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

For Terms see First Page

VOLUME XIV.

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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 iving us notice through our local agents, or urough their minister, and remitting us that or ny other sum they may be able to pay.

Our ministering brethren, who interest them-

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Memramcook

Poetry.

THE EMPTY CRADLE. In the lonely, quiet chamber,
There's an empty eradle-bed,
With a print upon the pillow
Of a baby's shining head.
Tis a fair and dainty cradle;
Downy soft the pillows white;
But within the blankets folded,
Lies no the form to-night.

Once the mother sat beside it
When the day was growing dim,
And her pleasant voice was singing
Soft and low, a cradle-hymn.
Now there's no more need of singing
When the evening shadows creep,
For the cradle-bed is empty,
And the baby gone to sleep.

Little head, that used to nestle
In the pillows white and soft;
Little hands, whose restless fingers
Folded there in dreams so oft;
Lips we pressed with fondest hi sesEyes we praised for purest ra s.—
Underneath the church-yard daysies
They have hid you all away. i

Ah! the empty, useless cradle!
We will put it out of sight,
Lest our hearts should grieve too sorely
For the little one to-night.
We will think how safe forever
In the better fold above
That young lamb for which we sorrow
Resteth now in Jesus' love.

The Platform:

BY DANIEL C. EDDY.

rkings of a Baptist church in Virand declared that he "considered it
form of true democracy then existhe world." Cavil at it as you may
become an historic fact, that the
communicated by the Baptists have
an fundamental elements into all

extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent, and, formidable through their moral influence, they lie at the bottom of all the democratic movements which

their moral influence, they no tom of all the democratic movements which are now shaking the nations of Europe."

The Catholic church has set up its claim to the honor of having given as much religious liberty to Maryland as Roger Williams did to Rhode Island. But the Papists did not establish religious liberty in Maryland at all. The idea of Williams and second centuries, and though I might cite you to Mosheim, New Maryland at all. The idea of Williams and second centuries, and though I might and second centuries. ruler of the conscience. The Popish settlers of Maryland enacted that a denial of the Trimity, or of one or all the persons of the Godhead, should be punishable with death! Was that toleration? Death was to be followed by confiscation of lands and goods. Was that soul liberty? In Maryland, under Parall value. land, under Papal rule, a Unitarian would

below that of Roger Williams.

But Baptist sentiments have benefitted the world, in the second place, by checking the tendencies to a spurious church membership, to which infant baptism always and sacraments, and make them as broad the world in the second place, by checking the tendencies to a spurious church membership, to which infant baptism always leads. The step from infant baptism to infant church membership and communion is a short one: the step from infant church first step must, by irresistible logic, take the second and third. The Christian world has always been troubled with this subject. and Pedobaptists have always been perplexed to know what to do with the bap-tized child. Among all Pedobaptist sects, the Roman Catholic idea is the most logi logical standing place between a Baptist and a Roman Catholic. Infant baptism must be rejected, or followed to its legitimate conclusions. Protestant Pedopaptists have always found the rite a troublesome one. Dr. Bushnell, writing under the pressure, says, "To follow the church into all the absurd opinions on this subject, through which she has strayed for long ages, is unnecessary; and he adds, speaking of the views of the world on this subject since the Reformation, We shall find that no settled opinion on infant baptism and Christian nurture has ever been attained to. Between Protestant standard ment." The fathers of New England orthodoxy have been almost as much troubled with this rite as with Baptist heresies. To escape the logical consequences and difficulties, the old half-way covenant was adopted; but this did not end the difficulty, nor harmonize the antagonisms. New England drifted towards Unitarianism; midnight rested on the tombs of the Pilgrims; the spirits of Brewster, Hooker, Mather, and Cotton, seemed wailing around pulpits from which the atonement had been removed, and for a time, it seemed as if orthodoxy was extinguished in this commonwealth. We claim that it was the standard set up by the Baptists that saved New England orthodoxy from total over-throw; the tenets of this despised sect were the arches that supported the temple on which so much labor and blood had been expended, the anchors that field the ship in the dark night of uncertainty and gloom.

A Pedobaptist historian tells us that, "At the beginning of the present century, all the Congregational churches in Boston, with a single exception, had renounced the faith of the Puritans. The Old South still steed upon the platform of the fathers, though her pastor was a Semi-Arian. But when the enemy came in like a flood, the Lord lifted up a standard against him. In

alists were known, or heard of a denomination whose apostolic succession is based on immutable principles, that appeals directly from all the traditions of men to God's word. I should not be just to withhold one sentiment which I have uttered.

and second centuries, and though I might bring a host of glorious names of lexicographers and commentators to show that bapto, nor baptizo, nor baptizomai, nor baptisma, is ever used to express sprinkling, yet I have chosen to call your attention to the more radical life. the more radical differences which exist land, under Papal rule, a Unitarian would have been put to death. Persons using any offensive words towards the Virgin Mary were to pay a fine of five pounds, and in default of payment, to be whipped and imprisoned; and for the third offence, to forfeit lands and goods, and be foreyer banished from the place. Under such a law, every free-speaking Protestant would have been banished, whipped, or imprisoned. Is this toleration? Lord Baltimore's idea of liberty of conscience was infinitely below that of Roger Williams.

But Baptists and other sections of the evangelical world. On some great and glorious dectrines there is no difference. Baptists believe in the depravity of man; they receive Jesus Christ as a just God and a Saviour; they accept as God's truth the idea of atonement, expiation, the blood theology; they hold to election of grace, and justification by faith; they look forward to a final judgment, and beyond it to heaven and hell as the future abodes of men. With every other sect they have been willing to unite in works of charity, and though practising restricted communications. between Baptists and other sections of the

and unlimited as they choose.

In literature and science, in works of infant church membership and communion is a short one: the step from infant church membership to bartismal regeneration is also a short one: and wheever takes the ashamed of any page of their lengthened history, nor of the names that fill their roll call. Tynnal the noted translator of the Bible, is claimed as a Baptist, and Wick-HALL, the Chrysostom of modern times, the golden mouthed, were Baptist, John whose feet now tread the streets of the celestial city, was a Baptist. Andrew Fuller, that noble old logician, whose theology is as strong as Scripture truth, was a Baptist. John Milton, the prince of poets, was a Baptist in sentiment. John Foster, ranking with the profoundest essayists of the world, was a Baptist. Jour Howard, that devoted philanthropist, that unselfish reformer, was a Baptist. WILLIAM CAREY, the first in our times to go out as a foreign missionary, the origin-ator of modern missions, was a Baptist. The largest assembly that convenes to-day in the world for religious purposes is Bap-tist. Such is the denomination which claims the name of Roger Williams And this denomination is supposed to be the most illiberal of sects. What makes it so ? Has it ever persecuted? No.

Does a single drop of martyr blood cry out against it? No. Does it force its own opinious upon others? No. Its only crime consists in believing that baptism is an immersion in water, and that the rite is a prerequisite for communion at the Lord's table. Are we bigots because we believe this? Is there any thing illiberal in our taking this or that view of an ordinance, as long as we do not compel others to believe and practise as we do? Certainly not. Episcopalians hold some views in reference to ordination and the clerical orders which we do not. They do not recognize Bap-tist, Congregational, Unitarian preachers as ordained. They have a right to hold that, and it is not an evidence of intolerance as long as they do not force their views on others. Presbyterians have some notions about church government which we do not find in the Bible; but the Presbydo not find in the Bible; but the Presby-terlan does not show any intolerance in these notions, unless he attempts to force them upon others, and make other Chris-tians as he is. The Baptists hold some opinions as to baptism which others repu-diate; but as long as they do not force other men into the water, they are not bigots. If they are, then every man who holds an opinion contrary to the masses in a higot. No, he is the higot, who, though he may claim to be a liberal Christian, of any other kind of a Christian, would be taunts, speers, or charges of intolerance drive any of us from the Scripture dos

Gervinus, a German philosopher, "but precisely from this little state have they extended themselves throughout the United States. They have conquered the aristonothing unless our own les were pure, and our own principles creet. That is Christ's church which be Christ's truth whether it be one year or ignices hundred years old. They are Crist's people who are loyal to Christ, whatver else may dis-

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JUNE 12,

tinguish them. the darbs yout egolloo to sectarian bitterness may de long disappear that imperial truth may trumph over error; that righteensness may lo exalted in the earth, and all men love ad serve the only living and true God, an believe in our Lord and Saviour Jesus hrist ? May we not pray for a time whe Christians shall be heard singing in glorius harmony.

"Let party names no nore. The Christian world's erspread."

The Truth can never lie; it is eternal Principles can neither be drowned nor burned; they will live forever. One of our martyrs has well said. Divine truth is immortal; it may, pahaps, for long, be bound, scourged, crowned, crucified, and for a season intombed in the grave; but on the third day it shall rise again, victorious, and triumph foreer. " We wait for the resurrection morn angel hands are rolling the stone away; the third day has nearly come; we are histening to the sep-ulchre to see the celestial form of Truth as she comes forth, to receive her divine in junctions, and bear her message to a world that yet waits for emancipation from Error, and salvation from Deah and all 1/2

THE JEWISH PASSOVER.

Having, in a former article, treated of was on the fifteenth day after the new moon. The Jewish ecclesiastical day began at six o'cleek in the evening, so that, contrary to our general time of reckoning the evening and morning constituted the

day. Perhaps the reason of this was,

that in the creation, the and Hallows fourteenth day; but was eaten in evening after, or, as we same evening; or, with the Jews, the early part of the fifteenth day. We may here observe, that the lamb offered, though killed in the temple, was not roasted on the altar there; but, taken by the compa-ny that offered it to their house, or tent. It was not baked in an oven, or pan, but roaste I on a spit, before a fire. It was to be eaten whole, all of it; or, if that could not be, what was left must be burnt up; the reason was, lest it should be appropriated to any common use; or should be

corrupted. adaptatable in a such serom night they left that land, standing, with their loins girded for the journey, and the staff in hand, so, in after ages, it was always eaten standing to remind them of the Lord's wonderful deliverance of their father's from the house of bondage. No bone of the lamb was to be broken; because there was no time for that. But the Rabbi's say, the bones were not to be broken and the marrow extracted, to indicate that we are not to inquire too curiously into the secret mysteries of God; and they quote those words, "Secret things belong unto the Lord," &c.

But they were to eat it with unleaven-

ed bread The reason of this, as the Jewish doctors say, was, as unleavened bread is more heavy and less palatable, it reminded them of the hard lot of Israel in the land of Egypt. But, Moses says, the reason was, "because they were thrust out of Egypt, and could not tarry" to leaven the dough. Ex 12:39.

In alter times some innovations were

introduced into this pertinal; as, for instance, the use of wine. Their Rabbi's say, they must drink four cups full of wine: even this was enjoined upon the poorest person in the nation; and if it could not be procured otherwise, he must sell or pawn his coat, or hire himself out to procure them. The Jewish writers have a great deal of fancy about this numhave a great deal of fancy about this number four. One says, it was introduced in reference to four Hebrew words which were used about Israel's redemption from Egypt; which mean "bringing out, delivering, redeeming, and taking." Others refer it to the four times that Pharoah's cup is mentioned in Gen. 40 chap, and rs again to the four monarchie and was not allowed to stand any time after it was made up. As they were not allowed to eat any other kind of bread for seven days, a larger quantity than the four cakes set upon the table the first day was necessary. As this law concerning leaven was very strict, they took great pains to remove everything that had leaven, or that had formerted from the leaven, or

by themselves, at the time, and was made from common raisins. This removing of the leaven on the day befire the Passover was eaten, is called, in Luke 22: 7. " The day of unleavened bread, when the Passover must be killed." So scrupulous were the Jews on this subject of leaven, that they washed all their closets, shelves, and tables, with hot water, and then with cold. and not a knife that had ever been used occasion. They must all be new, or such as had been kept from year to year, for this use only, Mr. Frey tells us, (but I have not seen it elsewhere) that the master lifts up the plate containing the unleavened cake, and says, "This is the bread of poverty and affliction, which our fathers did eat in Egypt. Whosoever hungers, let him come and eat; whosoever needs, let him come and eat of the patriarchial lamb; this year we are here, the next we shall be in the land of Canaan : this year we are servants, the next we shall go out

Other ceremonies were observed, as washing twice; repeating psalms; reading history offering prayers, &c, When a blessing was offered the master of the feast broke the cake and wrapping it in the bitter herbs, dipped it in the dish of thick gravey and handed it to one of the guests and so continued untill all were served. This helps us to solve a problem which has perplexed many a christian; namely, did Judas partake of the Lord's Supper ? The answer is No. The Supper was observed after the Passover feast was ended; and it was at the Passover that Christ gave Judas the sop, and after he had received the sop, Satan entered into him a and Jesus said unto him, "what thou doest, do quickly," It seemed that Christ hurried him off before the sacra-

The feast of the Passover being ended: a cap of wine, and any of the bread that had been left of the feast was handed to each person; and psalms were read, and observations made for the instruction of the young of This was no part of the institution of the law of Moses. This practhe disciples, to be kept in remembrance of Him. Thus was the Supper made a test of Christianity as the paschal feast had been of Judaism. It has been asserted, by several authors; and believed by many, 5 that Christ died exactly on the month, on the day, and at the hour typified by the Passover lamb," and noted by them as a remarkable coincidence, showing the peculiar interposition of Divine Sowen, and the Comissonsbivor

It is singular that Mr. Frey, the very learned and generally accurate writer on Jewish institutions, should have made the above statement; when the very account which he gives of the killing and eating of the Passover, proves the contrary.

That Jesus Christ suffered death during the season of the Passover, is beyond dispute: but that He died the same day and hour, that the Lamb was slain, is morally and physically impossible. Christ eat the Passover with his disciples. That Passover was slain the day before it was eaten ! or according to our computation of time, he eat it in the evening of the day on which it was killed. Here then is a solecism Christ eat of the paschal lamb the night after it was slain! and yet suffrred death at the same hour as that on which the lamb the Niger, is the chindle saw! Hitherto we have considered the slaying

and eating of the Passover. But we are

not to suppose, that the festival was at an end; for it continued for eight days—namely, from the 14th to the 22nd day of the month. The commandment was, "Seven days shall ye eat unleavened bread. The day after the paschal lamb was eaten in the evening, there were services from early in the morning till the evening, when "two bullocks, one ram, and seven lambs were sacrificed as a burnt-offering for the peo-ple." Secondly, a goat for a sin-offering; thirdly, the prince's offering; consisting of seven bullocks, and seven rams for a burnt seven bullocks, and seven rams for a burnt offering. This day was also kept as a Sabbath; a holy convocation. These sacrifices were offered on the lifteenth day, and that was the day that Christ was hetrayed, early in the morning; tried before Pilate in the afternoon, and crucified, as the historian informs us, about the minth hour, or, at three o'clock in the ninth hour, or, at three o'clock in the afternoon. Here, again, we have a difficulty, concerning the day on which Christ suffered. In John 19: 14, it is said that Pilate delivered Christ to be crucified on the preparation of the Passover; but Matthew says, chap. 27: 62, he was tried on the next day, that followed the day of the preparation; and this latter statement must be the true one. If, instead of the preparation of the Passover, we read the prepartion of the Sabbath, all will be ame chapter, John calls the day the pre-aration of the Sabbath. Taking this lew of the subject, all is made clear and narmonious. Christ was crucified on Friday, the day before the Jewish Sabbath;

with for their conduct to Christ! When, during the seige of Jerusalem by Titus, Josephus those Jews they caught, one after one way, way of jest; when their multitude was so great that room was wanting for the crosses, and crosses were wanting for the bodies."

We have seen what was done on the first day of the Passover week. True, the first and the last of the Passover weeks were consider-

dered great days; and the intermediate days were not so sacred. But, on all those days, there were abundance of sacrifices offered, of bullocks, rams and lambs; with fine flour, oil, and other things as accompaniments. But there was one offering always made on one of those intermediate days, of very great import-ance. The wave sheaf of the first fruits of the barley-harvest, which was now ripe, and was presented to the Lord. The command for this offering is in Lev. 23: 10-14, and was designed to remind the Jews that God was the author of the seasons, and "the giver of every good and perfect gift." The manner of gathering and presenting these first-fruits of the harvest in our Society of the party state. evening before, between sunset and dark, attended by a great number of spectators, each with his sickle and basket, and reaped a quanof the priests, thrashed it out, and winnowed it, for meal. An homer, or about six English pints, was brought to the priest, who mixed with it oil and frankincense; and waved it before the Lord; then he took a handful of it, and put it upon the alter, reserving the rest as the priest's portion. Thus the barley harvest well as glory in the cross. The fount of be sold throughout the land In This day, the second of the Passover, was the greatest Sab-

ment was administered, which ratified the was a remarkable day, for it was the day of his resurrection, and consequently the first of our Christian Sabbaths. He had been in the grave from about 4 o'clock of the first, all day for the slain of the daughter of my people on the second, and ro e again about 4 o'clock

over. Mark says, he rose in the "morning's watch," or, between three and six o'clock. The other days of the Passover were similar to those we have described and may be passed over without further comment. Although the feast lasted for eight days, all the persons but those who asserted in or continue at it;

conveniently attend, were expected to do so.

But the Gospel dispensation has superceded
the Jewish ritual, and these sacrifices have ceased to be offered. Christ was the end of the law, both of the moral and ceremonial: And the Jewish nation having answered all the ends of Jehovah, in its establishment, principally in the advent and death of Christ, they have been destroyed and scattered abroad on the face of the whole earth. When Christ from the Mount of Olives, looked upon the temple where these sacrifices and offerings had been made, He wept over the coming desolation, while He predicted that the hour was coming when there should not be one stone left upon another, that should not be thrown down. And, as He declared that that genertion should not pass away till these things should be rulfilled; so it came to pass, even during the lifetime of some of those who were

then present.

Though the sacrifices of these festivals ceased at the destruction of the temple, the Jews have still kept up a form of observance of the Passover of On the fourteenth of the first month, the first born of the Jews commonly fast, as a testimony of their gratitude te God for having spared the first-born of Israel, while He destroyed the first-born of Egypt; and in the syangogue service, during the f the same prayers are read that are appointed for the other festivals; and the positions in Exodus and Numbers, relating to the Passover, are repeated. At home, also, the Jews have unleavened bread and a shoulder of lamb boiled, and another roasted, which are eaten with eggs and bitter herbs. While this is being eaten, the father of the family informs the children of the reason of the Divine appointment; after which the whole family retire to

Such is a summary review of the Passover; the most important of all the Jewish institutions. But all their services, as well as the nation itself, were figures of good things to come; and the body or substance of them is of Christ; for He bimself said, "All things must be fulfilled which was written in the law of Moses, and in the prophets, and in the psalms, concerning me. And since "Christ our Passover is slain for us," we are more in-terested in the anti-type, than the Jews were in the strict observance of the ancient Pass-over, which was but a shadow of good things to come; and we must, in another number, consider what was the spiritual application or the Passover, as connected with the Gospel

to daiw How tod Prosper in Business, vell In the first place, make up your mind to accomplish whatever you undertake; de-

cide upon some particular employment, and persevere in it. All difficulties are overcome by diligence and assiduity alles Be not afraid to work with your hands, and diligently too. "A cat in gloves catches no mice." He who remains in the mill grinds; not he who goes and contes.

Attend to your business; never trust it to any one else. "A pot that belongs to too many, is ill-stirred and worse boiled."

Be frugal. "That which will not make

a pot, will make a pot-lid." "Save the pence, and the pounds will take care of themselves."

gards sleep, and you will have corn to sell and to keep."

Treat every one with respect and civility. "Everything is gained, and nothing lost, by courtesy." "Good manners in sure succest."

Above all things, never despair. God is where he was. He helps those who truly

TEARS FOR SOULS, Marin

The apostle Paul, in writing to the Ephesian elders, said, "Rémember that by the space of three years, I ceased not to warn every one of you hight and day,

What an example of ministerial fidelity and deep, tender earnestness for immortal souls! and in this lay his power. Every one was warned, not in the congregation alone, but day and night, wherever he found a dying mortal his theme to him was Christ; and for his sout he dropped the tear of pity. Oh, that we had his spirit, his fidelity, his tenderness of feeling, and yearning desire for the salvation of souls ! Then we might say with him, "For me to live, is Christ This is what the pulpit wants in our day: unceasing fidelity, a deep yearning, weeping desire for sympathy, but tears for souls. This exhibition of earnestness is the true eloquence of the pulpit. This we cannot get from books, nor as a gift of nature, but of grace. It is to be obtained in the closet. Person eloquence is in the heart, and it is feeling which gives to words and thoughts their bath of the year, for it was the Sabbath of the Passover. But this Sabbath to Christians was when standing as it were, amidst the somore important; for Christ lay during the whole of it in the silent grave! What awful shed in pity for souls; and it was this intensitions did it occasion! Earth and hell tensity of earnest feeling that caused the were anxiously awaiting the event!

But the next day, the third of the Passover, was a great day to the Jews. But at that Passover on which our Saviour suffered, this tears to shed for souls. Then should we

etal erew YOUR OWN WORK: Did you ever see how far the candle in the cottage window would send its rays streaming through the depths of night, though it should only shine to illumine Do your own work; fill your own sphere Why, brethren, the greatest things that were ever done on earth bave been done by little, little agents, little persons, little Jerusalem? By every man, whether his house were an old palace or a cabin, building the bit before his own door. How was the New World redeemed from gloomy forests? By every emigrant cultivating his own patch of ground. How have the greatest battles been fought and won? Not by the commanders that carried away the honor, got their breasts blazoned with stars and their heads crowned with garlands; not by these but by the rank and file, every man standing at his own post, every man ready to die on the battle field. They won the victory. It was done, not by one or two individuals, but by the many; and I say, if the world is ever to be conquered for my blessed Lord, it is not by ministers—it is not by elders —it is not by the great and noble and mighty-but it is by every man and

woman, who is a member of Christ's church, being a working member, doing their own work, filling their own sphere, holding their own posts, and saying to Jesus Christ, "Lord, what wilt thou have me to do?" And when it is all done, brethren, I venture to say, that after the busiest life, the busiest man in this house busiest life, the busiest man in this house and out of it, when he is lying on his bed of death, and death stands grim beside him, that man's thought wont be the pleasant reflection, "How much have I done?" but the regretful one, "How much have I left undone—how many sinners might I have warned—how many wretched might I have blessed—how many naked might I have clothed how many poor might I have fed how many are in hel cursing me for my want of faithfulness how few are in heaven, blessing me for my Christian fidelity, care and kindness

THOUGHTS FOR THE MINISTRY.

The power of the preacher is not to be attained by rhetorical studies. These have their place, but it is an inferior and subsidary one; and the result of undue at tention to them is beautiful debility and cold bolish.

There is such profundity, comprehen-siveness and variety in the Word of God that it is a library of itself. There is such a freshness in its mode of presenting truth, that he who is perpetually conver sant with it, can scarcely be dull. The liveliest preachers are those who are most familiar with the Bible, without note or comment; and we frequently find them among men who have had no education better than that of the common school. The best effect of many Scripture on a sermon, is often that which do

lead to a direct rehersal of them.

In delivery, learn to know when to dwell on a point; let it be, not where determined in your closet it should be; but where