

and under, we trust, a sense of responsibility to God, they so choose to be. The people of every nation, Parthians, Medes and Elamites, and the dwellers in Mesopotamia, and every religious sect, whatever may be their faith, with the merest shred of a creed, or with the most motley and far spread patch-work of a superstitious ritual; whether Catholic or Protestant, Jew or Turk;—they may here worship God, each in his own way, without molestation or fear from any human agency. If the Chinese choose to erect a Buddhist temple in California, or in any other part of the Union, they will meet with no trouble. * * * Every man may sit under his vine and under his fig tree, and none shall make him afraid."

Such is religious liberty, and thus Dr. Neale states its principle:

"Its principle is that while we are under obligation to be good and peaceable citizens, to obey magistrates, and submit to every ordinance of man for the Lord's sake, no human authority may interfere with our relations to the Creator;—that for our faith and practice, so long as we do not trench upon the legitimate sphere of the civil government, we are responsible only to him who has exclusive dominion of the soul—that in those thoughts and feelings and actions which we regard as essential to the enjoyment of the Divine favor and the attainment of eternal life, no human tribunal may summon us to account."

This witness is true; we thank Dr. Neale for the testimony borne on such an occasion. Let the weak take courage. Principles are immortal, and God, their author, reigns.—Their triumph, under his government is sure. The struggle may be long and severe, but the end is certain. That which we enjoy is destined to spread universally. The old hierarchies of England and the continent, must content themselves with disseverance from the State, and enter the open conflict of opinion. Even in Rome, some new Arnold of Brescia, will arise, and with better success, release the Pope from the cares of State. The doom of all religious establishments is illustrated in that of Massachusetts. Even so, come, Lord Jesus.

TERMS OF THIS PAPER.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MARCH 12, 1852.

FOREIGN MISSIONS.

Last year both the Eastern and Western Associations of this Province adopted with the greatest unanimity and without opposition, Resolutions proposed by a Committee of each, recommending that the Board of Foreign Missions be requested to consider the propriety of entering into connection either with the American Baptist Missionary Union or the English Baptist Missionary Society. This subject was brought to the notice of the Convention at Wolfville, at a late hour, and when a serious and deliberate consideration of its importance could not be had, and it was therefore deferred. We don't know but the Board may have had it, under consideration, but if so, their conclusion and the reasons have not been given to the public. In a few months our Associations will be again holding their Annual Meetings, and the question of Foreign Missions will again be before them.—We hope something may transpire in the mean time that will revive the Missionary spirit among our Churches. We deeply lament that so little is said and done in its behalf.—We know our position is very unfavorable at present for reaching the heart and eliciting appropriate contributions for this object. If we were appropriating our funds to Missionaries in the field, whose successes and trials could be occasionally placed before the Churches, we could have a much stronger hold upon their convictions. It is for this reason among others, that we feel anxious to see our Churches attached to an organization whose Missionaries are in the field, and whose journals are regularly received, and as regularly laid before the contributors.

If we had a Missionary family in the field, or what is more desirable, and indeed what

alone is expedient if we send any forth again, if we had two families in the field, we believe they could be well supported; we may truly add, we have not a serious doubt of it; but now, we are not raising what would be sufficient even for one; and it is to be feared the longer we remain detached from actual service the poorer our prospects will be for an energetic prosecution of the work again.

We endeavour to keep our readers informed of the principal events transpiring in the great field of Missions. We know some are deeply moved by the intelligence spread before them. Some have sent us donations to be forwarded for European and Asiatic Missions, of which we have published accounts, we have taken great satisfaction, in so doing. This, with the ease and great success with which agencies have been prosecuted in this Province in behalf the American and Foreign Bible Society, whose labours and successes we are frequently laying before our readers, assure us that the Churches are in a condition to be appealed to in behalf of Foreign Missions, and that the appeal will not be fruitless, nor so stunted when the monies are immediately used in supporting Missionaries, as now, when endeavoring to accumulate prospectively for the outfit and further support of men who may be employed by the Board. We are so constituted as to make it idle to expect the same success in the latter course as in the former, however strongly we may reason upon it.

In sustaining an interest in this city and vicinity in behalf of Foreign Missions, and in eliciting our monthly contributions to the monthly prayer-meeting, our resort is to the Journals of the Missionaries. Each of the Pastors takes the "Macedonian" and the "Journal of Missions," and these with other Missionary publications afford the staple upon which appeals are founded.

Surprise has been expressed repeatedly that the Editors of our Papers in the Provinces have penned so little in behalf of Missions.—We have received this intimation in a letter from a respected correspondent this week. It is not the first time. We have seen the same in the letters of correspondents to the "Christian Messenger." We can only answer for one in this matter. In addition to the extracts which we furnish almost every week from Missionary Intelligence, we know not what to say. We have no communications from the Board of Foreign Missions, we know not what they may be purposing, and if we wrote weekly or monthly upon the subject we could do no more than to weave into some new form the same intelligence which we have all along been giving.

We know the difficulty of corresponding as Boards, and that an additional service of this kind imposed upon a Pastor, of meeting often upon Committees, and of penning Communications for the Papers is a more serious tax upon his time and strength than is generally considered. We do not speak captiously nor in a spirit of fault-finding therefore with our Board of Missions. They feel, doubtless, more than any others, the embarrassments of our present position, and the responsibility of any movement affecting the whole body of the Churches, and which would be subject to the review and judgment of all the members of the Convention. Something however should be done, and somebody should move. Our Board is made up of brethren in whom all have implicit confidence. We know that any conclusion to which they might come would be such as their judgment and conscience approved. We would be glad to see that Board leading the sentiments of our Churches. We think their arguments and appeals backed by the weight of their own names should be often set before the Churches who have made them their Executive. Let those appointed for the work devise and lay before us some definite plan, or state their aims, and occasion would then be before Editors and Correspondents for expressing their thoughts.

The columns of the Visitor are always open to the Board or to any member of it, and to any friend who wishes to aid in perpetuating a zeal for Missions.

Bro. Everett, informs us that the Prayer-meeting for Colleges, &c., held on the 26th of February among the students at Rochester, was well attended, and an unusual amount of interest was exhibited. He remarks further:—"It was a season of refreshing from on high, and we have every reason to believe that it was the commencement of a revival of religion in our midst. Some who are unconverted have

already manifested much deep concern. In several of the Evangelical Churches of the City a work of grace is going on. From various places in the immediate vicinity of the city we often hear of the outpouring of God's Holy Spirit, and a few of our students are now absent assisting the Pastors of those Churches enjoying revival seasons. It is expected that five or six of our young brethren here, members of the Senior Theological class, will go to the Foreign field next October."

FOR THE STATES AND CALIFORNIA.—We regret to discover again the disposition by the young men of this Province to leave their homes. The *Maid of Erin* on Tuesday morning carried away twenty-five young men, bound, we understand, for California. We see by the reports and letters from those who have recently reached San Francisco, as also by papers, which we receive monthly from there, that although crowds are pressing on to reach the land of gold, many are sadly disappointed, and hundreds from the State of Maine who have been there some time would gladly take up with *two dollars a day if they could get it*. Give us honest plodding industry, a bracing climate, the sweets of friends and home, and they are far better than the risks, inconveniences and uncertainties of gold hunting. Every young man can find the former in New-Brunswick, and many who despise them will one day be left to fruitless regrets. We regard the necessity of retaining the young men of the Province very much as Paul did the retaining of the sailors on board ship when exposed to the tempest. We believe in the good time coming for New-Brunswick; but it must be through the young men abiding by the land of their birth. From what observation we have had we know they may go far and fare worse.

The following extracts are from a speech of Hon. J. H. Gray in the House of Assembly, on the Liquor Bill:

"He did not believe that any such effect had been produced in the State of Maine; he believed that the consumption there was quite as great last year, as in any previous year; and he also believed that the law was so unconstitutional, that it would soon be set aside. It had not had the desired effect; but on the contrary, the trade of Maine with St. John had greatly increased last year, by our exporting large quantities of liquors and wines to the medical men in the State of Maine, for medical and other purposes, allowed by the law. He knew one Merchant in St. John, who had sent three hogsheads of brandy to one *Apothecary* in the State of Maine! What frightful diseases must prevail in that unfortunate State! What a universal colic must rage there! What a terrible diarrhoea must afflict the inhabitants! The consumption of ardent spirits was evidently not lessened in Maine; only it went there in another way, and under another name from what it did formerly; and thus added to the vice of intemperance the vice of hypocrisy. Parties came over from the State of Maine during the night, obtained their supplies here, and carried them into Eastport or elsewhere on the coast; and any traveller in that State could get liquors in any part of it, as easily as they could in this Province. The prohibitory law had not had the expected effect there; and it would not have the effect if passed in this Province."

A gentleman must hold his reputation for veracity in very light estimation, who will thus persist in the denial of uncontrovertible facts on the one hand, and retail the false and malicious misrepresentations of the makers and vendors of ardent spirits on the other. We doubt not a man's prejudices may so blind him as to impart this lamentable obliquity to his sentiments, but such men are very unsafe men to guide public opinion. If the gentleman's statements on other matters are no more to be relied on than these, we shall soon find occasion to lament his influence so far as he may affect the legislation of the Province.

A noted smuggler of liquor from this vicinity, to whom we could refer the honourable gentleman, and who has just returned from Eastport, would give him a very different report. Indeed, we believe, few will be imposed upon by such speeches, however wittily or windily they may be spoken. We regard such speeches as we do the expressive looks of some, merely as *Signs*.

We were much pleased yesterday on inspecting the new Stores in King street, which have been opened this week. Mr. S. L. Tilley's, for his own use as an Apothecary's store, is a perfect gem. We would call particular attention to the advertisement of Mr. James Doherty & Co., in this day's paper, who have opened a new Store in addition to their extensive place of business in Prince William Street, the Victoria House, which will still be continued. The full supply of Goods, and the excellent quality of the stock at the Victoria House, together with the polite attention bestowed on customers, have made the establishment a general favorite with the public. We are glad to see this extension of their business, and congratulate them on their fine location and its many conveniences.—Messrs Ballentine & Bowman will also make a fine display of goods in the new tenement next adjoining Mr. Tilley's, on the west, and in the same block.

We hope the enterprise and excellent taste displayed by Mr. Tilley and Mr. Frost, the proprietors of these buildings, which add so very much to the appearance of King street, will be well repaid.

By our Missionary Intelligence to-day our readers will see how little the principle of Religious Liberty is understood in Europe, and how little of it is there allowed.

We have been requested a number of times of late to reply to letters by putting a line in the parcel of papers. This is what we cannot do by mailed papers, as it is against the law. We have never in any case yet attempted in this way to evade the law. If it is worth a 3d. we will answer by letter in lawful form, if not, it must be deferred or dismissed.

We would hereby acknowledge the receipt of £1 16s. 9d. collected by the 2d Baptist Church in Salisbury for the French Mission, and forwarded by their pastor, Rev. J. Herritt, the past week. Also, £1 from John M'Lean, Esquire, for the same object.

We begin to feel solicitous as we pass the half of the quarter how we shall make up the quarter's payment, when due. We hope subscribers and agents will remember us speedily.

LETTERS RECEIVED.—Mr. John S. Trites, with remittance; Rev. E. Webb, do.; Rev. J. Herritt, do.; Mr. Harding Stevens, do.; Mr. I. Wallace, do.; Mr. John S. Colpitts, do.; Mr. Nathan S. Taylor, do.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER.—I inclose some additional names, to be appended to the notice of the intended meeting on behalf of the College.

In my next I hope to be able to send you a collection of Extracts from communications lately received, which will show the lively interest felt in the proposed undertaking.

Our Monthly Lecture came off on Tuesday last, when I discoursed on the "Customs and manners of the Ancient Egyptians." It was the second lecture on that subject.

We have had Temperance Meetings this week at Wolfville, Lower Horton, and Gaspereaux. The cause is reviving among us. We are in favor of the Maine Law.

Yours truly, J. M. CRAMP.
Acadia College, March 6, 1852.

[FOR THE CHRISTIAN VISITOR.]

ON BAPTISM.

No. 1.

Baptism is a New Testament word, and is from heaven. The first and original meaning of the word is, an overwhelming, dipping, immersing, or burying. The word never means pouring or sprinkling. As the original meaning of this word is much disputed by partisans, we will give the sense of it, from learned writers. Every man acquainting himself with the Greek language by Lexicons, instead of Church formulas knows, that the original meaning of the word is to dip, immerse, bury, or overwhelm in water. The writer in the Encyclopaedia, gives the following meaning of the word. "The word is formed from the Greek baptizo or bapto, to dip or wash." A linguist determines himself by his own knowledge of the Greek language, and an illiterate man from the best evidence he can obtain from the testimony of others, whom, by his condition, he