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IF THE HEART IS ALL RIGHT.

BY W. N. M'CALLA.

Should the darts of misfortune
Around you be hurled,
Should the dark flag of fate
O'er life's bark be unfurled;
Your brightest hopes vanish,
Your day turn to night;
You yet may feel happy,
If the heart is all right.

Should friends all desert you,
And those proffered most,
Like the rainbow's hues vanish,
Their love's but a boast.
Should they leave you forever,
Like the meteor's light!
You'll be happy without them,
If the heart is all right.

Let the foul tongue of slander
Seize you for its aim,
Let envy and malice
Assail your fair name;
Persecutions surround you,
Oppress you with might,
Your soul rises o'er them,
If the heart is all right.

Let death, with its horrors,
Come to claim you his own,
Away to that dream-land
Whose realms are unknown;
His decree has no terror,
You welcome his sight,
Dying peaceful and happy,
If the heart is all right.

Be you poor—be you wealthy,
Be you lowly or grand,
Be you on the wide ocean,
Or safe on the land;
In health or in sickness,
Mid darkness or light,
You still can feel joyous,
If the heart is all right.

SYNOD OF DORT.

The Synod of Dort has perhaps been heard of by the mass of intelligent Christians. The reasons for its convocation, the time and place of its meeting, the character of the men of whom it was composed, and its proceedings, are not, however, as familiar to the people as they should be.

In the age preceding this venerable body, a general agreement on all the heads of orthodox doctrine had obtained in the Reformed churches of Holland and Belgium, and order and decorum were preserved in the government of the churches.

This peace and harmony continued with little exception, until the rise of the celebrated James Arminius. This man, whose name is now identified with the system of doctrines which he advocated, was born in South Holland in the year 1560. Possessed of a vigorous genius and promising talents, he was sent by the magistrates of Amsterdam at the public expense, to the theological school at Geneva, over which celebrated institution Theodore Beza, the successor of John Calvin, then presided. Whilst here, he indulged a spirit of self-sufficiency in opposing the doctrines taught by the professors, and was pleased with nothing but that which possessed novelty.—He became restless and discontented, and finally withdrew from the institution. He was afterwards elected one of the ministers of Amsterdam, and soon began openly to teach opinions which were heterodox in their tendency, and to attack the characters of the most illustrious ministers of the Reformed churches in order to advance his own ends.

In the year 1602 he was elected a professor in the University of Leyden. Opposition was made on account of his supposed theological views, but he removed this before entering upon the duties of the office, by unreservedly condemning all opinions at variance with the received doctrines of the Church, and solemnly promising that he would teach nothing contrary thereto.

On assuming the office, he endeavoured for a time to remove all suspicion of heterodoxy, but it was soon discovered that while he disseminated orthodox opinions in the professor's chair, with unprincipled duplicity he privately and confidentially taught a very different set of opinions, calling the received doctrines into doubt, and bringing them into discredit with his pupils. He spoke contemptuously to them of Calvin, Beza, and other eminent Reformers, and intimated that he had many objections to the received doctrines which he would make known in his own time.

The churches of Holland and Belgium becoming alarmed at these things, and being solicitous lest the purity of the Reformed doctrines should be weakened, and the youth in the schools imbued with false notions, and the churches in time corrupted, requested the deputies of the churches who had the oversight thereof, to make inquiry into the whole matter, so that it might be looked to, that the churches suffered no detriment.

The deputies stated to Arminius the rumors that were afloat concerning him, and the doctrines taught by him, and the solicitude of the churches in the matter, and requested him, if he had objections to the received doctrines, to state them, or to agree to refer the whole matter to a Synod. To this he objected, and would hold no conference with them in their official character, but only as private ministers, and then only on the further condition that if they found his opinions erroneous, they would not report the fact to the Synod. This was deemed unjust and unworthy of a minister of the gospel, and nothing was done.

Several proposals for explanation were declined, and every movement for calling a national Synod to consider the matter was opposed. His object undoubtedly was, to gain time by postponing action, till he should have been enabled, by conspiring with leading politicians of the country, to influence the minds of men in his favor, so as to have a chance of having a majority in any Synod that might be convened to decide the matter, when trial could be no longer evaded.

He was at length, in the year 1609, summoned to a conference at the Hague. Here the same artfulness which had heretofore characterized him was displayed, but before the conclusion of the conference he sickened and died, in the forty-ninth year of his age.

It was now hoped that the controversy, of which he had been the master spirit, would have died with him. It soon appeared, however, that many of the churches had embraced his sentiments, and disseminated them extensively. They at length organized themselves into a body, and thus instituted a schism in the reformed churches.

Repeated and anxious efforts were made by the friends of truth to bring the affairs of the Church to a satisfactory adjustment, but they were constantly resisted and evaded.

At this crisis, when confusion was beginning to reign in the churches, at the recommendation of James I. King of England, and also of the Prince of Orange, a decree was issued by the States General that a National Synod should be convened. This was strenuously opposed by the Arminian party, who used every artifice to prevent it, but it was of no avail.

The Synod met agreeably to the call in the

city of Dordrecht, or Dort, in South Holland, on the 13th of November, 1618. It was composed of thirty-nine pastors and eighteen ruling elders from the Belgic churches, of five professors from the Universities of Holland, of nineteen delegates from various reformed churches on the continent, and of five delegates from Great Britain. The members were all Presbyterians, except four of those from Great Britain, who were Episcopalians.

The Arminian party who had been summoned to answer the charge of corrupting the national faith, after considerable delay, presented themselves to make their explanations and defence. They insisted on beginning the controversy by refuting the Calvinistic doctrines, but were reminded by the Synod that they were not convened for the purpose of trying the Confession of Faith of the Belgic churches, but that as the Arminians were accused of departing from the reformed faith, it was their duty, in the first place at least, to exhibit their system, and justify their opinions by the Scriptures. To this plan they would not submit; and although afforded every opportunity for making a full defence, and urged to pursue a regular course of procedure, they finally withdrew.

The Synod, after their departure, proceeded without them, examined the Arminian tenets, and condemned them as unscriptural and erroneous; and also condemned those who promulgated them, as enemies of the faith and corrupters of true religion. The Arminian ministers were deposed, their assemblies suppressed, and a number of the clergy and their adherents were sent by the government into banishment. They were, however, in a short time relieved from the greater part of their disabilities.

These measures may seem to us at the present day, judging by the light we now possess, and by the generally prevailing sentiment of modern times, as somewhat harsh and violent; but it must be remembered that at that day the rights of conscience were correctly understood by no branch of the Christian church; that even confessedly pious men, who fled from their native country to avoid persecution, became themselves in turn persecutors, for the sake of religion.

We cannot, therefore, wonder at, although we may not justify some of the proceedings of this far-famed Synod.

A complete revolution in public opinion on these subjects has taken place within the last two centuries, and to render this Synod amenable to what might not inaptly be termed an *ex post facto* law, would be certainly unjust. Much of that which we would now disapprove must be attributed, by every person who is well informed, and disposed to be impartial, to the period in which it was transacted.

The men who composed this Synod were eminent for their learning and piety, and many of the acts ascribed to them were acts of the government, for which they are in no way responsible, and others had no existence, except in the imaginations and revilings of the Arminians.

Their character, as a body of men, may be learned from the remark made by Bishop Hall, one of the English delegates, a man who was conspicuous for his piety and the amiableness of his character, that "there was no place upon earth which he regarded as so near like heaven, as the Synod of Dort, or in which he would be more willing to dwell."

The Synod drew up and adopted a formula of faith, in which the doctrines held by the Orthodox Reformed churches was well digested and set forth, and in which the errors they rejected were also stated. This work, considering the age in which it was done, is deserving of very high commendation.

The history and proceedings of the Synod of Dort have been published by the Presbyterian Board of Publication, and are well worthy of being read by all who would become acquainted with a very interesting and important part of ecclesiastical history.—*Presbyterian*.

Different Standards of Value.

From the time of Henry the First, down to the establishment of the Bank of England—a period of 600 years—the legal tender money of England was fabricated out of wood, called an "Exchequer Tally." The King knew that, to demand taxes to be paid in gold and silver metals, which were not found in England, would have been as unjust, and as burdensome, as the cruel edict of Pharaoh, which commanded the Israelites to make bricks without straw. The King, accordingly, received his wooden tallies in payment for the taxes, at the same value which he had set upon them.

From the rude wooden tallies was derived the modern Exchequer Bill, first issued by Mr. Montague, then Chancellor of England, in 1696. It is curious to trace the etymology between the wooden and the paper instrument. The Norman French was the official and legal language of England, in the reigns of the Norman Princes, and in that tongue "Billet" meant "staff," and billet still signifies a small piece of wood; hence our word, "Bill." It is also of interest to examine and answer the question of "what is a pound?"

In the reign of William the Conqueror, the pound of account was a pound weight of silver, or twelve ounces. So that the weight of the metal corresponded with the denomination of the money. Time has changed all this; in the reign of Victoria, the pound is less than one-third what it was under the founder of the Norman line of Kings. Nevertheless the old name and denomination is retained. That which was equal to sixty-two shillings, now only represents twenty shillings; our modern shilling is less than an ancient groat. The pound sterling of the Conqueror contained 576 grains of gold, that of Victoria only 123 grains. If a man owed, in 1066, a pound sterling, he owed twelve ounces of silver; but he who owes a pound in 1847, owes a trifle less than four ounces. In France, the change has been more remarkable than in England; there the livre, or pound, originally contained twelve ounces of silver, now it only represents one franc, or about twenty cents.

In 1345, Edward the Third coined the gold Noble, which was then the proper gold pound, and it represented in bullion £3 12s. 10d. of modern money. Since then it has been altered eighteen times, and is now reduced to one pound, or twenty shillings. No longer ago than Elizabeth's reign, (1601) the pound sterling contained 172 grains of gold.

The Funding system of England commenced in the Revolution of 1688, when the Exchequer Tallies were called in and funded.—Here commenced the national debt of England. This method of anticipating revenue, converting what would not be paid into a permanent debt, upon which interest was to be paid, was practised in the 16th century, by the Venetians, Genoese, and by Holland. It had its origin in expensive wars.

The Bank of England was incorporated in 1694. It lent the Government £1,200,000, and thus purchased the monopoly of coining, depriving the crown of its privilege.

It would be an interesting subject of enquiry at the present time, and which we may attempt hereafter, to trace the progress of commercial affairs in England, from the time of the first charter of the Bank of England to the present time. The power which the Government