

a dangerous fallacy, which at once destroys all religious liberty; because, he, being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall agree with or differ from his own; that it is time enough, for the rightful purposes of civil government, for its officers to interpose when principles break out in overt acts against peace and good order;

And finally, that Truth is great, and will prevail if left to herself, and is the proper and sufficient antagonist to Error, and can have nothing to fear from the conflict, unless (by human interposition) disarmed of her natural weapons—free argument and debate; error ceasing to be dangerous when it is permitted freely to contradict them.

Be it therefore enacted by the General Assembly, that no man shall be compelled to support any religious worship, place, or ministry, whatsoever; nor shall be forced, restrained, molested, or burthened, in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities.

And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that therefore, to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are natural rights of mankind, and that if any Act shall be hereafter passed to repeal the present, or to narrow its operation, such Act will be an infringement of natural rights.

CHRISTIAN VISITOR.

SALT JOHN, FRIDAY, NOVEMBER 8, 1850.

TRUTH.

An honest person cannot be indifferent to the truth. The exhibition and employment of the truth are his dependence for persuasion and reproof. A good cause requires no better support than truth will afford. Truth alone is impregnable; error or falsehood, however specious, are ever liable to be exposed; and the cause depending upon them must fall into contempt. It is therefore no gratification to us to meet a person priding himself upon his liberality, and who can hold as comfortable a fellowship with one man as with another.

A man who has no special belief on matters of importance whether with reference to social, domestic or religious life, or who can give no reason for his belief that should make him decided in his convictions, for any practical purpose, is but of little worth. Of such easy souls there are too many. One here and there judiciously distributed like weather-cocks on tall steeples might be tolerated, and perhaps be of some use; but one is as many as one need have within the range of his vision at the same time.

Useless as such ones are, however, they have many friends. Their refusal to contend, their ready acquiescence in other's follies is just a sufficient compliment to popular vanity to make them general favorites, and such men of straw are caressed, whilst those who do their own thinking, and who work out their own conclusions, and stand by them paying their homage to truth, are censured as bigots.

Truth in sentiment is closely allied to religious principle in the heart, and to virtuous habits in outward life, and needs therefore strong friends. Wherever the latter are unpopular the former cannot be held in high esteem; for the same reason therefore that men should be steadfast in principle, and pure in morals, they should be settled in their convictions of truth.

A correspondent intimates that he has seen it stated on high authority that it is absurd to accuse a church of being too comprehensive and at the same time of being too exclusive, and that such charges prove that the happy medium between unjust extremes must have been attained.

We are not certain that we apprehend his meaning, if we do his high authority, as is often the case with those reputed to be such, condescends to employ a very low species of sophistry; and we should be apt to prejudge such an one as following, though it may be at a respectful distance "the woman arrayed in purple and scarlet."

This charge in substance we have always considered true in regard to the Romish Church in a special sense, and to all national churches which so far as they are national are conformed to the Romish Church in this very particular. They are too comprehensive, inasmuch as any who walk the broad way to death may, by conforming to certain outward rites, be welcomed and remain unmolested in their communion, whilst the best of men of other communions, denounced as heretics, are treated as heathen men unworthy of christian regards whilst living, or of honourable and christian burial when dead.

If their comprehensiveness and exclusiveness related to the same men or to the same matters it might seem that a happy mean had been attained. The sophistry lies here; that when men charge them with being too comprehensive, they are looking to one class of men, for instance, the profane, the vicious, as being altogether an improper class for membership in a professedly christian church; and when they charge them with exclusiveness, they have their eye upon an entirely different class. They are refusing the ordinary courtesies of christianity to prayerful self-denying men, who fear God and love to benefit men. Thus considered, nothing is more evident, than that a church, in the general acceptation of the word, including the Papal and National, and some less dignified imitations of the same, may at the same time be too comprehensive and too exclusive, and manifest in each extreme how little they know of religion, and how little regard they have even for pure morality.

We are very happy to receive a kind note from brother Miles, and to hear that the cause is still prospering at Mangerville. Several were to have been baptised last Sabbath, but for want of an ordained minister it was deferred. It is good to hear that the cause of Temperance is prospering. Two interesting Tea Meetings have been held, one at Salmon River, the other at Sheffield, both of which were very pleasant occasions, especially at Sheffield, where a new Temperance Hall was opened.

Prospects are very encouraging at Scotch town, where the new chapel was opened a few weeks since. We hope brother Miles will find it consistent to comply with the urgent wishes of the friends there, and give them some part of his services. Such an interesting spot and so kind a people should be attended to. We learn from another source that in prospect of this thirty pews were sold readily and well on Monday last. We wish our brethren there great prosperity, and hope nothing will occur to interrupt that christian unanimity which seemed to prevail and to allow so many of different persuasions to rejoice together at the opening services of the new chapel.

ERROR.—Last week in an obituary notice of a deceased brother in Salisbury, the name was mistaken through the indistinctness of the writing. It should have been Deacon Charles Jones instead of Charles Gaunce.

LETTERS RECEIVED.—Rev. G. F. Miles, with remittance; Rev. W. Jackson, do. do.; Rev. D. Crandal, do. do.; Rev. I. E. Bill; Rev. Dr. Cramp; Rev. H. Seaver; Mr. J. H. Hughes, with remittance; Rev. J. Trimble, do. do.; Mr. Isaiah Wallace.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

St. George, October 31, 1850.

DEAR BROTHER VERY,—Having visited Grand Manan according to the recommendation of the Association, to hold a council with reference to the ordination of brother M'Innis, I send you a hasty minute of proceedings. I left home for Grand Manan, Tuesday the 8th of October, reached the Island, Friday the 11th. On the 12th, I visited as many of the members as I could, and got what information I could from them concerning their feelings and wishes. On the 13th (Sunday), I preached forenoon and afternoon to large and attentive congregations, and on Monday the 14th, I visited as many of the inhabitants as I could, and they had but one voice in calling for his ordination. Finding that no other Minister had come, I could not do anything. Mr. M'Innis thought he would go for some Ministers, and accordingly started, but put back on account of head winds, and I preached to the people at evening. On the 15th instant, it still continued to blow and he could not go,

so I preached again to the people, and had a good meeting. On Wednesday he got off, and I again preached to the people in the evening. On Thursday morning I left the Island, and went to Lubec to attend my own appointments; but on Sabbath morning, the 20th, when going to the Meeting-house, I met Elders Hopkins and Pulsifer, and brother M'Innis. After consultation, as the weather remained very unsettled, and it was uncertain when we could get from the Island to the Main, if we proceeded thither, we judged most prudent to proceed to Deer Island, and gather the brethren at the Baptist Meeting-house on that Island for the purpose contemplated.

The Council accordingly convened on the 21st ult., after reading the record of the Church respecting the call, together with a letter from St. John, and hearing brother M'Innis' experience, doctrinal views, and call to the Ministry. The Council voted to proceed to ordination, after which the following order was pursued in conducting the service:

- 1. Reading the Scripture and Prayer by Elder Walker.
2. Sermon by Elder Hopkins from Acts xxi. 27.
3. Ordaining Prayer by Elder Pulsifer.
4. Charge to Candidate by Elder Walker.
5. Hand of Fellowship by Elder Hopkins.
6. Concluding Prayer by the Candidate.
Yours, &c. JAMES WALKER.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER—As water to a thirsty soul, so is good news from a far country.

I feel happy that I have something encouraging to tell you concerning the signs of the times in this quarter. You will recollect that in a communication touching the last quarterly meeting in this county, it was mentioned that an old man was expected soon to be baptised in a settlement between St. George and St. Patrick. Previous to Elder Thomson's visit to Canada he administered the ordinance to him in a beautiful Cove at the head of St. Andrews Bay. The candidate's wife, who was a zealous Presbyterian, followed him to the water, expressing her great joy at the change which had evidently taken place in her companion. Elder Thomson appointed a meeting to be held on his return eight weeks from that day, which appointment by divine providence he was enabled to fulfil to a minute; the result of this meeting was, the wife and the daughter of the old man professed faith in Jesus and were baptised on the next day, with two others, a man and his wife, who reside within the limits of the St. George Church, and who were formerly Presbyterians. Considerable excitement was manifested during a conference meeting, and in the evening Elder T. preached from, "The master is come and calleth for thee." Many thrilling appeals were made to the consciences of old and young, which apparently proved effectual in the conviction of another old and rigid Presbyterian of his duty to follow the Lord in being buried with him by baptism; he was accordingly received by the church at St. George, and was baptised by Elder Hall last Tuesday in the presence of a number of the neighboring inhabitants, who eagerly gathered to witness what was considered a marvellous case.

During a little conference and inquiry meeting held at the old man's house, previous to his receiving the ordinance, some questions were asked of some of the Presbyterian friends as to the hope that was in them, which were in some instances answered satisfactorily with meekness and fear; and while the penitential tear was visible in the eye of some of the youth one could not help being amused (though a season of great solemnity) to see how narrowly these emotions were watched by some of the jealous parents, who would consider it a death blow to have those emotions acknowledged by their consecrated children; but, "a wounded spirit who can bear?" We hope the good work is still going on, and some others are expected soon to acknowledge the Lord as their Saviour by obeying his commands.

St. George, October 25th, 1850.

[FOR THE CHRISTIAN VISITOR.]

TO THE MEMORY OF MY MOTHER.

Thou art gone, my Mother; thy tried spirit, released from its clay, has gone to repose in the bosom of thy Saviour; yet I love to look upon the ruined palace, of thy departed soul; with what fond remembrance, do I gaze upon those clay cold lips, sealed by the icy hand of death, that have so often imprinted upon my youthful cheek, the kiss of maternal love;

oh, never again, will my heart, be gladdened with the melody of that voice, now forever silent—which first taught my infant tongue to lisp the hymn and prayer; and when manhood's years began to dawn upon my brow, invoked Jehovah's blessings on my head. O my Mother—if around my wicked heart there glimmers one spark of virtue, or one beam of heavenly hope, I owe it to thy dear name. May thy dust "rest in hope" until thy "change come," and O, may the cherished remembrance of thy sweet counsel, guard from evil the wayward steps of thy erring son while treading his toilsome way, through the rugged paths of life; and when my journey here is done, the Lord in mercy grant, that like thee, I may pass through the dark valley of death, beholding the Saviour with the eye of faith, undimmed and unshaken by the corruptions of the world, or the ties which bind the human heart to the objects of its earthly love.

H. E. S.

Missionary Intelligence.

Letter from Rev. Mr. Shuck.

SHANGHAI, July 13th, 1850.

Dear Mr. Editor:—I proceed to the fulfilment of my promise to send you a line from these literal ends of the earth. This I send by way of India, Egypt, Malta, Gibraltar, and England, but the time is just at hand when there will be regular and rapid communication between Shanghai and San Francisco. You are aware of efforts being now made to form a Company for the establishment of a line of steamers across the Pacific between the United States and China. A line of sailing vessels has already been started, and within the past ten days, the "Corsair" and the "Dart" have both left Shanghai for San Francisco via the Sandwich Islands. God, by a glorious train of providences, is linking the most distant nations of the earth together, and the time is not far off when we shall witness a still more rapid and wider diffusion of the great principles of our holy religion. Nearly fifteen years have passed away since I became a missionary. On reaching China the country was closed. I smuggled my family on shore, and I found the Protestant missionaries in number, male and female, all told, to amount to six. At present I am thankful to be able to communicate to you the encouraging fact, that there are now seventy-five male Protestant missionaries in China from the various evangelical denominations of America and Europe. The female missionaries are in number about fifteen less than the males. Of the above seventy-five, nineteen are at Shanghai, and seventeen are at Ningpo, and the other thirty-nine are divided between the ports of Foo Chow, Amoy, Canton, and Hong-kong. Among the above seventy-five there are only thirteen Baptist missionaries. Other denominations, in England and America, are pouring their representatives into China, while the Baptists on both sides of the Atlantic remain fearfully remiss with regard to the thronging, perishing millions of this great land of heathenism. The new version of the New Testament in Chinese, by a delegation of Pædobaptist missionaries, is nearly completed. In preparing this version, Baptist missionaries have had nothing to do. Some of us, however, are going to unite with the other missionaries upon the Old Testament. The missionaries at each port have elected, by their combined votes, delegates to meet at Shanghai, to prepare a version of the Old Testament Scriptures in the Chinese language. The New Testament has required about three years. The Old Testament will require perhaps four years. We hope to commence upon the Old Testament about the 1st of September, 1850, if the majority of the delegates reach here by that date. The delegates to attend to the translation were all elected by ballot, and are about as follows:—Dr. Boone; Dr. Medhurst, and Mr. Shuck; at Shanghai; Mr. Culbertson and Dr. McCartee, at Ningpo; Mr. Stronach and Mr. Milne, at Amoy; Mr. Peet and Mr. —, at Foo Chow; Dr. Bridgman, at Canton; Dr. Legge, at Hong-kong.

The missionaries in China have not all yet been able to agree upon a term for rendering Elohim and Theos into Chinese. About fifty-five of the seventy-five are entirely united with regard to the term Shin, while the other twenty are divided among themselves between the terms Shang Te, Teen Te, Te, Shin ming, and the transfer of Elohim. I have no doubt myself but that Shin is the proper term, and must and will be eventually used throughout the Empire. I need not enter into the discussion here. The Lord will guide and bless his servants.