

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]

VOLUME XIV

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Rev. J. E. BILL, —Denominational Editor.

The New Brunswick Baptist and Christian Visitor—For 1861,
will be enriched by regular contributions from the
hands of
REV. S. ROBINSON, Pastor of Brussels-st.
E. C. ADY, Pastor of Portland.
I. W. AINSWORTH, A. M., Pastor of Carleton,
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The Pastors of the different churches, and
other brethren will keep the New Series the
roughly posted on all matters of local and denomi-
national interest.
All Communications intended for this paper,
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For remittances received by us up to
1st of March, 1861, we will send the Bap-
tist and Visitor as follows:
To May 1, 1861, for \$0.50
" Sept. 1, 1861, " " 1.00
" Jan. 1, 1862, " " 1.50
" May 1, 1862, " " 2.00
Subscriptions received will be credited
according to the above schedule.

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Will receive the Baptist and Visitor as follows
Club of
5 to Sept. 1, 1861, \$0.50; to May 1, 1862, \$9.00
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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 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
please send us their address.
Our Agents will send us ones 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 their names in our paper.

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1. *Direct, Personal Responsibility to God*, involving an allegiance to the Bible against all human tradition, and loyalty to Christ, in every thing, in opposition to the prevalent ideas of non-essentialism. The Baptists contend that no human being has a right to interfere between the soul and God; that no man can believe for another, or do the duties of another; that the parent has no right to commit the child to any line of conduct, or to any moral position whatever, before God. The father may be responsible for the training, but not for the baptism or belief of the son. The mother is responsible for the instruction given to her daughter, but not for any duty or obligation that daughter owes to God. Each soul occupies an independent position before the Almighty, is responsible for its own baptism and its own faith. This view Baptists hold against all those sects that practise infant baptism, as that rite takes from the child all opportunity of deciding what is right and what is wrong in relation to that ordinance, and commits him to forms which intelligent conviction may lead him to repudiate; takes away his free agency, and places him under obligations he never assumed. A sponsor is "one who is surety for an infant in baptism, professing the Christian faith in its name," "one who binds himself for another, and is answerable for his default." Against this Baptists utter their solemn protestation. They declare that no man can stand sponsor to another; that no man can possess faith for another; that no man has a right to commit another. Baptism binds the conscience of the child, imposes responsibility, and whether administered by Catholic or Protestant, in Rome or Geneva, is an unwarrantable interference with the 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 solely; the Protestant sects who practise it 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 because there is no "express precept," nor "decisive example," in the Scriptures, the Baptists reject the dogma as a tradition of men. Neander, Heinen, Coleridge, all of whom practise the rite, say it is not in the New Testament. Again, therefore, the Baptist joins issue with his Pedobaptist 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 practicing 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 unconscious 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 death. The Episcopal church has uttered its testimony on the same subject, in the prayer book and from the pulpit. Other evangelical sects practising the rite attach to it greater or less importance. Rev. Henry Melville, with the prayer book, which assures the parent that the baptized child is regenerated and grafted into the body of Christ's church, open in his hand, says, "We really think that no fair, no straightforward dealing can get rid of the conclusion, that the church holds what is called baptismal regeneration. You may dislike the doctrine, you may wish to have it expunged from the prayer book; but so long as I officiate according to the forms of that prayer book, I do not see how I can be commonly honest, and say that every baptized person is on that account regenerate." A recent convert from the Unitarian ranks to those of Episcopacy speaks of "the regenerating waters of baptism." The confession of the Lutheran church expressly declares baptism "necessary to salvation," and Luther himself declares that "the effects of our sins are forgiven, our souls delivered from the power of death and Satan, and

eternal happiness is bestowed on all who believe that God means to do all that he has said and promised."

John Wesley, in a treatise written long ago, but recently republished by the Methodists, tells us of infants, that in the ordinary way they cannot be saved unless original sin be washed away in baptism, and assures us, that by water as a means, we are regenerated and born again. Congregationalists and Presbyterians have always held to infant church membership, and though differing widely among themselves as to the precise place the baptized child holds in the church, they do certainly recognize the subject of baptism as within the sacred enclosure. A Pedobaptist professor says, "It was the general belief of the early Puritans of New England, and is now the general belief of Congregationalists and Presbyterians, that baptized children are already, in a qualified sense, members of the church." An able exponent of Congregational belief and practice says, "Baptized children, then, are in the same enclosure with their parents, and are equally members of the church long before they make any profession of their faith. Properly speaking, the question can never come up, whether they shall join the church. They belong already."

Against all this the Baptists take a stand, and affirm that without personal faith in Christ, as an almighty Saviour, and a heart regenerated, the man born anew by the Holy Ghost, all the ordinances are inoperative and useless, and church membership hollow mockery. This, then, is the second distinctive Baptist tenet.

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test in the righteousness of the Saviour and who for a time may not have a knowledge of that interest. But the principal motive which I have in view, in thus committing my thoughts to writing, is to warn professors of religion of the danger of believing that their state is safe, merely because they have made a profession of religion; by being publicly baptized and received into church fellowship, whether they have obtained or may ever obtain the witness of the spirit of God or not.

And, now, to such church-members as may not as yet be able to read their title clear to an inheritance among the saints in light, but are blest with a growing desire of soul to keep close to the ordinances of divine appointment, and wrestling with their God in prayer, that they may be led to know Jesus and the power of his resurrection in their hearts, to such I would say continue my Brother or Sister to wrestle and never give over wrestling until you know with infallible certainty that the Blessed Jesus by his spirit comes to your precious soul in the day of his power in answer to your supplications.

But some of the lambs of the adorable Christ may be led to enquire—How shall 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 you to John 14th chap. and 21st verse, where our Divine Redeemer says, "He that hath my commandments and keepeth them, He it is that loveth me and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Again did not Zacharias prophesy concerning his infant son John, saying, "and thou child shalt be called the Prophet of the Highest, and shalt go before the face of the Lord to prepare his way, to get knowledge of salvation unto his people, by the remission of their sins."

Here then we see that a manifestation of the Blessed Jesus to the soul of the believer and a knowledge of salvation to his people, 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 upon it 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 the fulness of God. Now there is a farewell for ever to any reliance being placed upon self-righteousness, and that vile sin of unbelief, together with all his other sins, he abhor.

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 Nathaniel when he exclaimed with ecstasy 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, "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 this assurance that led a poet to say of his christian experience,

"O the rapturous height of that holy delight,
Which felt in the life-giving blood
Of my Saviour possessed,—I was perfectly blest,
As if all'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 division 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 of Christ's mystical body attempts by thoughtlessness or otherwise to cripple the usefulness, and destroy the reputation of another? And even it should be, that teachers in Israel are destitute of the knowledge of that degree of assurance referred to above, ought they not to lay these things to heart, as well as lay members? I believe that literary talent is useful and necessary in a minister of the Gospel, for he ought not to be a novice in the things of God; but if his qualification consists only in classical studies and acquirements, it therefore remains as a matter of doubt, whether he will ever enter into the enjoyment of the promised rest. Indeed, a large share of the wisdom of this world may increase

popularity, and help to the enjoyment of a good fat living, and be the means of gathering a large congregation, but it will be a sorry passport to the kingdom of glory, if there is nothing but that as a substitute for the "White stone, and the new name which no man knoweth but he that receiveth it."

Now, Brethren, I have done. For many years I have wanted to make known my views on the assurance of faith—heretofore delicacy prevailed so far as to prevent me from making my sentiments publicly known, lest that I might give offence, or that I would advance might be construed into vain boasting. But we must soon, all of us, appear before the Judgment seat of Christ, to give an account of our stewardship. I am fully sensible that what I have said on the assurance of Faith, is the truth of the everlasting God, and I also know that without any tincture of ostentation, that those truths are beyond the reach of refutation, having experienced their weight and power in my own soul. I do therefore say, "Not unto me, who am a poor, sinful, worm of the dust, but unto thy Great Name, my ever Blessed Jesus, be all the praise and glory. Amen!"

CANDOUR.

For the Baptist and Visitor.

THE TEMPERANCE CAUSE IN OUM-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 Province—where I laboured upwards of three months, and organized twenty-four new temperance Societies, as well as greatly reviving the old Divisions of Sons of Temperance, and the Lord Jesus Church at Malaga, where that two thousand new members were enrolled in the Societies as the result of my labours in that county.

I see by the papers that Pictou County Magistrates have resolved to grant no licenses this year.

As I continue to ascribe all my success as a Temperance Lecturer to the Bible, and the grace of our Lord Jesus Christ, it is to be hoped that my fellow-labourers will charge me with the nasty vice of egotism, because 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, should have all the glory, and that the work of the Lord Jesus should be glorified in the hearts of the people, and that 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 the fulness of God. Now there is a farewell for ever to any reliance being placed upon self-righteousness, and that vile sin of unbelief, together with all his other sins, he abhor.

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."

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I remain yours in Christ,

JAMES A. DAVIDSON.

For the Baptist and Visitor.

PEACE WITH GOD.

Hast thou made thy peace with God? Dear reader, this is a personal enquiry, and concerns us all. The shafts of death are falling thickly in our midst, selecting his victims from the youth, the middle-aged, and those who have attained their three-

score-years and ten. The next may be a call to thee. It may be sudden. How stands the case with thy soul? What preparation hast thou made for eternity? Search thine heart truly—let conscience answer. Hast thou wisely attended to the counsels and admonitions given thee in early childhood and youth, by those who have yearned over thy soul praying for thy present and eternal welfare? This may be the last warning thou shalt ever have.—What then? It is written: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. 29th and 1st.—Again, "My spirit shall not always strive with man," Gen. 6th and 3rd.

Finally, Impenitent sinner, "Acquaint now thyself with God, and be at peace; thereby good shall come unto thee." Job 22nd and 21st.

Miscellaneous.

ANDREW FULLER IN THE PULPIT.

Very few men of his day produced so much 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 reader that there is nothing about him noisy, bombastic, or dogmatic. 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, robust, stout, upward 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.—He rises to preach with gloves on, and his hands placed in the pockets of his pantaloons. His look is heavy, but commanding, and you want much to hear what such a man has to say. He reads his text, generally a plain and important passage of the Divine Word, and commences with great simplicity, and apparently with little or no emotion; at length one of his hands is drawn from his hiding-place, and in a few minutes the other is also released; a little while, and a glove is drawn off, and the other shortly follows it to the pulpit floor. His feelings soon become earnest as he places before you the exact views or feelings of the sacred writer; your attention is now fixed, the transparent simplicity of the preacher is wonderful; how is it that you never see 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 pathos, that do far more than call forth your admiration.

If you can spare a moment to look at the preacher, you see he is twisting off a coat button, 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, he would describe a season of great enjoyment in preaching by calling it a "button time."

His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression produced on the mind of the hearer by any single sermon would seldom be effaced. His arguments appeared irresistible; so that a pious lady who heard him for the first time in his own church, asked whether it was possible 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 Horace Greeley to John O'Sullivan, the Free Soil renegade, from which we copy as follows:—

"Others may compromise who will; I can only compromise to save territory from slavery—never to yield any to that cause. 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 even one square mile to be blasted with the sweat of unrepentant toil. To me, any concession of free soil to slavery is crime—flagrant, cowardly, inexcusable, atrocious crime—such as I dare not commit to save a dozen Union. 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 compromise at slavery—never 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 judgment of the wise and good throughout the world. We will never do it!—You may enjoin a few leading politicians to their own ruin; as has been done in memorable instances already; but the masses will not be frightened and carried about by a few demagogues. As for me, sharing their convictions, baptized into their spirit, owing nothing to the oracles of wealth, or trade, or power, but everything to the tolling mill of duty, defying panic and pressure, and threats of division, unflinchingly uphold the standard of free labor, and free soil, I pray God to keep me faithful to the end!

Yours, HORACE GREELEY.

A LESSON FROM GARIBALDI.