

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.

WHAT IS LIFE?

"What is Life?"—Pond Youth replied,
"The sunlit sea, with flowing tide,
Where the waves are bright as the skies above,
And the bark is guided by Hope and Love;
While the song of birds, and the breath of flowers
Make glad the flight of the golden hours."

"What is Life?"—Stern Manhood said,
"A grave where early hopes lie dead,
A tomb with faded garlands deck'd,
A sea-horror where the heart is wreck'd;
While the sad deep knell of bygone time
Keeps on the soul like a funeral chime."

"What is Life?"—Old Age drew near,
With tottering limbs, and snow-white hair,
And said "Tis a journey drear and cold,
Where death's full of both spare and old,
To wander from day to day,
When all our loved have pass'd away."

"What is Life?"—A small still voice,
Repeating words my heart rejoice—
"Tis the night before that dawning day,
When doubt and fear shall pass away,
And the tears of the mourner shall fall no more,
In the calm repose of the heavenly shore."

From the London Freeman.

THE BAPTIST QUENTENARY.

OUR MISSION.

Have the Baptists a mission? There are some who deny, or at least effect to doubt this. Our enemies—and thank God, we still have enemies,—do not always hesitate, in their blank ignorance of our history and our tenets, to cast in our teeth the false calumnies, and ridiculous aspersions of *sectarianism*; while the fashionable and aspiring youth amongst ourselves, often and not unreasonably think it a great pity that we should hold ourselves aloof from other churches: "only for a little water." How far the doubt extends we know not, but it is clear that neither these simple youths nor our more sagacious foes will admit that we have a mission. But how stand the facts?

Our Fathers thought they had a mission, and it cost them not a little to discharge it. They were not fond of sufferings, it is to be presumed, and yet they did suffer a great deal—fines and imprisonment, banishment, and even cruel death,—rather than be recreants to their mission. They are found, earliest and latest, on our English roll of martyrs. "The Anabaptists," said honest old Latimer, preaching before King Edward VI., "that were burnt here in divers towns of England, as I heard of credible men; (I saw them not myself,) went to their deaths even intrepid, as ye will say, without any fear in the world, cheerfully." Thus a persecuting Popish priesthood began first of all to cast out Baptists out of the synagogue. And when the power fell into other hands, the Baptists still remained the victims of tyranny, and the foremost outlaws of the Church. Neither Prelate, nor Presbyterian, nor Independent, could altogether tolerate the Baptist; not even Baxter or Flavel, both eminently zealous for Christ's kingdom, would endure that the Baptist heresy should be allowed. And so all parties were agreed in thrusting forth the men who pleaded more than all of them for the simplicity of the faith of Christ.

To call us sectarian then is simply absurd. We have made no division in the Church. We have been driven out for doing what conscience commanded us to do, obeying strictly and exactly the Word of God rather than the word of man. It is inflicting on us a double wrong, first to expel us from the fold, and then to brand us as sectarian because we stand outside.

We have not sought our position, then, but we gladly accept it as one ordained for us by the good Providence of God. We have to be divided from the other sections of the visible Church, and so far as in us lies we are resolved to promote unity of spirit, even hoping for the time when happily there may be once again a unity also in form. But as we did not seek our present position, so neither do we dare to forsake it. We believe that God has entrusted to us a great and most necessary work—a work which is adequately performed by none else of His people, and which will not be accomplished by us except by our standing where we now stand, and preaching as we now preach. We are not sure, indeed, but that the interest of truth gains by these formal divisions, for there is at least a bolder testimony given and a stouter front maintained because of the opposition we encounter. Long ago did the great Milton say, "Liberty is the nurse of all great wits; this is that which hath rarified and enlivened our spirits like the influence of heaven; this is that which hath rarified and enlarged, and lifted up our apprehensions degrees above ourselves." And, apologising for these very divisions, which we saw to be the natural

growth of liberty, he reminds us that "While the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there must be many schisms and many dissections made in the quarry and in the timber, ere the House of God can be built. And when every stone is laid artfully together, it can but be contiguous in this world; neither can every piece of the building be of one form; nay rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities that are not vastly disproportioned, arises the goodly and graceful symmetry that commands the whole pile and structure." We are not afraid, then, of mere formal divisions; and while hating the spirit of sectarianism, whether within or beyond us, we can smile at the notion that we indulge an absurd mania for "water," and still maintain that we have a separate and independent mission confided to us of God, and from which we dare not, at any hazard, depart.

Our mission then is to teach all Christians as well as other men the duty of doing fealty to Christ, and walking by the rule of His word. When Haasard Knollys was apprehended for unlawfully preaching, and carried to Ely House for trial, he was asked, "Who gave you authority to preach?" His answer was loyal to Christ; he had been an ordained priest of the Church of England, but that ordination he utterly ignored, and he simply replied, "The Lord Jesus Christ." When Keach was put into the pillory at Aylesbury, it was for writing in his catechism the following question and answer—"Do they then that bring in infants in a lineal way by generation err from the truth? Yes, they do, for they make not God's Holy Word their rule, but presume to open a new way to heaven, and none ought to open." So far did our fathers carry their veneration for the very letter of the word, that they scrupled to employ music and even singing in Divine worship, because it had not been enjoined, and many of them renewed the practices of anointing the sick with oil and laying on of hands in baptism, although the occasion for such practices seems to have passed away with the Apocalyptic age.

It will doubtless be said, that we are arrogant and presumptuous in claiming this high mission exclusively for ourselves. Do not all other churches, it will be asked, make precisely the same claim, and just as truly? But we confidently answer "No," and still maintain our ground. What other churches have not grafted some plant of mere human growth upon the tree of Life? For if there were nothing else, there is still the figment of infant baptism, which few of its more candid and intelligible defenders pretend is a command of Jesus Christ, or to be derived directly from His Word. Why are we thus resolute in maintaining the duty of baptizing only believers? Let our brethren know it is from no whimsical fancy, as one of their most zealous and intelligible preachers lately said, for "going through the water whilst they prefer walking over the bridge." Let them understand that in principle there is a great gulf between us and them which no bridge can traverse; let them learn that we have taken "The Bible and the Bible alone" for our motto, and that God helping us, we will not depart from our rule, nor countenance departure by the Lord's people in any the slightest degree. If they note inconsistencies in us we shall be thankful to be instructed; but though we may err through human weakness, and be convicted of violating our own rule, we shall still claim for the principle itself a Divine authority, and regard it as the only sure test of the doctrines and practices of the Church.

We believe that the Baptists have been foremost in all the Anti-State-Church agitations that have ever been carried on. It is not in our ranks that there are trucklers and time servers, afraid to move hand or foot lest they should disturb the unrighteous and anti-Christian arrangements in Church and State. We have had our quiet men, doubtless,—men, naturally of a quiet and retired disposition, averse from the noise and excitement of social strife; but it has gratified us much to see how even these men, when occasion demanded their speaking, have held always the same honest language, loyal to Christ, and faithful to His word. It was perfectly natural and right that they should do so; for what other behaviour could we expect from those trained in the Baptist school? The intrusion of Cæsar into the domain of the Church has never been justified by us. We are the highest of High Churchmen in demanding a complete exemption for

the Church from all secular control. We have a hearty sympathy with that good Bishop of Milan who thrust back the blood-stained Emperor from the portico of his church. *Procal Profane!* is our cry; or rather "Return, poor royal sinner, and bow thyself 'humbly at the footstool of the King of Kings!"

So, likewise, are the Baptists ever the most forward to maintain the entire spirituality of the Church of Christ. Other churches, indeed, avow the doctrine, but by their practice they contradict their creed. For if children are admitted by baptism to the membership of the Church, the Church soon proves to be composed in greater part of carnal, unconverted men, and its spirituality disappears. Or if, as with our Independent brethren generally, a spiritual membership is still practically maintained, then baptism loses its true character of an initiatory ordinance, and all its significance and force are wantonly denied. But those are sins of which Baptists cannot be guilty. Without attaching undue importance to baptism they will not suffer it to be sacrilegiously spoiled of all its intrinsic worth, and they proclaim with unwearied fidelity that it belongs only to those who have been first of all baptized with the Spirit. All Churches except the Baptist are more or less tainted with the error of hereditary membership, but from ours it is effectually and permanently excluded. Here there is a conspicuous feature in our mission.

For the last three centuries it has been the task of the Protestant churches to repair the disasters which had been inflicted upon them by the long tyranny of Rome. Mischiefs so wide-spread and deadly were not to be remedied at once, or by a few able hands. Lutheran and Anglican reformers shook off the authority of the Pope, and cleared the worship of the Church of its papistic rotatory. But with this in the main they were content. Calvin and the Presbyterians went further, and cast out that episcopal regimen which affords such ample scope for the passions of worldly ambitious men. Their ministry became a purer ministry, and indirectly their communion also was purified. But how uncertain such effects were to follow is seen from the history of all the churches of this order, whether of Geneva, or Holland, or Scotland. The Independents carried the work a stage onward, and by giving to the people the free choice of their ministers ensured, on the whole, a goodly succession of pastors. But yet the roots of the ancient evil remain, and are too often fruitful of pernicious results. The chains of traditionary authority are not wholly cast away, and infant baptism is still the brand on the purest of our sister churches of the great Papal apostacy. From that last relic of bondage we, through the abundant mercy of God, have happily escaped; and the landmark is effaced from our brow; and we rejoice in our fair fame, and in that liberty wherewith Christ has made us free.

We owe it to our Fathers, as well as to their Lord and ours, to prosecute the mission which they so honourably undertook and have bequeathed to our hands. It becomes us to assume the position which Christ has assigned us, and which our Fathers manfully accepted in the very vanguard of his militant host. Ours be the toil, and ours the glory, of leading all Christ's liegemen into wider and freer paths; to clear the churches, not by rude blows, recoiling always with a tenfold force, but by patient suffering, and resolute self-denial, and invincible perseverance, from all the vile rust and tarnish, the knotty and gnarled excrescences, with which human infirmity or lust, and devilish spite, have thickly overspread them in the lapse of ages; to show how alien from Christ's spirit are all they who would engraft upon the palm-tree of Zion mere earthly and crabbed fruits; and to expose without fear or favour the false shepherds, the hirelings who forsake and mislead the sheep.—

"Blind mouths! that scarce themselves know how to hold
A sheephook, or have learned augur else, the least,
That to the faithful herdsman's art belongs!
What recks it them? What need they? They are sped!
And when they list, their lean and flashy songs
Grate on their scorched pipes of wretched straw:
The hungry sheep look up and are not fed,
But swoll'n with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread."

From all such impurities, devices of man's invention, and impostures beguiling and destroying the souls for whom Christ died, be it our mission to set free the Church. For two centuries, with more or less of faithfulness to this high vocation, have Baptists plied their painful task. It has often been amidst tempests of obloquy

and scorn, but this we might well expect. "Light out of darkness" has ever been God's law of development, and through the wilderness will His ransomed host ever have to fight their way into the Promised Land. But already we descry the Delectable Mountains, though still from afar! The clouds and darkness are beginning to clear away, and the prospect daily grows brighter. Only let us be true to one another, and to our glorious Captain, and our mission shall ere long be victoriously accomplished. Our special truth, that the Bible and the Bible only is the Christian's law-book, and Christ, Christ only, the Christian's King, will not only be verbally asserted to, as it already is by most other churches, but will become once more what it was at the beginning—the fundamental principle for all!

Best be the memory of our Fathers! Hoped to the latest age be their illustrious names! For theirs was the spiritual insight that discovered the faint, half obliterated, footmarks of Truth across the wilderness! May we, their sons, be so enlightened with the same grace, and made so valiant by the same Spirit, as still to act as pioneers to the blood-bought host, and prosperously complete the Mission which they so worthily began!"

Suppression of the Schools in North Carolina.

From the New York Tribune, (abolition paper.)

The telegraph announced on Monday that Military Governor Stanley had issued an order prohibiting further instruction in the schools at Newbern established for the benefit of the loyal colored refugees there. On Tuesday, in the Senate and House of Representatives, resolutions of inquiry were adopted, introduced by Mr. Sumner and Mr. Hickman, on this subject. It was in February last that the expedition of Gen. Burnside and Com. Goldsborough won the city of Newbern and the possession of Newbern and the neighboring country in North Carolina. When, it is said, "Burnside unfurled the Stars and Stripes in sight of Roanoke, he saw a little canoe paddling off to him which held a single black man; and in that contraband hand victory was brought to the United States of America, led by Burnside. He came to the General, and said: 'This is deep water, and that is shoal; this is swamp, that is firm land, and that is wood; there are four thousand men here, and one thousand there; a cannon here, a redoubt there.' The whole country was mapped out, as an engineer could not have done it in a month, in the memory of that man. And Burnside was loyal to humanity and loved him. The soldiers forded where the negro bade them, the vessels anchored where he bade them, and to-day he stands at the right hand of Burnside clad in uniform, with the pledge of the General that as long as he lives and has anything to eat the man that gave him Roanoke shall have half a loaf."

Soon afterward, Dr. Vincent Colyer of this city went down as a missionary to the contrabands in North Carolina, and proved himself so useful a person that Gen. Burnside appointed him Superintendent of the Poor, and thus he continued his labors in the double capacity of Government officer and church missionary and teacher. What he saw and did, and what he thought of those among whom he labored, will best appear from his own words, addressed last April to one of our most honored citizens: "All the negroes, as fast as they come within our lines from any direction, are immediately sent to me. Sometimes as many as sixty or a hundred will come in at once, occasionally at night. Some are fresh from the plantations, often ragged, hungry, and dirty from long travel through woods, marshes, and dusty roads. Many little children come with their mothers. All these have first to be fed; next, shelter provided; and soon, work and occupation. I have over seven hundred able bodied men entered on my books, and with their families, upward of three thousand men, women, and children have reported themselves. Five hundred of the men are employed on Government works, and we cannot get a sixth part of the number we could most profitably employ. Two hundred are employed as servants in the hospitals and in the Quartermaster's Department, unloading ships, &c. The women soon learn to earn their own living, selling pies, cakes, &c., and doing washing for the soldiers. The negroes far exceed my expectations as to their intelligence and capacity for usefulness and self-government. They are orderly, well behaved, industrious, cheerful, cleanly, and in every way, often to the risk of their lives, ready to serve us. We employ them at every kind of labor, as carpenters, masons, blacksmiths, farmers, gardeners, timber hewers, home servants, laborers, &c., and in all these occupations they are equal to the work we give them to do. As to having any anxiety about their ability to take care of themselves, or thought of sending them to any other country for usefulness, or safety to ourselves, it is simply absurd. Only let them alone, and give them fair wages for their work, with intelligent, sensible men over them to direct their energies, and instead of a dangerous body of men, they will prove a most valuable community, and a blessing to the nation that harbors and protects them."

But it is understood that Gov. Stanley, after looking into the operations among the contrabands, has announced that he is required to govern North Carolina according to the laws as they stand on the statute-books of that

State, and that those laws forbid the education of slaves, which must therefore be discontinued.

According to the law of North Carolina, enacted in 1834, to teach a slave to read or write, or sell or give him any book or pamphlet, is punished with thirty-nine lashes or imprisonment, if the offender be a free negro but if white, then with a fine of \$200. The reason for this law, assigned in its preamble is, that "teaching slaves to read and write tends to dissatisfaction in their minds, and to produce insurrection and rebellion."

GOV. STANLEY'S ACTION.

The Rev. Dr. Tyng of New York, and Stephen Caldwell of Philadelphia, representing the Freedmen's Associations of those cities, waited upon Secretary Stanton this morning, in company with Senator Sumner, to inquire into the authority under which Gov. Stanley issued his order closing the colored schools in North Carolina. These gentlemen had official advice that this had been done from Vincent Colyer, who was teaching 1,500 loyal blacks, when the order was issued. Secretary Stanton showed them his instructions to Gov. Stanley, which contain not a word directing him to enforce the local laws of North Carolina. Nor do they in any other way authorize him to issue the order in question.

Secretary Stanton also said that he would not remain one hour a member of an administration which sanctioned such proceedings as that of Gov. Stanley, and read his visitors the letter which he had just written that functionary after consultation with the President, in which he was directed to revoke the obnoxious order, and to allow the schools to go on as heretofore. The Commissions and instructions to Governor Stanley and Andy Johnson were to-day sent in to the Senate in response to Senator Sumner's resolution of inquiry.

The Commission simply constitutes them Military Governors of their respective States to keep the peace and maintain the National power. Their instructions are in very general terms, and prescribe duties such as are suggested in their Commissions, as quoted above. Not a word in either about enforcing local laws.

Australia.

The following is from the *Melbourne Argus* of the 25th March:—
The news of the month contains no item of prominent importance. In politics we have only to note that the ministry appears still to have a secure tenure of office. It commands considerable majorities on all the important points of its declared policy, and it has succeeded in converting many of its late opponents.

The Land Bill is progressing safely through the Lower House, and may now be considered as beyond danger. The clauses providing the mode of alienation and the conditions of settlement have been passed with very little alteration.

A measure of hardly less importance to the country has been passed through all its principal stages in the same house in spite of the opposition of the government. It is the Torrens Real Property Bill, as introduced by Mr. Service. Put off on various not very creditable pretexts by the government lawyers, so strong was the feeling of the House and of the country in its favor, that the ministry had at length to give way, and the bill was carried through a second reading and committee in one night, the House being content to read only the marginal notes of the clauses. The bill was looked forward to with great interest as the most simple and effective measure yet devised for facilitating the transfer of real estates, and for removing some of the present intolerable evils of the law and practice of conveyancing.

The colony has been greatly agitated during the last month, and until the arrival of the January mail, with anticipations of a war between England and America. The non-arrival of the December mail added to the anxiety which was felt on the score of the intelligence which was expected by this opportunity. The surrender of the Southern commissioners was first reported by way of San Francisco, but it was not until the arrival of the mail with dates to the 31st Jan. that the colony was assured that the danger of war was at an end. The missing steamer Bombay has since reached Melbourne from Mauritius with the mails of December.

The death of the Prince Consort has been received with a profound feeling of sorrow by all classes of this community. The Governor's request for a general mourning has been acceded to with remarkable unanimity; and parliament lost no time in paying the proper marks of respect to the Prince's memory, by adjourning its sitting immediately on the receipt of the sad intelligence, and by agreeing upon addresses of condolence to our beloved Queen and bereaved Sovereign.

Great interest is taken in a scheme put forth for a monthly communication with England, by way of the Cape of Good Hope, with steamers of say 6,000 or 7,000 tons burthen, and of considerable power. A committee of the promoters had an interview with the Chief Secretary and the Treasurer on the subject. They have asked a subsidy of £1,000 per voyage. It is urged that a portion of the vote for immigration might be turned into this channel; and that as the voyage between England and Australia would be made with rapidity and certainty, a large stream of immigration might be kept constantly flowing into the colony, and that at small cost to the State. The representations made to the government are now under consideration by the cabinet, and as soon as the determination in the matter is known further action will be taken. It is proposed that the necessary capital should be raised partly in England and partly in Victoria.

In the course of next month, the railway between Geslong and Ballarat will be opened for traffic. Engines now pass along the line from end to end.

It was stated in our last summary that Dr. Barry, the principal of St. Patrick's College, had suddenly left the colony, leaving the affairs of the institution in an involved state. We are happy to state that the rev. gentleman has since returned to Melbourne.

Sir William Don died somewhat suddenly at Hobart Town on the 19th inst. He had been in indifferent health for some time, but almost up to the fatal termination of his illness, he appeared nightly on the stage.

From New Zealand, we have only the usual rumors of impending disturbances. The early winter has begun to tell on the goldfields of Otago, where the rain and cold, and the want of timber for firewood and for mining purposes, render a digger's life impossible of endurance in winter.

ANGLO-CHINESE MARRIAGES IN AUSTRIA.—Marriages of European birth appear to be becoming more frequent. But hitherto the brides have generally been of the lowest class of Irish women, and John Chinaman has probably no reason to be congratulated upon his bargain. One case, we recollect, of a successful celestial digger who, smitten with the charms of a lady of this class, was foolish enough to marry her, but found that she laid forcible hands upon his hardly earned wealth and quickly dissipated it. The unfortunate Chinaman applied to the magistrate to save the remnant of his property, and could not be made to understand the legal doctrine that, under these circumstances, a wife could not steal from her husband, and still less could he realize the probability that he might be also liable for her debts and liabilities. The Sydney papers by the last mail announce an Anglo-celestial marriage of higher pretensions, for we learn that on the 10th of February last, Mr. Yung Sing, Chinese merchant at Sydney, was married to Emma, daughter of the late John Mann, of Parramatta; and as the marriage was solemnized in due form by the Rev. Dr. Fullerton, of the Scotch Presbyterian Church, we infer that the happy man had renounced the doctrines of Confucius, and abandoned all hopes of returning to the "Flowery Land. Several of the Chinese merchants in Sydney are well to do, and such are the vicissitudes of colonial society, Mrs. Yung Sing may yet keep her carriage and be presented at Government house.

[From the New York World]

THE WAR.

The conclusion of the dispatch from Gen. McClellan's army (cut off by the storm on Monday night) reached us yesterday afternoon. It affirms that on Sunday morning Gen. Sumner renewed the fight, drove the Rebels back at all points, gaining two and a-half miles.—Gen. Heintzelman recaptured the ground lost by Gen. Casey. Our loss in killed and wounded, for the two days, is about 3,000. A great many are missing. The enemy left their dead and most of their wounded in our hands. Gen. McClellan arrived on the field on Saturday evening, and has since directed all movements in person. The enemy's dead, left on the field, numbered over 1,200. There were four separate bayonet charges, in one of which the Rebels were driven back a mile, and 173 of them were killed by the bayonet alone. On Monday morning the Rebel officers were unable to rally their troops, and their whole force marched back to Richmond. President Davis and Gov. Letcher are said to have been in the fight. Gen. Hooker made a reconnaissance on Monday along the Williamsburg turnpike, within four miles of Richmond, without meeting the enemy in force. It is certain that the Rebels threw forward nearly their whole force for the battle of Saturday, fully believing that they would break our lines and rout the whole army.

On Sunday evening, Gen. Fremont drove the Rebels under Jackson out of Strasburg, and pursued them all day on Monday with his advance and Gen. Boyard's cavalry. The Rebels made a stand several times, but were immediately put to flight. There was a story at Hagerstown, yesterday, that Fremont and Shields had defeated Jackson at Middleburg, and taken 10 guns. The rebels claim to have 2,000 prisoners. On Monday, Gen. Fremont's headquarters were at Woodsstock, 13 miles south of Strasburg. The enemy were still further south, and getting off as fast as possible. The road and woods are strewn with their arms, knapsacks, and clothing, and their only aim seems to be to escape from Fremont. His name alone is a terror; and as for fighting him in a fair fight, Stonewall Jackson is the last man who will do it. But he will probably be obliged to fight, or surrender his whole force. The Shenandoah Valley is again practically clear of Rebel forces.