

The 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]

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New Brunswick Baptist

AND CHRISTIAN VISITOR.

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Rev. I. E. BELL, —Denominational Editor.

The New Brunswick Baptist and

Christian Visitor—For 1861,

will be enriched by regular contributions from the

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national interest.

All Communications intended for this paper,

to be addressed, "N. B. Baptist & Visitor

Office, St. John, N. B.

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For remittances received by us up to

1st of March, we will send the Baptist

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To May 1, 1861, ... for ... \$0.50

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May 1, 1862, ... " " " 2.00

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We trust this statement is clear and definite,

and will be considered satisfactory.

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have been receiving it for years at One Dollar

per annum, will 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.

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and that to all, alike, the protection of the

government should be extended, securing

to them the peaceable enjoyment of their

own religious principles and modes of wor-

ship.

"We hold it for a fundamental and in-

alienable truth," they continued, "that

the religion of every man must be left to

the conviction and conscience of every man.

If all men, by nature, are equally free and

independent, all men are to be considered

as entering into society on equal condi-

tions. An established religion

implies, either that the civil magistrate is

a competent judge of religious truth, or

that he may employ religion as an engine

of civil policy. The first is an arrogant

pretension, falsified by the extravagant

opinion of rulers; the second, an unallow-

ed perversion of the means of salvation."

This was not a new doctrine. It had

long been proclaimed in Europe. In 1611,

the same year that the present version of

the Bible was given to the world, the

Baptists issued a confession of faith, in which

it is affirmed that the "magistrate is not

to meddle with religion, or matters of con-

science, nor compel men to this or that

form of religion, because Christ is the

King and Lawgiver of the church and the

conscience." The demand of Roger Wil-

liams and his associates for soul liberty was

only the echo of a cry that came ringing

down the steep of ages; the clangor of a

sentiment that, like the maled heel of a

warrior, has resounded along the pavement

of time.

These three great tenets—direct per-

sonal responsibility to God, the supremacy

of the Bible against human tradition, and

unreserved loyalty to Christ as King, in

opposition to the doctrine of non-essential-

ism; a regenerated church membership,

against a church membership of irrespon-

sible infants; and perfect liberty of con-

science for all men,—have distinguished

this sect in all ages. To these tenets the

Baptists have never proved recreant, but

for eighteen centuries have maintained

them against bloody persecution and storms

of hatred. Slaughtered in crowds by the

bloody St. Austin in Wales; burnt at the

stake in Bohemia; pursued by thirty

hounds through the vales of Piedmont;

hiding in the gorges of the Alps; fined and

imprisoned in England; whipped and pro-

scribed in the colony of Massachusetts Bay,

—they every where, living or dying, cher-

ished these tenets as a most precious inher-

itance.

II. The Antiquity of these Tenets, and

how they have been treated.—What recep-

tion has been given by the world to the

views held by this people? Let us see.

The Baptists claim a remote antiquity.

They believe that their views, held by the

apostles and primitive Christians, have been

transmitted in a line more or less direct

from the early church, being held by a

greater or lesser number of God's people

under various names, in all generations.

If they can establish this, they prove an

antiquity running back through ages in

which all other forms of apostolic suc-

cession have been shivered like walls of glass.

The impression that Baptist views are of

modern date is very erroneous, as historic

fact abundantly demonstrates. Mosheim;

the church historian, says, "what others

have proved, that before the rise of

Luther and Calvin there lay concealed, in

almost all the countries of Europe, persons

who adhered tenaciously to the principles

of the modern Dutch Baptists."

To be Continued.

HOME AND DOMESTIC LIFE.

THE most of men and women have an ideal

of Home, writes the Editor of Harper's. Such

is the nature of the domestic sentiment that it

forms an easy alliance with the imagination,

and borrows from it both a creative and an

enlivening influence. It is not a mere instinct

in any one; for thought and feeling, quickened

by the consciousness that it is endowed

with a special capacity for growth and hap-

piness, are constantly striving to pour a current

of fresh and animating life into the channels of

action. Go into the humblest cottage in the

land, and there is something more within its

walls than the eye can discern. Bench, table,

and bed are not the only furniture. The rude

hearth, with its unshapen rock and ample size,

has another fire than that which warms its

closely-gathered circle. Fancies and impulses

are there—artists and architects—working

joyfully because of the inspiration of love.—

All men, not degraded by passion or debilitated

by crime, are poets, painters, sculptors at

heart. The heart can not live in a place that

is simply a material dwelling. Idealize it must,

by virtue of its own truthful tenderness; and,

rising above common images, it can only be

satisfied by expressing itself in words that

typify Heaven. Beautiful, then, is that pro-

vision of our Creator by which every man and

woman has a bright light in the gladness and

glory of the universe, because of their sym-

phony with home. It is sufficient of itself to

create tastes that refine our grosser elements,

and make them kindred to spiritual affections;

to awaken aspirations that wander forth from

the soul as forerunners of a worthier future;

to indicate new and nobler offices of char-

acter; and possess, by anticipation, some of

the prerogatives of angel-life in Paradise.

Man can not live by bread alone. If he

were confined to that food, he would soon fall

into a devil. There are, therefore, golden

seasons for the soul—harvests gathered out

into barns—vines, that yield no purple fruit,

and yet lay their summer foliage over richer

grapes. To its largest extent, Nature seeks to

serve the mind as well as the body, offering

alike to its perceptions and its joys the privi-

leges of communion with whatever is fair and

noble in creation. It is the beneficent parent

of the ideal and the real; and though we dis-

tinguish them by different names, yet, in their

final purpose and meaning are they one, in

revealing whence they came and whether they

lead to God. In so doing, is this gracious

kindness more manifest than in the special

fulfillment of its plans for the culture of the heart.

The wide world is for the race, as a race, but

home is a supernal world for the heart; and

as JOYAN in his ancient temple would have

an exclusive chamber, adorned with superior

grace, for his selecter dwelling, so hath he or-

dered that the sky above him be the same as

landscape and sky, no less than from friend-

ship and business, and be left alone with its

office of meditation and worship. We study

Providence on the great theatre of life, where

men struggle, where nations rise and fall,

where mighty agencies convulse the old order

of things, and fulfill the decrees of mercy or

vengeance. But there is nowhere such a Pro-

vidence as within our hearts and in the home.

It works most wondrously here. Not only

are children born there, but likewise all

that is great and good. It is the divine nur-

series for science and art, for philanthropy and

piety. Without it, the wealth of the whole

world could not enrich a single hand, nor its

splendors confer lustre on a solitary brow.—

Men and women are made most sense-

ful, recorded more biographies, uttered more

and disciplined to lofty aims and vast en-

deavours; here they are chosen and called, ben-

edicted, anointed, and crowned; here

Heaven originates events and ordains vicis-

situdes; here poets receive their lyrics, and chief

tainers are girded for conflict, and rulers are

inaugurated for the obedience of mankind.—

Home has created more fiction, written more

poetry, recorded more biographies, uttered more

maxims, inspired more eloquence, and even

filled a larger space in the Bible than any

other thing else. Men never weary of it.—

The freese, the old arm-chair, the cradle of

infancy, and the couch of age, the family table,

and evening parlor, have an immunity from

the familiarity that takes the edge from novel-

ty, and the commonplace tediousness that robs

it of its charm. It is a constant and yet very

fresh scene every day, and home is renewed with

it. The household incidents of every hour do more

to keep thought and hope alive in the soul

than all the excitements of enterprise and

ambition, and, despite of care and anxiety, they

send a steady stream of vigor through motives

and sentiments that would otherwise decay.

The beautiful things that never die out of men's

memory are those which are remembered in

the home; for here they are trained and