

# Christian

A Family Newspaper—Devoted to



# Visitor.

Religious and General Intelligence.

GEO. W. DAY, Proprietor.

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

{Rev. E. D. VERY, Editor.

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## REST.

BY SAMUEL J. PIKE.

*There remaineth a rest for the people of God—H. B.*

Unbroken, calm repose,  
Remaineth for the spirits that, upborne  
By the unfailing promises, both worn  
Its panoply when foes  
Were thronging thickest round it, and the strife  
Was sternest in its pathway unto life.

Beside the waters still,  
In meadows green, where white-robed hosts recline,  
While lofty chants unceasing and divine,  
Of faith triumphant thrill  
Its trembling depths, secure from earth's turmoil,  
The soul shall reap the guerdon of its toil.

No more shall jealousy  
Invade the sanctuary-place of love,—  
The vulture scaring from her nest the dove;—  
Nor frail humanity  
Bow down in weariness beneath the weight  
Of trust betrayed, and friendship turned to hate.

No more shall sorrow bring  
Unto the eye its bitter boon of tears;  
For as the morning cloudlet disappears  
When golden sunbeams fling  
Their glory forth, shall grief and pain depart,  
When Jesus smiles upon the darkened heart.

No more shall deep despair  
Oppress the bosom with its dreary dreams;  
No more shall earthly hopes, with starry gleams  
Of distant realms and fair,  
Allure the soul to vain pursuit of bliss,  
That dawneth never on a world like this.

But rest, unending rest,  
Shall fold the spirit in a sweet embrace;  
And, like a garment never fading, grace  
With glory shall invest  
Its meekness, as it bendeth at the feet  
Of Him, whose throne is Mercy's chosen seat.  
—New England Puritan.

## An Inexorable Baptist and an Exorable Magistrate.

The communication below was addressed to the Editor of the New York Recorder, by a gentleman who is residing at present in Saxony.

[Our friend found himself summoned before a magistrate for refusing to have his child christened, and gives the following humorous account of the matter.]

I had a curious time about my "little German." When she was but a few days old I began to be teased about her being "baptized." They continued to beset us, and I tried to turn it off as a joke. I assured them that her mother baptized her every morning in a tub made for the purpose, and I believed that quite as effectual as any the priest could perform on one of her age. But it wouldn't do; she must be baptized, and I could only stop their clatter by declaring to them that they could only do it by overcoming me with physical force, as I should certainly "show fight" if anything of the sort was attempted. Well, I was finally summoned before "the powers that be," "to show cause" why I wouldn't or didn't have "baby" sprinkled. I had by this time made up my mind that my pocket would have to suffer for my obstinacy, and was ready to be led to the "altar." Meantime I was comforted by an English Episcopal clergyman here, who, after an hour's intellectual bombast—for argument it was not—said,

"Well, I'm glad for one thing; the German laws will make you do it."

"Will they?" said I.

"Yes, sir," in a proud, haughty tone, delivered as if intended to make me tremble at the consequences, "Yes, sir! and I must say it is one of the best laws of Germany that compels men to do their duty to their children."

I have never heard him say so much in favor of Germany before or since. I informed him that the laws of the land might subject me to a fine, which

I was ready to pay, or they might, for aught I knew, send me home, and I was ready to go, but to compel me to do that which was against my conscience which I believed to be wrong, they could not. "At any rate, I'm a stubborn Yankee, and shall, 'go the death,' against it."

All this nonsense was of course unnecessary; no unprejudiced man would have expressed such sentiment: and as for the "consequences," I did not feel at all alarmed. Finally, the day came for my appearance, as per summons. I went, accompanied only by my friend S., who could speak about as much German as I could, and who, himself a Congregationalist, came near making a Baptist of himself, by arguing with the Germans in favor of my side of the question. I appeared. My catechizer was a very polite and affable gentleman. I felt at once at my ease in his presence. He put the questions to me—

"Is your name B.?"

"Yes."

"Have you a child born in L.?"

"Yes."

"How old is the child?"

"Two weeks."

"What is your wife's name?"

"A. B."

"Where was she confined?"

"In ——— street."

"You reside there?"

"Yes."

"Has your child been baptized?"

"No."

"Will you please to state your reasons?"

"I do not believe it is right to baptize infants."

"Have you a name for the child?"

"Yes."

"Then you have named it?"

"Yes."

"What is its name?"

(S. gave the name.)

"Your objections to have the child baptized are of a religious nature?"

"Yes."

"Will you please state what sect you belong to?"

"I am a Baptist."

"A what?"

"I belong to a persuasion or sect called Baptists, a part of whose creed is the rejection of the doctrine of infant baptism."

This, of course, was all said in very bad German, but he understood me at last, for he was kind and patient, and did everything in his power to relieve my embarrassment.

"Will you be so kind, Mr. B., as to state to me as distinctly as possible the religious faith of this sect,—er,—er?"

"Baptists!" said I.

"Baptists to which you belong?"

I did so to the best of my ability, in my broken and murdered German, turning every moment or two to friend S., to help me out with a sentence whenever I got stuck. The officer wrote down carefully on a large sheet all my statements, and after I had got through, read it over to me very slowly, one sentence at a time, stopping at every one to ask me if I understood it, and if it was right. I pronounced it all right, and was requested to sign my name to it, which I did, when he addressed me thus,

"Mr. B., I am very much obliged to you; that is all; you will not be further annoyed."

I almost involuntarily jammed my hand deep into my pocket, and asked him what was my indebtedness; for I had made up my mind to "bleed" willingly and freely if necessary, after so much politeness, and so unexpected; but I was more than surprised, almost disappointed, when he said,

"There is nothing to pay, sir."

And I bounded out of the police office as free a Baptist as ever walked the streets of New York.

## The Huguenots.

Huguenot is an appellation which was given to the Protestant Calvinists of France, and designated the same description of Christians in France that Puritan designated in England. In public documents the Huguenots were styled *Ceux de la religion pretendue reformee*, or *Religionnaires*. The principles of Luther and Zuinglius obtained an entrance into France during the reign of Francis I., (1516—47,) and those who abandoned the Romish religion were Lutherans. From this circumstance many have inferred that they were all believers in the doctrines of Luther, and averse to those of the Swiss. But they seem rather to have been a mixed company of different descriptions of persons. Geneva, which was the literary and ecclesiastical metropolis of the French reformed people, Lausanne, and other cities which embraced the Calvinistic system of doctrines and discipline, and the zeal of Calvin, Farel, Beza and others, in fostering and multiplying the opposers of the Romish See in France, induced them all, before the middle of the century arrived, to profess themselves the friends and brethren of the Genevan. By their enemies they were nicknamed, or rather, contemptuously denominated Huguenots, as early as 1560.

As to the origin of this appellation, there are various opinions, and which one is correct is not known with certainty. It originated, probably, in an erroneous pronunciation by the French of the German word *Eidgenossen*, which signifies confederates. This had been the name of that part of the inhabitants of Geneva, which entered into an alliance with the Swiss cantons, in order to maintain the liberties against the tyrannical attempts of Charles III., Duke of Savoy. These valiant confederates were called *Eignots*, from which Huguenot seems to be derived.

The persecution which the Huguenots endured has scarcely a parallel in history. During the reign of Charles IX., August 24th, 1572, the massacre of Saint Bartholomew occurred, when 70,000 were martyred under circumstances aggravated cruelty. 1598, Henry IV. passed the famous edict of Nantes, which secured to the Protestants religious freedom. This edict was revoked by Louis XIV. Then, the churches of the Huguenots were destroyed, their persons were insulted by the soldiery, and, after the loss of the lives of multitudes, 50,000 were driven into exile.

In Holland they erected several places of worship, and enjoyed the labors of some very distinguished preachers, among whom was the eloquent Saurin. In one of his printed sermons, he has the following apostrophe to the tyrant, Louis XIV., by whom they were driven into exile:—

"And thou, dreadful prince, whom I once honored as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou shalt have a part in my good wishes!—The provinces, which thou threatenest, but which the arm of the Lord protects; this country which thou fillest with refugees; but fugitives animated with love; those walls which contain a thousand martyrs of thy making, but whom religion makes victorious—all these yet resound benedictions in thy favour. God grant the fatal bands that hide the truth from thine eyes may fall off. May God forget the rivers of blood with which thou hast deluged the earth, and which thy reign has caused to be shed! May God beat out of his book the injuries which thou hast done; and while he rewards the sufferers, may he pardon those who exposed us to suffer! Oh, may God who hath made thee to

us, and to the whole church, a minister of his judgements, make thee a dispenser of his favors and administrator of his mercy!"

The Puritans, who fled from civil and religious oppression in England to this country, settled principally in the New England States, and the Huguenots, who left France for the same reason, located themselves principally in the Middle and Southern States. A few of them came to New England. They came also at a much later period than the Puritans did.—*Historical and Genealogical Register.*

## Selling Young Women in Hungary.

Every year at the feast of St. Peter, which comes on in the latter days of June, the peasantry of this district, (Bihar) meet together at a certain place, for the purpose of a general fair. This fair has a very peculiar interest for the young men and the young maidens, for it is there that, whilst purchasing household utensils and family necessaries, they choose for themselves partners, and conclude marriages. The parents bring their marriageable daughters, with each one her little dowry accompanying her, loaded up in a small cart. This dowry is, of course, proportionate to the lowly condition of these mountaineers—some sheep, sometimes a few hogs or even chickens. These girls are attired in their best, and what pieces of gold or silver they may possess, are strung upon a string and neatly attached to the braids of their hair.

Thus fitted out, every girl who desires to find a husband betakes herself to the fair. She quits the house of her father, perhaps forever, and bids her mother adieu, quite ignorant of what roof is to shelter her, or what fate awaits her journey's end. As to her fortune, it is in the little cart that attends her. The object of her journey is never mistaken, nobody wonders at it, nor is there occasion for a public officer to make a record of the deed. On the other hand, the youths who wish to procure themselves wives, hasten to the fair in the very best skin garments their chest contains. These savage looking chaps who would be quite enough to make our young ladies run and hide themselves, proceed with a good deal of interest and zest, to inspect the fair mountain lasses that are brought thither by their fathers and their uncles, casting many side glances and wistful looks towards the captivating merchandize. He gives his fancy a free rein, and when he finds one that seems to claim his preference, he at once addresses the parents, asks what they have given her, and asks what price they have set upon the "lot" so exposed for sale—at the same time stating his own property and standing. If the parent asks too much, these gallant "boys" make their own offer, which, if it does not suit the other to agree to, the fond lover passes to seek some one else.

We may suppose that the proud young men always keep a "top eye" open to the correspondence of loveliness upon one hand, and the size of the dowry on the other. At last he finds one for whom he is willing to give the price, and a loud clapping of hands together announce to the bystanders that the bargain is complete. What a heavy blow this must be for some lazy rival who has not decided quick enough, who is halting and considering whether she is as lovely and accomplished in household matters as is some of the others. However, the deed is done and the bargain is completed, and forthwith the young girl (poor thing!) proceeds also to clasp the hand of her future husband.—What a moment of interest and anxiety to her! The destiny of her life is sealed by this rude