

# Christian

# Visitor.

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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

{Rev. E. D. VERY, Editor.

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## MASANIELLO'S CALL TO THE NEAPOLITANS.

AIR—"The Queen, God bless her."

To my light-toned guitar, 'neath the sweet orange tree,

I sang when my labor was done,  
Till the voice of my country called loudly on me;  
'Awake from thy slumber, my son!  
There's a spirit that lies in the meanest disguise,  
That will burst into glory and power,  
When the time is at hand for that spirit to rise—  
And now, brothers, now is the hour!

Not for joys of ambition, or lust of vile gold,  
Do I quit my rude home by the sea;  
But to win back the 'charter' of freedom of old  
When our sires were chainless and free.  
We have born with our wrongs till forbearance  
is vain.

Till our tyrants have strengthened in power,  
But the arm of the peasant shall burst through  
the chain;  
And now, brothers, now is the hour!

While beautiful nature spreads plenty around,  
Shall the fruits of this earth be denied  
To the wants of the workman who tilleth the  
ground,

By the rich, from his labor supplied?  
To my light-toned guitar, 'neath the sweet orange  
tree,

No more, when the light shadows lower,  
Will I sing my wild lay till my country is free—  
And now, brothers, now is the hour!

THE PROBABLE INFLUENCE OF EUROPEAN REVOLUTIONS ON THE INTERESTS OF RELIGION.  
By the Rev. Dr. Reid, Professor of Church History in the University of Glasgow.

It is perfectly in harmony with our Alliance, which embraces so many affiliated societies on the continent, and which has taken so deep an interest in the state and prospects of the Gospel there, to glance for a moment at the unexpected and unprecedented revolutions which have now pervaded it from sea to sea. It is, however, only from a single point of view that it becomes us here to survey them. It is simply, as members of the Evangelical Alliance, that we have to deal with these surprising events at present; and our sole object is to endeavour to understand their probable influence on the interests of Evangelical religion. Will the progress of the Gospel be promoted or retarded by them? Will Popery gain or lose ground? Will the Man of Sin be overthrown or strengthened? These are the questions which, at the present crisis, are exciting the anxious and prayerful attention of all the friends of the truth in this kingdom. It is difficult to furnish a satisfactory reply, especially as these political commotions are yet only commencing. No settled or decided result has yet been reached in any one of the European states, whose constitutional foundations have been more or less disturbed, or overturned by recent events. Two alternatives, however, may possibly result—either a general war, or simply national revolutions confined to their respective states. Let us inquire what, under God, might be the influence of either on the cause of Christian truth and unity.

If we assume the former alternative, not a word need be said as to its too certain result, even though we ourselves, as a nation, might not be one of the belligerents. A European war would be most disastrous to the objects of this Alliance, and not less so to the interests of religion on the continent, and even at home.

But without enlarging on so obvious a topic, let us assume the other alternative. Let us proceed on the still possible assumption, though undoubtedly every day becoming less probable, that the political changes, at present in progress in the three great fraternities of Europe using the French, the German, and the Italian languages, will be consummated by the establishment of constitutional rights and civil liberty, without diverging either into tyranny on the one hand or anarchy on the other; and then let us endeavour to understand what

would be the consequence of these changes, thus peacefully accomplished, on the interests of the Gospel. Our time will permit us to glance at only two results, which would probably flow from the case we have supposed.

1. Supposing France to be peaceably settled as a republic on the model of the United States—Germany to be put in possession of representative government, free religious action and an unshackled press,—and Italy at length favoured with its portion of political rights, even though it might be premature to reckon upon religious liberty being immediately conceded in its southern states,—on these premises, one result might surely be reasonably anticipated, and that is,—the opening up of a "free course" for the word of God and the consequent progress of evangelical truth, when freed from the penalties, prohibitions, censorship, and legal barriers, which have hitherto impeded its development, even in those states which were, in name at least, constitutionally free. Every believer cannot fail to have confidence in the innate power of the truth to diffuse itself, wherever it can enjoy a fair field; and such a privilege as this cannot but be the result of these political commotions around us. No doubt, political freedom and religious liberty are not always united—witness the Canton de Vaud, not to speak of previous examples. But these exceptions prove the rule. Though true religion may not have always prospered where civil liberty and a free press are enjoyed; yet where has it really prospered without these external advantages? Let the Bible in every language be free: let religious communities be free; let ecclesiastical organizations be free; let the circulation of the noble productions of sanctified genius be free; let Christian intercourse among the faithful in all these lands be free; and what auspicious results to truth, and holiness, and unity may we not anticipate? Even in Italy, where religious liberty will be last in being secured, yet let it once become the birth-right of the Sardinian and the Tuscan, which there is every reason to expect,—let its beautiful language be once freely consecrated to the service of the truth in these northern states of the Peninsula, and the most vigilant intolerance of Rome and Naples, even should it coexist for a time with free institutions, will never be able to exclude the blessed light of the Gospel from the minds of the inquiring and independent and liberal minded among their people.

2. A second result we may anticipate from the present commotions through Europe is—the weakening, if not the overthrow, of the political influence of Popery. The first French revolution gave it a shock from which it has never recovered. In France, it lost its State Establishment, its feudal dignities, its exclusive ascendancy in the councils of the nation, and dwindled into being the mere stipendiary of the State. In Catholic Germany, it lost its electoral principalities,—those independent sovereignties of its own; its wide territorial estates; its princely palaces; its voice in the election of emperors; and, except in Austria, it lost its political influence in the national councils. In Italy the effects of that convulsion were indeed less felt; but every thing conspires to warrant the expectation that the present revolution will be more deeply felt there than in any other portion of the continent. Everywhere, indeed, one auspicious result has already manifested itself—the baneful influence of the Jesuits, the body-guard of the papal power, specially devoted to the extension of its political control over sovereigns and states, has already fallen. Throughout Germany the papal influence has succumbed in its several Romanist governments. In Savoy, for instance; in Bavaria, where indeed, even prior to the commotions of this year, the Ultramontane party had been signally defeated by a strange incident, reminding one of the story of Commodus and Marcia in the second century; and even in Austria, the political power of the Pope

seems likely, from their mutual collisions in Italy, to be seriously circumscribed.

But it is to Italy that all Christian eyes and hearts are now turned with peculiar anxiety and hope, and with earnest prayer that its present commotions may terminate in the overthrow of the Man of Sin. Every thing, indeed, seems to be paving the way for the downfall of, at least, his political domination; which, many think, will precede that of his spiritual power. And is it not passing strange, in the mysterious evolutions of Providence, that the Pope himself should be the very man who applied the match to the train which has exploded throughout Europe, and which is likely to overwhelm the papal throne and tiara; probably not during the reign of the present Pope, but certainly not long afterwards. For let us suppose that he peaceably accomplishes his projected reforms; that he succeeds, (though it is still doubtful,) in establishing the constitution which he has recently proclaimed; and that his subjects rest contented in the mean time with their new political rights; one result cannot but follow in due time and it is this—*a people, thus politically free, who know how to appreciate their constitutional privileges, will never submit to an elective monarchy so anomalous as the Popedom is, and is intended to be.* Let the Roman States be once organized on the model of other constitutional states as Pius the Ninth proposes;—with its hereditary nobility, and its elected representatives exercising a check on taxation and expenditure; with a free political press and free commercial intercourse with other nations; let those institutions have a reasonable time to diffuse freedom and independence of mind among all classes;—and can any one imagine that a state so circumstanced will consent to receive its sovereign from forty or fifty old men, half of them the subjects of other states in Europe, met in a secret and irresponsible conclave, and with unlimited power to place any Roman subject they please on their throne, and that subject invariably a priest! The Roman States may continue monarchical in their constitution and Roman Catholic in their religion; but assuredly after the present man, and perhaps his successor, their sovereign will not be the Pope. They will claim to have a lay head—a sovereign such as other free states have, either elective or hereditary. They may permit the Pope to reside at Rome as a matter of favour or a mark of reverence, and as a source of profit to their city and state; but he must resign the tiara, cease to be a sovereign prince, and remove at least one of the swords from his escutcheon. And who can tell the vast influence which such a revolution, even though it should not in the first instance affect the spiritual power of the Popedom, would be calculated to exert throughout the Churches of Europe and even Christendom. As it was the union of the spiritual office of the Bishop of Rome with temporal sovereignty, which paved the way for the worst corruptions of the mediæval Church; so might we hope, that the dissolution of that fatal union would be a decisive step towards the restoration of the long-lost purity and freedom of the Christian Church in many lands, and the overthrow of the spiritual tyranny and soul destroying doctrines of the papal system.—*Evangelical Christendom.*

### The Secret of Danger.

The following extract from Archbishop Whately's Essay on the Errors of Romanism, in which he clearly demonstrates, "that her corruptions are such as human nature is prone to—that they are rather the cause, than the effect, of the system of the church—and that consequently, those out of her pale are not therefore safe from similar corruptions"—is so full of wholesome truth that I should be glad if you could find a place for it in your columns;—  
The church of Rome—was built by Apostles on Jesus Christ, the only true foundation; she

was left by them with sound doctrine and pure christian worship; her members were cautioned by them not to be "high-minded, but fear;" not to rely on the divine favour as a reason for relaxing personal exertions, but as an encouragement to make them; or to exult in their deliverance from heathen superstition, and their adoption in the place of the disobedient, to be the people—the chosen people—of God, but to take warning from the example of his mercy combined with severity. But they were seduced from humble vigilance to a proud and careless reliance on the greatness of their privileges till they even lost the talent which they had neglected to employ. Their minds were fixed on what was past—on what had been done for them, and withdrawn from a vigilant attention to the future—from diligence on their part to "making their calling and election sure." Confident in the titles of christians—of Orthodox—of Catholic—of the Church of God—and careless of living "as becometh saints," they trusted that no deadly error could creep into so holy a community, and adopted, one by one, the very errors (under new names) of the Paganism which had been renounced: thanking God like the Pharisee, that they were "not as other men are," they became gradually like their heathen ancestors, with the aggravation of having sinned against light, and abused their peculiar advantages. Idolatry of the grossest kind was gradually restored; the worshippers of the one true God manifested in Christ Jesus, paid, practically, their chief adoration to deified mortals; the Scriptures were secluded from the people under the veil of an unknown tongue, and their interpretation fettered, and their authority superseded, even with the learned, by a mass of traditions, which made the word of God of none effect; their sacraments [became] superstitious charms, their public worship a kind of magic incantation, muttered in a dead language; and Christian holiness of life was commuted for holy water—for fantastic penances, pilgrimages, amulets, pecuniary donations, and a whole train of superstitious observances worthy of Paganism in its worst forms. They trusted in privileges and names, till the privileges were lost, and the names became an empty sound. But still they are as proud of them as ever. Such monstrous corruptions could never have been introduced into any church by the arts of a worldly and ambitious hierarchy, had not the individual members of it been lulled into false security, by boastfully contemplating their christian privileges, instead of dwelling on the additional responsibility these privileges create; by priding themselves on names without bestowing a watchful attention on the things those names denote.—*New York Observer.*

FRENCH WEST INDIES.—The present French West India colonies are the following:

	Free population.	Slaves.	Total.
Martinique,	40,000	117,502	157,502
Guadeloupe,	32,059	95,609	127,668
Guiana,	5,056	16,592	6,548
Total,	77,115	229,703	291,818

A law was passed in 1831, for the gradual emancipation of the slaves, and the number has been reduced about 1,500 per annum. The productions of those Islands are as follows:

	Sugar and Molasses, lbs.	Coffee, lbs.
Martinique,	56,632,363	1,143,915
Guadeloupe,	85,630,337	2,013,779
Guiana,	5,989,321	41,764
Total, lbs.	137,692,021	3,199,458

This produce all goes to France, and the government derived last year, 37,123,000 francs, \$7,000,000, from the duty on the sugar.—*Zion's Advocate.*