

# CHRISTIAN VISITOR.

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

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[For the Christian Visitor.

Lives on the Death of Louis XV. King of France.

BY REV. J. D. CASEWELL.

The mantle of the night rests on the place,  
Where voluptuous sin did riot in  
Profusion; using all appliances  
Of pleasure; and excluding from the mind,  
All thoughts of retribution and of death.  
Now silence, robed in darkness reigns: \* and  
E'en the twinkling stars, seem dim with tears: for  
The lamp of Life now flickers to its close.  
The dying King is friendless on his couch:  
His courtiers, as summer flies are fled:  
Amid the gloom of death they cannot stand, †  
Nor look upon that form frightful with guilt.  
What demon thoughts roll through the sinking  
soul!

Fill its chambers with remembrance dire. The  
Lamp, that from the window gives its light, is  
Now put out; ‡ telling that the King is dead,  
Just as the clock does toll the hour of twelve.  
Then flits the thoughtless mind out of its clay,  
And with the lamp of life, the light of grace  
Expires, that burned so long in vain upon  
The Altar of Forbearance; now darkness  
Reigns; and, sceptered with despair makes remorse  
The Spirit's Bride, from which no death will sever;  
No blood of Calvary redeem. This is  
Sin: black Raven! eating out the heart of  
Good, and leaving man in endless woe, to  
Wail in vain. Had he listened to the voice  
Of Love, breathing her music through the grove.  
Of life, what joy had now possess'd Him! Deeds  
Virtuous, would have brightened upon  
Memory's page; and fadeless flowers bloom'd  
Over the garden of a well-spent life.  
Great God! Patron of virtuous thoughts,  
And noble risings of the soul, aid me  
Amid communion wise and good to  
Grow in grace and usefulness, that like my  
Blessed Lord, the soul of love, I may bless  
Mankind and shew a path to Heaven!

\* Died at the hour of midnight, 10th May, 1774.  
† The Courtiers left him under the care of an old woman.  
‡ This was the signal to the Courtiers of the King's death.

[From the Primitive Church Magazine.

## Religious Worship in England and Wales.

When the census of 1851 was taken, Her Majesty's Government instructed the Registrar-general to obtain "information as to the existing accommodation for public religious worship." The arrangement of the Returns in a tabular form was confided to Mr. Horace Mann; and the result of his labours is now before us in the shape of a thick volume, which has been "presented to both Houses of Parliament by command of Her Majesty." We are indebted for so early a possession of the volume to a kind friend, who put a copy into our hands immediately after its publication. We need not occupy valuable space by enlarging on the great importance of the work before us, but shall at once proceed to extract from its contents such information as we judge our readers will desire to possess.

### DESIGNATIONS OF RELIGIOUS SECTS.

Thirty-five religious communities exist in England and Wales. "The following arrangement shows them, under certain obvious considerable and minor classes, in the order of historical formation:

#### PROTESTANT CHURCHES.

British.—Church of England and Ireland.  
Scottish Presbyterians:—1. Church of Scotland. 2. United Presbyterian Synod. 3. Presbyterian Church in England.  
Independents, or Congregationalists.  
Baptists:—1. General. 2. Particular. 3. Seventh day. 4. Scotch. 5. New Connexion General.

Society of Friends.

Unitarians.

Moravians, or United Brethren.

Wesleyan Methodists:—1. Original Connexion. 2. New Connexion. 3. Primitive Methodists. 4. Bible Christians. 5. Wesleyan Association. 6. Independent Methodists. 7. Wesleyan Reformers.

Calvinistic Methodists.—1. Welsh Calvinistic Methodists. 2. Countess of Huntingdon's Connexion.

Sandemanians, or Glassites.

New Church.

Brethren.

Foreign.—Lutherans; German Protestant Reformers; Reformed Church of the Netherlands; French Protestants.

#### OTHER CHRISTIAN CHURCHES.

Roman Catholics; Greek Church; German Catholics; Italian Reformers; Catholic and Apostolic Church; Latter-day Saints or Mormons.

#### JEWS.

Mr. Mann has particularly noticed the "misconceptions of the tenets of these bodies," arising from the names by which they are known. For example, all Dissenters are by some people called "Methodists."—Independents do not monopolize the congregational form of church government;—and "few persons know the meaning of the terms *Particular, General, and Strict*, applied to different communities of Baptists." The writer of the Report has therefore taken great pains to collect materials which have enabled him to give to the Queen, the House of Parliament, and his fellow-subjects generally, correct information upon the religious opinions by which the different sects are distinguished.

Twenty pages are occupied by an account of the

#### PROGRESS OF RELIGIOUS SENTIMENT.

The aborigines of our native land were Pagans. "Jupiter, Apollo, Mars, Minerva, and Mercury, were ranked among the gods of Britain; but the British altars of these deities, 'besmeared with the blood of human sacrifice,' bore witness to a mode of worship widely different" from that of the more civilized parts of Europe. The Druids were the priests of this religion. Of the nature of their creed and their religious rites, comparatively little is known. They exercised almost unlimited power over the Britons until the year 50.

It is probable that Christianity was introduced to the inhabitants of this island in the time of the apostles. About the year 176, it is said that Lucius, one of its kings, greatly forwarded the interests of the new faith. In A. D. 303-5 many suffered under Diocletian's persecution, and among them, the first British martyr, St. Alban. Under Constantine the Great, Christian privileges were restored, and we read of British bishops at the councils of Arles, Nice, and Sardica.

Down to the time of Constantine, Christianity had to maintain a continual struggle with Roman Paganism. On the site of St. Paul's Cathedral there is said to have been a temple of Diana, and on that of Westminster Abbey one of Apollo. After that time, however, its progress was unresisted, although it does not seem to have exerted any very extensive influence on the general character of the Britons.

The Saxons brought their idolatry with them, and "Christianity was once again the creed of the minorit," until the arrival, in 596, of the monk Augustine. Through the efforts of himself and his coadjutors, the persecuted faith revived, and, at the expiration of about a century after the commencement of Augustine's mission the kingdoms of the heptarchy unitedly professed the religion of Jesus.

The organization of the church was such as the missionaries from Rome had enjoined

as scriptural and orthodox. "The larger ecclesiastical divisions of the country were settled on a permanent basis; for, with the exception of some changes made in the reign of Henry VIII., and a few of very recent origin, the present bishoprics are the same as those established in the Anglo-Saxon times." The appointment of bishops, and the extent of their authority in Church and State were about the same as at present. Funds in support of religious worship appear to have been raised at the first by exclusively voluntary offerings. Afterwards, the founder of a church devoted a *tenth* of his property to the cause of religion, and the voluntary *tithe* at last came to be considered by the clergy as a *right*, and, as such, began to be demanded in the middle of the sixth century.

As to creed, the Anglo-Saxon Church accorded in many particulars with the Church of Rome in our day. Belief in purgatory, and in the necessity of confession and prayers for the dead was common; although transubstantiation and clerical celibacy were staunchly opposed.

The connection of the Church with the civil power in those days very much arose from the fact that the (so called) conversion of the king was followed, as a matter of course, by the conversion of his subjects. When Edwin was "converted," the prelate Paulinus had to work hard for thirty-six successive days in baptizing converts who simply imitated their monarch's example. The king, in such circumstances, naturally considered himself, and was considered by others, to be the ruler in religious things, as well as in things civil. Therefore we find him swearing at his coronation to protect and foster Christianity; the confirmation of bishops devolved upon him; by his authority the church was governed; and the payment of tithes—the baptism of children—and the observance of the Sabbath were enforced by his command.

"For nearly 150 years immediately following the [Norman] Conquest," we find an almost continual advance of the power of the clergy and the holy see. The Papal authority from the reign of Henry I. to that of John rapidly gained ground. But shortly after there were symptoms of decline, which so increased in number and prominence, that, under Edward III., tribute to the court of Rome was refused. Gradually the public mind was prepared for the dawn of the Reformation. Wycliffe, "the embodiment of the spirit of incipient Puritanism," was born in 1324. Through his preaching, his writings, and, most of all, his translation of the Bible, a work was accomplished, the results of which we ourselves enjoy. His disciples, the Lollards, amounted, in the time of Henry IV., to half the population of the kingdom. By this monarch they were much persecuted. Sautrey, Lord Cobham, and a long series of sufferers, of whom the world was not worthy, "extend to the period of the Reformation, and to some extent beyond." Still the opposition to Rome continued. Measures were passed by every parliament from 1384 to 1509 to lessen Papal influence; so that when Henry VIII. began to think of separation from the holy see, he found vast numbers of reformers—doctrinal and political—to favour and applaud his designs.

In 1534, the Parliament and Convocation declared that the king was the supreme head of the Church in England. In 1536, the faith of the church was authoritatively settled. Baptism, penance, auricular confession, and belief in the corporeal presence were declared essential to salvation. Justification was said to be obtained by a union of faith and good works. The use of images and holy water was allowed; and purgatory, with the necessity of prayers for the dead, was affirmed.

The king's "Institution of a Christian Man," published in 1537, explained these

matters fully. A second edition of the same work was published in 1543 upon his own responsibility, in which certain alterations favouring the ancient doctrine. Subsequently, to secure unity of faith, the "Law of the Six Articles" was passed in 1539. The Articles were, (1) the doctrine of the real presence,—(2) the communion in one kind only,—(3) the perpetual obligation of vows of chastity,—(4) the utility of private masses,—(5) the celibacy of the clergy,—(6) the necessity of auricular confession. Whoever attempted to controvert the article was to suffer death by burning,—and imprisonment or death, according to the aggravation of the case, was the penalty of opposing any of the rest. Thus, whatever might have been the change in the political condition of the church, its doctrinal errors remained, and were enforced by royal authority.

Under Edward VI., the "Law of the Six Articles" was repealed; and in 1553, forty-two articles, very nearly teaching the doctrines now held by the Church of England, were issued. In order that the new belief might spread, bishops were required to preach four times a year, and to ordain no clergyman who could not preach!

Mary procured the repeal of the acts of Edward; and about 300 persons suffered death under her reign for their attachment to the Protestant faith.

Elizabeth re-established what Mary had set aside. Persecution indeed was continued, but on different grounds. "In 1559 the Act of Uniformity restored with little variance the Book of Common Prayer, and made it penal to be absent without reasonable cause from a church where it was used." The Articles, in their present shape and number, were ratified by the queen, and confirmed by act of parliament. The High Commission Court was the vehicle through which the royal vengeance fell on Puritan delinquents. Nonconformists assembled in secret to worship God after the dictates of their consciences, and great numbers suffered for their adherence to what they conceived to be Christ's will. Many of the Puritans were advocates of Presbyterianism, but others maintained the strict independence of each church, not of State control merely, but of the control of all other churches. "Similar opinions were maintained by the *Baptists*, who, about this period, began to grow into importance."

Thus matters continued through the reign of Elizabeth and James I. "Upwards of 200 Roman Catholics were put to death pursuant to various statutes," in the Queen's reign; "200 others either died in prison or were banished, and many Nonconformists underwent a similar fate."

In the reign of Charles I. Puritanism advanced in spite of opposition. In 1641, Parliament abolished the Court of High Commission, and decreed that no bishop should vote in the House of Peers. Even Episcopacy itself was set aside in 1643, and the Church was brought under the direction of the "Westminster Assembly." In 1645 the Assembly's "Directory" was substituted for the Prayer-book. The year before this, the clergy were required to take the Presbyterian Covenant, and 3,000 of them, upon refusal, were deprived of their benefices. The sect called Quakers was established in this reign.

Under the Protectorate of Cromwell, the Presbyterian power declined. It was wisely enacted "that none be compelled to conform to the public religion by penalties or otherwise, but that endeavours be used to win them by sound doctrine and the example of a good conversation." There were certain restrictions, however, imposed upon Papists and Prelatists, and the Book of Common Prayer interdicted.

Episcopacy was restored to its former position upon the ascension to the throne of