen.

After a short speech from the Earl of Shaftsbury, the report was read exhibiting the following summary:

The receipts of the year ending March 31, 1857, have exceeded those of any preceding year, including the special funds. The amount applicable to the general purposes of the Society is £68,381 15s. 3d., and the amount received for Bibles and Testaments, £69,374 19s. 8d.; making the total receipts from the ordinary sources of income £137,756 14s. 11d., being £9,031 4s. 10d. more than in any former year. To the above must be added the sum of £993 2s. 4d. for the Chinese New Testament Fund; making a grand total of £138,749 17s. 3d. The issues of the Society for the year are as follows:—From the depot at home, 1,001,965; from depots abroad, 515,893; making a total of 1,517,858 copies. The total issues of the Society now amount to 32,381,859 copies.—The ordinary payments have amounted to £132,094 4s. 7d., and the payments on account of the Jubilee and Chinese New Testament Funds to £6890 18s. 10d., making the total expenditure of the year to amount to £138,985 3s. 5d. The Society is under engagements to the extent of £73,000. The Bishops of London, Bristol, Gloucester, Ripon, Mauritius, and Graham's town had kindly consented to become vice-presidents of the Society.

The Bishop of Winchester, who had to leave the meeting, then offered a few observations. He could not but express his gratitude for having, for so long a series of years, been permitted to take part in the proceedings of these meetings. They had heard—and none with greater pleasure than himself—the names announced—he would not say of new friends, for their names were well known in connection with this Society, and in connection with every good and holy work—of those who, by the favour of the meeting, had been chosen to the high places of officers in the Society. These, although not new friends, were new officers, and he considered it a privilege to be able to cast his lot with them, and to bid them God-speed in the name of the Lord. He had listened to the report just read with great satisfaction.

The Bishop of London, who was received with loud, long, and continued cheering, said: I rise, my Lord, to move the adoption of the report, and in doing so I may perhaps turn for a moment to one of the characteristics of that report which strikes me—it is its business like character. Had any one come into this room without knowing what we were about, he might at some stage of our proceedings, while the report was being read, have supposed we were the meeting of some great mercantile company—that it was, perhaps, the directors of some great railroad, who were explaining to us how the operations of our Society had been conducted. And it is true that this is the greatest mercantile society which there is in the world. (Cheers.) The greatest, even when we consider the extent of its operations, and the greatest still more when we consider to what those operations are directed. (Hear, hear.) The children of this world are usually in their generation wiser than the children of light; but I do hope and trust that in the business which we are carrying on we are able to sanctify all those means which worldly wealth employs in ordinary mercantile speculations to the glory of God, and that all that energy which the men of the world use for their own worldly purposes, we are able to use for the glory of God. (Hear, hear, with cheers.) There is something very remarkable in noticing how everything that is passing in the world seems to have been used by this Society for advancing the great purposes which God has committed to it. We know that, for the sake of gain, merchants are always ready to meet the wants of man with their goods; and here, it appears, wherever there is any change in the social condition of man, our agents, guided by our committee, are ready to take advantage of whatever occurs for introducing the Scriptures of Life.

East, our agents are there, with many of their arrangements far better than the arrangements for carrying out more worldly purposes—(cheers and applause)—whether it be the Sardinian Contingent joins our troops, the agents of the Bible Society are at hand to use these soldiers for the introduction of the Bible into the Sardinian dominions when they return home; whether it be that the Sultan is well disposed for political purposes towards maintaining friendly relations with England, there our agents are ready to use every means in their power to bring before him as an individual, and his nation, those Scriptures which alone can make him fit for eternity; or whether it be that our Governor-General in India sees it desirable to modify some of the rules of education in the Government schools, there, also, our agents are raised to place in the Scriptures of life. (Cheers.) Then, again, in the vast company itself, if it be in their power to encourage family prayer in the most distant corners of the world, they are ready to do it with the Scriptures of life. I do think, if we view the report, even as men of the world, we shall have great reason to thank those by whose wisdom and by whose energy the operations detailed in the report have been conducted. (Hear, hear.) Now, allow me to express to you how deeply I feel on the present occasion that this Society is the handmaid of all the good societies that exist in the world. (Cheers.) None of them can do any good without the Scriptures of God. (Hear, hear.) For myself, it has been my happiness, through life, to be able to cooperate in many great and important works in a smaller sphere in which I have laboured with persons who have differed from me most materially; but there are points of agreement far greater than the points of difference—(cheers)—and, if there were nothing else to recommend the Bible Society to me as an individual, it would be that it gives me an opportunity of joining heart and hand with so many persons from whom otherwise we are so much separated. (Loud cheers.) Truly it is an inestimable blessing that, amidst all these points of difference which exist, there should be this great rallying point, viz., that we all receive and desire to circulate the Scriptures of God. (Cheers.) Are we united together as members of some political community? are we not labouring hand in hand for the dissemination of the Sacred Volume? and is it possible to make any difference between union in a secular and a religious society? (Hear, hear.) If we are citizens of the same country, we must have religious duties which we have to perform in common, and we cannot in common perform religious duties without a very strong religious sympathy. (Applause.) I beg, my Lord, to move:—

"That the report, an abstract of which has been read, be received and printed, under the direction of the committee."

The right Rev. Prelate resumed his seat amid loud cheers.

The Rev. N. Hall seconded the resolution. He heartily responded to the sentiments which had been uttered by previous speakers in relation to catholic charity. He thought the Bible Society would fairly stand the two tests enunciated by the venerable Primate (the Archbishop of York) when bishop of Chester; the first was, Had they such confidence in the Scriptures as would enable them to send them forth without note or comment? and, second, Were we so concerned for the salvation of immortal souls as to be willing that they shall obtain it in our own or any other churches? The right rev. Prelate had spoken of this Society as the handmaid of other societies. He would claim for it a still higher honour—Other societies might be parent societies, but this was the grand parent. (Cheers.) The Bible taught no theology or "ism," either Positive or Negative, Calvinistic or Arminian, Systematic or Desultory. It taught them Christianity. It gave them, not the fallible judgment of man, but the infallible Word of God. (Cheers.)

The Hon. and Rev. B. W. Noel supported the adoption of the report. The condition of China demanded the special consideration of this Society; and, when it was supposed that the events of the civil war would open the country to the reception of the Bible, a noble scheme was devised for the circulation of the Scriptures. About 80,000 copies out of the Millions New Testaments provided had been circulated, and it was found that no more than these could be distributed profitably; and, in fact, the whole of the Mission agency in China had not hands enough for the distribution of more than had been disposed of. The report stated that a million and a half of copies of the Scriptures had been issued during the year, and the income of the Society was no less than £138,000; but yet the work to be done was only in its infancy. But why should they rejoice that the Society had accomplished even this much? The whole reason consisted in what Mr. Hall had stated, that the Bible is of inestimable value,—the greatest gift bestowed upon man,—guiding them to happiness in this world and felicity in the next. He (Mr. Noel) believed that those who honoured the Bible honoured God, and those who dishonoured it dishonoured him. But let all who declared, by their presence, that they take an interest in the circulation of the Bible test its value by individual study and application; as men whose real "delight is in the Law of the Lord." Let families test the value of the Bible, husbands and wives, parents and children, and then

earthly homes would become forestates of Paradise. Let each class in society test the value of the Book. It gave the poor man dignity and safety, and protected him from the oppression of the rich; and to the rich man it secured the results of his industry, intelligence, and capital; and it brought all classes into a brotherly union. It no less determined the relations of nations also. The Bible was a great peace herald, and a herald that did not bully or fight, but one that guided men to peaceful relations by giving them feelings of charity and good-will to men.—When the Bible should have become universally diffused and read, war would become utterly impossible; and even while the wickedness of man renders wars necessary, they may be overruled by the extension of that book which will ultimately destroy war in the earth. (Cheers.)

The Rev. Dr. Angus.—From his childhood he had been taught that for a man who loves the Gospel, his duty to diffuse it is a self-evident truth; and for a Christian man to cooperate with the British and Foreign Bible Society is an axiom that could not be proved, but which might be illustrated and enforced by appeals to facts, and these proved conclusively that the Bible has God for its author, and the enlightenment and salvation of the race as its exclusive end. (Hear, hear.) Ours had been called the age of religious societies. Men combined to accomplish the objects they deemed important; but yet he believed it would be found that nearly all great movements in the Christian church have owed their origin to individual enterprise. The religious history of nations had been confined to the reformers and leaders of religious movements; and the early history of missions to the heathen was confined to the labours of a few men. But in all cases their efforts affected the destiny of millions. And this was a remarkable fact, that nearly all the great reformers of England, France, and Germany had been converted to God by the study of the Bible; and by means of the Bible also all great revivals of religion had been promoted and sustained. In conclusion, Dr. Angus observed, that he appeared there as the representative in some sort of one of the tribes of Israel; but he ventured to affirm, that the Bible Society had no real supporters than its old friends—he was half-god to say modern foes in some sense—of the Baptist denomination. He would say, however, in his own name, and in the name of his brethren, that, come what may, so long as the purpose of the Society is to spread God's Word throughout the earth, we are prepared to work hand and heart with you in this great cause. (Cheers.)

The Dean of Carlisle (late Rev. F. Close):—The speaker began by referring to some remarks of Mr. Noel, regarding the adhesion of the Bishop of London and other dignitaries. Let me assure Mr. Noel (he observed) and this great meeting, that though he has separated from us ecclesiastically, and though the cut of his coat now differs from mine, there is no difference whatever, so far as I am concerned, in the warmth of our affection for each other and the objects of this Society. (Cheers.) Let me go further, and say, not only that I honour and respect the independence of opinion, sincerity of conscience, and honesty of purpose, which led him to give up all those things which poor, weak, feeble men are apt to love, in Church and State, by going out from her; but I may add, that I am sorry he went out so soon, as he might have been by this time a right reverend prelate himself. (Laughter and cheers.) But I am glad there remains a broad and beautiful plateau where we may plant our guns and blaze away against the world, the flesh, and the devil. (Cheers.) I can attest, with holy joy and humble gratitude to God, not only that the resources of our religious societies are increased, but that a decidedly improved tone pervades our meetings. But Churchmen and Dissenters manifest greater affection for each other. (Hear, hear, hear.) Let me suggest one or two of the causes of the success of this institution; first, because of the excellence of your merchandise; and next, the union of all denominations of Christians for its circulation.—There are very many who have offered in secret their prayers for God's blessing on this Society before they came here to-day; and I know there are little knots of men at this moment in different parts of the country praying every day this week for God's blessing upon our great meetings in London; and I expect that their prayers will be answered. Let me say that, at all the auxiliaries and associations of this Society at which I have been present, it has been invariably the custom to open the meetings with prayer. (Cheers.) I would rather be cheered for that sentiment than for the most eloquent speech. And, if it be so, why not pray together? (Cheers.) If there be any ecclesiastical difficulty in the matter, I vote that a layman pray, and let that layman be the Chairman. (Great cheering.) I do not mean to say that there are no difficulties surrounding the subject, but if we get to pray together all the difficulties will vanish into thin air. (Cheers.) The Dean further addressed himself to the subject of a new translation of the Bible, and earnestly besought the friends of the Society to steadfastly resist any movement in this direction.

The Rev. Dr. Kirk, a deputation from the American Bible Society, expressed the love and respect which that Society felt for its elder sister; and he believed he earnestly represented the national feeling when he said that

the heart of the nation was with Old England. Both countries had been made what they are mainly by the influence of the Bible.

A Bad Mark.

It is a bad sign for a boy to be seen throwing stones at every dog, or pig, or bird he sees in the street. It shows that such a boy has an unfeeling heart. He don't care how much suffering he may cause a poor, innocent bird or animal. What if he breaks a wing or a leg?—he only laughs at the agony which he has caused. Boys! never cultivate such a cruel disposition! Never cause anything pain, if you can help it. I am afraid if you begin with tormenting the poor, innocent brutes, you can, after a while, injure your playmates and associates. Some have already been seen to throw stones at poor boys just for the fun of it, or rather to gratify the evil disposition of their hearts. Ah! many men have been hung for murder, or they have been sent to State prison, just because they cultivated such bad dispositions when they were boys like you. They commenced by being cruel to animals first, and then to other boys, and so, little by little, their hearts became hardened till they could even kill a man. Think of the next time you are tempted to pick up a stone to throw at an innocent thing that has life and feeling.—Children's Friend.

Correspondence

For the Christian Visitor.

New York Correspondence.

NEW YORK, May 8, 1857.

MR. EDITOR.—We have just had the opportunity of seeing some of the wonders of this city. The Crystal Palace, Custom House, different Asylums and various School Houses are among the number. We took much pleasure in visiting some of the City schools, one of which contained 1400 children. In some of the other public schools, we were informed, there are 2000 pupils. We were also much pleased with the Juvenile Asylum. This institution is designed for the reception of poor orphans and vagrant children found in the streets. For a time they are here kindly cared for, taught the elements of the English language, and then sent to the West, where many of them become useful members of society.

Our most pleasant walk was to Greenwood Cemetery, on Long Island, about three and a half miles from Brooklyn. This plot of ground contains 500 acres, consisting of gentle eminences and dells beautifully fringed with weeping willows and evergreens. A large number of men are employed throughout the year in beautifying the grounds. On approaching the Cemetery the stranger is at once impressed with the number of monuments of almost every imaginable form. It is indeed a city of monuments. As we entered the "garden of the slumbers," the first monument that caught our gaze was a plain white stone with the words inscribed upon it, "Little Julia." Simple inscription, yet suggestive to a thinking mind. Perhaps the little sleeper there was a father's hope, a mother's joy—perchance her idol. But the angel of Death, commissioned by Him who has said "from all your idols will I cleanse you," came and bore her away to a mansion in our Father's house. And though her brow be no more uncovered on earth, and her voice be not heard here again, she may be leaning on the Saviour's bosom and swelling the volume of praise which rolls down the banks of the river of life. Of all the monumental piles that we afterwards visited, none impressed us more than the simple stone at "Little Julia's" grave.

We passed on a little, and then paused at the tomb of a freeman who was killed in the discharge of his duty. A lofty pillar was erected to his memory, on the top of which stands a colossal figure representing the freeman with a child in one hand and a trumpet in the other. The monument says—

"The noblest place for man to die, Is where he dies for man."

This is true when he dies labouring for the soul of man. Such a one is indeed a martyr, though no tongue should speak his eulogy nor monument mark his fall.

Another very remarkable monument attracted our attention. It was one which a Sea-captain has erected for himself. A large pillar rises several feet, upon which stands the figure of the Captain with an anchor behind him and a sextant in his hand. We were informed that every time he comes to New York he pays a visit to his monument. As we looked upon this monumental pile, we thought that if the anchor behind the figure and the sextant in his hands were to represent the anchor of a good hope cast upon the anchorage ground of Christ, and the telescope of strong faith in God, which the original possessors, then all will be well. And amid all the tossings of life he will be wafted majestically forward till he enters the port of peace.

We passed a little further on, and stood at the tomb of a young lady, an heiress to a large estate, who was suddenly killed. A great part of the estate was spent in preparing her tomb and in erecting monumental stones, which are among the most costly in America. It seemed to us that it would have been far better had the property thus vainly lavished been appropriated for some charitable purpose. Thus a monument would have been erected which would not crumble under the dissolving touch of time. But various are the minds of men. Another resting place claimed my attention. "My wife and children" was the inscription upon the stone, a

chair was close by, and we thought that probably it might often be said of the mourner, "he has gone to the grave to weep there." We also passed the graves of deacons Garrat N. Bleeker and William Colgate, who were eminent examples of practical godliness.

As we wandered over those sleeping places we frequently trod upon nameless graves. But although the names of their inmates are unknown to men, it may be their deeds of mercy have sent a thrill of joy through the mourner's heart and are recorded in the remembered book of God, and if they are his children his seal is set upon their graves, for their dust is precious in his sight.

Although heroes, philosophers, poets, and thousands whose names are not known to the world, slumber there side by side, there seem to come from those dim vaults sepulchral tones, saying, "yet there is room, room under the willow weeping over many an early grave. Room in the cypress shade. Room for the weary ones of earth to lie down in quiet repose, where the wicked cease from troubling and the weary be at rest." Yes, there is room in the earth for all; and sooner or later she will receive the ashes of us all to her bosom. For there is a house appointed for all living. But the grave cannot hold its inmates forever, for the gospel tells us that though a man die he shall live again. And to every saint God says as he said to Jacob, trembling on the confines of Egypt, "fear not to go down for I will go down with you and will bring you up again. The grave is dark and cheerless, but the gospel illuminates it with the foretold glories of the resurrection morn. Hence the superiority of the religion of Christ. The ancient heathens had no certain knowledge of the immortality of the soul, or the resurrection of the body. But the fact of both is fully revealed to us by the gospel. It bids us look upon the departed people of God with the persuasion that they only sleep; that the time is coming when it shall be said of them, in effect, as it was said of Lazarus, "I go that I may awake them out of sleep." For the corruptible must put on incorruption and the mortal must put on immortality. And what thoughts must people wish for every nook of earth shall move a mass of life; for small and great must stand before God. And when the revivifying power of the archangel's trumpet shall renovate and arouse the sleeping clay, then shall come to pass the saying, "Death is swallowed up in victory." But all will not come forth radiant with life and clad in the garments of salvation, only those who slept in Jesus will awake in his likeness.

Let us see to it then, dear reader, that we be clothed with the righteousness of Christ, be guided by his counsel, that when he shall appear we also may appear with him in glory. G. E. D.

Perambulations in the Vicinity of London

Crystal Palace, Sydenham.

This, one of the wonders of the present age, is the principal place of resort for the pent up inhabitants of the metropolis, and I think it calculated to produce a very beneficial effect on the morals of the Londoners. Instead of visiting Rosherville, Cremorne and Vauxhall gardens &c., with their immoral practices and tendencies, we find here an attractive spot, beautiful and delightful in its situation where the eye can feast, where the mind may be enriched, the taste in fine arts cultivated; altogether calculated to give an impetus to the mind to rise upwards. Just for a moment take a glimpse into the world's fair—the immense Crystal Palace of 1851, the parent of the Sydenham edifice. We are surrounded by objects of the most dazzling splendour, the very richest and best productions from all civilized nations under heaven, and crowded by human beings not less than 70,000 visiting the building in one day, making it appear of all things in the world like a gigantic bee hive on a magnificent scale, and in that vast museum of art and nature, romance almost grows tame and common place by the side of realities. Richness contrast, variety, surrounded the spectator. Sounds and sights combined as they never combined before, and contrast as they never contrasted before. Things the most seemingly incongruous stand side by side; yet all were related, and there the long and detailed story of their relations might have been read.

Above the nearer Babel of tongues and voices the nasal twang of France, the deep guttural German sounds, and the full round intonation of the Italian rose a distant hum, and hiss, and clash of feet and tongues and fountains, ever and anon broken and parted by the grand organ notes, that break and part for the moment only to combine, as it were, the whole into one mighty and mysterious monotone. Living and leafy trees climb through the boarded floors, and pierce the crystal roof. Bells scattered silver tones, and fountains flung up scented waters. Fiction in her wildest flight hath never dared to imagine such a scene. Here the world was concentrated in a mere point in space, that which is the active life of the universe, the mighty and multifarious action by which all man's material and most of his intellectual wants are supplied, brought for the first time into a single point of view. The conceiving mind, the productive energy, the unfolding sinew, as well as the inexhaustible stores of nature, were all here. You have no doubt on former

occasions been made acquainted with its length, the area of ground it stood upon, and the wondrous fact that it all rose as by magic in about five months. A glass palace covering an area of 798,912 feet built in such a short time is an exhibition of itself of the resources of England.

I need not give further particulars in reference to the building in Hyde Park. It will be remembered that its destination occupied much public attention towards the close of 1851, and that a universal regret prevailed at a threatened loss of a structure, which had accomplished so much for the improvement of the national taste, &c.; and which was evidently capable under proper direction to effect still more. About March, 1852, the Home Secretary announced that the Government would not take the responsibility. Consequently the building, in accordance with previous arrangement, fell into the hands of the contractors, Messrs. Fox, Henderson, & Co. It was brought before the House of Commons; considerable discussion ensued respecting it, but to no purpose. It was just at this time that a private gentleman conceived the idea of reclaiming the edifice from destruction, and of finding an appropriate spot to rebuild it.

A Company was formed, and in May, 1852, the purchase money was paid. The place, by this time, had undoubtedly been fixed, and they determined that the building—the first wonderful example of a new style of architecture—should rise again, greatly enhanced in grandeur and beauty; that it should form a palace for the multitude, where, at all times, protected from the inclement varieties of our climate, healthful exercise, and wholesome recreation should be easily attainable. To raise the enjoyments and amusements of the English people, and especially to afford the inhabitants of London, in wholesome country air, amidst the beauties of nature, the elevating treasures of art, and the instructive marvels of science, an accessible and inexpensive substitute for the injurious and debasing amusements of a crowded metropolis; to blend with pleasure for their instruction, to educate them by the eye, to quicken and beautify their taste by the habit of recognizing the beautiful, to draw them amidst the climates, and to attract them to the study of the natural sciences, by displaying their most interesting example. Such is said to be some of the original intentions of the first promoters of this grand undertaking.

T. P. D.

St. MARTINS, EASTWARD, }
May 19th, 1857.

DEAR SIR,—Knowing that you and your numerous readers will be pleased to hear of any efforts in the right direction, I have thought it my duty to give you some account of the Sabbath school we have just established here. Last year, when I had some conversation with the proprietors in this district, it was resolved, that should their intention of building a new school house be carried out, a Sabbath school should be opened in the Spring. Accordingly, on the 30th March last, a meeting was held at which the Rev. J. A. Smith presided, and when it was decided to organize the school on the first Sabbath in May; and at the same meeting all the necessary officers were appointed. In the meantime, two of our sisters succeeded in collecting about \$20, with which an excellent library has been purchased, for the use of the scholars and teachers.

At the time appointed for commencement I entered, as superintendent, the names of above thirty scholars; and last Sabbath, being the third, the number was increased to forty-six, with every prospect of still further increase. Our humble desire is to obey the command of him who said, "Feed my Lambs," and we fervently pray that his Spirit may rest upon us, and prosper our united efforts.

I remain, dear Sir,
yours very truly,
THOMAS SIMPSON.

NEWCASTLE, GRAND LAKE, 20th May, 1857.

DEAR BROTHER,—Since I wrote you in March last in reference to the religious interests of this place, the good work has been gradually progressing. I have since then baptised thirteen happy converts, making in all twenty-five since March; seven of these were baptised in connection with the Baptist Church at the Range, at the opposite side of the Lake.

We have resumed our Sabbath School operations under circumstances highly encouraging. Last Sabbath was a happy day with us—two interesting young persons, daughters of one of the Deacons of the Church, and one of them a teacher in our S. S. were baptized with Christ in baptism, in the presence of a large and solemn assembly. I am happy to inform you that Brother P. O. Reece, a member of the Church here, has recently commenced to preach the glorious gospel. His labours are highly appreciated. At our Conference on Saturday last a vote was unanimously passed granting him a license to preach wherever providence may open a door. He intends after a few months to avail himself of the advantage of some institution of learning. As a young brother of deep-toned piety, consistent views of God's truth and promising talents, we recommend him with all our hearts to the sympathies and prayers of those among whom he may labour. Yours in Christ,

ISAAC WALLACE