

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

A Sketch of the past and present.

"A thousand years are but as one day,"
 Ere man was formed, or had a dwelling place,
 Engraved on rocks, Earth's history we may trace;
 One waste and void, with seas and darkness round,
 No bars nor boundaries to the ocean found:
 Next, life takes place in all its lowest forms,
 In weeds, crustaceans, zoophytes small, and worms.
 Time rolls along, a greater change takes place,
 Earth teems with monsters of a different race.
 Page after page inscribes the history past,
 A brighter period still succeeds the last:
 The embryo mountains now forsake their beds;
 And high o'er ocean raise their lofty heads—
 A glorious change—the earth renewed is seen,
 With bowers of bliss, arrayed in living green.
 Mankind at last, as lord o'er all is placed,
 And with his Great Creator's image graced.
 Rising in might, on Franklin wing he soars;
 And the dire thunder's magazine explores:
 Beside the sleeping lightning takes his stand,
 Wakes it, and makes it fly at his command:
 Rapid as thought whatever he indites,
 With magic pen in distant lands it writes:
 The path prescribed unerring in its way,
 In language brief, the thoughts he would convey.
 With angel speed he bears to whom he wills,
 And faithful still he errand it fulfills.
 No longer ocean shall obstruct its course,
 The deep's foundation now must feel its force,
 Man marks his footsteps on the Ocean's bed,
 A world of waters rolling overhead!
 Where light ne'er shone, and silence ever reigned,
 Till man with man to converse, access gained.
 Mysterious movement! giant-like man towers,
 Controlling matter with angelic powers,
 And ushering in a new, and glorious day,
 That crowns him lord, of both the land and sea:
 Triumphant now o'er land and sea he rides;
 And far outstrips the boisterous winds and tides.
 Could the adventurous, great Columbus rise,
 Gaze o'er the Atlantic with exploring eyes,
 And view that world which once with joy he hailed,
 When hope, the balm of life, had nearly failed,
 Would he believe that sea or land the same,
 Or a new world, with but the ancient name!
 Can mortals tell what present scenes forbode?
 What great events are marching on the road?
 Hope cheers us onward, to anticipate,
 Earth's future history, marvellous and great,
 And man exalted to a higher state.
 Onslow, February 16th, 1857.

*The Mastodon, Dinotherium, Megatherium, Ichthyosaurus, &c.

Baptist History.

For the Christian Messenger.

A SERIES OF LETTERS TO A YOUNG CHRISTIAN.

LETTER XIV.

The Revival Period.

From A. D. 1073 to A. D. 1518.

Continued.

MY YOUNG FRIEND,
 Rome looked on and trembled. Her subjects were fast leaving her. Her dominion was crumbling away. What was to be done to secure the remainder, and recover lost ground?
 Cursing was first thought of, because it was easy, and the church was expert at it. So the bishops met in council, year after year, and in all places where the reformers appeared. Right heartily did they curse them. As our Lord had foretold, they "said all manner of evil things of them falsely," hurled plenty of anathemas at their heads, and called upon the people to "hate them with a perfect hatred." A long list of those councils is before me. The bishops must have been very busy in those days. A large portion of their time must have been spent in attending the meetings. Doubtless it was ill spent.
 A more reasonable plan was next invented. The reforming sects owed much of their success to preaching. Addressing the people in their own language, and in strains of rough but forcible eloquence, in which scripture phrases were largely interwoven, they acquired an influence which the clergy sought in vain to snatch from them. An unpreaching priesthood was powerless in

such a conflict. Feeling this disadvantage, ecclesiastical ingenuity hit upon a new scheme. In the early part of the 13th century the Dominican and Franciscan Orders were founded. In their establishment special regard was had to the great necessity of the times. From among the monks of those Orders men were chosen whose talents pointed them out as best fitted for the work, and they were sent out, after proper training, as public preachers. The churches being open to them, they were placed at once on vantage ground, which they occupied with much zeal and skill. They cultivated the arts of pleasing, and soon learned to adapt themselves to the popular taste. And whereas the greedy propensities of the resident clergy had long exposed them to the shafts of ridicule and sarcasm, the new Orders professed absolute poverty, receiving alms from the people for their daily support, and abjuring all right to hold property. That self-denying habit did not last long, but reputation had been secured by it, and the Dominicans and Franciscans stood high in public favour.

You are not prepared, however, to expect uniform and unswerving adhesion to peaceable measures. It was not in the nature of Rome to restrict herself in this matter. She always had a keen scent for blood. Persuasion was very well when there was no power to force obedience; but what could be so effective as the dungeon, the sword, and the fire? All the various modes of persecution were brought into active operation. The German emperors, instigated by the Popes, issued sanguinary edicts, threatening the severest punishments to heretics of every name. The popes themselves acted with characteristic ferocity, and all the councils breathed the same spirit. The general council held at Rome in the year 1179, called the third of Lateran, led the way. If any of the heretics held public offices, they were to be turned out of them as soon as they were detected. All intercourse with them was forbidden; there was to be no buying or selling. Contracts with them were declared null and void. Houses in which they were found were to be destroyed; and if any person allowed them to settle in his lands, those lands were to be confiscated. Noblemen were commanded not to offer them protection. In every parish two or three inhabitants were to be appointed to make diligent and constant search for heretics, and to denounce them, whenever found, to the authorities. No advocate was to be permitted to plead for them, when they were placed on trial. On conviction, they were to be delivered over to the secular power, to be burned. And all magistrates and judges were warned that if they did not faithfully execute these decrees, they would be excommunicated.

Fearful scenes were enacted. The human blood-hounds were at work in all directions. "This year," says one of the writers of the times, speaking of the year 1233, "innumerable heretics were burned in every part of Germany."

Still they were unsubdued. Some evaded the search, and lived in concealment. Some withdrew to more friendly lands. In southern France the barons were slow to deprive themselves of the advantages which they derived from the residence of industrious, orderly men on their estates, and the exterminating process seemed likely to fall into abeyance.

This was too much for popes to bear. All the bigotry and brutality by which the holders of that office have ever been signalised appeared to be concentrated in Innocent 3. Enraged at the failure of the measures hitherto employed, he gave commissions to extraordinary legates, authorising them to require the co-operation of the civil powers in hunting down and extirpating heretics. They prosecuted the murderous enterprise with unremitting ardour. But they were baffled in France. Innocent then proclaimed a crusade. Full pardon of sins was promised to all who would engage in the unholy war, with what ever plunder they might obtain, and even the territories of such princes and nobles as should resist. A large army was quickly gathered. The narrative of their

proceedings occupies some of the darkest pages of the world's history. I have not space for the hurried details, and must therefore refer you to the ordinary sources of information. When you read the narratives which contemporary historians transmitted to posterity,—how the crusaders attacked town after town, and indiscriminately butchered the inhabitants,—how, on one occasion, when it appeared that the population of the place was partly Roman Catholic and partly heretical, the monk who controlled the movements of the army said, "Kill all, God knows who are his own,"—how terms of capitulation were granted, and afterwards basely violated,—how, at Carcassone, fifty were hanged and four hundred burned,—how, at Lavaur, the lady of the castle was thrown into a well, and stones heaped over her, and "the numberless heretics that were in the fortress were burned alive with great joy,"—how, in short, the whole country of Languedoc, one of the finest portions of France, was reduced to a desert, tens of thousands of its inhabitants slaughtered, and all property destroyed;—I say, when you read these accounts, and mark the fiendish barbarity of the men who proclaimed themselves defenders of the faith, and note that they were taught to expect pardon and heaven for their diabolical outrages, you will be prepared to admit that the system which sanctioned such villainous proceedings could have no other origin than the pit of darkness. It has been well observed by a modern writer that Popery is "the Devil's master-piece."

To the crusaders succeeded the Inquisition. The germ of that institution appeared in the directions for parochial visitation which have been already mentioned, and in the appointment of legates to various districts, armed with special power to punish heretics. In the pontificate of Gregory 9., about the year 1233, the tribunal of the Inquisition was established; that is, the work of punishing and suppressing heresy, was taken out of the hands of the bishops and committed to inquisitors. The first court was stationed at Toulouse. Afterwards the arrangement was extended to Spain and other countries, wherever the Pope could gain admittance for it. Dominic had shewn so much zeal in forwarding the object, and the members of his Order, after his death, evinced such alacrity in the cause, that it was at length judged advisable to entrust the Inquisition wholly to the Dominicans. They have managed the tribunal in the most effective manner for the interests of Rome, while they have covered themselves with deserved infamy. The ecclesiastical historians will fully gratify your curiosity in this respect. If you wish to enter on an extended inquiry, I would advise you to procure Limborch's "History of the Inquisition in Spain." The secrecy of its processes, the withholding of evidence from the accused, the refusal to confront him with the witnesses, the employment of spies, the use of torture in every horrible form that malignant ingenuity could devise,—and the unmercifulness and hardheartedness of the whole procedure, have fixed a stigma on the Inquisition which can never be effaced. It has accomplished the bloody work of Popery with terrible faithfulness. In doing so it has taught the world that Rome is the relentless enemy of truth, right, and freedom.

These tremendous demonstrations produced to a great extent the desired effect. In France, the Albigenses, though not altogether exterminated, were silenced for a time. Numbers escaped from the murderers and fled the country. Such as remained were compelled to abstain from public acts of worship and to cease from all attempts to spread their opinions. After the plans of the Inquisition had been brought into regular operation, the church in France was but little troubled with heretics for the next two hundred years. The suppression was not so complete in Italy and Germany, and other parts of Europe, whence there was freer access to regions beyond the reach of the Inquisition. I shall find it necessary to call your attention to the progress and

struggles of truth in those districts and in England before resuming the Baptist thread of the history.

Yours truly,
MENNO.

From my Study,
March. 2. 1857.

For the Christian Messenger.

Queens County, as it is; Northern District.

ITS LOCALITY, PUBLIC BUILDINGS AND RIVERS.

About eighteen miles in a westerly direction from the Village of Bridgewater, is the commencement of Pleasant River Settlement, which extends about four miles in the same direction, containing nine farms adjoining each other, and very respectable looking buildings. About the centre of this Settlement, on a beautiful site, by the river side, stands a neat little Congregational Meeting-house. At the corner where the Pleasant River road unites with the Nictaux road, stands the North Brookfield Baptist Meeting-house, a neat well finished building, which will accommodate about 300 persons. Along this road in a south-westerly direction is the Settlement of North Brookfield. About three miles beyond is the Settlement of South Brookfield, which extends along the Liverpool road. At the corner where the two roads meet, stands a little cluster of respectable buildings, situated on the side of a beautiful stream which empties into the harbour of Port Medway, about thirty miles distant.

By the expenditure of a sum of money on this river a water conveyance to and from the seaboard might be secured. This would be of incalculable benefit to the country. Among the buildings on its banks is a grist-mill, a carding-mill and a saw-mill with two shafts, together with that essential village establishment, a black-smith's forge, and commodious work-shop. These all contribute to the importance of the place. About three miles further in a north-westerly direction, is the Settlement of Caledonia from which, settlements branch off in various directions; here are two shops, an Episcopal church, a Temperance Hall, and a little out of place, on one side of this Settlement stands the Caledonia Baptist Meeting-house, the first one built in the country. It will contain about 350 persons. A beautiful little lake in front of this Settlement, adds much to its beauty.

About three miles in a westerly direction from this is a Roman Catholic neighbourhood with a Chapel in the midst, and a Priest residing amongst them. In a northerly direction from Caledonia is the settlement of Harmony, with a Free-will Baptist Meeting-house. Worship is here regularly sustained, the Rev. Mr. Thorp is their pastor. About five miles further in this direction from Caledonia stands the Kenapt Baptist Meeting-house, which will seat about 270 persons. Roads again branch off in various directions, all settled, some to the extent of three or four miles. Five miles further in a northerly direction is the settlement of Maitland, at the head of Liverpool river, which passes through forty miles of country, running through various Lakes to Liverpool Harbour. On this River a great business is done in lumbering. In the extent of country here mentioned there are seven School-houses, only three of which are kept open this winter.

The people are industrious, intelligent, strictly temperate, and consequently respectable. In all this extent of country there is no intoxicating liquor to be obtained—this statement can be made of but few other places of equal extent, in the Province.

In matters of religion things are in a less satisfactory state, the name is generally respected, but vital piety at present is at a low ebb. There are some however who are praying daily for 'the Lord to revisit his vine here and save his heritage from reproach.' May it please him to speedily answer their request.

Yours truly,
OBSERVER.

Caledonia, Feb. 7th, 1857.

A lazy fellow once declared, in a public company, that he could not find bread for his family. "Nor I," replied an industrious mechanic, "I am obliged to work for it."