

their evil works will follow you to the world of wo, and pour new ingredients into your own cup of wrath. O, think of these things. A prayerless house is not only a cheerless one, but it is a guilty one; for where God is not, there Satan is.—*Hamilton's Church in the House.*

THE CHRISTIAN VISITOR.

SAINT JOHN, MARCH 29, 1848.

TO AGENTS AND SUBSCRIBERS.—We are under the necessity of once more calling the attention of our Agents and Subscribers to our dues. Having a large sum to make up by the 1st of May, we need very much that the conditions upon which we are labouring every week to instruct and gratify our readers should be fulfilled. If one paper goes astray by remissness of carrier or postman, we find ourselves called to a rigid account, and sometimes not "softly," and all this we hope to bear with patience; but a considerable number of our PATRONS have not yet considered their obligation and the Printer's due. We are sorry to find greater remissness in this matter in town than in country, and on the part of some who certainly cannot be in want of means if they resolutely summon the WILL. If our friends will wait upon us with the "needful," we will give them our kindest welcome. PUBLISHERS.

BAPTIST HISTORY AND STATISTICS.

Many arguments might be adduced to show the importance of collecting at as early a date as possible, the data in regard to the constitution of the several Baptist Churches in this Province and their present condition.

We desire to call the attention of our brethren to the subject, and those who are disposed to perform a labor of love for the Denomination, may here discover an open door, and in imitation of Luke they may record the Acts of those whom God was pleased to employ in effecting a great work, not however, as a mere monument to their praise, though deserving our profound regard, but for the honour of God who called them to the work and crowned their endeavors with so great success.

I think we may justly regard that valuable legacy to the church, the "Acts of the Apostles," as a Scripture precedent and also find the duty more directly enforced in the language of the devout Psalmist. "One generations shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of thy great goodness."

Few things are employed more effectually to awaken enthusiasm in behalf of any patriotic enterprise for the state than judicious reference to historic incidents or to the illustrious names which adorn our annals, names rendered illustrious by self-sacrificing devotion or successful achievements. Orators in every land and of every age have been well aware of this avenue through which to sway the passions of men.

The most effectual check laid upon the apostatizing propensity of the Jews was the traditional transmission of the great events in their national history, which traditions were secured by regularly returning ordinances as we see by Moses' charge in Deut. 6th "And when thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgements which the Lord our God hath commanded you? Then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt and the Lord brought us out of Egypt with a mighty hand, &c."

In every part of the Bible we shall find frequent reference to past history, indeed the Old Testament is a continuous history. This enters largely into the composition of Peter's celebrated discourse which was followed by such important results on the day of Pentecost; and Paul the most eloquent and skilful orator of the Primitive Church, both in his addresses and in his Epistles, often directs the attention of those whom he addresses to the former times, and we, and much more our successors, will command a great advantage in enforcing our appeals to the churches, if we can in any authentic way cause them to call to remembrance the former days in which, after they were illuminated, our fathers endured a great fight of afflictions.

Our confidence, in seasons of declension and trial, would be increased, when in all the past, we could see how God had been with us—confidence in the churches as vines of his own right hand's planting, confidence in our denominational sentiments as their truth and efficacy have been signally attested of God. Indeed it would be impossible to enumerate the many practical lessons which the churches might ever derive

for their improvement and comfort from authentic records of our early history.

It is, of course, apparent to all, that this work can be the more correctly done the sooner it is attempted. Our churches are all now comparatively young, there are but few which have not in them members who were originally constituted in them, who could give facts and details of importance in regard to the circumstances amid which the church was formed, which, but for effort of this kind, will, in all probability, be entirely lost to us in their death. The collection of these facts would, furthermore, be a pleasant labor. Our older members would take great pleasure in rehearsing them to any one interested in collecting them: and although this is one of the most animating and cheering exercises in which they can engage, yet few of them, on account of the infirmities of age or want of habit in writing, feel justified in preparing these valuable documents, whilst to witness and participate in their joys as they recount the mercies of the Lord, and to gather wisdom and confidence from the lessons of their experience would most amply repay the time and labor expended in such a service.

The Baptist convention, aware of the importance of this subject, have urged it upon the attention of the churches; the Nova Scotia Baptist Association have already taken measures upon it and interesting statistics have been forwarded to their committee. The Canada Baptist Union are engaged in the same work and have exhorted us to follow a committee of that body are maturing a plan for publishing in a permanent form, and at a cheap rate, all the important matter of this kind, which they can collect in connection with that upon the doctrines, government, and discipline of our churches which the pressing wants of the denomination require.

Let not the Baptists of New Brunswick be behind-hand in this work from which, in common with our brethren in the other Provinces, we may derive so much benefit.

At the Convention in September last it was resolved "That Brethren John T. Smith and E. D. Very be associated with brethren Isaac Chipman and S. T. Rand, of the Committee appointed by the Nova Scotia Baptist Association, to carry out the objects of the Convention in regard to the subjects of Baptist History and Statistics."

The most a Committee can do is to lay the subject before the Churches and solicit their attention and aid.

Are there not brethren in all our Churches willing to perform a work so evidently in accordance with the will of God, and due to Him for His great mercy—a work so evidently due to those who "shall be had," as the Scriptures inform us, "in everlasting remembrance"—a work which may be so eminently useful to the present and future generations of Christian readers! We would suggest the propriety of having such manuscripts read to the church whose history and statistics are recounted in it, that it may be made as correct, and be as well authenticated as possible. Our ministering brethren will be looked to chiefly in this thing, and if they cannot consistently attend to it, will they not immediately secure the services of some other brother, and where there is no Minister, it will of course devolve upon some other. Whatever aid the committee can render in preparing such manuscripts for the press, will be readily given. The kindness of such of our brethren as will enter upon this work and forward their manuscripts shall be immediately acknowledged, and the result of their labor published.

REVIVAL INTELLIGENCE.—*Amherst.*—We learn from the Christian Messenger, that four have been baptised at Amherst, since the late Quarterly Meeting. Several ministering brethren were present from this Province, and brother Parker was with them at that date.

River John.—Rev. Obed. Parker reports success in his mission to River John, where he has recently baptised five.

St. John.—The good work continues in this city. A large and attentive crowd witnessed the baptism of seven candidates, by Br. Robinson, on the last Lord's day, at 6 a. m. After which, at the morning public service, Rev. S. Elder, of Fredricton, preached a very impressive discourse, and peculiarly adapted to the occasion, from Heb. iv. 14, 14. Br. Elder preached also at the Bethel, at 3 o'clock, and at Portland, at 6 p. m. Large demands have been made upon Br. Elder's strength, during his short visit, by lectures and sermons; but it must be gratifying to him, as it is to his numerous friends, that his labours in these several departments have been highly acceptable, and we doubt not will be long and gratefully remembered.

Pugwash.—We learn through Br. Black of Sackville, that 49 have been baptised in Pugwash, chiefly under the labours of Br. Wm. Hobbs.

CORRESPONDENCE.

For the Christian Visitor.

REASONS FOR BECOMING A BAPTIST.

ARTICLE II.

Mr. Editor—Resuming my subject, I proceed to observe that I was brought to the same conclusion—that persons should be converted, and believe in the Lord Jesus Christ, before they are baptized—by considering baptism as a seal of the covenant of grace. It is an article of faith in the Presbyterian Church, that baptism is a seal of the covenant of grace. But now I was plainly taught, if baptism is a seal of that covenant, it should be given only to those who have an interest in the covenant to those who are born again, and believe in the Redeemer; and as infants had not this experience, of course they had no right to the seal, they had no right to baptism. In considering this particular, I was grieved to think of that fundamental error into which many have fallen, who believe that the baptism of infants, in some mysterious manner, regenerates their souls, unites them to Christ, and gives them an interest in the covenant of grace. This I saw to be a most awful error, and directly opposite to the whole tenor of scripture. In shewing the manner in which I was instructed, respecting the subject of baptism, I shall notice only another passage, which is recorded in Revelation ii. 9: "And I know the blasphemy of those which say they are Jews, and are not." This text came with the greatest force, and caused the greatest anguish to my mind. It was attended with more power and more grief than the others were. I here saw that the Lord Jesus was accusing some persons in the church of Smyrna, of blasphemy, who said they were Jews, or christians, but were not. This passage was opened up to me in such a way as to show me that to take the name of Christ upon us when we are not his people, or to put the name of the Father, Son, and Holy Spirit, on those persons who are not the subjects of regeneration, is a prostitution of the ordinance of baptism, and a kind of blasphemy. This passage was deeply applied to my mind, that I experienced for a few days a great degree of anguish, and sorrow of heart. I saw, that by baptising children, I had been leading my fellow men into a dangerous error; that I had been prostituting one of the solemn ordinances of the Lord Jesus, and corrupting his church: and that my conduct in baptising children, was a kind of religious mockery and blasphemy. The idea was likewise forcibly impressed on my mind, that infant baptism was a door by which many errors entered many churches; and that it is the only foundation upon which vast numbers build for the salvation of their souls; and it is a lamentable truth, for this foundation there is not the least ground or authority in the Word of God. After I was thus convinced, by scriptures applied to my mind, that infant baptism is contrary to the word of God, and that the proper subjects of baptism are those who are savingly converted and believe in the Redeemer. I endeavoured to ascertain the time when infant baptism commenced, and I found that the practice began about the year 200—two centuries after the commencement of the Christian era. We learn from history, that shortly after the age of the apostles, the church became exceedingly corrupt. Many grievous errors prevailed. One error was, that no person could be saved unless they observed the ordinances of Baptism and the Lord's Supper; and hence, according to the prevailing opinion, that children might obtain salvation, they gave them the ordinance of baptism. This was the origin of infant baptism, as may be easily shown from church history. It commenced about the beginning of the third century; and if we except the Baptist church, the practice has prevailed among many sects of professing christians, until the present time. Thus, my beloved christian brethren, I have endeavoured to shew the manner in which I was convinced that the only proper subjects of baptism are such persons as are born again, and truly believe in the Redeemer, and likewise that there is no foundation in scripture for the practice of infant baptism. The Spirit of God was pleased to show me from the sacred scriptures, that God makes a new covenant with his people, in the gospel dispensation, not according to the old covenant. I was brought to see that baptism does not come in the place of circumcision; that at the present time children are not admitted as members into the church with their parents, and that God does

not make a covenant with parents and children in the present day, as He did with Abraham and his spiritual seed. I was shown that persons are required to be born again, and believe in Christ, before they have a right to be baptised in his name. I was made sensible that baptism is a holy sacrament, and seal of the covenant of grace; and it is unscriptural and sinful to bring unconscious infants to this ordinance. I was bro't to see that infant baptism is a prostitution of the ordinance, a practice with which the Lord Jesus is highly displeased, as it opposes his truth, corrupts his church, and leads multitudes astray. When those passages of scripture were applied to my mind, I felt at the same time such a constraining power in my heart, and such a holy fear of God in my conscience, that I dared not continue any longer to baptise children, or refuse to follow the Lord Jesus in the ordinance of baptism. I was made willing not only to discontinue my former practice of baptising children, but also to obey the command of Christ, in being baptised in his name, though the whole world were opposed to me. I was made willing to give up all and leave all for Christ's sake; and instead of complaining, I would rather praise and bless God's holy name, and say with David, "Who am I, O Lord, and what is my father's house, that thou hast brought me hitherto." Yours, &c., J. REED.

For the Christian Visitor.

A FEW WORDS TO THE NEWLY CONVERTED.—No. 2.

My last address was confined to the subject of temptation, arising from a dejected and depressed state of mind; it is now my design to warn you against the temptations which will assuredly spring up from another quarter; but you may inquire "Why present these unwelcome topics to our consideration? Why not dilate upon the joys and privileges of the Christians? Why alarm us at the very entrance of our course with the difficulties and trials of the way?"—Because you will sooner or later encounter these difficulties, and to be forewarned is to be forearmed, because this is not your rest, and 'ye are pilgrims' because 'he that hath put his hand to the plough and looketh back is not fit for the kingdom of heaven,' but the Bible is full of reasons for this course, and it is only your inexperience which leads you to undervalue it.

Permit one who feels a sincere desire for your spiritual welfare to warn you against "Pride" for that is a sin, to which you will at this stage of your christian progress be peculiarly exposed and against which the most watchful vigilance will be required.

The seeds of pride are found in every heart and you may not possess a larger measure of them than others, but you are in a position which favours their germination and unless sedulously checked they will shoot forth into luxuriant growth and damage the good seed of the kingdom of heaven which has been sown in your hearts, the conversions which have taken place in conjunction with your own must form the subject of conversation and awaken feelings of devout joy in many a Christian heart, the remarks you hear may insensibly foster a feeling of self gratulation; you will see references to the subject in the various religious newspapers which you may have an opportunity of reading, this may tend still further to keep alive and feed the flame of spiritual exultation; you will be put forward in the assembly for prayer at the Conference Meeting, and your youthful efforts will be praised by kind meaning but injudicious friends, and when this is the case it will be difficult for you to escape being lifted up with spiritual pride; the Apostle Paul knew this and therefore he wisely directs that a Bishop should not be a novice, one who has newly come to the faith of Christ, lest being lifted up with pride he fall into the condemnation of the devil.

I know not how to place before you the danger you are in, from this temptation, more strongly than by stating these facts, and appealing to your own consciousness of the effect which some of them have had upon your mind; I beseech you battle against this rising of pride the sure precursor of a fall, for thus saith the wise man, a haughty spirit cometh before a fall, remember how odious is pride in the sight of God, "He resisteth the proud, but giveth grace to the humble." "The proud he knoweth afar off." There are but two dwelling places of the Most High, the one is the high and holy place, the other is the humble and contrite heart, to revive the spirit of the humble and to revive the heart of the contrite ones.