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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JUNE 4, 1862.

MARRIAGE LAW.

Our Ministering Brethren throughout the Province will see by the following extracts from the Marriage Law, how stringent its provisions are, and how necessary it is for them to be careful that those provisions are strictly performed. These Acts having become very numerous and referring from one to the other, it is possible that mistakes may be made attended by very injurious consequences, and as not merely our own denomination but all others in the Province are alike governed by them, our legal friend, to whom we were indebted on a former occasion, has at our request furnished us with the extracts referred to.

The Act 11 Victoria, cap. 62, refers to and incorporates in it the following provisions from the Act 4 Wm. 4, cap. 46, viz., sections 2, 3 and 4 of that Act.

The 2d section requires that the Marriage should be solemnized in the presence of two or more credible witnesses besides the Minister or Teacher celebrating the same, a Certificate of it to be made, attested, transmitted, and registered agreeably to Acts 52 Geo. 3, cap. 21, and 54 Geo. 3, cap. 12, of which the following sections have reference to the Minister's duties:—

52 Geo. 3, C. 21, sections 3, 4 and 5.

III. And be it further enacted, That from and after the first day of May next, all Marriages shall be solemnized in the presence of two or more credible witnesses, besides the Minister or person who shall celebrate the same, and that immediately after the celebration of every marriage, a Certificate thereof shall be made, in which it shall be expressed that the said Marriage was celebrated by Banns or Licence, and if both, or either of the parties named by Licence, be under age, with consent of the Parents or Guardians as the case may be; and shall be signed by the said Minister or other person so celebrating the same, with his proper hand, and also by the parties named, and attested by such two witnesses; which Certificate shall be made in the form or to the effect following, that is to say:

A. B. of the Parish of \_\_\_\_\_ and C. D. of the Parish of \_\_\_\_\_ (or some Parish,) were married by [Banns—Licence] with consent of [Father—Guardian] this \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_ by me E. F. [Rector, &c., as the title may be].  
This Marriage was solemnized between us {A. B.} {C. D.}  
in the presence of {G. H.} {I. K.}

And the same Certificate so made and attested, shall be, within two months from the making thereof, transmitted by the said Minister or other person so celebrating such Marriage, to the Clerk of the Peace of the said County in which the same Marriage is solemnized, and be forthwith registered at full length by such Clerk, in the book so provided as aforesaid, and when registered, an indorsement made thereon of the day of such Registry, and the page of the book in which the same is registered, and then the same Certificate shall be filed by the said Clerk, to remain in his Office.

IV. And be it further enacted, That at the time of the celebration of any Marriage, the Minister or person celebrating the same, shall demand and receive the sum of seven shillings and sixpence, one moiety thereof as a compensation for making the Certificate of such Marriage, and transmitting the same as herein before mentioned, and the other moiety shall be paid by him to the Clerk of the Peace, as his fee, for registering and filing such Certificate.

V. And be it further enacted, That for every neglect or refusal of any person so celebrating any Marriage, to make and transmit the Certificate thereof, or of any Clerk of the Peace to register and mark and file the said Certificate in manner and form aforesaid, the Person offending shall forfeit and pay to His Majesty, the sum of twenty pounds, to be recovered, with costs of suit, by bill, plaint, or information in the Supreme Court of Judicature.

54 Geo. 3, C. 12.

Be it enacted by the President, Council and Assembly, That every person who shall hereafter be married, shall, immediately after the celebration of the Marriage ceremony, sign the Certificate prescribed in and by the said in part recited Act, as therein and thereby prescribed, under the penalty of twenty pounds, for the use of His Majesty, to be recovered, with costs of suit, by bill, plaint, or information in the Supreme Court of Judicature.

And the Minister and persons getting married are subject to the like pains and penalties as in

those last sections in case of any breach of these regulations.

The 3d section of 4 Wm. 4, C. 46, enacts that no Marriage shall be solemnized by any Minister whomsoever until after proclamation made with an audible voice of such intended Marriage, in some Church, Chapel, or other public place of meeting for religious worship in the Town or Parish where such parties or one of them reside, during the time of Divine service, on three Sundays successively, except a Licence be first had and obtained therefor, under the hand and seal of the Lieutenant Governor or Commander-in-Chief for the time being.

The 4th section makes the Minister disobeying these last provisions liable to the penalty of £20 for each offence.

Besides these penalties the Marriage will be illegal, and the consequences as regards the married parties and their offspring may be very serious.

Baptist Metropolitan Chapel Building Society.

Stimulated by the zeal and success of the Independents, our brethren in England have recently formed a Chapel Building Society, the object of which is by timely and liberal loans to aid in the erection of places of worship in suitable localities in and about London. The Society has already received contributions and promises amounting to upwards of £1,000 per annum for the next three years. S. M. Peto, Esq., M. P., heads the list of subscribers with the princely donation of £500 annual for three years. W. B. Gurney, Esq., Geo. T. Kemp, Esq., and J. Barnett, Esq., each £100 annual, for same term. Three others a donation of £100 each, and eighteen others various sums from £5 to £50. We doubt not but that such a step is one of the most truly enlightened and economical steps which our brethren there could take.

We see by the Financial Report of the English Baptist Missionary Society that in addition to his large regular subscription to its funds, Mr. Peto gave £500 towards the expenses of the Deputation to the Missionary Stations in India a year ago, the duties of which were performed in an eminently satisfactory manner by Rev. Messrs. Russel and Leeshman. If great trusts are committed to such stewards, none will consider them misapplied. Would that they were multiplied and their means also an hundred fold throughout all parts of christendom.

The spite of the enemies of Temperance in Portland, Me., in rejecting Neal Dow, Esq., the author of the Maine Liquor Law, and electing another in his stead, as Mayor of the city, is likely to work signally for the advancement of the cause throughout the State. The Hon. Mr. Parris, elected in his stead, is faithfully executing the law, as much so as Mr. Dow could do in Portland; whilst Mr. Dow, as G. M. P. of the Sons of Temperance in that State, is now at leisure, and will visit a large portion of the subordinate Divisions throughout the State, extending his visit as far as Eastport and Calais. [Cannot the friends here induce him to visit St. John.] In the language of the Ogan, "We rather guess the rammies will wish, before the summer is over, that they had kept Mr. Dow busy in Portland, instead of sending him through the State to animate the temperance hosts."

LETTERS RECEIVED.—Rev. D. Crandal, with remittance; J. Hughes, do.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

WHY IS THERE SO LITTLE UNION?

Union evidently constitutes one of the most distinguishing characteristics of true christianity, and is therefore most essential to the happiness and prosperity of the Church of Christ. The importance of it was most emphatically proclaimed by the earliest builders of christianity; and that it is indispensibly necessary to promote the moral improvement of society, and the effectual working of all benevolent operations must be obvious to every one. Anything of an opposite nature, such as divisions, malice, envy, strife, &c., was portrayed in the darkest colour by the pen of inspiration—the followers of Christ were warned against it, as productive only of degeneracy, demoralization, corruption, and every evil work. We see then that these two principles stand in perfect hostility to each other, and all the devices of Earth and Hell combined can never effect their union, for says the Apostle, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

or, what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people, therefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But while we acknowledge that the existence of a union between the Church and the world, is utterly impossible, we cannot but maintain that a union in the Church itself is altogether indispensable; and as we are willing to base our arguments exclusively upon the word of God, we would solicit attention to a few passages (though by no means all that can be produced) to maintain our position. The Apostle in the 12th chapter of his Epistle to the Romans, after warning them against conformity to the world, proceeds to enforce the necessity of union among themselves, "Let love be without dissimulation, abhor that which is evil, cleave to that which is good, be kindly affectioned one to another, with brotherly love, in honour preferring one another, be of the same mind one toward another, &c." And also in the 13th chapter 8th and following verses, its importance is particularly set forth, "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law; thou shalt love thy neighbour as thyself, love worketh no ill to his neighbour, therefore love is the fulfilling of the law; let us walk honestly and not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." And again in the 16th chapter 17th and 18th verses, he charges them to avoid all such as cause divisions and offences contrary to the doctrine which they had learned, "for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." And again in his first Epistle to the Corinthians, 1st chapter, verse 10th, &c., he beseeches them by the authority of Christ, and by their profession of him, to lay aside all contentions, and alienation of affection from each other, "and to be perfectly joined together in the same mind and in the same judgment," for to his great grief and astonishment he had been informed that they by uncharitable divisions had been thrown into confusion, some ranking themselves under him as the great Apostle of the Gentiles, some under Apollon as the most eloquent orator, some under Peter as the Apostle of the circumcision, and some under Christ alone, as needing no other instructor, and with all the fervency imaginable he endeavors to convince them of the absurdity of their conduct. And in the 3d chapter, verse 3d, &c., he tells them in language too plain to be misunderstood, that their contentions and envying of one another was a manifest proof of the carnality of their temper; and that they were still under the influence of natural corruption and on a level with unregenerate men. And in the 3d and 4th chapters of the 1st Epistle general of John, we are informed that our love to God is necessarily connected with love to our brethren, and if we profess to love God and hate our brethren, we are represented as the vilest characters, for, "whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Therefore, to profess an attachment to Christ, and at the same time cherish an unhallowed, irreconcilable and malicious temper towards our brethren, is to give the lie to our professions, and to every declaration of God's holy word, for, "if a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment have we from him, that he who loveth God, love his brother also." These are but a few of the multitude of passages that might be brought forward to prove the importance of cordial harmony in the Church, but sufficient has been quoted to convince every rational mind, that if we profess to love God, and entertain feelings of hatred and revenge against our brethren, that we are destitute of every principle of godliness, and strangers to true and permanent enjoyment; that so far from being founded on a rock, we are built upon the sandy foundation of absurdity, hypocrisy being the chief corner stone, that "we profess to know God, but in works deny him, being abominable and disobedient, and to every good work reprobate." Why then is there so little union? Disunion is the

author of incomparable evil, it rushes forth as a venomous serpent, carrying terror and devastation into the abodes of peace, destroying the comfort of the children of God, defying the progress of the Redeemer's cause, placing insurmountable obstructions in the way of every benevolent operation, and if possible would cause Heaven to mourn and Hell to rejoice. "Why then is there so little union?" If that amount of union which is truly desirable, existed among us as a denomination generally, how soon would the cause for which we are labouring, assume an entirely new appearance? how soon would a liberal sum be raised for the support of missionary operations? how soon would the heathen of our own Provinces, at least, be emancipated from a vile and outrageous system of error and superstition? how soon would the contemplated Endowment Fund be raised for the no more than necessary support of Acadia College, where young men of talent and true piety may avail themselves of all the advantages necessary to fit them for the glorious, yet responsible work of the ministry; but it is evident that so long as a majority of our brethren continue to manifest a determination to oppose these objects, their accomplishment cannot be effected with ease. "Why then is there so little union?" O may God unite us together in the bonds of love, that we may combine our efforts for the promotion of his glory and the advancement of his kingdom.

JAMES C. HURD.

Springfield, May 22, 1862.

We give place to the above because the general sentiment and the entire aim doubtless is good, but we think there is some discrimination to be exercised which does not appear in the conclusion of the article.

There may be a perfect harmony of temper with a considerable diversity of opinion, especially among christians. Herein is true christian patience and charity exhibited in allowing us to love and esteem those who do not in all things see as we do. There may then, we conceive, be a perfect unity of spirit and cordial christian affection and communion existing where brethren differ in regard to the urgency or expediency of any particular measure for the advancement of their common cause.

This want of harmony of sentiment and opinion may prevent our accomplishing many desirable improvements, and retard our benevolent operations, but for all that must not be confounded with that criminal lack of christian love which would make the members of a church hostile in their dispositions and conduct towards each other.

We conceive now that the want of union which prevents a larger income for our benevolent operations, and for the endowment of Acadia College, is strictly and wholly pertaining to matters of opinion. Some feel deeply interested and view these matters exceedingly urgent, others have not duly considered them, have not made them the subject of so much careful and prayerful study, and have therefore less interest to speak in their behalf or to contribute liberally to aid them, but the latter are by no means hostile either to the object or to their brethren who are endeavouring to forward them. We would not appear to think so because we have no reason in the world for such a suspicion, but on the other hand every reason to think otherwise. We hope by and bye all will come to view these matters in one light and from the same point of observation, till that time we must walk carefully and prudently in using such means for harmonising our sentiments as most accord with the development of truth and submission to its authority.—EDITOR.

[FOR THE CHRISTIAN VISITOR.]

CHRISTIANITY.

MR. EDITOR,—With your permission I would direct the attention of your readers to some things which do not constitute Christianity, and then show briefly what Christianity is.

First. It is not a mere exemption from immoralities, or such acts as are generally regarded as sinful. It is not the mere performance of those charitable and benevolent duties, which are an ornament to the age in which we live. It is not the high polish of a refined education, nor the unruffled exterior of the thorough-going moralist. These may all be possessed and no Christianity.

Second. It is not a few convictions of sin, and a little desire to be a Christian and go to heaven. It is not merely feeling we love some particular church or people, and enter