

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR
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The Baptists in England from the Reign of Henry VIII. to that of Edward VI.

Edward VI. ascended the throne in 1547, and though only nine years of age, he was evidently a great blessing to the country. He encouraged the reading of the Scriptures in his own language, received home again such as had been banished during the former reign, and restrained persecution in all its direful forms to the utmost of his power. Fox tells us that "during the whole time of the six years' reign of this young prince, much tranquility, and as it were a breathing time, was granted to the whole Church of England; so that the rage of persecution ceasing, and the sword, taken out of the adversaries' hand, there was now no danger to the godly, unless it were only by wealth and prosperity, which many times bringeth more damage in corrupting men's minds, than any time of persecution or affliction. In short, during all this time, neither in Smithfield, nor any other quarter of this realm, was any man led to suffer for any matter of religion, either Papist or Protestant, not only excepted; one English woman, called Joan of Kent; and the other a Dutchman, named George."

Bishop Burnet informs us, that at this time there were many Anabaptists in several parts of England. These persons laid it down as a foundation principle, that the Scripture was to be the only rule of Christians. They denied that the baptism of infants could be fairly deduced from Scripture: "they held that to be no baptism, and so were re-baptized." On the 12th of April, 1549, there was a complaint brought to the council, that with the strangers that were lately come into England, some of that persuasion had come over, who were disseminating their errors and making proselytes. A commission was accordingly ordered for the Archbishop of Canterbury, the bishops of Ely, Worcester, Westminster, Lincoln, and Rochester, &c. &c., to examine and search after all Anabaptists, heretics, or contemners of the Common Prayer—to endeavor to reclaim them, or, if obstinate, to excommunicate and imprison them, and deliver them over to the secular power, to be farther proceeded against. Some tradesmen in London were brought before the commissioners, and were persuaded to abjure their former opinions, one of which was "that the baptism of infants was not profitable."

One of these who thus abjured, was commanded to carry a fagot on the following Sunday at St. Paul's, where a sermon was to be preached setting forth his heresy. But Joan Boucher, commonly called Joan of Kent, was extremely obstinate. One of our historians says: "The excuse for thirsting after this woman's blood, which Cranmer and the other bishops evinced was, that she was an Anabaptist, and that the Anabaptists in Germany had turned all religion into allegories, and denied the principles of the Christian faith—that they had also broke out into rebellion, and driven the bishops out of Münster, where they set up John of Leyden, one of their teachers, for king, and called the city New Jerusalem." But Joan Boucher was not charged with rebellion, nor yet with a breach of peace. And Bishop Burnet himself acknowledges, that there were Anabaptists of gentle and moderate principles and manners, whose only crime was, that they thought baptism ought not to be given to infants, but to grown persons alone. If the bishops did not distinguish this moderate sort of Baptists from the madmen of Münster, there is reason to judge the death of Joan Boucher to be no better than murder. She was indeed charged with maintaining, besides adult baptism, "that Christ was not truly incarnate of the Virgin, whose flesh being sinful, he could not partake of it, but the word, by the consent of the inward man in the Virgin, took flesh of her"—a scholastic distinction, incapable of doing much mischief, and far from deserving so severe a punishment. The principles of orthodox surely ought not to destroy the principles of humanity! It is not in a man's power to believe all that another may tell him; but is he therefore to be burned for not effecting an impossibility? Had the apostles promulgated any such doctrine among either Jews or Gentiles, when Christ sent them to preach the gospel to all nations, and baptize those that believed, not even the power of miracles would have been sufficient to establish a religion thus founded on cruelty and injustice."

The bishops named in the commission for searching after the Baptists, were Cranmer, Ridley, Goodrich, Heath, Scory, and Holbeach, two of whom were, in the following reign, themselves burnt for heresy. When this poor woman had been convicted, and condemned as an obstinate heretic, she was given over to the secular power, and Cranmer was employed to persuade the king to sign the warrant for her execution. But the young monarch was so struck with the cruelty and unreasonableness of the sentence passed upon her, that when he was requested to sign the warrant for her execution, he could not, for some time, be prevailed on to do it. Cranmer argued from the law of Moses, according to which blasphemers were to be stoned: he said, he made a great difference between other points of divinity, and those which were levelled against the Apostles' creed; that there were impieties against God, which a prince, being his deputy, ought to punish, just as the king's deputies were obliged to punish offences against the king's person! These certainly were very futile pleas, and Bishop Burnet says, they rather silenced than satisfied the young king; who still thought it a hard thing, as in truth it was, to proceed so severely in such cases. Accordingly, he set his hand to the warrant with tears in his eyes, telling Cranmer, that if he did wrong, as it was done in submission to his authority, he (the archbishop) should answer for it to God! This struck the prelate with much horror, so that he was very unwilling to have the sentence carried into effect. Every effort was now made to induce the woman to recant; both Cranmer and Ridley took her in custody to their own houses, to try if they could prevail upon her to do so; but remaining inflexible, she was executed May 2, 1550, bishop Scory preaching at her burning.

The pious bishop Latimer lived during the reign of Edward VI., and has borne a very honorable testimony to the Baptists of his day. In his Lent-sermons preached before the king, he says, "The Anabaptists that were burnt [during the reign of Henry VIII.] in divers towns in England, as I heard credible men, for I saw them not myself, went to their death intrepidly, as ye will say, without any fear of the world, but cheerful!" That the Baptists were very numerous at this period, is unquestionable; and that many of those who were led to the stake in the reign of Queen Mary were of that persuasion, is equally clear; though historians have not been very careful in recording their opinions on that point. Indeed, there is no want of proof concerning the hatred in which they were held by the ruling party, one instance of which may be mentioned. In the year 1550, after much cavilling in the state, an act of grace was passed, extending the king's general pardon to all persons, and those confined in the tower for crimes against the state, all Anabaptists being excepted! In the same year, Ridley, who had recently been raised to the bishopric of London, held a visitation of his diocese; and among other articles enjoined on his clergy was this one; "to see whether any Anabaptists or others held private conventicles, with different opinions and forms from those established by law." This excellent young prince, who was of the most promising expectations, and in the judgment of many impartial persons, the very phoenix of his time, was removed by death, in the seventeenth year of his age, and in the seventh of his reign; by a, some suspected to be owing to poison. Dr. Leigh ton, speaking of his premature death, says, "This king, a gracious plant, whereof the soil was not worthy, like another Josiah, setting himself with all his might to promote the Reformation; abhorred and forbid that any mass should be permitted to his sister. Further, he was desirous not to leave a hoof of the Romish beast in his kingdom, as he was taught by some of the sincerer sort. But as he wanted instruments to effect this good, so he was mightily opposed in all his good designs by the prelatists, which caused him in his godly jealousy, in the very anguish of his soul, to pour out his soul in tears."—B. B. Reporter.

done for foreign missions, for the conversion of the Jews, and for education, the Sustentation Fund for the home ministry has gone on steadily improving. Last year, no minister of this Church had less than £132, or \$660, for the year, and a good house to shelter him; and it is believed that, this year, the dividend from the Fund will not be far short of £150.

Of the Baptists in this country nothing can be said but what is most favourable to them as a part of the Church of Christ. They are—an outsider being judge—more genial and catholic, and less bigoted in favor of their distinctive tenets, than in any former age; and, as the necessary consequence, their status was never so high and commanding in Britain as it is now. Four of their ministers in London—the Revs. W. Brock, W. Landels, Dr. Angus, and C. H. Spurgeon—have eminently contributed to this. Messrs. Brock and Landels were brought to the metropolis by that princely Christian layman, S. M. Peto, Esq., to reside over the newly-raised congregations in two splendid sanctuaries, built at Mr. Peto's entire expense, a clear gain to the Baptist community. Dr. Angus is President of the Regent's Park College, belonging to the Baptists and the present magnificent structure must be regarded as owing to the generous heart and purse of Mr. Peto.

And the youthful Spurgeon is doing not a little to bring Baptist Principles into prominence. The working classes were the first to run after him; but now the noble, the learned, and the great have caught the infection. On Sabbath mornings he is still preaching in the Music Hall of the Surrey Gardens. From 10,000 to 11,000 are admitted at every service by purchased ticket; and twice the number of tickets might be disposed of, if 20,000 could be accommodated. Lord Chief Justice Campbell, Lord Stanley, Lord John Russell, Sir J. Graham, the Marquis of Lansdowne, John Ruskin, author of Modern Painters, and others of this class, are to be seen hanging upon Mr. Spurgeon's lips. Last Sunday morning at the close of the service, Lord Russell and Lord Stanley wished to have a private interview with Mr. Spurgeon during which they expressed the highest admiration of his talents and eloquence. The Marquis of Lansdowne did the same the Sunday before, and urged him, for the sake of the nation, to take care of his health; having learned that Mr. Spurgeon preached nine and ten sermons every week. As to Mr. Ruskin, he presented Mr. S. with £100 towards his projected tabernacle, towards which £1500 have been already sent to him without any call or concert.

Most thankful we are to be able to chronicle that a tide of prosperity has set in upon our beloved Methodism. The minor sects of Methodism will, this year, have to report an increase to their membership, largely owing, however, to the breaking up of the Wesleyan Reformers. But the parent body, while receiving back a few of the Reformers, is increasing chiefly by accessions from the world in connection with very gracious revivals which are in progress in almost every district. Our next conference will, it is expected, be one of the best we have ever had. *Corr. Nashville Chn. Adv.*

There is something strikingly beautiful and touching in the circumstances of his death. His sweetest song was the last he sung—"The Requiem." He had been employed on this requisite piece for several weeks, his soul filled with inspiration of the richest melody, and already claiming kindred with immortality. After giving it his last touch, and breathing into it that undying spirit of song which was to consecrate it through all time as his cyrenian strain, he fell into a gentle and quiet slumber. As length the light footsteps of his daughter Emilie awoke him. "Come hither, my task is done; the Requiem—my Requiem—is finished." "Say not so, dear father," said the gentle girl, interrupting him, as tears stood in her weeping eyes; "you must be better—you look better for even now your cheek has a glow upon it. I am sure we will nurse you well again. Let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father. "This wasted frame can never be restored by human aid. From Heaven's mercy alone do I look for aid in this, my dying hour. You speak of refreshments, my Emilie; take these, my last notes; sit down to my piano here, sing with them; the hymn of your sainted mother; let me once more hear those tones which have been my solace and delight." Emilie obeyed; and it seems as though she sought relief for her own sorrowing heart, while with tenderest emotions she sang the following stanzas:

"Spirit, thy labour is o'er!
The term of probation is run;
Thy steps are now bound for the untrodden shore,
—And the race of immortals begun.
Spirit! look not on the strife,
Or the pleasures of earth with regret,
Nor pause on the threshold of immortal life,
To mourn for the day that is set.
Spirit, no fetters can bind,
No wicked have power to molest,
There the weary, like thee—there the mourners shall find
A heaven, a mansion of rest!
Spirit! how bright is the road
In which thou art now on the wing,
Thy home, it will be with thy Saviour and God,
Their loud hallelujahs to sing!"

As she concluded, she dwelt for a moment on the low notes of the piece, and then waited in silence for the mild voice of her father, who had so often greeted her with his approving smile. But no voice was heard. With something like surprise she turned toward him; he was reclining upon the sofa, his face shaded in part with his hand, and his form reposed, as if in slumber. Starting with fear, Emilie sprang toward him, and seized his hand; but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of sweet melody, his soul had winged its flight to regions of eternal bliss, leaving the still, passionless smile of the rapt and joyful spirit with the seal of death upon his countenance.

gilded work, on which the arms of Great Britain, and those of the House of Saxo Cobourg are beautifully emblazoned in relieve. In the upper division of the window, above the cenotaph, St. Peter and five other apostles are painted in various tints; and additional effect is produced by the light being thrown upon the marble through two side windows, painted in orange and purple colours. And when we know that this was placed here by a sorrowing nation as its last tribute of respect to the beloved Princess Charlotte, the feelings become deepened. I shall let the renowned Robert Hall delineate to you her character, and the strong hold that she had obtained of the affections of the British people by her many virtues, and the poignant grief which the news of the death of the mother and infant produced throughout the length and breadth of the land. After picturing in glowing colours her youth, her station, her prospects, her hopes, he says: "But Alas! these delightful visions are fled, and what do we behold in their room but the funeral pall and shroud; a palace in mourning, a nation in tears, and the shadow of death settled over both like a cloud! again speaking of the change—"All things with her are changed; and viewed from that pure and ineffable light for which we humbly hope religion prepared her, the lustre of a diadem is scarcely visible, majesty emits a feeble and sickly ray and all ranks and conditions of men appear but so many troops of pilgrims, in different garbs toiling through the same vale of tears, distinguished only by different degrees of wretchedness."

In the full fruition of eternal joys, she is so far from looking back with lingering regret on what she has quitted that she is surprised it had the power of effecting her so much; that she took so deep an interest in the scenes of this shadowy state of being, while so near to an eternal weight of glory, and as far as memory may be supposed to contribute to her happiness by associating the present with the past, it is not the recollections of her illustrious birth and elevated prospects, but that she visited the abodes of the poor, and learned to weep with those that weep; that, surrounded with the fascinations of pleasure she was not inebriated by its charms; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient of the voice of flattery; in a word, that she sought and cherished the inspirations of piety, and walked humbly with her God. This is fruit which survives when the flower withers—the only ornaments and treasures we can carry into eternity."

"Yes, and the eloquent composer of the above who entranced thousands by his silver strains and heavenly thoughts knows that now, by happy and joyful experience. Another extract, and I shall have done, I wish I could give his sermon complete, as every sentence is so beautiful making it difficult to choose. Again, referring to the feeling of the nation under the circumstances. "Sorrow is painted on every countenance, the pursuits of business and of pleasure have been suspended and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

I have already taken up so much space that I must pass by the Royal views, the park, &c. without a remark. Adieu to these embattled towers, these gorgeously furnished apartments, these solemn scenes and temples; peace be within your walls and peace and joy to the head that wears the crown. May she enjoy all, use this world and not abusing it, so that she may have prepared for her a far more glorious and enduring mansion in the skies.

T. P. D.
No. 11 RANGE, 5TH STREET, MAINE,
May 6th, 1857.

DEAR BROTHER.—I visited this place first in February last, when I found the cause of Christ in a distracted state. There had been no religious meetings in this village for some time. The school house needed repairs, these were soon made; and I have preached here half the time since. Brother Seely sent you the account of our protracted meeting, which has proved a great blessing to the people. Last Sabbath I had the pleasure of baptizing one candidate, and received two others into the Church. Our meetings are well attended, the congregations solemn, and meetings for prayer are deeply interesting. The field is large, white for the harvest, and more laborers wanted. I cannot write you a description of it now, but will at some future time. The next quarterly meeting of the Carleton District is to be held at Presque Isle Corner, which is twenty-four miles from this place; but a part of my field of labour. We are looking forward to that period with great anxiety, for religion has made but little advance in that place. Will not our brethren remember us in their meetings for prayer, and pray that God would pour out His Spirit and convert sinners. We hope to see a

large number of ministers and other friends present upon that occasion. I remain, yours, in Christ, as love,
A. H. ESTEY.

For the Christian Visitor.
Perambulations in the Vicinity of London.
No. 3.
WINDSOR CASTLE.

Having feasted my eyes on the glittering and grand in art, the beautiful and inspiring in nature, I am about to enter a place which is likely to produce a very different effect on the mind—St. George's Chapel. On the right of the south front entrance a brass plate is let into the wall, bearing the following peculiar inscription. "Here lyeth George Boorke, sometime yeoman of the Guard, vnto King H. the 6. Queen Mary, and vnto Queen Elizabeth, that now is vntil the time of his death, who dyed the 24th October, 1593, in the 35 year of her Maties raigne.

He lyved content with meane estate,
And long ago prepared to dye;
The idle pargon he did hate;
Poor people's wants he did supply."

On entering the interior a peculiar sensation of melancholy grandeur is produced—very salutary at times. The architecture, the magnificent painted windows shedding the sun's rays in various soft tints on the statues, monuments, &c., of those who were high in station and of noble birth, and to crown the whole, at the north end the choir, which is appropriated to the performance of divine service, and the ceremony of installing the Knights of the Garter, the richness of the roof and carved work, the beautiful effect of the great painted window above the altar, at the west end, and the banners of the knights surmounting their respective stalls, combine to impress the mind with sublimity. The floor is paved with marble alternately black and white, and underneath lay the remains of Kings, Queens, and Princes of the land. The meanest of Victoria's subjects treads unashamed over the heads of the powerful monarchs of bye-gone days, who, one after another, entered this place surrounded by their knights, with all the pomp and pageantry of royalty. Where are they now? mingling with the dust, where you and I shall be ere long; where the rich and the poor meet together. There the curtain on the stage of life is lifted, we have a peep into the green-room. Oh! how tawdry and tinselled are the grandeur of this world.

"For what are crowns and sceptres, power and fame,
And plaudits echoed by a nation's breath;
A noble ancestry, and mighty name,
When summoned to thy presence chamber—
Death!"

What are the hatchment and the banner brave;
The buckler helm and spear, suspended high;
Ask loud the question catechise the grave!
"Dust, darkness, silence!" This is the reply!"

On the north side, under the Queen's closet, which is fitted for the accommodation of her Majesty when attending divine service, is the tomb of Edward IV., ornamented with a monument of wrought steel, representing a pair of gates between two embattled towers. This curious and highly finished specimen of art is said to have been executed by Quentin Matsys, blacksmith of Antwerp, who was raised afterwards to great eminence as a painter under the following peculiar circumstance. Being enamoured with his master's daughter, and understanding that he had declared that no one but a painter should wed her, he set to work at once, and prosecuted his studies with such determined perseverance that he at last produced the far famed painting "The Master's daughter for a wife and establishing his reputation as an eminent painter." Space will not permit of our particularizing all the monuments; but we cannot pass by one which is situated nearly opposite where we entered. Monuments in themselves generally do not effect any peculiar emotion, but this one does; it is like some paintings which draws tears to the eyes even against our will. The subject is divided into two compartments: in the lower one the body of the deceased is lying on a bier, immediately after the departure of the immortal spirit from its earthly tenement; at each corner is an attendant female absorbed in the deepest despondency and sorrow.

The apotheosis of the deceased forms the second division of the subject; her spirit is descending from a mausoleum, which forms the back ground supported by two angels, one of whom bears an infant child. The whole is surmounted by a canopy of richly wrought

Studies in Language and Logic suggested by Recent Controversy.

Baptize, which is allowed to signify immerse, we are told also means to sprinkle. By the same process it will become apparent: 1. That baptize means to sprinkle a little water on the face. 2. That baptize means to put under water, about that there is no dispute. 3. But it also means to wet the person all over with water by affusion, as by means of a shower bath. 4. It is further used for moisture standing in drops on the person; as when we say a person is bathed in perspiration, we mean that the perspiration comes out copiously from all parts of his body and stands in small drops on his face and elsewhere. 5. To bathe means therefore to apply water so that it shall stand in small drops on the face, i. e., to sprinkle a little water on the face which was to be proved. 6. Therefore when a Physician bids a mother bathe her child for any ailment, she complies with his orders, provided she sprinkles a little water on his face to save herself the trouble of putting it under water. 7. That a plate of shells is a plate of nuts. 8. A nut sometimes means both kernel and shell together, as nuts grow on trees. 9. Sometimes the kernel only, as the nut is sweet, and sometimes the shell only, as it is said that Homer's poem, the Iliad, was written on parchment and enclosed in a nut, i. e., in a nut-shell. 10. A shell therefore is a nut, and a plate of shells is a plate of nuts, which was to be proved. 11. If a master should order his servant to bring him a plate of nuts, and that servant should prepare a plate of shells to offer to his master he ought to be commended for his learned ingenuity; and should his fellow servants blame him and decline to follow his example, they would deserve to be stigmatized as contemptible block-heads, unless they could show that the word nut never means a nut shell. 12. The following studies in logic give results equally curious. 13. The proof that infants are to be baptized because infants were circumcised, put into a syllogism, will assume the form. Circumcision is of divine authority. Baptism is of divine authority. Therefore since infants were included in circumcision they ought to be included in Baptism. 14. In the same manner it may be demonstrated that horses which are included among quadrupeds ought to be included among bipeds. 15. A quadruped is an animal. 16. A biped is an animal. 17. Therefore a horse which is a quadruped is also a biped. Which was to be proved. 18. Another argument much relied on was. Admitting that infants are not included in the Commission (the only command given about baptism) it may yet be proved by inference that it is commanded to baptize them. 19. In the same manner may it be proved by inference that oak yields tar, although it be admitted that Tar is not in Oak. 20. For though Tar is not in Oak, yet Tar is yielded by Fir. Then by the following syllogism, Fir is a tree. Oak is a tree. Therefore since Fir yields tar, Oak yields tar, which was to be proved. 21. All which is respectfully submitted. TOLLUS.

HORRIBLE ACCIDENT.—A MAN SAWED IN TWO.—The London (C. W.) Free Press of the 6th says that on Wednesday of last week a most shocking accident occurred in a circular sawmill at Walsingham. Charles Harris, a young man lately married, had just been employed that morning to work in the mill, and was set to carry away the boards as they dropped from the saw. He was cautioned against the danger of letting a board touch his side while in motion, but the unfortunate man had taken away for the boards when the end of one he had just taken up away against the saw, and being repelled with violence, caused the other end to force him against the saw, then in full motion, and as quick as thought he was cut in twain. The saw struck first the point of the left shoulder, passing directly through the heart and out under the ribs on the right side of the body.

FEATS OF OUR FOREFATHERS.—The Household Words Almanac gives the following extraordinary feats of our forefathers: On the 12th January, 1767, a gentleman skated one mile in 57 seconds. On the 16th March, 1763, a man ran seven miles in 46 minutes, with 56 pounds on his head. On the 20th of March, 1763, John Harrison, son of a poor Yorkshire carpenter, obtained, by a time keeper of his making, the £20,000 reward offered in Queen Anne's time for the means of determining the longitude at sea within half a degree of a circle. When Harrison was a child six years old, being confined to his bed by illness he had a watch placed on his pillow, that he might amuse himself with observations of its movements. On the 17th of May, 1781, a farmer rode a pony up two pairs of stairs and down again, at the George Inn, Keriton, Ireland. On the 17th of August, 1748, Jonathan Baxter crossed the Thames, at Blackfriars, in a butchers troy, in one hour and ten minutes, peddling with his hands. On the 4th November, 1791, a gentleman rode a bear pig 44 miles in 50 minutes.