

New Brunswick Baptist,

AND CHRISTIAN VISITOR.

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

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

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Poetry.

Hymn of Francis Xavier.

O God, my love I offer Thee,
Not that Thou mayest deliver me,
Nor because those that love not Thee,
Must burn eternally.
Thou, O my Jesus, Thou didst me
Embrace on the accursed tree,
For me didst bear the nails and spear,
And torments dire, and deadly here,
Unnumbered woes, and cruel throes,
Even death itself, and all for me,
For me, a wretched sinner,
Then why, O Dearest Lord, should I,
Not love Thee passing tenderly,
Not that Thou mayest grant heaven to me,
Nor that Thou endest death decree,
Nor hoping guardian sought,
But, even as Thou hast loved me,
So do I love, and will love Thee,
Only because in Thee alone,
My Monarch and my God I own.

From the London Freeman.

THE BAPTIST BI-CENTENARY.

PROGRESS.

Times of persecution are, no doubt, highly favourable to the wider diffusion of the Gospel. The very first ordeal of the kind the Church was ever called to endure issued in new churches being founded. Samaria, Azotus, and Caesarea had reason to bless God for the martyrdom of Stephen and the persecution that ensued, for "they that were scattered abroad went everywhere preaching the Word."

And so was it in the days of our Baptist Fathers. When persecuted in one city, they fled to another, and in every place diligently sowed the precious seed. For they were fully possessed with the conviction that God had given them a mission which they dared not but fulfil. Their most bitter and relentless persecutors, too, were their Presbyterian brethren. New things were ever said of them that cut deeper than the animadversions of Richard Baxter, and that not because of the charges themselves, which were simply preposterous, but because of the conscientious, not to say malevolent spirit in which they were conceived. And when such men as Baxter could enter on this unholy warfare, what was to be expected of the meaner fry? Why need we wonder at the bilious and acrid temper of the Cradocks and the Edwardses, provoking them to rake up, with wonderful industry, every dirty bit of scandal, and throw it in the teeth of brethren whose integrity they should rather have delighted to honour, and whose faith it would have done them good to follow? But not even the hostility of brethren, painful though it was, could change the resolute spirit of our Fathers. Christ was their King; the Bible their statute-book; and unless their brethren could prove that their proceedings were not authorised by "the law and the testimony," their consciences would not suffer them to withhold their doctrines or relax their efforts to spread them. How often was Denne taken before the magistrates for baptizing in rivers at midnight! What did Kiffin and Knollys and Paul Hobson endure for preaching their heretical truth in unlicensed places! How laborious was Vayvor Powell, amid evil report as well as good, preaching twelve or fifteen times in a week, besides riding often more than a hundred miles over the Welsh mountains, "so that," says Crosby, "there was hardly a church, chapel, or town-hall, in all Wales, where he had not preached, besides his frequent preaching in fairs and markets, upon mountains and in small villages," till about twenty flourishing churches were raised through his sole exertions! Yes, those were indeed the days of self-denying and holy zeal!

But the Civil War was a yet more efficient agent than persecution in disseminating the doctrines of the Baptists, and not a few of our existing churches even owe their origin to that which, in some other points of view, was so terrible a national scourge. Many of the Parliament's soldiers were Baptists, and some of them were skillful preachers, who lost no opportunity, on the march or in garrison, of "exercising their gifts." Harrison and Lilburne, the one a major-general, and the other a colonel, were both Baptists, and from their high rank were well able to give countenance and help to the churches with which they worshipped in the several towns they successively occupied. And Paul Hobson was not only an officer but also a popular preacher. Conceiving it to be his duty to join Cromwell's army, he left the pastorate of the Baptist church in Crutched Friars to other hands, but by no means left preaching the Gospel. Now we find him at Newcastle, now at Exeter, and anon at Newport-Pagnell, in which latter place he got into some trouble for his zeal, and was committed to prison for a

short time. Such a process could not but spread Baptist sentiments far and wide; and though it was not in every town that permanent results were left behind, some churches were formed and many were strengthened by this evangelising process.

In Ireland, particularly, we observe the effect of the Parliamentary army's presence. Thomas Patient, the colleague of Kiffin, and whose name is associated with that of other London ministers in all public documents of the time, was persuaded to go with Fleetwood to that country, and for some years preached regularly in Dublin Cathedral, employing himself also in much evangelistic work. And so successful had his labours proved, together with those of like-minded men in the English army, that in 1653 there were flourishing Baptist churches in Dublin, Waterford, Clonmel, Kilkenny, Cork, Limerick, Galway, Wexford, Carrickfergus, and Kerry. The members of those churches were chiefly no doubt English soldiers and their wives. There is no evidence that we are aware of that any impression had been made on the Irish themselves, for, indeed, the state of politics would have rendered efforts for that purpose almost hopeless; but although the churches fell to decay in a few years, and left but faint traces of their existence after the withdrawal of the English garrisons, yet their strength at that period abundantly testifies to the zeal and energy with which the Baptists preached the Gospel wherever they went, and to the eminent blessing from above which attended their labours.

Thus was it that, through fair weather and foul, in persecution or in piece, the Baptists continued steadily to advance; and they who, at the outbreak of the great Parliamentary struggle, could hardly point to a dozen flourishing churches, at the happy and glorious Revolution could convene an assembly which represented more than a hundred, and these probably not more than half the whole number which had been planted in the interval in England, Ireland, and Wales.

And what has been our progress since those eventful days? In what degree do the Two Thousand churches of 1862 inherit the zeal and progressive spirit of the Two Hundred of 1662? They are surely questions worth considering and answering.

And first, let us thank God that the two hundred have become two thousand. This is a glorious fact, and may well encourage us to hope for glorious things to come. For we have no worldly prestige, no State patronage or endowment, nor even any systematic mode of aggression to aid our progress. Under a name bespattered with reproaches; without wealth or reputation to give us favour with men; often clumsily if heartily defended; by the sheer authority of truth, in all its naked simplicity and unadorned beauty, we have advanced from year to year; and although we are still inferior in numbers, and perhaps in some other respects, to several other religious bodies in the land, we feel that we are yet but in our youth, and that He who has prospered us thus far will not forsake us till the great mission he has confided to us shall be fully accomplished.

But next it is to be observed that there is abundant room for progress, at least in two or three important directions. Both in our towns and our villages our position is susceptible of improvement.

None can look over the list of our churches without being struck with the large proportion that belong to comparatively obscure places. We discover the cause of this, in part, in the condition of national affairs two centuries ago. Our fathers preached both in villages and towns, and probably met with less opposition in the former than in the latter. The Five-Mile Act and the Conventicle Act also operated to drive them into the darkest corners of the land. The town churches were often scattered abroad, and in some cases, perhaps, became wholly extinct. And thus it has come to pass that whilst the village churches were strengthened by the accessions they thus received, some of our oldest and even our most prosperous churches are yet to be found in villages. But another reason is, that great changes have occurred in the localities of our population, which we have not sufficiently prompt to observe. Where there was formerly a desert or a swamp, we now find in many places a populous city. The mining and manufacturing labours of our country have well-nigh revolutionised its social state, and in England more than in any other land upon earth is the present age fast becoming "the age of great cities." Other religious bodies have been forward to note the fact, but we have overlooked it. Whilst in Bristol and Birmingham, and perhaps a few other towns, we are

fairly represented, there is a large number of great cities (for we can call them nothing else,) with populations varying from twenty thousand to one hundred and twenty thousand, in which Baptists are still poorly represented, or indeed not represented at all. What have we, for example, compared with what we might have and ought to have, in Ashton-under-Lyne, Bath, Blackburn, Bolton, Carlisle, Chester, Gateshead, Hull, Kidderminster, Macclesfield, Plymouth, Shields, Manchester, Radford, Aston, King's Norton, Ecclesall Bierlow, Salford, Chorlton, Wigan, Oldham, York, Wolverhampton, and West Ham? Where Dissent flourishes and takes root most easily,—there, strange to say, Baptists are not to be found. As if they could not be stimulated by such successful precedents as are afforded us at Birmingham and Bristol, or as if they were fanatically in love with difficulty and persecution, they have preferred pitching their tents in small stationary towns, where the lawyer, the doctor, and the squire, are combined to carry on a pettifogging trade of teasing and humiliation; where great progress of any kind must be discouragingly if not intolerably slow.

These are mistakes which we are imperatively called on to rectify without further delay. No effort should be spared, and no outlay should be regarded as too costly, to send the Gospel in all its integrity and simplicity to districts where a Gospel ministry is greedily wanted, where success, under the Divine blessing, is sure to attend us, and where our principles would find the largest scope for action, and be raised to thrones from which they could speak with sovereign authority and power. In the busy beehives of industry we would have our most thriving churches; and as God ever blesses a wise economy and a prudent outlay of strength, we believe that efforts turned in this direction would soon amply reward us; and that having once mastered these important positions we should march with greatly accelerated speed and increased power to wider and greater conquests.

If we seem to speak here in the language of men, and to savour too much of a carnal policy, we crave a considerate and candid reflection. We are confident that no such motive directs our pen. We desire honestly and heartily the welfare of the whole Church of Christ, and rejoice in the prosperity of all other denominations; but we are Baptists, and we believe that God has given the Baptists a mission, and, therefore, we protest we cannot see that anything short of earnest effort to occupy the whole land, and especially its high places, is the service of fealty which we owe to our glorious King.

But we do not plead for great towns, although we think that these demand our first and most anxious care. There is a large rural population, scattered in hamlets and villages, and to them also our message must be carried. And indeed it is for their sakes that we advocate the plan of devoting our resources in the first place mainly to large towns. Village churches can only in exceptional and highly favoured cases become self-supporting and strong. For the most part, if left to themselves, their existence is struggling and precarious,—neither attaining to great intelligence nor to much usefulness. We know there are delightful exceptions to the rule. There are intelligent and self-denying ministers who will contentedly labour in a village all their days, disregarding the squire's supercilious contempt, and the forward rudeness of the boor, for the sake of glorifying Christ in the training of these neglected souls or glory; and there are village churches which have for generations been the nursery of piety for a whole district, and in which the sons have grown up to fill more intelligently and usefully the place once honourably occupied by the fathers. Such scenes have occasionally met our eyes and gladdened our hearts, realising as they do much more than Goldsmith's pleasing picture of

"Sweet Auburn! loveliest village of the plain," but from the nature of the case, such scenes must be comparatively rare. The more scattered and thinly peopled hamlets, especially, can seldom enjoy a settled ministry that shall be richly endowed with spiritual life and power. Their happiest position is always one of near relation to some neighbouring and flourishing church. Had we such churches in all our large towns, the course would be tolerably plain and clear; and every Lord's-day might witness the outpouring from the towns of the gifts of grace, in return for those gifts of nature which all the week they have been receiving from the country. Troops of pious evangelists would be traversing the rural districts, sowing broadcast, in

school-room and chapel, on hill-side and village green, the seeds of eternal truth; so that there should be no lack of Gospel life and light in the remotest corner, the most secluded nook, of the whole peopled land.

Our Fathers did their work nobly and well. They spent their fortunes and often their liberties and lives in the Saviour's cause; and yet a spacious field for the same work of self-consecration lies open to their sons. Shall we be unworthy of our sires? Shall the spirit of trade command all our devotion, and the value of money rise higher in our esteem than the value of precious souls? God forbid! When shall we believe that "The earth is the Lord's and the fulness thereof," and in giving liberally of what the Lord has bountifully bestowed, learn how truly "it is more blessed to give than to receive?" Can nothing less than persecution incite us to "walk by faith," and devoting substance and life to the Lord, to await calmly the reward that comes often slowly, but always surely, and then with overflowing wealth?

The High Places of the earth are open to us; let us boldly go up and take possession; once more renewing our youth, and confident of victory, let us "go forward," with the victorious battle-song of King Jesus on our lips:—

"The Lord shall send the rod of thy strength out of Zion:
Rule Thou in the midst of thine enemies.
Thy people shall be willing in the day of Thy power,
In the beauties of holiness, from the womb of the morning,
Thou hast the dew of Thy youth."

THE AMERICAN UNION AND ITS FAILURE.

[SECOND NOTICE.]

In our last article on this subject, we quoted largely from Blackwood's review of Mr. Spence's recent work on the American Union, and we follow this up with a quotation from an article by Clarigny, in the *Revue des Deux Mondes*, to show how American Presidents are put in nomination, and elected. After describing the primary committees, Clarigny says:—"These committees are filled with briefless lawyers, with doctors without patients, with schemers and place-hunters, who devote themselves to the triumph of the party, in order to be appointed to some little salaried place. All the chances are for the intriguers, if success is attained. And it is these committees that name the delegates for the Convention, which has to choose the party candidate; the immense majority of the citizens have no other alternative but to accept these nominations as they stand, or renounce the exercise of their vote."

With reference to the nominating Convention, Mr. Spence says that the members meet at some central point to decide upon a candidate. They come from sections of country, hundreds of miles apart, widely different in their interests, part of them from Free, and part of them from Slave States. The only connecting link is a common desire for the success of the party; on all other points there is strong diversity of sentiment, and this leads to the great difficulty in selecting a candidate. As a general rule, the most eminent man of the party is first proposed—a Clay, or a Webster, for instance. But it immediately appears that in the course of a vigorous career, he had done something—made some declaration, or adopted some principle—which has given unpardonable offence to one or more sections of the party. Unless these are conciliated, there must be a division, and success will be hopeless. Ballot succeeds to ballot, in long succession. The same capital defect of eminence which excluded the leader of the party, cuts off others of less celebrity. At length, a compromise is assented to; some one is proposed for party's sake—a non-entity—a Polk, or a Pierce, of whom no one happens to know any harm. He is chosen, not as a person fit for the office, but as the best for the purposes of the party.

And here another rule comes into force, with disastrous effect. If, as in England, the nominee who commanded the largest number of votes carried the day, then the most eminent would be selected, in spite of sectional jealousy and opposition. But the rule in the United States is, to require, not a relative, but an absolute majority of the whole number of votes. This enables the promoters of several insignificant candidates to render it impossible for any other to obtain the majority required. The injurious effect of this rule is manifest, and is often deplored in America. In England, such an evil would be eradicated, the moment its effects were discovered; but in the United States there is a written constitution, the spirit of which, as in the case of the electoral college, is widely departed from, and works out the most serious injury. In the present case, the electoral college has become a useless form, but not a harmless one. The moment the electors are appointed, the future President is known; and all the influences of his election come at once into action. The power to control these influences does not come into being for more than three months after; and probably the secession movement would not have taken place, and the present civil war might not have occurred, but for this departure from the spirit of the Constitution,

while the letter of it continues to be the law of the land.

Mr. Spence gives a description of the Congressional agents, usually known as "lobby members," and describes their practices. He says it is their business to work private bills through Congress, or public bills in which, like the Morrill Tariff, private interests are deeply concerned, by means of influence upon members—in plain terms, by some form of corruption. This is no secret matter, as the power of "the lobby" is alluded to constantly in every debate.

That peculiar mode of legislation usually styled "log rolling," is described by Mr. Spence, who says the meaning of the phrase is—"You help me to roll my log, and I'll help you to roll yours." When two "logs" are put into one bill, there are at once two classes interested in its success. Each may, and frequently does, exceedingly dislike his friend's "log," but this is a tame feeling, as compared with interest in his own. The one is a question of his own private advantage, whilst the other concerns nothing beyond the mere public.

The effect of these modes of carrying on the public business of the country upon the character of the people, are equally marked and better known. Everybody, says Blackwood, is familiar with the rowdiness, the disregard for law, and for human life, the restlessness and excitability, and the low standard of honesty in dealing, which mark the lower classes of Americans. It is not believed that the American populace is worse than another; it is the system which makes it the dominant element in the social and political fabric, and thus its characteristics become the characteristics of the nation.

What possibility is there of any real progress on the part of the populace, when those who should be its guides to better things, are obliged to foster its arrogance, and to flatter its baseness, as the first condition of their own political existence?

As in the times of chivalry, the old monarchs kept heralds to proclaim their glory and pretensions to an admiring people, and to hurl defiance in loftiest terms at a rival potentate, so does the American despot, the Imperial mob, keep its President, its ministers, its diplomats, and its editors, to remind it perpetually of its powers and achievements, and to bid defiance, in and out of season, to the universe. The vanity thus fostered and engrafted upon ignorance, has produced that offensive tone of diplomacy, which has done so much to alienate foreign powers; that impatience of opposition which is a main motive in the present conflict, and that desire for extended empire, which has led to a policy of spoliation.

Blackwood argues, that if the effects of democracy on the character of a nation are thus correctly described, none would wish to "Americanize our institutions." Much that has been lately learnt must be forgotten, before adopting a system that would exchange the standard of public honour for open corruption, that would substitute obscure and venal politicians for tried and high minded statesmen that would make busy place-hunters of the population, that would extinguish honourable effort, drown merit, and reduce the nation to one dead level of mediocrity, and that would substitute the will of an arbitrary and rapacious majority, for freedom of opinion and equity in legislation.

After discussing the slavery question, Blackwood declares that the real motive of secession was the irremediable extinction of Southern influence in the Union, whose object was of course, the advantage of all. Mr. Spence says, with regard to the election of Mr. Lincoln, it was the first time in the history of the United States that the election of President was purely geographical; it was not a defeat at the hands of a party, but at those of the Northern power. Every Southern State voted against him. It was an act that severed North from South as with the clean cut of a knife.

It is believed that the fact of secession, has, in most people's minds superseded the necessity of arguments in its favour. Blackwood considers that States have a perfect right to secede, not only if they found the Union unjust and oppressive, but from the mere fact that they wished for independence, and thought they would develop themselves to more advantage separately. The declaration of Independence asserts the right of insurrection, a principle that cannot be sustained; but secession from a confederation is something very different from insurrection against a supreme Government.

In the present case, the parties were already separated before the dispute began; and each possessing the machinery of administration, needed only to resume the powers it had committed to the Federal Government in order to form a fresh confederacy, and to start fully equipped on its new career.

Mr. Spence discusses the prospects of the present conflict with much ability. His conclusions are based on the physical aspect of the theatre of war, on the records of previous wars on the American continent, and on a comparison of the military spirit and resources of the North and the South. Those conclusions are entirely against the South being reduced to submission. There is nothing in the premises the South has lately experienced, to invalidate Mr. Spence's opinion, which is founded on the assumption that no superabundance in the field will avail to overcome the obstacles offered by the vast extent of physical difficulties of the invaded territory.

It is pointed out by Blackwood, that the principal result of American freedom in their foreign relations, has been arraigning, intolerance, and aggression. The democracy with immense agitation and clamour seeks every four years, a Chief fit to preside over the destinies of a

free people, and succeed in enticing a result about as valuable as if he had been drawn by lottery, or the more ancient method of the flight of birds; while universal suffrages collects a national assembly, whose ability is about equal to an ordinary parish vestry.

Monarchy and aristocracy are both pronounced sources of corruption; which liberty rebukes by making office synonymous with plunder. And to crown all, liberty itself becomes a tyranny so insupportable, as to drive a large section of the Republic into open revolt.

As to "Americanizing" the institutions of England a proposal to Russinize them would be equally reasonable and popular.

The English News.

The English Mail arrived on Saturday and was delivered at six o'clock, P. M. We give a summary of the latest news from our English papers:—

ENGLAND.

The Queen arrived at Balmoral on Thursday afternoon, the 1st inst. Her Majesty is in good health, and takes daily drives in the neighbourhood. Prince Arthur returned from his cruise in the *Vivid*, on Wednesday week. Her Majesty has signified, through General Grey, that so far as she has "any voice in the matter, or as it depends on her," Edinburgh ought to be the site of the Scottish National Memorial to his late Royal Highness the Prince Consort. A beautiful coronet in diamonds has been completed for the Princess Alice, to form part of her wedding trousseau. A similar coronet was made for the Princess Royal on her nuptials with the Crown Prince of Prussia. The coronet of the Princess Alice is not of the stereotyped mediæval design, but has been selected from the forms of natural flowers. It was commenced previous to the death of the lamented Prince Consort, when the marriage was fixed to take place early in the present year, and will form one of the most splendid and, in every sense of the word, one of the most precious articles of the trousseau.

The Queen takes daily drives in the neighbourhood of Balmoral. The *Aberdeen Herald* of the 10th says:—"Her Majesty has lived in quiet retirement since her arrival at Balmoral. Every thing and place in and around the palace are full of associations of the late lamented Prince, and no doubt, as each site is brought freshly to her view, an additional pang is added to her sorrowing heart. The palace seems duller than it was before she came. There is not a servant within the palace but is clothed in deep mourning. The Queen remains in the strictest privacy. At times she takes a short drive in her carriage to a distance of five or six miles from the Castle. She has, as is usual with her at Balmoral, called on a number of the deserving cottagers of the Royal estates—kindly inquiring into their circumstances, and relieving their wants when necessary. It is in contemplation, says the *Court Journal*, in order to relieve her Majesty's mind as much as possible from anxiety, to send Sir James Clark to Berlin at the time of the approaching of the Crown Princess of Prussia. The *Levant Herald* of the 7th says:—"This evening the *Trafalgar* steam-ship will proceed to the Dardanelles to await the Prince of Wales, and convey, or, at least, accompany, him to Constantinople. In view of the possibility of his Royal Highness choosing to tranship into her from the Osborne on the voyage up, the frigate will be specially furnished and stored for the occasion, taking with her a numerous and choice staff of cooks and personal attendants. Mustapha Pacha, the President of the Admiralty Council, and who speaks English fluently, will be the bearer of the Sultan's welcome to the Royal tourist on the occasion." The *Malta Times* of the 8th says:—"We hear that His Royal Highness the Prince of Wales left Damascus on the 1st inst. for Baalbek, and was expected at Beyrout on the 8th inst. It appears to be not yet decided if the Prince will visit Malta this year."

The Crown Prince of Prussia visited the International Bazaar and the Water-colour Exhibition on Monday, and made some purchases. His Royal Highness quitted for the Continent the same evening. On Monday Prince Oscar of Sweden visited the works of the Pneumatic Despatch Company, near Battersden Park. He was received by the Duke of Buckingham and Chandos, the chairman of the company, and four trains were started, one of which contained two persons, and they performed the journey—a distance of a quarter of a mile—in a little over half a minute each.—The working of the machinery was most satisfactory, and the Prince expressed himself perfectly satisfied with the results. On Sunday morning the Prince attended divine service at the Swedish church, where the Rev. F. T. Carlsson preached. The Duke of Cambridge gave a dinner on Friday week to the Crown Prince of Prussia, the Prince Oscar of Sweden, the Duchess of Cambridge, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary of Cambridge, and a select circle.

The Japanese Ambassadors had an interview, on Friday, the 2nd inst., with Earl Russell. The Ambassadors were being visited most of the public sights of London. They were much amazed with the grandeur of the House of Lords, and manifested extraordinary interest and pleasure in the Zoological Gardens. The native draughtsmen who accompany them busy themselves without intermission during the visit in sketching, with great rapidity and fidelity, beasts and birds which struck their fancy, while another of their retainers took copious notes of all he saw. At the hotel where they are quartered the remarkable docility, gentleness, and politeness of the whole retinue strike every one who has opportunities