

New Brunswick Baptist

AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Associated Churches.

Published on WEDNESDAY.]

Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

[For Terms see First Page

VOLUME XIV.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MAY 1, 1861.

NO. 17.

New Brunswick Baptist

AND CHRISTIAN VISITOR,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED BY THOMAS McHENRY,
Secular Editor and Proprietor.

Office—Corner of Princess & Canterbury Sts.,
next door to the Post Office, St. John, N. B.)
Rev. I. E. BILL—Denominational Editor.

The New Brunswick Baptist and
Christian Visitor—For 1861,
will be enriched by regular contributions from the
Rev. S. ROBINSON, Pastor of Brussels-st.,
E. CADY, Pastor of Portland,
J. WALLACE, Pastor of Carleton,
J. C. HURD, Pastor of Fredericton,
C. SPURDEN, A. M., Principal of the
Baptist Seminary,
T. TODD, Missionary—Financial Agent
of the Union Society; and
D. NUTTER, of Liverpool, Me.

All Communications intended for this paper,
to be addressed, "N. B. Baptist & Visitor
Office, St. John, N. B."

TERMS OF THE BAPTIST AND VISITOR.
For remittances received by us up to
1st of March, we will send the *Baptist
and Visitor* as follows:

To May 1, 1861, ... \$0.50
" Sept 1, 1861, ... " 1.00
" Jan 1, 1862, ... " 1.50
" May 1, 1862, ... " 2.00
Subscriptions already received will be credited
according to the above scale.

CLUBS
Will receive the *Baptist and Visitor* as follows:
Club of
8 to Sept. 1, 1861, \$5.00; to May 1, 1862, \$9.00
10 to Sept. 1, 1861, 10.00; to May 1, 1862, 17.50
30 to Sept. 1, 1861, 30.00; to May 1, 1862, 50.00
50 to Sept. 1, 1861, 50.00; to May 1, 1862, 70.00
100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00
We treat this statement as clear and definite,
and will be considered satisfactory.

Many poor persons who value the *Visitor*, and
have been receiving it for years at One Dollar
per annum, will still continue to receive it by
giving us notice through our local agents, or
through their minister, and remitting us that or
any other sum they may be able to pay.

Our ministering brethren, who interest them-
selves in behalf of the *Baptist and Visitor*, will
receive it free. Any who do not receive it, will
please send us their address.

Our Agents will oblige us by at once making up
and sending us their clubs. General Agents will
also oblige us by sending the names and Post
Office address of local Agents, so that we can pub-
lish them.

General Agents for this paper—
Rev. J. V. ALBON, Rev. W. A. TROUP,
Mr. W. C. FIFE, Mr. L. McLEAN,
HENRY E. SHELBY, Esq.

WESTMINSTER COUNTY.
JOHN S. COLPITTS, Esq., Salisbury.
BARNARD G. WILSON, Esq., Upper Salisbury.
JOHN MCKENZIE, Esq., Moncton.
LEWIS CONSTANTINE, Esq., Do.
J. T. TOUL, Esq., Shediac.
WILLIAM BISSETT, Esq., Monctoncook.
JOHN REED, Esq., Dorchester.

JAMES COLE, Esq., Joggings.
JOHN FORD, Esq., Sackville.
JAMES CHASE, Esq., Upper Sackville.
REUBEN AYRES, Esq., Do.
JOHN REED, Esq., Bay de Verte.
JOHN BENT, Esq., Port Elgin.

NOVA SCOTIA.
W. G. FREEMAN, Esq., Amherst.
H. B. HENNEY, Esq., Goose River.
W. BINKHOORN, Esq., Lower Macon.

POETRY.
Little Minnie's Address to Winter.

BY REV. B. FRANKLIN RAITTAY.
Winter, why so prone to nestle,
In the lap of budding Spring,
Thou hast had thy busy season,
But thou art no longer king.

Lakes and rivers now are flowing,
Flinging onward to the sea;
Birds are singing, herds are lowing;
Lay winter up and flee!

Verdant meads and crystal fountains
Sing their merry spring-songs;
Flowery hills and vine-clad mountains
Ask you why your stay prolong?

See, away in yonder wild-wood,
Buds instinct with life are there;
Hark! their songs like gleesome childhood
Fill the groves with vocal air.

In yon pasture by the streamlet,
Skips the lambkins to and fro;
Say, old winter, wilt thou dream yet
'Neath thy fattered sheet of snow?

Up, up winter, April sunshine,
April winds and April showers;
And the little boys and maidens
Are inviting May's sweet flowers.

Here's a friendly get up, fellow,
Let me help thee on thy train;
And when fruit has gone and mellow,
I will welcome thee again.
Sussex, April 10th, 1861.

THE GUILTY.
ROGER WILLIAMS AND THE BAPTISTS.

[Continued.]
That infant baptism, against which Bap-
tists so heartily protest, as destructive to
direct, personal responsibility to God, is
not found in the Scriptures, and was not
practised by the early church, and was not
mentioned with approval by any of the
early Christian fathers, has been candidly
admitted by learned Pedobaptists. The
North British Review, in a very able ar-
ticle, asserts that "Scripture knows no
thing of infant baptism," and adds "that
not a single trace of it is to be found in the
New Testament." Bunsen goes farther,
and informs us that "Pedobaptism, in the
modern sense, meaning thereby the baptism
of new-born infants, with the vicarious
promises of parents and sponsors, was ut-
terly unknown to the early church; not
only down to the end of the second, but
indeed, to the middle of the third century."

Hippolytus, a pupil of Irenaeus, pastor at
Portus, at the mouth of the Tiber, shows
that in his time, A. D. 220, "child bap-
tism was only practised in some regions as
an exception and an innovation," and
that he was nearly or quite ignorant of it
seems evident. We must, then, agree
with the learned Professor Stuart, who
says, "Commands of plain and certain ex-

amples in the New Testament relative to it
(infant baptism) I do not find."

When, then, did it originate? and at
what time did it begin to prevail? Bunsen
fixes the origin of the rite about the middle
of the third century, in the time of Cyprian
of Carthage, and says he was the "first
father, who, impelled by a fanatical enthu-
siasm, and assisted by a bad interpretation
of the Old Testament, established it as a
principle." Justin Martyr (A. D. 142)
seems not to have known of it; for there
is not a single intimation of it in any of
his writings. Irenaeus, who is supposed
to have taught the doctrine as early as A.
D. 178, does not mention it. Tertullian,
who wrote A. D. 204, argues against the
baptism of young children under any cir-
cumstances, even though they were old
enough to believe on Christ, and does not
refer to infant baptism. Origen (A. D.
230) seems to be familiar with the question,
but does not express his opinion. Cyprian
first defends the rite, about A. D. 254, say-
ing, "As far as lies in us, no soul, if pos-
sible, is to be lost. It is not for us to hin-
der any person from baptism and the grace
of God." Ambrose (A. D. 390) takes the
same view, and says, "For no person comes
to the kingdom of heaven but by the sacra-
ment of baptism." Chrysostom (A. D. 398)
goes as far, declaring, "If sudden death
seize us before we are baptized, though we
have a thousand good qualities, there is
nothing to be expected but hell." Thus
this rite grew up some time in the third
century, out of a doctrine from which human
nature shrinks with instinctive horror, and
which we repudiate as a monstrous libel on
the character of God—*infant damnation*.

Claudius Salmassius, who filled a professor-
ship at the University of Leyden, says,
"An opinion prevailed that no one could be
saved without being baptized; and for that
reason the custom arose of baptizing in-
fants." This is the historic origin of the
rite, and on this it must stand or fall.

And when infant baptism did appear,
there was a sect maintaining the doctrines
of the apostles that stood forth to oppose it.
Passing over the Montanists and the Nova-
tians, many of whom were Baptists, we
come to the Donatists, consisting of scat-
tered sects and parties, who opposed the
corruptions that came sweeping in upon the
church in the third century, and who were
consolidated under the leadership of Do-
natus, called the *Great*, and became a pow-
erful denomination. Among their leading
principles was an opposition to the union
of church and state, the coercion of con-
science, and infant baptism and mem-
bership. They also held the word of God as
their supreme law, and rejected all tradi-
tions of men. Augustine and the Catholics
held that men should be coerced into
religion. The declaration of Petilian, the
Donatist bishop was, "Christ persecutes
no one; he was for inviting, not for
forcing, men to the faith." Christ,
in dying for men, has given Christians the
example to die, but not to kill." So nu-
merous was this sect, and so powerful did
it become in Africa, that the Emperor
Constant (A. D. 348) sent two ambassadors,
men of high rank, Paul and Marcarius, to
treat with them, and induce them to give
up what were called their heresies—to be
"reconciled to an impure communion."—
But the Donatists replied, "Quid est im-
purum cum ecclesia?" They refused
even to treat with potentates and powers in
spiritual matters, adopting as their motto,
according to Optatus, "Quid Christianum
cum regibus, aut quid episcopum cum palatio."

And the principles avowed by this sect
were held by multitudes of others; indeed,
they were the principles of the early church.
Christianity was probably introduced into
Wales about sixty years after the ascension
of Christ, and the views of the Welsh Chris-
tians from that time to A. D. 600 were the
fundamental doctrines of the Baptists.—
The first monarch ever baptized was Lucius,
king of the Welsh, and he was immersed,
and the whole country was pervaded by
these sentiments. During the reign of
Diocletian, the tide of persecution rolled
over the mountains, and the valleys were
lighted up with the fires of hatred and
fanaticism. But the churches withstood
the tide, and the storm, having spent its
fury, retired, and left the people to culti-
vate their fields and worship God in peace.
The tenets of the Baptists prevailed until
A. D. 600, when Austin, having subverted
England, went into Wales to convert the
inhabitants to papacy. The Christians
proposed to meet him in council, and an
assembly of the elders convened. The
haughty legate proposed to them, as the
first step, that they adopt infant baptism.
But this proposition they rejected without
debate, declaring that "they would keep
the ordinances as they had received them
from the apostolic age." Austin, failing
in his design, urged the Saxons to fall up-
on the Welsh, and in the dreadful per-
secutions which ensued, thousands lost their
lives because they would not adopt infant
baptism. One authority says that twelve
hundred ministers and delegates were mas-
sacred at the council which assembled in
Hercfordshire. "The rale of Carleton,"
says a Welsh author, "is our valley of
Piedmont, where the ordinances of the
gospel have been administered to this day,
in their primitive mode, without being
adulterated by the corrupt church of Rome."

(To be continued.)

Satan promises the best, but pays with the
worst; he promises honor and pays with dis-
grace; he promises pleasure, and pays with
pain; he promises profit, and pays with loss;
he promises life and pays with death. But
God pays as he promises; all his payments
are made in pure gold.

THE BEST TEMPERANCE SOCIETIES.
A writer in the *Sunday School Times*
makes an excellent suggestion, which we
commend to all teachers—

And I apprehend that our chief hope of
success is not among those who have, for a
long time, been more or less addicted to
drinking; although some, and we would
hope many have been, and will be reclaim-
ed who are considerably advanced in the
descending scale. Yet, all experience
proves that our chief hope is among those
who have never yet diverged far from the
paths of temperance; principally among
the children and youth of our land. These
are as yet uncontaminated. They have
not been poisoned by the worm of the still.

And how shall we most effectually reach
them? How shall we get them committed
to total abstinence? An organization is
desirable. But organizations among chil-
dren, without the aid and supervision of
adults, are not apt to be permanent or ef-
fective. They want the aids of experience.
Are not, therefore, our Sunday Schools the
very organizations we want for introducing
the great reform and securing the pledges
of the young? How could anything be
more perfectly adapted to the end? Who
can, so appropriately and effectually, bring
the subject to bear upon their minds as
their teachers? Are they not the very
ones to portray before the susceptible minds
of their pupils, the horrors and wickedness
of the vice, and its dreadful consequence to
the body and soul, for time and eternity?
Who would be so likely to guard them
against the insidious but dangerous influ-
ences by which they may be fatally ensnared?

I believe that in the Sunday-school a
stand may be made against the foe; and
that there the conquest may be made, and
the reformation established. By one grand,
simultaneous movement, let the pledge be
introduced into twenty thousand Sunday-
schools. Let the million of children and
teachers in the schools understandingly
take the vow upon themselves never to use,
or countenance the use of alcoholic drinks.
Let the pledge be given to every new teacher
and scholar that enters the school, and
let it be introduced into all new schools
that shall be organized; and what would
follow? The present generation of in-
ebriates may, indeed, pass away unreclaim-
ed and unsaved. But as there will be no
recruits from the rising generation, no ac-
cession to their numbers, the whole army
will rapidly melt away before the ravages
of time, and of their more potent destroyer,
ill, ere long, like the present remnants of
the army of the American Revolution, there
will be only here and there a solitary re-
presentative of the old legion. Presently
we shall be pointed to the last drunkard in
the land, and temperance will hold a
jubilee.

I MUST ATTEND THE PRAYER MEET-
ING.
1. Because I wish to go where I am cer-
tain to find the greatest and best of all my
friends, my heavenly Father.
2. Because that infinite Friend has expres-
sed His will that I should attend such meet-
ings. "Not forsaking the assembling of your-
selves together."
3. Because I can thus add another worship-
per to the vast numbers who assemble for
prayer, and another endorsement of the plea
that Zion makes with God.
4. Because, as I co-operate with others in
various employments of life, it is reasonable
I should do so in so important a work as
prayer.
5. Because, by my presence and influence
in that meeting, I can greatly cheer and com-
fort my pastor in his anxious and laborious
work.
6. Because, by my example in this respect,
I can animate and encourage my fellow Chris-
tians to do their duty.
7. Because I can thus furnish sinners with
one of the evidences of the sincerity of my de-
sires for their conversion.
8. Because my own soul has been, at such
meetings, enlightened by the word of God,
and the prayers and exhortations of his
people.
9. Because my soul has often been greatly
comforted at such meetings, by communion and
fellowship with the people of God.
10. Because my spiritual strength has often
been renewed at the social worship of the
saints.
11. Because I can thus honor that holy pro-
fession of obedience to Christ which I have
made.
12. Because great numbers of the disciples
neglect such meetings, and I cast my influence
against religion with them by following their
example.
And all these reasons combine in urging me
to be prompt and at the time, in attend-
ance—to make any needed sacrifice, in order
to attend—to take an active part in carrying
on the service—to encourage and urge others
to attend—and to throw my whole soul into
such meetings, so as to make them as profit-
able as possible to myself and others.—*Boston Recorder*.

WISDOM TO WIN SOULS.
On a certain Sabbath evening, some
twenty years ago, a reckless, ill-dressed
young man was idly lounging under the
elm trees in the public square of Worcester.

THE BRIDE.
"Henry, my son," said Mrs. Manly,
"will you allow me a few moments con-
versation this evening?" "Certainly, moth-
er." "You tell me you are to be mar-
ried in a few months to Helen S., of
B—?" "Yes, mother, we are engaged;
but you certainly can have no objections to
so elegant a lady. No family in the city
stands higher in wealth or influence." "All
that is true, very likely, and I have no ob-
jections on that ground; but have you
weighed the matter thoroughly?—Have
you made up your mind to live religion let
what will come?" "Why, mother, I am
a member of the church, and humbly hope
I always may be. I have never seen a
moment that I wished to leave God's peo-
ple. I have failings, it is true, but by the
grace of God I hope to conquer." "All
this is very well, my boy, and your pro-
mised bride is without doubt an amiable
lady. But she is a daughter of fashion
brought up in all the luxuries of wealth—
accustomed to attending church, it is true,
but I fear destitute of vital piety. You
have my best wishes for your happiness
through life; but promise me you will be-
gin right. Promise me that you will begin
your wedded life with reading the Scrip-
tures and prayer. Tell me, Henry, that
you will rear and sustain a family altar."
The young man's face crimsoned. He hesi-
tated a little; and finally replied, "Yes,
mother, God helping me, I will."
Three months elapsed, and a lady arrayed
in her bridal robes, sat in her own dress-
ing-room. Besides her was a youthful but
gentlemanly man, apparently a little
thoughtful. "Pardon me, Henry," said
the lady; "what is the matter? You look
almost sad. I trust you are not unhappy."
"Oh nothing, love, nothing is the matter."
"Shall we have worship this evening?"
At the same moment drawing the Bible near
him. "Just as you choose, of course; but
for myself I feel that I am doing very
well," a slight flush passing over her coun-
tenance. Henry made no further remarks.
The ice was broken; and opening the Bible,
he read a portion of Scripture; then
falling upon his knees, he prayed earnestly.
He arose strengthened, with a full deter-
mination to discharge every known duty.
The family altar was reared, and he had
only to sustain it; an item he was careful
not to neglect. Henry persevered. There
was a secret hope that by and by his youth-
ful partner would join him. Months pass-
ed by; but when the hour for prayer came
round, the wife sat in her chair unmoved,
not even bowing her head while the hus-
band prayed. No words passed between
them upon the subject. He did not re-
quest her to kneel, but every day he retired
alone, and offered up a prayer for her.
One day the young wife was out, and Henry
was kneeling in their own room. Her re-
turn was sooner than he anticipated; and
as she stepped on the hall stair, she heard
the voice of prayer. Helen listened; and
with all the fervency of an agonizing spirit,
her faithful husband was pleading for her
conversion. For her sake, Father, have
mercy; not for me, but for her, O God."
This was all she heard. She felt in a
moment that she had done wrong in refus-
ing to kneel with him. A conviction came
over her that it was cold and ungrateful to
one who always treated her with so much
kindness. She made up her mind at once
to countenance his reading the Scriptures,
and to kneel with him at prayer time.
This resolution was carried out; and occa-
sionally, as Henry stepped into their room
unaware, he found his wife reading the
Bible. Nothing was said to annoy her;
but often and earnestly his prayers went up
for her in secret.
One evening Henry was going out to at-
tend the prayer-meeting, when, turning to
Helen, he said in a kind voice, "Would
you like to go, dear?" Throwing on her
bonnet and shawl, they were soon on the
way. Finding nothing unpleasant at the
prayer-meeting, she went again and again;
and in a few months, was as close an at-
tendant as her husband. Henry saw a
change, slow but sure.
As they entered the room one Sabbath,
after listening to an awakening sermon,
Henry ventured to ask one or two ques-
tions. To his surprise, he was only an-
swered by a flood of tears. "I am a sinner,
Henry. I am lost for ever," was all the
youthful wife could reply. "But there is
hope for you I humbly trust, my dear
Helen. Do you wish to be a Christian?"
"I would give the world, were it mine to
give, to feel that peace you have always
seemed to possess. Could you bear the
reproaches of the world, of your own fam-
ily in particular? for you have no reason to
expect them to favor your opinions." "I
have felt for the last three weeks upon me,
if I could only feel that my name was written
in heaven." "You really feel then that to
be a heart Christian is the essential item of
life?" "I do indeed." Both fell upon
their knees; and long and earnest was the
prayer that Henry offered up. Then for
the first time in her life in the presence of
any human being, the young wife opened
her lips to God. She arose with some spir-
itual light; and ere a week had elapsed,
she was rejoicing in the Lord.
Years afterwards Mrs. Manly had the
pleasure of seeing her daughter-in-law a
faithful Christian; and Henry, in all the
trials of life, found a partner ready to as-
sist him in every good word and work.—
Am. Mess.

THE PASTOR'S WIFE.
Alone she sits by the dying taper. Five
little ones are tucked away in their respec-
tive places. The village clock has a long
time been silent. The lights from the
workshops faded away some hours since,
and the busy world has all seemed quiet.
The last garment has been repaired, and
thought carries the mother back to her own
happy childhood.
O how strange a contrast, and yet 'tis
only ten years since she mingled in those
home scenes—only ten years since she gave
her life to that loved one's keeping! What
a circle of brightness shone around her
pathway then, and what a sea of sorrow
lay between then and now!
Was it not enough for her young heart
to leave parents, brothers, sisters and all
kindred, on the other side of the Atlantic,
with no expectation of meeting them again
in this life, without finding her coldness
and neglect?—Cannot parishioners see that
she needeth heartfelt sympathy? Can
they not see that the pastor's wife must
bear life's burdens all alone? She can-
not even ask sympathy of her husband as
other wives can. He, in addition to other
men's burdens, has that of the church, as a
whole and individually. When he comes
home it is to rest, that he may go forth
with heart and soul prepared to labor. The
wife knows that on such rest depends the
salvation of souls; then, though the heart
may break for want of some one to whom
it can pour out its hidden sorrows, each
trial sinks deeper, deeper, and the old
smile, only somewhat fainter, lightens the
wan features of the sorrow-stricken wife,
and the husband even, sees not that the
smile was like sunshine resting upon dark
and troubled waters.
Her little ones, in their prattling inno-
cence, come around her, and for a moment
her eye brightens, her heart leaps up with
a mother's pride and gladness, and then
the old weight presses heavily down upon
it and the door of joy closes with a heavy,
clanging sound to her, but we heard only a
faint sigh, which might easily have been
mistaken for a passing zephyr.
Ah, there are times when it would, al-
most, be relief to lay her five little ones in
the damp, cold earth, for she knows that
then Christ would send his angels to bear
the dear ones up to him. Now there is an
uncertainty. She knows that temptations
gather thick and fast around the minister's
child. There are so many who love to say,
"What better are they than we; look at
their children," when perhaps those same
children were first taught evil by them.
Then there is a feeling of dependence
that must fall upon the heart of every
member of that family.
Aye, but say you, "every minister's wife
should count the cost before she takes upon
herself such a life." A minister's daugh-
ter might, perhaps, with some success ac-
complish this, but other men's daughters,
never.
It is a well-known fact that ministers'
children, generally, do not follow in the
footsteps of their parents. Connected with
so much sorrow, so many trials, connected
with a life, it is no wonder that their young
hearts shrink from it and their minds turn
into other channels, long before they are
old enough to decide upon any course of
action.
Wife and children are each and all pub-
lic property. Why, has not every one a
right to say how they shall dress when he
provides it? Has not every one a right to
look into all the affairs of the pastor's fam-
ily? And if, perchance, some older
head sees aught amiss in calculation, gov-
ernment or order, is it not her especial
privilege to speak of it to whom she
pleases?
It is pleasanter for her—though Miss
Gossip is only her fifth cousin—to run and
tattle it through the whole parish, than it
would be to come out, like a noble-hearted
woman, and tell her that such and such
things would perhaps be better, and then
never speak of it to others. Aye, the pas-
tor's wife might be saved many a heart
ache, if people would but stop for a mo-
ment and try to understand that she has
trials.
She needs to have her hands lifted up,
or she will sink powerless in your midst.
O why blame her that she is not more ac-
tive in the parish? Is she not fading and
dying each day, as the burdens of life are
pressing home upon her? Looks she now
as when she first came among you? What
has paled her cheek thus? What dimmed
the brightness of her once sparkling eye?
What taken from her step its elasticity?
You who are constantly murmuring be-