

# 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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The New Brunswick Baptist and

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giving us notice through our local agents, or

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will be glad to send the names and Post

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lish them.

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I. Skeptics, as you are aware, deny the

Importance of the Soul. Infidelity teaches us,

that the soul is weak in infancy, strong in

manhood, and imbecile in old age. Some,

therefore, deny any separate existence from

the time of death until the Resurrection.

By some, these are called Materialists, &c.,

but their doctrines are serious errors, in

their nature and tendency. We may reason

in favor of Immortality from the nature

of the soul. The soul is the man. The

body may turn to dust, but the qualities

and attributes of the soul live forever, for

God breathed into man's nostrils the breath

of life and he became a living soul. In

every age there have been faint and vague

ideas concerning immortality. The Hindus

believed in transmigration, and in the

dark ages of antiquity, indistinct ideas pre-

valled. But life and immortality have

been brought to light through the Gospel,

and now they are as clear and bright as

though they were written upon the sun-

beams of Heaven. A certain young noble-

man, while in a dying state, was accosted

by an infidel companion with the remark

"You will soon sleep—then there will be

no more of you." He replied, "Ah! once

I believed that, I rejoiced in it, but now I

feel a contrary testimony rise within me;

I am bodily all but dead now, but never be-

fore was my soul so strong and vigorous, like

a bird seeking deliverance from its cage."

It is a remarkable fact, that unless the dis-

ease is one of the brain or mind, the last

moments are lucid, clear and strong, and

advanced. If the soul ceased when death

came, this would not be the case. But

why reason on this subject. God's word

proves this subject clearly before us. In

11 Cor. xii, 2-4. Now, unless the doc-

trine of the Immortality were not true,

these passages would be but nonsense, un-

less the soul obtains a separate existence.

It would be said—why PAUL, you could

have no existence "out of the body." But

PAUL believed otherwise, and therefore

said, "whether in the body, I cannot tell;

or whether out of the body, I cannot tell;

God knoweth." Instead of attaining no

existence, the righteous dead are up-

ponder, enjoying the society of Heaven.

We read also of "the Spirits of just men made

"perfect." If the soul hath no existence,

there is really no sense in this language.

"They are they who have come up out of

"great tribulation," &c. "Blessed are

"the dead who die in the Lord." Here are

the testimonies of the Immortality of the

Soul. There is another that I have never

seen used in this connexion; that appeared

MOSES and ELLAS. They have been dead

years, and yet they appeared on

Mount-Taber talking of the death-of-

our Lord which was near at hand. How

could this have been, if the soul hath no

existence hereafter? PAUL also speaks of

"absence from the body, presence with the

Lord." His reasoning shewed, that while

in the body, we are immeasurably away

from the Lord, but when we put off these

clouds of humanity we set down with the

Saviour on His Throne, as he has set down

on the Throne of God. DYING STEPHEN

prayed, "Lord Jesus receive my Spirit."

The thief upon the Cross said, "Lord, re-

member me when thou comest to thy King-

dom;" and CHRIST himself confirmed the

Immortality of the Soul when He replied,

"This day shalt thou be with me in Para-

dis." How clear and luminous is this

great fundamental truth of the Soul's im-

mortality, and how it became therefore in-

initely valuable, as it shall possess in the

future an existence commensurate with the

existence of God. And what a price has

been paid for the Soul's redemption. The

Lord Jesus came down from Heaven—He

who possessed the praises of Eternity—that

He should become "a man of sorrows and

"acquainted with grief," and endured suf-

ferings, shed his precious blood, and died

to save that soul from wrath and hell.

"For the redemption of their soul is pre-

ciuous, and it ceaseth forever."

The soul is also capable of vast enjoy-

ment or misery. It can never be known

until eternity, how much the soul can en-

joy, how high it shall rise in the scale of

creation, and in the possession of the

image of God. It has been said—"One

redeemed soul in Heaven is capable of

enjoying more than the aggregate happi-

ness of this world from the time of Adam

until the day of judgment." I conceive

this is not an exaggeration. Think what

Heaven is! There is no night, there is no

death, there is no sorrow, there are no

pain and parting there. There we enjoy

the perfection of knowledge; "for we shall

know as we are known," and we shall be

even higher than the angels, that they now

are higher than us. Remember, angels

were created, but they were never re-

deemed; they were never kept, but they

were never bought with the precious blood

of CHRIST; they are but the servants of

the Lord, but the Saint in Heaven shall be as

the bride prepared for her husband." Think also of

the society of Heaven; its songs of joy;

the holy place.

Let us consider, also, for a few minutes,

the misery of the lost. If the soul is ca-

ble of so much enjoyment, and even

there was no misery for the lost, would

not the deprivation of that enjoyment

involve an awful thought! Shut out from

heaven; and, in addition, sent to the

regions of darkness and despair.

If, the sin of intemperance does more to

affect the immortality of the soul than

any other I have any knowledge of. It

destroys property, it blasts character, it

leads to crime, and carries its victim down

to the drunkard's grave. All these have

been dwelt upon very eloquently, and they

are all true, and in themselves to make all

shun the ways of intemperance, even if there

were no considerations of the results be-

hind the door, leaving him alone.

Doddridge now looked around him, and

observed that the walls were entirely cov-

ered with pictures. He looked at one,

and found, to his astonishment, that it was

a picture of his own early life, and parent-

age. That every event of his infancy, his

parentage, and all that concerned him, was

there represented, and the designs of Pro-

vidence and their operations, working his

best good, clearly laid out before him.

The next picture was also a portrait of him

as he advanced in life; still showing the

hand of God with him. So all the pic-

tures contained the whole history of the

dramatist, up to that very day. There he

saw a delineation of all the sorrow, hopes,

pains, and afflictions, through which he

had ever passed; with the reason why they

were sent; how they had worked out the

accomplishment of God's will, and his own

best good. He saw, that without these

trials, he must have suffered immense loss;

and that they were all made to subserve

the purpose of his own eternal salvation.

These providences which had been the

most dark and distressing, were made to

him the greatest blessings; and no trial

that God ever sent or suffered, that he

could have done without.

From that day it is said, Doddridge

never uttered a murmur, nor let what

might happen. This is a dream, but there

is a moral in it which cannot be mistaken

God's people; and to strengthen the weak

knees, and confirm the feeble knees; and

say unto the mournful heart, be strong. I

propose to say a few words to such in this

paper.

Persons in affliction should read God's

dealings with his ancient people; and if

they make out their true title to an interest

in his covenant; or, that they are partak-

ers of his grace, they are then the heirs of

his promises; and the God of Abraham,

Isaac, and Jacob, will assuredly be their

God, also. Let such look then, at God's

dealings with Jacob. In his unbelief,

when his eyes were holden, that he could

not see God's hand through the darkness

that surrounded him, his heart was bowed

down within him; and he cried out, in the

bitterness of his soul, "All these things

are against me." So overwhelming were

floods that passed over him, that he antici-

ipated future evils; evils which would

"bring down his gray hairs with sorrow to

pieces." Joseph to him was dead; torn

to pieces by wild beasts. Simeon was

also lost; detained by the inexorable Gov-

ernor of Egypt; and his beloved Benja-

min was demanded, or no more corn should

be had from Egypt, to feed his numerous

family; for unless ye bring him, said the

Governor, ye shall not see my face.

This was a sad case; and unless faith

was in lively exercise, he might well

despair of relief. God thus hides his face,

and we are troubled. But, as the pious

Watts has said,—

"The clouds ye so much dread,

"Are big with mercies, and shall break,

"With blessings on your heads."

So it was with the afflicted patriarch.

Benjamin went down into Egypt with his

brethren; but the next news which came

to Jacob was, that Joseph and Simeon,

and Benjamin were all well. And what

was more, all that he has passed through

was not only right, but was more; under

the all-wise providence of God, it was best

for him and those he loved. Thus it is

that God makes all things work together