# Runswich Mantist,

# CHRISTIAN

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

Pu blished 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, APRIL 3, 1861.

NO. 13.

### New Brunswick Baptist AND CHRISTIAN VISITOR.

A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED by THOMAS MCHENRY,
Secular Editor and Proprietor.
Offices 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 pens of REV. S. ROBINSON, Pastor of Brussells-st.,

"E. CADY, Pastor of Portland,

"I. WALLIACE, A. M., Pastor of Carleton,

"I. C. HURD, Pastor of Evedericton.

"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 Livermore, Me.

D. NUTTER, of Livermore, Me.

The Pastors of the different churches, and other valued brethren will keep the New Series thoroughly posted on all matters of local and denominational interest.

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 to up to lst of March, we will send the Baptist and Visitor, as follows:-To May 1, 1861, ... for Sept 1, 1861, ...

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

Will receive the Baptist and Visitor as follows

5 to Sept. 1,1861, \$5,00; to May 1, 1862, \$9.00 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; We trust this statement is 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 annual will still continue to receive it by

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 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-General Agents for this paper:— Rev. J. V. TABOR, Rev. Mr. WM. C. PIPES, Mr. 1

WESTMORLAND COUNTY. JOHN S. COLPITES, Esq.,.... Salisbury. BAMFORD G. WILSON, ......... Upper Salisbury JOHN MCKENZIE..... LEWIS CONSTANTINE,..... Do. J. T. Tool. Shediac. Mulliam Bissert, Memramcook JAMES AYRS, ..... ... Upper Sackville JOHN REED, Esq.,... JOHN BENT. ESO.

unio etilis et Escapioni.

WM. G. FREEMAN,....

H. B. HUNTER, Esq.,..

WM. BLINKHORN.

#### SOFTLY INTO HEAVEN SHE FADED.

Softly into Heaven she faded, As the star when morn appears,
While we stood in silence round her,
Gazing at her through our tears;
Death, she said, had not a shadow,

All the vale was full of light;
All she left us, smiling sweetly,
Bidding us a last good night;
Saying, as she kissed us fondly,
"Do not drop for me one tear—
Jesus, Jesus stands beside me— I am safe whie he is near !"

She is gone and I am lingering
In this weary world of ours,
Bearing on my heart the ashes
Of affection's broken flowers.
Ever longing to be with her,
In that better home above.

Where the heart rejoices ever
In the deathless bonds of love,
For a moment death divides us,
But when I have crossed its gloon
I shall then be resting with her,
Ever, evermore at home. Miss M.C. SMILEY.

## The Mulpit

ROGER WILLIAMS AND THE BAP-BY DANIEL C. EDDY.

I: What are the distinguishing tenets of the Baptists? What is the position they have occupied under various names from the times of Christ? The general impression is, that the chief difference between Baptists and other evangelical sects is very trifling, and not worth contending for; that it relates to the quantity of water applied death. The Episcopal church has uttered to the person in baptism, or the number its testimony on the same subject, in the

against all human tradition, and loyalty to has said and promised."

one who is surety for an infant in baptism, professing the Christian faith in its name," "one who binds himself for another, sponsor to another; that no man can pos-

soul's relation to God. This sect, whose tenets we discuss, also holds to the supremacy of the Bible against human tradition. They who practise the rite of infant baptism cannot do this, for infant baptism rests on tradition sole- Messas. Editors.-If, after a perusal ly; the Protestant sects who practise it of the following communication, should you in our day find it among the legends of the church of Rome. When you look for it in the Bible, you do not find it there. A distinguished teacher of New England theology admits that "it is plain there is no express precept respecting infant baptism in our sacred writings," and Knapp says that there is no decisive example of this practice in the New Testament." And be cause there is no "express precept," nor decisive example," in the Scriptures, the Baptists reject the dogma as a tradition of men. Neander, Bunsen, Coleridge, all of whom practise the rite, say it is not in the New Testament. Again, therefore, the Baptist joins issue with his Pedobaptist

tholic or Potestant, in Rome or Geneva, is

an unwarrantable interference with the

friend-the Bible against tradition. This sect also claims loyalty to Christ's commands against the prevalent notions of non-essentialism. Most of the evangelical churches seem to believe that certain commands of Christ are non-essential. "Why," they say, "do you contend with so much tenacity for non-essentials?" Men admit that this or that may be right, but " it is non-essential," Baptists deny that any command of the Master is non-essential His word is law, and if he has commanded this or that, it becomes a statute binding on all his disciples. It is not for the subject to decide which laws are of the most importance; fealty to the lawgiver makes them all sacredly binding.

Here there is a deep gulf between Baptists and the sects practising infant baptism. It is not water; it is not form; it is direct, personal responsibility to God, against sponsors, god-fathers, and all who commit an unsconscious babe to a course of action which he may repudiate; it is adherence to the Bible against tradition; it is fealty to Christ, as King, against non-essentialism, This, then is the first distinctive Baptist tenet.

2. A Regenerated Church Membership -The Baptists hold that none but regenerated persons are qualified for church membership, nor for the sacraments of the church. Up to the moment when a man undergoes the process of a new birth, he is a child of the devil, an heir of wrath, and a son of perdition. Oceans of water cannot wash away his sins; colossal rites cannot result in his salvation. Baptism is mockery without faith in God on the part of the candidate himself. This view the Baptists hold against all sects that baptize

infants. The baptism of a child introduces that child into the church, and as held by most Christians, regenerates the subject of it. The whole Roman Catholic world believes that baptism saves the child from to the person in baptism, or the number admitted to the sacrament of the Lord's supper. This would indeed be a small difference, compared with that which actually exists, and it might well be questioned whether those who agree on every thing but water, should be kept apart by that. Lut he difference between Baptists and all other evangelical sects does not consist. nerely in a difference as to the quantity of forward dealing can get rid of the conclusion sion, that the church holds what is called higher, broader, deeper; it is a radicel, baptismal regeneration. You may dislike fundamental difference. The barriers between them and other sects are not built of water, nor of rites, nor of robes and forms, but of principles. There is a forms of that prayer book, I do not grand cardinal law lying at the basis of see how I can be commonly honest.

prevalent ideas of non-essentialism. The ago, but recently republished by the mitting my thoughts to writing, is to warn if there is nothing but that as a substitute a right to interfere between the soul and ordinary way they cannot be saved unless lieving that their state is safe, merely be- which no man knoweth but he that receiv-God; that no man can believe for another, original sin be washed away in baptism, cause they have made a profession of reli- eth it." or do the duties of another; that the pa- and assures us, that by water as a means; gion, by being publicly baptized and receiv- Now, Brethren, I have done. For many tion whatever, before God. The father always held to infant church membership, ness of the spirit of God or not. may be responsible for the training, but and though differing widely among themnot for the baptism or belief of the son. The selves as to the precise place the baptized may not as yet be able to read their title lest that I might give offence, or that what mother is responsible for the instruction child holds in the church, they do certainly clear to an inheritance among the saints in I would advance might be construed into given to her daughter, but not for any recognize the subject of baptism as within light, but are blest with a growing de- vain boasting. But we must soon, all of duty or obligation that daughter owes to the sacred enclosure. A Pedobaptist pro- sire of soul to keep close to the ordinances us, appear before the Judgment seat of God. Each soul occupies an independent fessor says, "It was the general belief of of divine appointment, and wrestling with Christ, to give an account of our stewardposition before the Almighty, is responsible that what I have ble for its own baptism and its own faith. now the general belief of Congregational- to know Jesus and the power of his resur- said on the assurance of Faith, is the truth This view Baptists hold against all those ists and Presbyterians, that baptized chil-rection in their Hearts, to such I would say of the everlasting God, and I also know 22nd and 21st. sects that practise infant baptism, as that dren are already, in a qualified sense, memrite takes from the child all opportunity of deciding what is right and what is wrong constructed and practice says, least output of the church." An able exponent of the church. The continue my Brother or Sister to wrestle and never give over wrestling until you know with infallible certainty that the Blessin relation to that ordinance, and commits "Baptized children, then, are in the same ed Jesus by his spirit comes to your pre- and power in my own soul. I do therefore him to forms which intelligent conviction enclosure with their parents, and are equally cious soul in the day of his power in ans- say, "Not unto me, who am a poor, sinful, may lead him to repudiate; takes away members of the church long before they wer to your supplications. his free agency, and places him under obli- make any profession of their faith. Progations he never assumed. A sporsor is perly speaking, the question can never

church. They belong already. Against all this the Baptists take a and is answerable for his default." Against stand, and affirm that without personal this Baptists utter their solemn protesta- faith in Christ, as an almighty Saviour, and tion. They declare that no man can stand a heart regenerated, the man born anew by the Holy Ghost, all the ordinances are and keepeth them, He it is that leveth me sess faith for another; that no man has a inoperative and useless, and church mem- and he that loveth me shall be loved of my right to commit another. Baptism binds bership hollow mockery. This, then, is Father, and I will love him and will the conscience of the child, imposes responthe second distinctive Baptist tenet. siblity, and whether administered by Ca-

#### Correspondence.

For the Baptist & Visitor.

THE FULL ASSURANCE OF FAITH. deem its contents worthy of publicity in your valuable periodical, "The New Brunswick Baptist and Christian Visitor," you would much oblige a sincere well-wisher to the cause of truth.

Having had it in contemplation for some number of years past to give a summary statement of my views on the Christian Press. I avail myself of the present opportunity to carry out the spirit of that determination. Being a member of the Baptist denomination for many years, I feel very solicitous indeed for their spiritual welfare in time and eternity.

Now, to me, it appears, that there are church-members, which could be done much better, and especially as it regards that union of heart and sentiment that should exist among the followers of the adorable Saviour, for certainly, all such ought to love as brethren, and watch over each other also in love. But is there not an occasional departure from the admonition which this golden rule of charity inculcates? Yes, decidedly there is -which leads me to ask, how can these things be? I do then endeavor to trace the cause of this failure

to its proper source, and after a careful perusal and examination of the Word of Truth, I find it written that "Every one that leveth Him that begat, leveth him also that is begotten of Him." This truth must then remain incontrovertible while the sun and moon endure.

Now, where this love is not in existence its hallowed influence cannot be carried out, and the want of it should lead us to examine ourselves whether we are in the faith or not, for if we neither can or will love a brother whom we do see, do we not then contradict the Divine Word, by professing a love to God whom we have not

Surely, we cannot for a moment imagine that the rejection of one opinion and the adoption of another, is the religion of Christ. The mere profession of principles. whether Baptist or Pedo-Baptist, abstractedly considered, is not the religion of Christ; for Simon Magus, notwithstanding his being baptized, was still in the gall of bitterness and bond of iniquity.

Again, a professor of religion may be an exemplary character as to outward deportment, and although this moral walk is commendable and must accompany the life of this assurance that led a poet to say of the individual whose heart is changed by the power of converting grace, yet morality of itself in the abstract is not the religion of Christ; for it is not enough for us to refrain from the gross violations of the law of God. but of also from the inordinate love of the world, so as to count all things but loss in comparison to the excellency of the Furthermore, we hear that a love for the brethren is a sure mark of a regenerate soul. This is very true and cannot be denied; but who are they, the brethren, alluded to in the Scriptures? Are we to view those only as brethren who are of the same faith and order with ourselves, to the rejection of all others? If so, we may be greatly de-ceived. Doth not the world love its own?

Christ may be led to enquire- How shall come up, whether they shall join the I indeed know that I am in the enjoyment of the love of God and that the day-star of Glory has arisen in my heart?

I refer such enquires to John 14th chap. and 21st verse, where our Divine Redeemer says, "He that hath my commandments manifest myself to him." Again did not Zacharias prophesy concerning his infant son John, saying, "and thou child vince-where I laboured upwards of three hands placed in the pockets of his pantaloons. shalt be called the Prophet of the Highest, and shalt go before the face of the Lord to prepare his ways, to get know- Watchman Clubs. It was said by my friends and important passage of the Divine Word, and little prayer. The fountain is unremission of their sins."

by the remission of their, sins are happily blended with the religion of the son of God; then I would say can this Heavenly degree of experience be realized in the soul of the believer, and that believer be unconscious of the facts? I do not pretend to say that the believer will have a visible manifestation of the dear Saviour's bodily presence but I insist in that the soul of the believer will be fully assured of the manifestation of his spiritual presence. His soul is now set at liberty Jesus is now his joy and song .- He is now filled as with the fulness of God. Now there is a farewell for ever to any reliance being placed upon self-righteousness, and that vile sin of unmany things that transpire amongst us as belief, together with all his other sins, he

> Now, in very deed, the believer knows his Divine Lord and Master to be one with the Father. How heartily does he endorse that soul-thrilling truth, "That all men should honor the Son, even as they honor the Father, and also that no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him.

> Let none say that such a degree of assurance is not attainable, for I do declare with a full sense of my responsibility to my God and to my fellow-men, that it most assuredly is. The apostle Peter knew it when he said of his Divine Lord and Master, "Thou art Christ the son of the Blessed." So did Nathanie! when he exclaimed with ecstacy of soul, "Rabbi, thou art the Son of God; thou art the King of Israel." In how many places in the sacred Scriptures does Paul express his conviction of this solemn truth, that such a degree of assurance is attainable end did not the beloved disciple (John) know, by experience, all about the certainty of this attainment? I must not omit mentioning the names of those two mo-thers in Israel, Mary, the Mother of our Lord, and Elizabeth, the Mother of the Baptist; did not their experience harmonize with the foregoing facts, when with transport of soul, the former said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," while, in an equal strain of divine fervour, the latter said, "And whence is this to me, that the Mother of my Lord should come to me." I do believe, with all my heart, that it was an experimental knowledge of his christian experience,-

"O the rapturous height of that holy delight,
Which I felt in the life-giving blood.
Of my Saviour possessed,—I was perfectly ble
As if fill'd with the fulness of God."

The writer feels persuaded that it is the lack of this assurance in our churches that is the cause of so much disunion among the members, together with the admission of some members into the visible church, I fear, which are still in an unregenerate state, that adds to these troubles. I would ask, why the exercise of this over-heated zeal that leads some to neglect their own sanctification, by pointing to the supposed failings of their brethren? And, again, why is it that one professing member Christ's mystical body attempts by thoughtsee how I can be commonly honest, as I subscribe to that prayer book, and and deny that every baptized person is on the the account regenerate." A recent contains them down; were they framed of empty rites, we could dash them to pieces; were they composed of ceremonies and forms, we could bright them away; but framed of ideas, composed of principles, they are do ideas, composed of principles, they are immediately and interest that the brethren alluded to are that degree of assurance referred to above, ongth they not to lay these things to heart, as well as lay members? I believe that the witness in themselves that they are adopted into the family of God and who is they are adopted into the family of God and who is they composed of ceremonies and forms, we could bright them away; but framed of ideas, composed of principles, they are immediately and interest that by the "effects of it our sine are forgiven, our souls delivered from the power of death and Satan, and immediately and some of his chosen ones who have an in-

1. Direct, Personal Responsibility to eternal happiness is bestowed on all who tenest in the righteousness of the Saviour popularity, and help to the enjoyment of a score-years and ten. The next may be a low me." It was patriotism echoing its God, involving an allegiance to the Bible believe that God means to do all that he and who for a time may not have a know- good fat living, and be the means of ga- call to thee. It may be sudden. How response to the great truth of religion: ledge of that interest. But the principal thering a large congregation, but it will be stands the case with thy soul? What pre- "He that loseth his life for my sake, shall Christ in every thing, in opposition to the John Wesley, in a treatise written long motive which I have in view, in thus com- a sorry passport to the kingdom of glory, Baptists contend that no human being has Methodists, tells us of infants, that in the professors of religion of the danger of be- for the "White stone, and the new name answer. Hast thou wisely attended to the or pleasure.

> delicacy prevailed so far as to prevent me worm of the dust, but unto thy Great But some of the lambs of the adorable Name, my ever Blessed Jesus, be all the praise and glory. Amen!

CANDOUR.

For the Baptist and Visiter. THE TEMPERANCE CAUSE IN CUM-BERLAND COUNTY, N. S.

LETTER FROM JAMES A. DAVIDSON.

Pugwash, N. S., Feb, 16, 1861. MR. EDITOR AND DEAR BROTHER, - When you last heard from me I was in the noble County of Pictou-one of the best in this Pro- He rises to preach with gloves on, and his months, and organized twenty-four new temperance Societies, as well as greatly reviving the old Divisions of Sons of Temperance, and say. He reads his text, generally a plain of your weakness is your little faith that two thousand new members were enrolled and commences with great simplicity, and apsealed, but you only sip a few drops. in the Societies as the result of my labours in parently with little or no emotion; at length one of his hands is drawn from its hiding-

a Temperance Lecturer to the Bible, and the cause I tell how God is making use of the despised instrumentalities for carrying on his purposes of love to the children of men. All my desire is, that Jesus Christ, and he alone. The Lord Jesus Christ has blessed me greatly during the last five years, and has given me tion. many tokens of love, and I have had the pleawhether my days be many or few, it is my determination, with God's help, to continue in the Temperance Reform field of duty.

friends stopped me at Truro, and persuaded me to come to this County for a few weeks before leaving for the Pacific coast. I have been here since Dec. 30th, and have held upwards of 40 meetings, and have had many tokens, as duced on the mind of the hearer by any single usual, of the Divine blessing attending the sermon would seldom be effaced. His argupromulgation of the truth. The Divisions of Sons of Temperance that were almost dead. have been revived, and new members have ential ranks in great force; the Pugwash Division alone has had an increase of upwards of 30 membess. We have likewise had great success in the formation of Temperance Societies, and our Methodist, Presbyterian, Episcopalian and Baptist friends have given us great assistance in the good work. Last week, in the Wesleyan Church at Malagash, we formed a new Society of seventy-seven members, and week before, in the Baptist Chapel at head of tide on Wallace River, we formed another new Society of one hundred members. The influential church members, magistrates, and people of influence came in with us in full force. I have, during the last five years, lectured

apwards of one thousand times, and travelled all over British North America, and a good portion of Britain, but I never met better Temperance men than those of Pictou and Cumberland Counties. There are a few sterling fellows in these Counties, and if all sections of the Temperance field were as highly favoured, we would have more triumphs of principle in all our borders. Let us hope that the rising generation will bring forth a few Temperance champions of the same character for zeal and unflinching integrity as are all the well known leaders in Pictou and Cumberland. We are sadly deficient in many sections. I am well satisfied that if proper exertions were made by the Temperance people, and proper lecturers employed, that the success that has attended the efforts of the Pictou and Cumberland Temperance organizations, would attend similar efforts elsewhere. Our Grand Divisions should employ conscientious, God-fearing men to lecture over every County, and bay them as all honest labourers should be paid and we would soon see the drooping and dy-ing Divisions of Sons of Temperance every-where revived, and a healthy sentiment of abhorrence of the infamous liquor traffic would everywhere take the place of the apathetic indifference with which the once popular cause of Temperance is now regarded by even the professed followers of Jesus Christ. It is high time for the working era of the Temperance Reform to be ushered in. The talking era has been a long one. Even as the professing era in the various sects of Christians has been by far too long standing in the way of practical godliness, so the talkers and theorizers in the Temperance ranks have blocked up the path of the practical prog essionists and genuine philanthropists. And depend upon it, Sin Will not every denomination of professedly christian principles have a peculiar veneration for those of their own creed in preference to that of any other? Then, is it not evident that the brethren alluded to are

paration hast thou made for eternity !- find it." It was a sublime assertion of Search thine heart truly—let conscience moral nobleness as a superior good to pelf counsels and admonitions given thee in early childhood and youth, by those who try to move men more profoundly than have yearned over thy soul praying for thy ourselves are to be swayed by the love of rent has no right to commit the child to we are regenerated and born again." Coned into church fellowship, whether they any line of conduct, or to any moral posi-gregationalists and Presbyterians have bave obtained or may ever obtain the wit-What then? It is written: "He that are in danger of losing out of it. Martyr-And, now, to such church-members as from making my sentiments publicly known being often reproved, hardeneth his neck, dom is out of date; but the martyr spirit shall suddenly be destroyed, and that belongs to all lands and ages alike. It is without remedy," Prov. 29th and 1st .- that spirit which our Lord discovered and Again, "My spirit shall not always strive honored repeatedly in his disciples when with man," Gen. 6th and 3rd.

> now thyself with God, and be at peace; enthusiastic self-abandonment. He had thereby good shall come unto thee." Job no rebuke, but the heartiest praise, for

ANDREW FULLER IN THE PULPIT. Very few men of his day produced so much

Miscellaneous.

impression in the pulpit as Andrew Fuller, and yet it would be almost difficult exactly to say how this impression was produced. It would be entirely unnecessary to tell the read- that rallying cry chimes with the words of er that there is nothing about him noisy, bom-bastical, or dogmatical. No trick of art, no artificial rhetoric, no oh's and ah's, nor anything ever seen in the theatre. You saw him ascending the pulpit, tall, ro-

bust, stout, awkward alike in his person and his manners. His prayers were short and Scriptural, but excepting on some very remarkably exciting occasions, he did not manifest any extraordinary gift of prayer .-Here then we see that a manifestation of that county.

The Blessed Jesus to the soul of the believer of Magistrates have resolved to grant no licenses of the while, and a glove is drawn from its hiding only eat a few crumbs. The treasury of released; a little while, and a glove is drawn heaven is open, but you only take a few off, and the other shortly follows it to the pul-pit floor. His feelings soon become earnest as he places before you the exact views or grace of our Lord Jesus Christ, it is to be feelings of the sacred writer; your attention is hoped none of your fastidious readers will now fixed, the transparent simplicity of the charge me with the nasty vice of egotism, be- preacher is wonderful; how is it you never saw the passage in that light before? Now comes, chiefly from the Scriptural history, illustration after illustration, intermingled with touches of the imagination, and strokes of paand do far more than call forth your admira-

> If you can spare a moment to look at the sure of seeing many converted to the truth preacher, you see he is twisting off a coat but-through my feeble lectures and letters. And ton, and unconsciously preparing a task for ton and unconsciously preparing a task for Mrs. Fuller on Monday morning. So much was this a habit, though always unconscious of it at the time, that among his intimate friends, I was on my way to Halifax, to take pas-sage for California, when the Cumberland ment in preaching by calling it a "buttor he would describe a season of great enjoy-

> His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression proments appeared irresistible; so that a pious lady who heard him for the first time in his own church, asked whether it was possible come in from the most respectable and influ- that there could be any unconverted persons among his regular hearers.

THE RIGHT WORD AT THE RIGHT MOMENT. In a late Tribune we find a letter from Hor-

ace Greeley to John L. O'Sullivan, the Free Soil renegade, from which we copy as fol-

" Others may compromise who will; I can only compromise to save territory from slavery never to yield any to that curse. I am ready to make sacrifices, endure burdens, or confront perils to redeem or preserve territory to free labour-never when the effect is to surrender ever one square mile to be blasted with the sweat of unrecompensed toil. To me, any concession of free soil to slavery is crimeflagrant, cowardly, inexcusable, atrocious crime -such as I dare not commit to save a dozen Unions. Believing most profoundly in God and that he is a God who loves justice and hates oppression, I cannot imagine how any but an Atheist can counsel conrivance at slavery extension under the hallucination that prosperity, or any other material good, is thus to be secured. If it is true that God governs States as well as persons, and that Right eousness exalteth a nation, then I say that it is not possible for the free States to damage themselves by ever so determined and unflinching a resistance to slavery extension, provided slavery is wrong. The whole controversy, to iny mind, is summed up in the answers to just these two questions: 'Is the universe ruled by a God of omnipotent justice?" and Is slavery wrong?" When these two ques-tions are answered, as I answer them, in the affirmative, there is no more to be said. If you concur with South Carolina in holding slavery essentially, radically right, or with Atheism, in holding the universe to be a body without a soul, then it is idle for us to discuss our more immediate grounds of difference, until we settle those which are fundamental. You ask us Republicans to assent to and concur in establishing a policy condemned alike by our own consciences and the unanimous

udgment of the wise and good throughout the world. We will never do it! You may cajole a few leading politicians to their own ruin, as has been done in memorable instances already; but the masses will not be frightened and can-not be bought. As for me, sharing their con-victions, baptized into their spirit, owing nothing to the oracles of wealth, of trades, or of victions, baptized into their spirit, owing nothing to the oracles of wealth, of trades, or of power, but everything to the toiling milliont who, defying panic, and pressure, and threats of disunion, unfalteringly uphold the standard of free labor and free soil, I pray God to keep me faithful to the end in their own experience similar to the fol-Yours, Horace Greekey.

A LESSON FROM GARIBALDI

Are we, then, to allow the love of coun-

there was no blood to be shed. He throws Finally. Impenitent sinner, "Acquaint no chill of mercenary prudence over their the poor widow-wildly rash as men would account her-who threw into the treasury her whole living at once. He would suffer no carping at Mary for expending the amount of at least fifty dollars on a vase of perfumery for his sacred head. And his own self-immolating spirit is seen at times proving contagious. Even the doubting Thomas catches it, "Let us all go that we may die with him!" How aptly Jesus: "Whosoever forsaketh not all he hath, yea, and his own life also, he cannot be my disciple."

"O learn to scorn the praise of men! Oh! learn to lose with God! For Jesus won the world through shame, And beckons thee his road."

THE THRONE OF GRACE.-If you want your spiritual life to be more healthy and pence. O! man of little faith, wherefore do you doubt? Awake to know your

privileges; awake, and sleep no longer.

Tell me not of spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast hang around you. Throw off that Egyptian garment of indolence, which ought not to have been brought through the Red

Away with that unbelief which ties and paralyzes your tongue. You are not straitened in God, but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly, for you may all, sinful as you are, if you come in the name of the great High Priest

A PRAYER MEETING INCIDENT. An interesting incident recently occur

red in a prayer meeting at Farmington, Me. In consequence of the illness of the

pastor of the Congregationalist church, a large number of his congregation attended the Methodist prayer meeting. During the exercises of the evening, a good Congrega-tionalist brother, somewhat advanced in life, arose and stated that more than thirty years since he trusted he was enabled to give his heart to Christ, and notwithstanding all his unfaithfulness, he was thankful that he still had a hope in His mercy. When he sat down, a physician, favorably known among us, and of a long standing as a prominent member of the M. E. church, arose and said he well remembered the circumstance of visiting that man and his family professionally more than thirty years ago, and the deep anxiety he then felt for the salvation of their souls. He conversed with them, prayed with them, and obtained a promise from them that they would pray for themselves. On his way home he was so deeply impressed with a desire to pray for his patients, that he actually got off his horse and kneeled down by the wayside and prayed for their salvation. He soon afterwards ascertained that both this man and his companion found the Saviour. When the doctor closed his remarks, the brother first mentioned arose again, and with much emotion said that he well remembered the visit of the doctor, and that after he left them, he proposed to his wife to unite with him in prayer for the salvation of their souls; and as nearly as he could estimate, at about the same time the doctor was praying for them by the wayside, the Lord forgave him his sins. His wife then also found the Saviour, and has recently gone to her reward. The above circumstance shows conclusively the truth of the sacred word, "The fervent effectual prayer

PREACHING TOO WELL. Most ministers have had occasional atacks of despondency, from the fact that

of a righteous man availeth much."-Zion'

Dr. Ware, the elder, used sometimes to relate amusingly his experience as a parish A LESSON FROM GARIBALDI.

At one period of disaster and deep depression in the struggles for Italian independence, the heroic patriot-general, whose fame has gone over the world, issued this proclamation: "In reward for the love you may show your country, I offer you hunger and thirst, cold, war, and death. Whoever accepts these terms, let him fol-