

dren, or of procuring the means of luxurious extravagance, or fashionable display. "The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world." He must consecrate this gift to God, and remember that he will be called to account for this, as for every other talent. And while such a man should abound in almsgiving, let him be his own almoner, labouring with his own hands, and not the hands of others, in the work of benevolence. Another may have been gifted with skill in managing affairs, in arranging and carrying forward plans for the labour of others, and in guiding masses of men to right conclusions in all matters of public concernment.—This talent should be given to the cause of religion and benevolence. Such men, instead of leaving the charge of all our benevolent institutions to the ministry, should assume it themselves. They can do it better than we, and the gift was granted to them for this very purpose. It belongs to Christ, and to him must it be cheerfully rendered.

(To be Continued.)

To Subscribers.

TERMS OF THIS PAPER.—7s. 6d. per annum in advance, 10s. if payment is deferred three months. No subscriptions will be taken for a shorter period than 6 months; and in no case will less than 5s. be charged for a half year.

To Advertisers.

For Advertisements relating to Sales, Articles of General Consumption, &c., the Visitor, which has a circulation of over 1800, can be scarcely surpassed. The terms are on the same scale as our contemporaries.

The Christian Visitor.

SAINT JOHN, FRIDAY, DECEMBER 2, 1853.

At the urgent request of some of our agents and many of our readers, we have reduced the price of our paper to 7s. 6d. The list has not yet been much augmented; but if a general and vigorous effort be made now, the list may be DOUBLED by January 1st, 1854. We cannot believe that our friends are asleep—we believe that they are awake and alive to this work,—and are only waiting for suggestions as to the best means to be employed for the accomplishment of the object.—We would suggest that the Ministers from the Pulpit call upon every member of his church to take a copy—and after he has read it to send it into districts where there is neither voice to be heard—or a religious paper to be seen on the Lord's day. Surely, NOT ONE who desires to support us in our defence of the truth will refuse to do this. Let each Minister determine, I will endeavour, by God's help, that the return from my flock shall be satisfactory.

We shall be glad of any suggestions which occur to our brethren, by the adoption of which, our usefulness might in the next volume be extended.

We advocate *Progress*. ONWARD and UPWARD is our motto. Christianity developed, believed, obeyed, acted out, is our only *panacea* for all the ills and folly of mankind. ORDER is the same in nature, in human society, in a nation, in a church on earth, in heaven.

As Baptists, we are most honorably and happily placed under CHRIST, our divine Lord and Exemplar.—One King was God and man. "He is over all, God blessed for ever." His laws are written in four volumes, *Nature, Providence, Moral Government*, and in the GOSPEL. These all harmonize, and unequivocally demonstrate one and the same origin. They are equally submitted to our reason, and addressed to our physical, intellectual and moral, or spiritual constitution. Hence the prayer of Paul—I Ep. to the Thes. v. 23. Christ's spiritual kingdom is the church. He is Head over all things for its sake. He claims the regenerated, sanctified, and redeemed sons of men, as his holy nation. But they are spread over all nations, while united in one God, one Lord, one Holy Spirit, one Faith, one Baptism, one Hope. It is essential to the growth, honour, and happiness; in one word, to the prosperity of this kingdom, that the communities which compose it, act in concert—co-operate in council and in effort. The only question, then, is,—In what way can this be done with the best effect? No written formula could possibly be given for all time, because the conditions of society are ever changing. Hence the necessity of prudent and effective counsel and co-operation, changing with times and circumstances. No new doctrine, no new formula of doctrine is wanting. The Scriptures are adequate, in their doctrine and spirit, to every new condition and

emergency of the cause. No new faith, no new precepts, no new form of doctrine is called for. But we have "THE FAITH ONCE DELIVERED TO THE SAINTS TO CONTEND FOR."—Jude i. 3. We have a cause to plead, and arguments to offer, which have already, in the midst of every form of opposition, saved civil pains and penalties, taken strong hold on the best minds and noblest hearts. It has yet been but feebly pleaded for, very feebly, by the strongest and the best of us. We hope, therefore, as God has placed such an organ in our hands as the PRESS, we shall make it speak through the *Christian Visitor* to many more of the sons and daughters of men than it has ever yet done. Brethren, be up and doing. The honour is yours—the reward also will be yours, for the Lord says—"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

PROGRESSION.

NO. III.

The idea that fifty millions of our race have been sacrificed to the genius of Catholicism, and for no other crime than because they dared to think for themselves, fills one with sadness. But the manner of their death makes the thought immeasurably more horrible, and presents, in a still more glaring light the fiend-like spirit of the age, as well as the peculiar character of that religious system that could resort to such means for its propagation.

Who can read the history of the Inquisition without a shudder? A simple narrative of its proceedings has shocked the world, and filled mankind with the deepest execration of the name Inquisitor. On its organization in Spain, one million of Moors were banished at once from their homes and their firesides. But this was not enough

"Cruel as death and hungry as the grave."

the inquisitors next turned their anathemas upon the Jews. Eight hundred thousand of these unoffending citizens were at once driven from the country, and their effects seized by their persecutors. Heretics of all denominations were condemned; and those who could not make their escape by flight, were imprisoned and burnt. The poor man was tortured to gratify a fiend-like cruelty—the rich to satisfy a rapacious avarice. The machinery of this formidable tribunal consisted of eighteen inquisitorial courts in different parts of Spain, each with its attorneys or "apostolical inquisitors," its secretaries, its sergeants, &c. Added to these were twenty thousand "familiars," who were scattered throughout the kingdom to act as spies and informers. These persons were empowered to seize and imprison all persons who were suspected of heresy; and to stimulate them to zeal in their infernal work, they were themselves generally the accusers, and were rewarded by receiving a portion of every estate confiscated through their instrumentality.

At first there was some murmuring at this ecclesiastical tyranny, and in a few instances inquisitors were even put to death by the citizens. But by and by the spirit of liberty was crushed, and young persons were educated under a *theological despotism, that made them "shudder at the thought of thinking for themselves,"* and reserve, distrust, jealousy and revenge, became the characteristics of the Spanish nation.

This terrible machinery of the church made the whole kingdom tremble to its centre. It banished all freedom of thought and speech, and reduced persons of all ranks and conditions to a state of abject dependence on the priests. Suspicion reigned in every bosom. All confidence, all peace, all integrity, was at an end. The father dreaded the son—the brother looked suspiciously upon his brother, for no man knew at what hour he might be incarcerated in the inquisitorial prison, where his wife, his son, or his daughter, might be the accusing witness.

The very essence of all this social desolation and moral blight, was exhibited on those gala days of the Inquisition, called "*auto de fe*," (acts of faith.) These were those public sacrifices, where the citizens were called together to witness the final execution of those ill-fated victims who had long been incarcerated and tortured in the dungeon. A stage was erected in the market place, from which the tragedy was visible by all the spectators; here the miserable prisoners were conducted by a train of priests, monks, and

other officers and minions of the church; and after some psalms were chanted and mass said, the victim was tied to the stake and burnt.

Death by fire, however, was not enough to satisfy those demons of the Inquisition, who had taken the "*vow of humility and meekness*." They must be tortured by slow degrees, and the more excruciating the torture, or lingering the death, the more did those fiends exult in their dreadful work; and to all the piteous shrieks and wailings of the sufferer, their ears were deaf as those of the adder. Not only so, spectators of both sexes stood by unmoved as if their hearts were adamant, and their souls impervious to every emotion of sympathy—while, ever and anon, a shout of joy and satisfaction would burst from the assembled crowd, who seemed to enjoy the horrid spectacle.

No wonder that the curse of heaven seems to rest upon Spain, when such scenes were witnessed in her capital, from the days of Dominic de Guzman, in the twelfth, up to the nineteenth century. No wonder, that schooled by such examples as these, her citizens should be reserved, artful, and revengeful; and no wonder that, crushed beneath the double tyranny of church and state, vice, ignorance, and superstition, should still spread their dark wings over that once favoured country. But although Spain has been the principal seat of the Inquisition, other countries have had their share of Papal intolerance and persecution. England can never forget the fate of Latimer and Ridley, and a multitude of noble citizens who have been burnt or murdered on her soil for claiming the liberty of thinking for themselves.

France, too, has the memorable 24th of August, 1573, inscribed upon the pages of her history. The great Parisian massacre of St. Bartholomew's day, was opened by the poisoning of the Queen dowager of Navarre, and the murder of Admiral Coligni. Upon a given signal, the whole Catholic population rose and began an indiscriminate slaughter of the Protestants. For three days the butchery was kept up without intermission. Blood flowed in torrents to the neighbouring river, and nothing was to be heard save the horrid din of the massacre, the shrieks and entreaties of the victims, and the fiendish yell of the murderers. The streets and houses were crowded with dead bodies, and besmeared with blood; and the scene only terminated when there were no more Protestants to be murdered. Ten thousand persons, including every rank and condition, were thus indiscriminately slaughtered in three days; and from Paris the butchery spread throughout the kingdom, until from thirty to one hundred thousand Protestants were destroyed.

In Ireland, too, in 1641, fifty thousand Protestants were destroyed in a few days. Some of these whipped to death—others were stripped and driven into the mountains to perish with hunger and cold. Every species of insult and cruelty were practiced, and they even taught their children to murder the children of Protestants, and to dash out their brains against the stones.

Similar scenes were enacted in Scotland, in Germany, in Hungary, and especially in Piedmont among the peaceful and inoffensive Waldenses. In short, Europe, Asia, Africa, and America, have, at different times, been the theatre of Papal persecutions; and she has stained the soil of half the world with the blood of her victims, making the dreadful aggregate of fifty millions. Yet all the while she has appropriated to herself the claim of infallibility. *Her Pope claims to be the viceroy of the Prince of Peace, and all her acts claim to be done in the name and by the authority of Him whose NAME and NATURE are LOVE.*

Home Missions.

Letters recently received from the Missionaries of the New-Brunswick Baptist Missionary Board, inform us that they are doing what they can to establish Auxiliary Societies, and they are encouraged to believe that success will crown their efforts. Rev. James Newcomb has formed an Auxiliary in Salisbury, and another at the Bend of Peticodiac. He intends to visit several of the churches in that section of the Province for the purpose of awakening an interest in this important movement.

The Rev. T. H. Porter, Missionary at Gagetown, is intending to visit the Churches in Canning, Jemseg, Wickham and New Jerusalem, &c., &c., in relation to this matter,

and see what can be done in this good cause.

Our churches cannot be too deeply impressed with the urgent necessity of responding to these claims in the spirit of an enlarged liberality. A most pressing call has reached us from Restigouche for a Missionary. This is a new and inviting field, and it is exceedingly desirable that it should be occupied at once with an efficient man; but this cannot be done until the Treasury is replenished. Will the churches supply the means, or will the indulgence of a cold hearted covetousness compel the Board to say nay to this loud and pressing call? Brethren it is for you to answer. There is no difficulty in finding the man, or any number of men, so soon as the Treasury is supplied. How can money be more appropriately or profitably employed, than in furnishing souls ready to perish with the bread and waters of life eternal? Who that loves God, and immortal spirits would withhold his heart, or his hand from such a work as this? We are religious just in proportion as we are truly benevolent. The religion of the Bible is *love* to God and *love* to man. "God is love; and he that dwelleth in love, dwelleth in God, and God in him." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let us, then, dear brethren, "not love in word, neither in tongue: but in deed and in truth!"

Many thanks to Bro. Davis of Yarmouth, for his deeply interesting communications which we publish with much pleasure. From all that we have read of the revival of God's work in Germany, under the powerful administrations of the Rev. Mr. Ocken and his associates, we are led to believe, that there is as much of the true element of religious progress in that work as has been experienced in any revival that has occurred in the church since the days of the Apostles. The signs of the times denote that a bright and glorious day is dawning upon the land where Luther lifted up his voice as a trumpet to denounce the deceptions and superstitions of popery, and to proclaim and defend the doctrine of free justification by the *imputed righteousness* of Christ as the *only ground* of the sinner's hope. God grant that the light of truth may shine with increasing lustre until the iron sceptre of the Roman Pontiff shall be shattered into atoms by the word of Jehovah's strength, and liberty such as the gospel only can give, shall be enjoyed, not only in Germany, but throughout the world!

On Friday last, our valued Bro. Sime of Portland was called, with his beloved family, to mourn the loss of an interesting son in the eighth year of his age. He was well on the Sabbath preceeding, and attended public worship with his father. Early in the week, he was seized with *Scarlet Fever*, and on Friday he expired. His interment took place on the afternoon of the following Sabbath, when a large number of friends assembled at the house of mourning, to express their sympathy with the afflicted. The Pastor of the Church being unable, in consequence of bodily indisposition, to attend, we were called to officiate. After a short religious service, in which all appeared deeply interested, the deceased body was removed to the Rural Cemetery, where it will slumber in dust until the heavens shall be no more.

He was a lovely child of much promise, and had lived sufficiently long to entrench himself deeply in the affections of his doting parents; and his unexpected death has occasioned pangs such as those only feel whose children sleep in the grave. We sympathise sincerely with our friends in this affliction, and trust they are enabled to say—

"Thou God that lifts our comforts high,
Or sinks them in the grave;
He gives, and (blessed be his name!)
He takes but what he gave."

From a letter just received from Acadia College, we learn that Professor Stewart has arrived, and that all things are now working well. Success to this important institution!

We shall place on our family page next week, an important article on the relation of *Pastors and Churches*. "It" says the N. Y. Chronicle, "is from one of the ablest living writers in the denomination, and deserves the widest circulation."