CHRISTIAN

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

u b lished on WEDNESDAY.]

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

For Terms see First Pag

VOLUME XIV.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MAY 29, 1861.

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The New Brunswick Baptist and Christian Visitor For 1861,

- eceive 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 publish them.

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sq. mer. v. T. Labou,
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D COUNTY.
Salisbury.
Upper Salisbury.
Moncton.
Do.
Shediac.
Memramcook.
Dorchester.
Joggings.
Sackville.
Upper Sackville.
Do.
Bay de Verte.
Port Elgin.

WM. G. FREEMAN.....Amherst.

Poetry.

THE SABBATH.

- Fresh glides the brook and blows the gale, Yet yender halts the mill; The whiring wheel, the rushing sails, How motionless and still!
- Six days of toil, poor child of Cain, Try strength the slave of want may be; The seventh thy limbs escape the chain; And God hath made thee free.
- Ah! tender was the law that gave
 This holy respite to the breast;
 To b reathe the gale, to watch the wave,
 And now thy wheel may rest!
- But w. here the wave the gentlest glides,
 Wha t image charms to lift thine eyes.
 The spi_re renected on the tide
 Invite s thee to the skies.
- To teach the soul its hob er worth,
 This re st from mortal toil is given;
 Go, snatc h the brief reprieve from earth,
 And par is a guest to Heaven.
- They tell to bee, in their dreaming school Of power from old dominion hurled, When rich and poor, with juster rule, Shall shar e the altered world.

The Platform:

ROGER WILLIAMS AND THE BAP-

BY DANIEL C. EDDY.

a like fate by keeping his views back from the public. Lady Moody, a distinguished woman, noted for her wealth and charity, " was taken," says Governor Winthrop,

under the same penalties. His spirit rose ous reports were circulated against his latter went down to his house justified rather no longer. No, no! I should like to live up against such injustice, and he refused character; and, in addition to these, he than the former. I am not ashamed to say, to see what some of our posterity I trust payment; he denied the authority of those was personally insulted, and his life en-

sake. The flesh hung in gory welts, and yet sufficient size to have proved fatal had it the blows fell; the blood ran down his hit him. His horse was disfigured in the from me that I well could bear it; yea, I appointed to preach, by a sheriff and his

And this was not in Madrid, nor in Rome! It was not done by the Inquisitors of the middle ages! That scene was witnessed in Massachuse'ts colony! The Club of
5 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, 40.00; to May 1, 1862, 70.00
100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00
100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00
100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00
100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00
100 to Sept. 1, 1861, 1861, 1861, 1861, 1862, 1 this statement is clear and definite, of his dreadful punishment, Holmes did considered satisfactory, 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.

Of his dreadful punishment, Holmes did not exhibit any malice towards his enemies. His sentiments. Holmes did not exhibit any malice towards his enemies. Holmes did not exhibit any malice towards his enemies. Hollety was at stake; and he resolutely preached Christ and him crucified until the storm abated.

Until the spirit was tender, forgiving, and Christ-like. He told the cruel magistrates, when was imprisoned in stocks for preaching the from the dreadful whipping post, and continued:—"I want to know, Mr. Chairman, whether scenes like these are not a sufficient answer to those sentiments that or any other sum they may be able to pay.

Of his dreadful punishment, Holmes did not exhibit any malice towards his enemies. Hollety was at stake; and he resolutely preached Christ and him crucified until the storm abated.

John Merriam, of Wallinford, Conn., was imprisoned in stocks for preaching the from the dreadful whipping post.

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therewith thirty strokes."

upon his knees and elbows, not being able tempestuous winter night. to suffer any part of his body to touch the In Virginia the persecution of the Bapbed wherever he lay." The great John tists was very severe, the Episcopalians of Cotton justified the barbarous procedure. that state being no more merciful than the In a letter to Sir Richard Saltonstall, who Puitans of Massachusetts. It was enactremonstrated against such intolerance, he | ed there in 1611 that " there is not a man says of Holmes, "He was not ignorant or woman in this colony now present, nor that the rebaptizing of an elder person, hereafter to arrive, but shall give up an and that by a private person out of office, account of his and their faith and religion, and and under excommunication, are all of repair unto the minister, that by his conthem manifest contestations against the ference with them he may understand and order and government of our churches, gather whether heretofore they have been established we know by God's law, and, sufficiently instructed and catechised in

Charlestown, led to the formation of the be whipped; for the second time, to be First Baptist church in Boston. The whipped twice, and to acknowledge his church required Mr. Gould to bring his fault upon the Sabbath day in the congrechild to the altar for baptism; but he re- gation; and for the third time, to be whipfused, because he could see no rule for it ped every day until he hath made the same in the Scriptures; and, singularly enough, acknowledgement, and asked forgiveness he was persecuted for not seeing in the Scriptures what was not there. For a minister to be further instructed as aforelong time his case was before the church; said." then it was taken to the civil tribunal .-Driven thus to extremities, Gould gathered eight other persons, and organized them into a church; and thus the first church in Boston originated. At once the storm of persecution fell on this infant body, which livered by Rev. F. Tucker, B. A., a Bapwas subject to innumerable trials. But undismayed these feeble servants of God labored on until, in 1679, a comely house of worship was erected on the corner of Salem and Stillman Streets. But this bold new Tabernacle, Mr. Tucker is brotherthe contingency thus presented, the legis-lature enacted, in the May following, " that no person should hold or make use of any house of public worship without license from the authorities, under the penalty that the house and land on which it stood should be forfeited to the use of the county."— This, of course, closed the doors of the church, the brethren being afraid that they should lose their building if they used it after this wicked enactment. Appeal was made to the king, who ordered that no injury should be done to the person or property of any "good subject of his for not

who imposed it. Nor could be have paid dangered. A beetle was cast at him one it. He and his friends were poor, and the evening, as he walked the street, which he esult was, he was forced to suffer for the took up and carried to his lodgings. After truth. Without mercy his back was laid he was in bed a stone was thrown through bare, and the lash laid on for conscience' his window, and struck near his head, legs and made puddles on the ground, and same way that many other Baptist minisyet the blows fell, until intolerance was ters' horses have been, and a paper put on the satisfied. "As the strokes fell upon me," door of the house where he lodged which he says, "I had such a spiritual manifesta- threatened him with worse treatment if he tion of God's presence as I never had did not depart. He was once assaulted at before, and the outward pain was so removed | a private house at Bradford, where he had

felt it not; although it was grievous, as gang. As he got up to speak, the chair the spectators said, the man striking with on which he leaned was snatched away. all his strength, spitting in his hand three and much tumult ensued; but the times, with a three-corded whip, giving me rioters shortly withdrew, and he went on with his discourse." Finally, the selectmen took the matter up, and sent an officer to warn him out of the place. The official stood in the presence of the holy man abashed, unable to read his warrant; but at length cried out, "Mr. Smith, I-Iwarn you-off-off-God's earth!" Mr. Smith did not choose to go off God's earth until a higher summons came. Soul liberty was at stake; and he resolutely

although the Lord hath made it easy to me, I pray God it may not be laid to your charge."

Roses! roses! Nothing but love of God could have extorted language like like this from that heroic soul. Roses! In a manuscript of Governor roses! In a manuscript of Governor the jail for refusing to pay the ministerial roses! In a manuscript of Governor the jail for refusing to pay the ministerial roses, and in such an un-whint thirty stripes, and in such an un-whint the stripes and the said the such as such at the close delivered the society, their work is not so much ut the word of God and at the close delivered the society, their work is not so much ut the word of God and statistic them the society, their work is not so much ut the word of God and states in the word of God and states in the word of God

as he knoweth, by the laws of the land." the principals and grounds of religion, &c.

The persecution of a poor humble citizen, a private member of the church in the offender, for the first time of refusal, to

HOME MISSIONARY ADDRESS.

tist minister of London, before the Anniversary of the Baptist Home Missionary Society of England, held in Mr. Spurgeon's

my friends, before this mass of people this dle of my sermon and sat down and wept that he could talk as a brother to brothers. While I was talking to them, a gentleman on earth peace, good will towards men. ran across the stage, and said, Oh, sir, you After all, brethren, what we want is reliwants to be taken away to some asylum.' I said, 'What can be done?' 'Ol, he said, 'we have our plans arranged for such cases, and she will be taken away this account. Many of my brethren of other tude of a palace, our garners may be full denominations, Church of England as well affording all manner of stores, there may as others, can tell just the same story." He then wished his country friends to accompany him to another scene, at which 1,215 ragged scholars had received 10s, each and a certificate on account of twelve months' good character from, his or her employer,

you have greater encouragement. While working the great miracles of the present day-moral miracles that are raising the poor out of the dust and the begge from the dunghill, and setting them aming the people of the Lord our God. This is not a time, my friends, when one need be little while ago, they told us that ve poor Dissenters-Congregationalists, Butists, and so on-had no security for our orthothem belonging to High Church and some to Low Church, some to Broad Church, step was not to be tolerated, and to meet in-law to Rev. C. Spurden, A. M., of after all our Church is a kind of continuency thus presented the leads of the land. thought, too, they had been very happy in old ecclesiastical supremacy, there is anotheir selection of a chairman. The name ther thing from which the public mind will shire. The truth was, they were now-a- active, earnest, laborious, and self-denying

our philosophers, now-a-days, are trying own excellence was sufficient. For eight-to make us believe that all the miacles of een years he had worked by the side of the Gospel are so many myths-nadows the noble lord in the chair, but never on with no substance—it seems to meas if the any occasion which gave him more satistheory only increases the mystery enfold; faction and pleasure. Mr. Payne made for I find that it is these myths that are some humorous remarks suggested by some young men of the association. ashamed of one's Nonconformity. But a meeting, was carried unanimously. doxy because we had never subcribed Thirty-nine Articles, and because ve did not submit to the authority of bisheps and of archbishops. What do we see in this present year? Why, we see mer who have subscribed the same Articles, some of not in essential things, at any rate in small and some, if they would speak honestly, to and some, if they would speak honestly, to no church. And as for bishops and archibition so pitiable as these men are prehibition so pitiable as these men are pregard to the authors of those famous 'Escaptial to the authors of the authors of the authors of the work and they of the authors of the authors of the work and they of the authors of the work and they of the authors of the work and they is imagination, evil thoughts, as a nonentity, allegorical, an illusion, &c. But how would it appear if we were to apply any of the set the matter. To us a nonentity, allegorical, an illusion, &c. But devil or satan? Christ died "that He might will be set to work and the work and the work and the w and some, if they would speak honestly, to tion in the land they lived in, -it was anybody who pays his twopence may get useful also in teaching them to forget their He said he was very glad to be present in; you have paid your twopence, and we at that meeting. It was, he thought, impossible to hold the anniversary of the so-ciety in a more fitting building, for what my friends, let me say that while the pubwas that magnificent structure but itself a lie mind is evidently swinging freer and would take counsel, doubtless, of their grand Home Missionary enterprise? He free from the trammels and traditions of elders in all matters of difficulty. But he of Mr. Frank Crossley was everywhere known, and for nothing more creditably than for his personal exertions in the spread of the Gospel in the West Riding of Yorkperty of any "good subject of his for not agreeing in the Congregational way."

The truth was, they were now adays all becoming Home Missionaries to return the agrin entered their house of worship, and after occupying it a few Subbaths, format it is a discovered by the place one Subbath morning, they found the doors nailed up by the marshal, and an injunction against tis use affixed to the front of the building. But such injustice the church, which had now become strong, determined to resist. Soul liberty was in peril, and they resolved to defend it. They went before the gourt, and demanded permission to open the house. They took the ground,—

1. That the house was their own, and therefore they had a right to occupy it.

2. That it was built when there was naw between the form their own present and the formation in the forbid it; therefore they ware not law between the forbid it; therefore they ware not law between the forbid it; therefore they ware not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the manner of the Baptist of the forbid it; therefore they were not law between the formation the forbid it; therefore they were not law between the forbid it; therefore they were not law between the forbid it; therefore they were not law the forbid it; therefore they were not law the forbid it; therefore th

Lynn. While Mr. Clark was preaching began to preach the unwelcome tenets of as profound as that which you are now by the tener of the would encourage them by telling them Lynn. While Mr. Clark was preaching from Rev. iii. 10, he was arrested. Soon his trial came on; bitter controversies followed, and for baptizing, and denying the validity of infant baptism, he was sentenced to pay a fine of thirty pounds, publicly whipped, and imprisoned until it should be paid. Holmes was sentenced to a fine of thirty pounds, to be extorted from him under the same penalties. His spirit rose will see, when all the artillery of Britain evening, I could have stopped in the mid- shall be piled up as a monument of the victories of peace-piled up, let me say, for very gladness. The service closes: on Hampstead Heath or behind the statue the City Missionaries come round ne. One says, Mr. Tucker, there are some young women in the orchestra want to have a hand in rearing that monument. word with you. I begun then to talk with We would pile up tier on tier the big guns them, and really they seemed then to make and the little guns and, gentlemen volunthe discovery that a minister was a man— teers, we would have your rifles too! and would sing, 'Glory to God in the highest; will be so glad, there is a poor profligate gion. Nothing else but religion will satisfy who has been so moved to-night that she the wants of Britain or of any land. Peace is a good thing, plenty is a good thing, education is a good thing, but the knowledge of the Lord Jesus is the one thing needful. Our sons may be as plants grown evening-' I hope I have not ofended up in their youth, our daughters may be against any law of modesty in giving this as corner stones polished after the similibe no breaking in, no going out, and no complaining in our streets, and I do not deny that happy is the people that is in such a case; but if I ask for the highest felicity of human nature, then I add with the psalmist, Yea, yea, yea—happy is that

people whose God is the Lord ! ADDRESS OF LORD SHAFTESBURY. Baptist Missionary Society, a young men's Association. At the recent Anniversary

notes he had taken during the meeting, and concluded with the inevitable "copy of verses," which he said were numbered 1,562, and which were addressed to the

The resolution having been put to the Lord Shaftesbury rose to respond to the vote, and assured them that the pleasure and instruction he had received, had been things, and where so many dircumstances tended to shut them out from common acto the purity of their sentiments, for the rectification of their hearts; and it was was an association of young men, instead rejoiced to put young men on their mettle,

duced to God's glory. They had great raditions. He knew of no society which could boast of a greater number of names cause, which, beyond any and all others, and abhorred."

THE STATE OF THE STATE OF

port, and attempted to hold religious ser-vices at the house of William Witter in Smith went to Haverhill in 1764, and kingdom of heaven." There was a silence cal divine uttered that sentiment, but suredeclared his intention to encourage British energy and British influence, being satisfied that the best thing for the Chinese forsaken. And if, in the contest, we can hoped that young men would feel equal to and the selfishness of mercenary pursuits, the work. He would say to them in the to the glorious feeling that we have a counwords of Mr. Page, "Let those who felt try in which are enshrined our deepest equal to the work give themselves up to it, and others who did not, he looped would shall again burn with the brightness and give the force of their intellect, and the purity of earlier and better days; and if, this cause. He was sure that young men, thoroughly the lesson that God is on the pursue so consistent a course of action, and so cruly make the Christianity of their hearts the Christianity of their lives, as by assisting in the work of Christian missions with all their might, and thus honouring God, not only in their lips but in their lives.

The existence and Fall of Satan. RY REV. D. NUTTER.

There is in our day much fanciful specula tion on many subjects which are connected with, or have a strong bearing on, the all-imers and the religious teachers taking up those topics and discussing them,—not by the light of mere reason, or the dictates of imagination, but under the guidance of divine revelation.

Spiritualists, Adventists, and others, dispute

In determining these or other questions relating to religion, we have no authority on which to rely but the oracles of God. Resorting to these oracles of God, we find Christ himself, referring to the general judgment, says, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." How would it sound to say, prepared for the spies and their associates! Again, to the Jews He said, "Ye are of your father the are warned not to "give place to the devil; to to compensate for the countless woes it withstand the wiles of the devil; to be careful will inflict upon both sides. not to fall into the condemnation; and shown how we may recover over the snare of the devil." There are "doctrines of devils."—

James urges us to "resist the devil, and he will flee from us;" and says that "the devils believe and tremble." He also says, that how we may recover over the snare of the

there is a wisdom that "is earthly, sensual nd devilish."

If there is, no such a being how are we to Who that pretends to common sense, would risk his reputation on such absurd and preposterous assertions? None but those who

The New York Examiner of the 16th inst., in an able Editorial, offers the tollowing justification of the present unnatural

"And we believe if there be any one alke fate by keeping his views back from the public. Lady Moody, a distinguished woman, noted for her wealth and charrity, was taken," says Governor Winthop, "was taken," says Governor Winthop, "with the error of denying baptism to infinity." So fast did the doctrine spread that the "standing order" was diarmed, and the first of the total the "standing order" was diarmed, that the "standing order" was diarmed, and to the count was resorted to, to stay it. In and torture was resorted to, to stay it. In the doctrine of the common people; to make the order of the common people; to make the words of Scripture were believed the words of Scripture were believed the words, the love of many shall and created sympathy. The lights, "he said, "on one of these occasions, I took my pocket bible and began to read Deep allone fell upon the mass of people in the strong that the "standing order" was diarmed, and by the count and the common people; to make the words of Scripture were believed the public voice of the combinations, and such efforts to member exercised over another. Such they would excuse him, he must describe in injust over the conditions as their strong was received. That while this Conventions the combinations as their days of the combinations, and such efforts to member exercised over another. It was to the source which one of the combinations, and such efforts to one which one description in during the received was rescaled to a breeze, and the public voice began to be heard in their favor, and against the period with the could never forget, and which, if they would excuse him, he must describe in injust one the combinations of the Confederate States of the woods of Scripture were become the condition. The condition of the combinations as their with the could never forget, and which, if the could never forget, and whic

blessings of peace. We have become drunk with abundance. We were piling up our stores of wealth in almost unlimited idolatry to Mammon. We were deeply stained with political corruption. Conscious patriotism was almost extinct, and we were in danger of forgetting both that we had a God, and that we had a country. Already there is an upheaval, a resurrection of nobler elements of national life. Already there have been demonstrations of patriotic devotion to our country, which make us feel that the age is not wholly corrupt and nation was the introduction of European throw aside party feuds and animosities; if habits, principles, and civilisation. He we can rise above the worship of Mammon contribution of their means to help forward above all, we learn, as a people, more exposed as they were to ten thousand throne, and is the Ruler among the natemptations, would in no way be able to tions, then whatever be its political issues

The New York Independent tells us that "The principle is to be established for ever that arbitrary and armed secession is neither a Constitutional proceeding nor a peaceful one; that the obligations of the Union, and of the Constitution by which it was compacted and defined, are not to be thrown off at pleasure; that the violent subversion of a peaceful and righteous Gosubversion of a peaceful and righteous Go-vernment is a game too costly for ordinary demagogues to play at; that the luxury of treason must be dearly paid for; that the lawful property of our Government, where-ever situated, is as sacred as any other property, and that the men who seize it, by stealth or by force, under whatever pre-tense of authority from revolutionary com-

legitimate objects of the war on our part."
The True Union, a Baptist paper published in Baltimore, puts in a strong ples for peace. It says :-"As we think of the countless incon-

ceivable horrors and sins of civil war, we must record our feeble protest against it, in the name of God and Humanity ! Let others, tempted by the good they hope to see effected, stain their hands with their devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a finite devel—he is a flar and the father of it—a flar and the f words and artifices used are detailed, with Christ's reply to, and defeat of Satan. It was a part of Christ's work on earth, "to heal all can conceive of no good that can possibly those who were oppressed of the devil." We be gained by such a horrible evil as this, Hence, from the very fast we have advo-

on the contrary, a tremendous aggravation of them all. But after secession had become an imagination can now conceive, and our daily prayer is that God in His infinite mercy may spare us from this deluge of blood. We believe, as we tried to prove last week, that it have a purpose to serve; that is to deceive the simple.

What the Religious Press Says,

We yield to no man in love for the "Union," and would do anything to preserve it as it has been. Here is our greatest objection to the war. We so-lemnly believe that so far from "preserving the Union," it will forever destroy it, or en-throne in its place, on the murdered bodies of its citizens, and amid the smoking ruins of their sweet homes, a gory despetism, hated

The Georgia Baptist Convention recently