

CHRISTIAN VISITOR.

A Family Newspaper: devoted to Religious and General Intelligence.

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"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS AND PROPRIETORS.

VOL. 7.

SAINT JOHN, NEW-BRUNSWICK, MARCH 10, 1854.

NO. 8.

[For the Christian Visitor.]

I AM THY FRIEND.

While in the desert lonely I roam,
Fainting and weary, longing for home,
There with thy presence say, "Hope to the end,
I will sustain thee,

I am thy Friend."

Closer than brother cleave thou to me,
Truer than mother deign thou to be;
Pardon my vileness,—thy mercy extend,
O thou long sufferer,

Be thou my Friend!

When earthly cisterns no water hold,
When friendship withers, love waxes cold,
When o'er reeds broken mourning I bend,
Whisper my lone heart

"I am thy Friend."

And when to Jordan's wave I draw near,
Hold thou my hand, say "Peace, do not fear,
Floods shall not whelm thee, storms shall not rend,
Death shall not harm thee,

I am thy Friend."

R. T.

The Baptists of England in 1851.

In the synoptical view of the different religious denominations just published by the authority of the Registrar General, the following account is given of the baptists:—

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination; viz. (1), the proper subjects, and (2), the proper mode, of baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider, (1), that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the sacred writings of all statement or inevitable implication that by any other person was the ceremony ever shared. Adults being therefore held to be the only proper subjects of the ordinance, it is also held that (2), the only proper mode is, not as generally practised, by a sprinkling or affusion of the water on the person, but by a total immersion of the party in the water. The arguments, by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word "*Baptizo*"—from the circumstances said to have accompanied the rite whenever its administration is described in Scripture—and from general accordance of the advocated mode with the practice of the ancient Church.

DIFFERENT SECTS OF BAPTISTS.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have in consequence been formed. In England the following comprise the whole of the various sections which unitedly compose the Baptist denomination:—

General (Unitarian) Baptists.

General (New Connection) Baptists.

Particular Baptists.

Seventh Day Baptists.

Scotch Baptists.

SEVENTH DAY BAPTISTS.

The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first, day

of the week should be the one still celebrated as the sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

SCOTCH BAPTISTS.

The "Scotch Baptists" derive their origin from the Rev. Mr. McLean, who, in 1765 established the first Baptist Church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but 15 congregations of this body.

HISTORY.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist Church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian (A.D. 150-220) and Gregory of Nazianzen (A.D. 328-389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome; as the Albigenses and Waldenses, and the other innovating continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution.

In 1832 the Calvinistic Baptist Churches are reported at 926, which number, by the addition (say of 200) for the General Baptists and the New Connexion, would be raised to 1,126. In 1839 the Calvinistic Baptist Congregations were computed at 1,276, and allowing 250 for the other Baptist Churches, the total number would be 1,526. These several estimates relate exclusively to England. Wales, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations (of all kinds of Baptists); that in 1808 there were 165 congregations (also of all kinds); while in 1839 there were 244 congregations of Calvinistic Baptists. At the recent census the numbers were:—

General Baptist, (Unitarian) England, 90; Wales, 3; General Baptist, (New Connexion) England, 179; Wales, 3; Particular Baptists, (Calvanistic) England, 1,574; Wales, 373; Seventh Day Baptists, England, 2; Scotch Baptists, England, 12; Wales, 3; Baptists Undefined, England, 492; Wales, 58.

The following are the principal societies and institutions supported by the Baptists:—

BRITISH MISSIONS.

Baptist Home Missionary Society, founded 1797; income for the year 1851, £3,895; Baptist Irish Society, founded 1814; income for 1851, £2,298.

FOREIGN MISSIONS.

Baptist Missionary Society, founded 1792; income for 1851, £19,065; General Baptist Missionary Society, founded 1816; income for 1851, £2,017.

THEOLOGICAL COLLEGES.

Bristol, founded in 1770; income for 1851, £1,120; Stepney, founded 1810; income for 1851, £1,812; Bradford, founded 1804; income for 1851, £1,004; Pontypool, founded 1807; income for 1851, £618; Haverfordwest, founded 1839; income for 1851, £285; Leicester, founded 1843; income for 1851, £501.

The St. Bartholomew Massacre.

At length Charles IX, casting his half-closed eyes on the floor, gave the fatal order for the murder of his subjects. The alarm-bell of St. Germain was instantly rung, and in a moment the Palais, the Tuileries, the banks of the river, the public places, the streets, the churches, and edifices of Paris, were brilliantly illuminated.

Guided by those terrible lights which enveloped the capital as in a circle of fire, they distinguished the dwellings of heretics by the fresh made marks. "Open by command of the king," was the order given by the murderers. Some hastened to obey, and their lives were extinguished with the lights which they brought to see who called them; others opening their windows to discover who knocked at so unseasonable an hour, fell, struck by twenty balls at once; another, burying himself in the bed-clothes, would perhaps pretend to be fast asleep; his door was shattered in pieces, and two or three assassins, separating from the rest, ran and slaughtered him in his bed.—Sometimes they left the house unstained with blood; but dragging the victim from his couch into the street, they gave him up to the weapons of the populace. As the spoils of the doomed were to belong to those who should dispatch them, a thousand blades were raised at once over the unfortunate wretch, whose death, swift as lightning, left no time for pain. Happy they who were thus surprised in their first sleep; their sufferings were brief; but when the hands of the murderers became wearied with slaughter, the agony of the sufferer was prolonged for hours.

While blood was thus spilt in torrents before the eyes of the queen-mother—Catherine de Medicis—the bell of the Palais rang; and the general massacre began. At this signal, Tavannes and the Duke of Nevers drew their swords, crying, "Kill! kill!" The night-guards, the citizens among whom arms had been distributed, the whole tribe of murderers sallied forth from their lurking-places, repeating, "Kill! kill!" The shrill sound of the bells, the clatter of arms, the vagabond tramp of the assassins, the flickering glare of torches, mingled with shouts, which the night echo rendered still more horrible. The massacre then became general, there was no pity for sex, age, or condition; no blood come amiss, provided that it circulated in heretic veins; and these were the signs by which the heretics were distinguished. Whoever shuts his door at the approach of an armed band, is a heretic; whoever refuses to answer, or begs his life, is a heretic; whoever has not a white badge on his arm is a heretic; whoever does not come when the murderer calls is a heretic. The assassins had no need to speak; here were no judges; all were executioners; but if words did now and then drop from their lips, it was to complain to one another of their fatigue, or to insult the sufferer; nay, it was often an infernal laugh that greeted his last sigh.

Pursued on all sides by those insidious flames with which the capital was lit up, driven like a flock of sheep, tracked like deer, in vain did the Protestants endeavor to flee from fate. If they would have sought refuge in the Catholic churches armed men guarded the doors of the sanctuary; if they approached the Louvre, the Swiss awaited them with presented muskets; if they burst open the prison doors, to conceal themselves among the malefactors whom the justice of men had condemned, the jailers denounced or drove them down by main force. If they attempted to gain the banks of the river, the implements of destruction were quite ready; boat-hooks to catch them in their flight and to knock them on the head, poles to thrust them into the water. If they took shelter in the dark, they fell into the snare of an assassin lurking for human prey; if they sought the light, the

light was deadly as the darkness; death was everywhere, in their beds, in their house-tops, within, without, in the public places, and in the very waters of the river.

Such were the last scenes of the ever-memorable drama of St. Bartholomew. A month after St. Germain's bell had given the signal, all the dead had not been buried. Some were yet floating on the Seine, to which fishermen resorted for the purpose of picking them up and selling them to any who chose to buy them. For a long time there was an auction of corpses on both banks of the river, which was publicly cried, and at which the lots were adjudged to the highest bidder. Some buyers buried their purchases by night in sequestered spots; others burned those whom they loved while living, and collected their ashes in urns, which afterward constituted ornaments of their habitations. For above a year, people durst not pass at night along the banks of the river; some said they had seen the earth quake there, others had beheld spectres gliding along the water; fishermen had asserted that invisible hands loosed after dark the boats moored to the shore, and propelled them toward the islets in the Seine, which sent forth moans like those of human voices. In some old historians, we read that young females, murdered on St. Bartholomew's day, wandered about after dusk in Paris, covered with long veils, which they lifted when they perceived the murderer, showing him the wound still fresh, and calling him by name.

There is no reason to doubt that the Pope was privy to the intended massacre. "Cardinal Alexandria," nephew of the late Pope, had made no secret of expecting intelligence of a great victory gained over the heretics, and exclaimed when it arrived, "The King of France has kept his word!" "Good news! good news!" cried Gregory XIII, who had been crowned about two months before the catastrophe, "all the Lutherans are massacred except the Vendomets, whom the king has pardoned for his sister's sake. That term he applied contemptuously to the three princes of the house of Bourbon-Vendome, the king of Navarre, and the princes of Conde and Conti. At night the guns of the castle of St. Angelo were fired, and bonfires blazed in every street in Rome. The Pope ordered a jubilee and a solemn procession, which he accompanied himself, to thank God for this glorious success.—He sent a Nuncio extraordinary to France, to congratulate the king on having so easily caught all the heretics in the same net. Medals, which I have seen, were struck at Rome, in approbation of the Massacre, and to perpetuate the memory of the happy event; on one side was the portrait of the Pope, on the reverse the destroying angel holding a cross in one hand, and in the other a sword, with which he is slaughtering the Frenchmen called Protestants; and having this legend, HUGONOTORUM STRAGES—the slaughter of the Huguenots."

DESTRUCTION OF OLD ST. PAUL'S—Early in the year 1674, the workmen began to clear away the ruins of the ancient cathedral, preparatory to laying the new foundations. The pulling down of the old walls, which were in many places 80 feet high and five feet in thickness, was an arduous undertaking. At first the men stood above, working them down with pickaxes; while labourers below cleared away the rubbish, part of which was applied to the paving of the streets, and part to the building of the parish churches. The work proceeded in this fashion until the workmen came to the middle tower, which carried the lofty spire; but they quailed before the dangerous task of mounting 200 feet to cast down this ruin. The inventive genius of Wren immediately conceived the idea of attaining the end by means of gunpowder, which was done accordingly with the desired effect. From an accident which happened at a subsequent blast, the architect was prevented from employing gunpowder; and his next great device consisted of the ancient battering ram.—This machine he suspended from a triangle, and