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And Bible Society, Missionary, and Sabbath School Advocate.

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That God in all things may be glorified through Jesus Christ—PETER.

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Religious.

EVANGELICAL MEMORIALS IN SPAIN.

The anticipation of scenes likely to occur in Spain, whenever the Gospel shall begin to become known to the people, must afford a high degree of pleasure to a Christian acquainted with that country. What may be called evangelical memorials, and in some sense evangelical monuments, are much more numerous than most persons imagine. There are many edifices and many spots, even in the most public parts of the principal cities, which have been connected with the history of those who suffered persecution for the truth. These are almost wholly unknown, even to natives most familiar with them at the present day; but interesting facts will hereafter become known, and may be expected to produce their proper and natural effect on the minds of all.

In England, Smithfield has a melancholy association, on account of the martyrs who were burned at the stake on the spot, now for several generations converted into the grand cattle-market of London. In Spain there was many Smithfields; for there the Inquisition was predominant for ages, and erected her stakes in many a city and town in different parts of the kingdom. Although that reign of terror and blood in England was short, and limited in its sway, and even the native persecutors were so ignorant of the manner of exercising the cruelty they had in their hearts, that they had to send abroad for regularly-bred professors of the infernal art, yet the impressions made on Englishmen, and all of English descent, are so strong that the mention of "the fires of Smithfield" habitually strikes the mind with horror.

We must therefore, expect that strong impressions will be made upon Spaniards, whenever they shall read the details of the executions which have taken place at different periods, but chiefly in that of the Reformation, of thousands of pious people, merely for preaching the truth of God, for acting according to it, for reading, or even possessing Bibles. Wonderful as it may seem, and wonderful as it is, still it is true, that this long chapter in the history of Spain has been so far obliterated, that it is unread and unknown to the people. By unintermitted efforts, the Inquisitors and Jesuits succeeded in destroying almost every record and vestige in the Peninsula which might have transmitted any of their atrocious deeds of that nature to posterity, both in Spain and Italy; and we may call to witness persons most familiar with the people of those two countries, that a Spaniard is hardly to be found who has any particular knowledge of such shocking scenes as have actually been enacted on his own soil, or in his own city. And so it was with Italians until within a few years; but the freedom of the press, brief as has been its existence, and limited to small parts of Italy, together with the activity displayed in sending in light from abroad, has produced a great change. Many smaller works, some written in Italian and others translated into it, have been sent from Switzerland and by other channels; and "Blanch Giovanni's History of the Popes" shows how large and learned a work may be demanded and produced by a nation once awakened to read its own history. This example should encourage efforts for Spain, where, as in Italy, the Reformation burst forth early and gloriously, but was suppressed in blood and fire.

One class of the "memorials" above referred to belongs to families, and has a direct and interesting reference to individuals. A sentence of the Inquisition against any person for heresy, was considered as rendering infamous his whole family. The first consequence was, that their house was razed to the ground, and the wife and children, and all connected with them, were deprived of all their other property, driven to beggary, and stripped of civil rights. Thousands suffered in this manner, and all ranks and classes; but little or nothing except family names seem to remain at the present day to offer any clue to their ultimate fate, or to their descendants. Discoveries, however, must naturally be made, in some cases at least, whenever freedom shall permit men to investigate the history of Spain, under the strong personal interest which must be excited. We may form some idea of what is likely to occur, if we suppose for a moment ourselves to be placed in their situation; that the history of our ancestors was now in our hands for the first time, and that we should find among hundreds or thousands of victims in past generations, imprisoned, tortured, and burnt for reading or possessing the word of God, or for being suspected of believing it, the surnames of our own families, perhaps, with the entire names of our parents, brothers, sisters, children, or ourselves. Among the sources from which some of the information may be obtained, which will be desired, are the various books and documents scattered through libraries in other countries in Europe, many of which are quoted by Dr. McCre. "Lorenzo's History of the Spanish Inquisition" alone contains much.

A considerable amount of facts may also be expected from local history and tradition to elucidate the history of the country in this point of view. As an intimation of what we here have in mind, the following particulars are introduced.

A Spanish friend, lately returned from a visit to his native country, told an interesting story, of which the following is an outline. Several generations ago, a noble, rich, and high-spirited family lived on their ancient estate, in one of the picturesque kingdoms or provinces of northern Spain. One of the children was a young lady, renowned

for beauty of person and loveliness of character, the object of the warmest affection to her brothers, and admired by all. A bishop resided in the neighborhood, who by some plot, not fully transmitted by tradition, succeeded in bringing upon the accomplished young lady the deepest misfortune, and finally death. He affected to be a sincere mourner, and appeared at the head of her funeral procession, which moved from the family-mansion towards the church. The mourning crowd, as they followed the band of priests who led the way, missed the members of the family, who were nowhere to be seen. The chants of the priests were suddenly interrupted by the trampling of a party of horsemen, approaching on the gallop; and the family of the deceased now appeared in a body, mounted, armed, and prepared for a journey. As they dashed by the head of the procession, the eldest son drew a sword, and as quick as lightning ran it through the heart of the bishop, killing him on the spot. The horses rushed on as fast as spurs could drive them; and no trace could be found of their riders for years afterward. The family was laid under the ban for five, six, or seven generations, (the number not recollected,) their ancient and splendid estate was given to the Church for the same period, and nothing remained but a sad tradition of the story among the neighbouring peasantry down to our day. There remained the ancient family mansion, still regarded with melancholy reverence by the simple peasantry, whose ancestors had transmitted to them the story of its destruction; and the soil they cultivated reminded them of those whom they still regarded as its rightful lords. In the course of time, great changes had taken place in some parts of the princely estate; and on one spot a considerable town has grown up, with an industrious population, and several manufacturing, as if in feeble intimation of American improvement.

A humble but virtuous young woman has been for some time residing in the vicinity, hearing the name of the revered family; and with modesty and firmness claimed the title and estate as their legal heir. Investigation was made, and her case was clearly established in the opinion of learned counselors. The number of generations fixed in the ban has been completed, and the case was under adjudication at the time when the course of constant and government was interrupted by the system of usurpation of law, justice, and freedom will probably replace in the rightful hands the ancient estate, the only objection to whose restitution has appeared to be the immense value which it has grown during the period of sequestration. From this one case some opinion may be formed of many interesting developments in the history of Spanish families, which only await investigation to show to the world how deeply and how unwillingly the Spanish people have lain under the oppressive feet of Rome for so many centuries.

Many families have been treated not less rigorously than that above mentioned, and purely for being friends of the Bible.

New York Independent.

THE DREADFUL PRAYER MEETING.

Some prayer meetings are spoken of as animated, interesting, affecting, &c.; but the one now in question must have some stronger appellation. It has not yet been held, yet we have the best authority concerning what its character will be. It may be some time before it takes place, but it will certainly occur; and every one of my readers is personally interested in having some acquaintance with it beforehand. The account left of it may be found in the 6th chapter of Revelation: "And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

And there will be a great multitude at that prayer-meeting. Many prayer meetings are thin—very thin—few are present. Not so the one before us. All that have ever treated the Lamb of God unworthily, and persisted in it, will be present. Millions have done this. Millions more may do it. They will be at this meeting.

Distinguished persons will be present.—Those who ride on the high places of the earth usually have little or nothing to do with prayer-meetings. They are above such things—they leave such meetings for the less elevated—for the poor, the unlearned, the low in life. But they will come to this meeting. We have express mention of this. "And the kings of the earth, and the great men, and the rich men, said, Fall on us," &c. They may never have been in a meeting where there was prayer before. But they cannot stay away from this. There will be great emotion in that prayer-meeting. It will not be dull, and drowsy, and formal. There will be feeling, the deepest feeling. Men must have the most terrible emotions, when they are led to ask the mountains and rocks to fall on them. How dreadful must be the sight of Him that sitteth on the throne, and the Lamb, when the fear of them inspires such a prayer as this!

They will all pray. Some prayer meetings have but two or three, a few at most, that take a part in them. The mass often take little or no decided interest in the object of the meeting. Not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but "every bond-man, and every free-man." And then the nature of the object before them decides that all will pray, viz., God on his throne of judgment, and the Lamb in his wrath! The whole assembly being inspired with the same terrible emotions of dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to

God, or to the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill treated the blessed God, and carried it to such desperate lengths, that they now despair, as well they may, of any mercy. Hence the dreadful prayer us. They would have anything but an interview with God: "Hide us from the face of Him that sitteth on the throne." They begged to be crushed beneath the mountains, rather than meet the frowning face of God! They chose that the rocks should fall on them and grind them to powder, rather than encounter the wrath of the Lamb! To what desperate misery must men be driven, when they can offer so dreadful an imprecation upon themselves!

The attendants upon this meeting are all from this world: "The kings of the earth," &c. We have divine assurance that all who persist in treating Christ unworthily are on their way to this meeting. The multitudes who are now doing this think little of this matter; yet every day spent in sin is hastening them towards it. Most of them have little to do with prayer-meetings in this world, and none of them have anything to do with the spiritual service of God. They refrain from prayer now, but they will pray at this meeting. God's character and claims had few thoughts here, but there will be no want of emotion in view of them there.

Reader, are you on your way to this meeting? You hope not. But it is your manner of life, and not your hope, that determines this. If you have little or nothing to do with prayer in this world—if no domestic or secret altar is fragrant with the incense of your supplications—if you are now averse to drawing nigh to God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will there.

Be persuaded to avoid that meeting. There will be prayer by your very breath, from day to day. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and mountains to hide them from the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb, that hath redeemed me unto God by his blood."—N. Y. Observer.

BEWARE OF BAD BOOKS.

Why, what harm will books do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one worse.

Lord Bacon makes the pithy remark, that "in the body there are three degrees, of that we receive into it, aliment, medicine, and poison; whereof the first is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converted nature; and poison is that which worketh wholly upon nature without nature being able to work at all upon it; so in the mind, whatsoever knowledge reason cannot at all work upon and convert is a mere intoxication, and endergeth a dissolution of the mind and understanding."

Here we have a definition of what we mean by "bad books": whatever books neither feed the mind nor purify the heart, but intoxicate the mind and corrupt the heart. Works of science, art, history, theology, &c., furnish "aliment," or "medicine"; books of fiction, romance, infidelity, war, piracy, and murder, are "poison," more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent, and sting like an adder."

Books of mere fiction and fancy are generally bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honour, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by assuming that the great object of reading is amusement. The effects are such as might be expected. Familiarity with popular fiction gives a disreputable for simple truth, engenders a habit of reading merely for amusement, which destroys the love of sober investigation, and blasts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to the disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book: spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or if it does for a time, the bewitching novel furnishes a ready means of stifling conviction and grieving away the Spirit of God. A merchant in H. was under conviction for sin, during a revival of religion. A pious friend called, and, to his surprise, found him engaged in reading a worthless novel. To his remonstrance against such trifling, he replied, "I'm so interested in this book, I must finish it; and then I will attend to the affairs of my soul." He finished the book. He attended to the concerns of his soul—never. Thousands have perished by similar seductive influences.

Beware of the full and exciting romance. All

that is said above will apply with tenfold intensity to this class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters, sentiments, and events, that should be known only to the police. Lascivious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. "Public poisoners" was the title long since justly given to writers of this class. It was lately testified in open court, by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm is like the voluntary sacrifice of one's body and soul on the drunkard's altar. Mental delirium tremens is as sure a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the inebriate. Beware of it!

Beware of infidel books, and of all writings which ridicule the Bible. You will meet them, with a more or less guarded avowal of their object, in the newspaper, the tract, and the volume. Infidelity is a system of negations; it is nothing—believes nothing—does nothing good. Beware of it in whatever form it approaches you, as you value temporal happiness and prosperity, the peace of society, and eternal well-doing. No man enters eternity an infidel.

Beware of books of piracy and murder. The first thought of crime has been suggested by such books. The murderer of Lord William Russell confessed on the scaffold that the reading of one such book led him to the commission of his crime. Another, who was executed for piracy, was instigated to his course by a book of piratical tales. The prisons are filled with criminals who were incited to crime by similar means. They stimulate the love of adventurous daring, cultivate the baser passions, and prompt to a deed of infamy. Away with them!

Do you still need to be persuaded to beware of the poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life, and perhaps ruin your soul!

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Beware, because your example is contagious. Your child, your servant, your neighbour, may be led to read what will be injurious for time and eternity; or not to "touch the unclean thing," as your example may prompt.

Beware, because good books are plenty and cheap, and it is folly to feed on chaff or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because they waste your time. "Time is money," it is more—it is eternity! You live in this world for trial, and it is worse than folly to flitter away the period of probation in mere amusement. God did not bring us into being, and sustain that being—the Redeemer did not shed his blood a ransom for sin—the Holy Spirit has not bestowed upon us the Scriptures, that we might sit from flower to flower like the butterfly, neglecting all the ends and go to the judgment mere triflers.

Beware of bad books, because principles imbibed and images gathered from them will abide in the memory and imagination for ever. The mind once polluted is never freed from its corruption—never unless by an act of boundless grace, through the power of the Spirit of God.

Beware of them, because they are one of the most fruitful sources of eternal destruction. They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The fatal arrow is fixed in the soul, while the victim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable, from a contrast with the scenes of fancied bliss with which the heart was filled by the vile though gifted destroyer. The precious Book of Life was given to show you how you might secure the enrolment of your name among the saints in light; but you choose the book of death, with present fascinations of a corrupt press, and the surest means of securing a dreadful doom. If your epitaph were truly written, the passer-by in a graveyard would read—

"M—ACQUIRED A TASTE FOR READING BAD BOOKS, DIED WITHOUT HOPE, AND WENT TO HIS OWN PLACE."

Shall this be your epitaph, dear reader? If not, make this pledge before God: "Henceforth I will beware of bad books, and never read what can intoxicate, pollute, or deprave the mind and heart."—Chris. Treasury.

By a firm and steady belief of the truths of Jesus, we have a true heart, by the truth dwelling in it. By the belief of the truth, our hearts are sprinkled from a guilty conscience, we have peace with God, and devote ourselves to God. Mourning sinner, think not lightly of the truths of God's word. Look more to them, for the comfort of the Spirit in belief of them. Hold fast the profession of faith without wavering, for faithful is He who hath promised. The truth shall make you free. JOHN 8:32. Free from the guilt of sin, from legal fears and slavish doubts; free to run the ways of God's commands with delight; and in believing to rejoice with joy unspeakable and full of glory. 1 PET. 1:8. Believe the Spirit's witness in the word, and you shall enjoy his testimony in your heart.

TO BE SPIRITUALLY MINDED IS LIFE AND PEACE.

The spiritual man is born, as it were, into a new world. He has a new taste; he savors the things of the Spirit; he trusts to God, as the needle to the pole. There are various characteristics of a spiritual mind. Self-loathing is a characteristic of such a mind—the axe is laid to the root of a vain-glorious spirit. It maintains, too, a walk and conversation with God.—"Enoch walked with God." There is a transaction between God and the spiritual mind. If the man feels dead and heartless, that is a matter of complaint to God for the day, for the hour, for the business in hand. A spiritual mind refers its affairs to God.—"Let God's will be obeyed by me in this matter; his way may differ from that which I should choose, but let it be so." "Surely I have behaved, and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child." A spiritual mind has something of the nature of the sensitive plant—"I shall smart if I touch this or that;" there is a holy shrinking away from evil. A spiritual mind enjoys at times the influx of a holy joy and satisfaction, which surprises even itself.—When bereaved of creature-comforts, it can sometimes find such a repose in Christ that the man can say, "Well, it is enough, let God take from me what else he pleases." A spiritual mind is a mortified mind. There is a sort of hypocrisy in us all—we are not quite stripped of all disguise; one man wraps round him a covering of one kind, and another of another. They who think that they do not this yet do it, though they know it not. Yet this spiritual mind is a sublime mind.—It has a vast and extended view; it has seen the glory and beauty of Christ, and cannot therefore admire the gaudy buildings of the temple; "As Christ," says Fenelon, "had seen his Father's house, and could not therefore be taken up with the glory of the earthly structure." There are various means of maintaining and promoting a spiritual mind. Vain company will injure the mind; carnal professors of religion especially will lower its tone; we catch a contagion from such men. Misemployment of time is injurious to the mind. Avoid all idleness; exercise thyself unto godliness; plan for God. Beware of temptation; the mind which has dwelt on sinful objects will be in darkness for days. Associate with spiritually-minded persons; the very sight of a good man, though he says nothing will refresh the soul. Contemplate Christ; be much in retirement and prayer, study the honor and glory of your Master.—Cecil.

CLAIMS OF THE GOSPEL.

Whether judged by the telescope of history or the microscope of personal acquaintance, it has claims far beyond any system ever presented to man for faith, and sufficient to prove its origin from God. Its history is corroborated by all contemporaneous testimony. Its miracles are substantiated by all the rules of ordinary belief. Its views of God alone of all the religions of the earth, clothe the Divine Being with absolute perfection and universal care. Its views of man alone explain the enigma regarding his character and prospects, that had puzzled the wise for ages. Its ideal of Christ stands alone among all the records of history or the creations of poetry. Its high-toned morality establishes at once an individuality in every man, and a relationship in every individual. Its very literature is an intellectual prodigy, as unlike that of the periods in which it was composed, as the gigantic pyramids of Egypt are unlike the Arab huts around their base. Its influence upon the world has been unparalleled. Though there have been other religions that have made progress in the world, they gained their place by pandering to human vices, or working on human fears, or by force. That of the gospel alone had to combat the prejudice, the interest, and the passion of men. Contrasted with what has been attempted by others, we may say of it what the great Napoleon declared of Jesus Christ in one of his thoughtful hours, "I know men," said he, at St. Helena to Count Montholon, "I know men, and I tell you that Jesus Christ is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. Alexander, Caesar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creations of our genius? upon force! Jesus Christ founded an empire upon love; and at this hour, millions of men would die for him."

Reader! How do you regard the gospel? What effect has these claims on you? Each of them singly can number converts, what will they collectively do to you? Have you believed the gospel? Not merely by a blind acquiescence in it, as a cherished heir-loom from your fathers; but by an intelligent conviction of its truth, and its suitableness to your own souls, have you accepted it? Not until you receive it as the Word of God—as true to you, can you be a believer. Experience is the only "Test of Truth," to profit your souls. The trial of it is the very terms of the offer. Do not rest till you prove it. Your immortal soul is staked on the result. "The redemption of the soul is precious." "If I say the truth," said Jesus, "why do ye not believe me?"—British Messenger.

Since the discovery of gold in California, the yield has averaged about \$60,000,000 a year, or \$5,000,000 a month, \$1,250,000 a week, \$178,751 a day, \$7,440 an hour, or one hundred and twenty-four dollars a minute!