

But let us for one moment see how far this resemblance extends: As the male posterity of Abraham, whether believers or unbelievers were circumcised so should the male posterity of parents, whether believers or unbelievers, be baptised; as male children eight days old were circumcised, so at that age should they be baptised; as circumcision was not performed in the name of the Father, Son, and Holy Ghost, so the ordinance of baptism should not be; as male servants bought with money were circumcised, and that, without reference necessarily to faith and regeneration, so in like manner should male servants be baptised; as circumcision introduced into the Jewish congregation, and entitled the persons, having received that rite, to its privileges, so baptism should entitle to the privileges of Christ's church; but it does not always do this. Infants are not allowed the privileges of communion in the church to which they belong. They are debarred this, until mature age, or years of discretion, when by a profession of faith in Christ, they are presented to the church as members fit to partake of the emblems of the broken body and the shed blood. Is this thing so?—and yet will it be charged upon Baptists that they are restricted communionists? Give justice to whom justice is due. And in conclusion, it is with deep sorrow and regret that I have left the Presbyterian church, and especially the one to which I have been attached for several years. Raised and educated by Presbyterian parents, surrounded all my life by its influences and affections, my heart is full of the deepest sorrow, at having withdrawn from under its great and wide spread banner, and from brethren and sisters, whom I have long cherished with a fond and sincere attachment. A candid and earnest investigation of the word of God, has been the means which has led to this solemn determination. God's word is my guide in this life, it will hold me responsible in the great day of reckoning, and to have obeyed it on earth while surrounded by trial and temptation, will be a source of infinite and unalloyed happiness in the kingdom of God in Heaven.

THE CHRISTIAN VISITOR.

SAINT JOHN, FEBRUARY 16, 1848.

"THAT THEY ALL MAY BE ONE."

When believers make a profession of faith in the Son of God, as their Redeemer and King, and become members of his body, the Church; few subjects can contribute more to the usefulness and happiness of such, than "the keeping of the unity of the Spirit in the bond of peace." In the Christian Church, where no master is recognised but Christ,—no laws but those which the Holy Scriptures enjoin, where each member thinks for himself on things pertaining to the conscience, and all have equal rights, every care must be exercised in order to cultivate brotherly kindness and charity, in the absence of which no Christian community can prosper. It is not so much by frequent asseverations in the public assembly of our attachment to Christ, and his people, that we are to convince the world of the living power of religion, as by our union, concord, and co-operation, as members of the one body, "By this shall all men know," says Christ, "that ye are my disciples, if ye have love one to another;" and in His importunate prayer before his passion, we have the true model of Christian union; "That they all may be one as thou father art in me, and I in thee, that they also may be one in us." John xvii. 21.—What is the ground of Christian union, and how it may be maintained? are questions of no ordinary importance to every Church member.

1st. Christ was manifested to take away our sins, and to reconcile all things unto himself, and this is emphatically styled *the truth* in the Apostolic writings, by the belief of which we are reconciled to God. The Gospel is the first spring of hope towards God, and that we may abide in the Father and the Son, we are to hold fast the beginning of our confidence and the rejoicing of the hope firm unto the end. Being thus born of God and renewed in the spirit of our minds, we love all that are partakers of the common salvation. But in order to the exercise of our love towards each other we must be united in the truth as it is in Jesus and make a confession with the mouth unto salvation; otherwise our love will continue inoperative. As we love one another for truth's sake, it is necessary that we hold it fast as a motive to mutual love; and to influence us in the performance of the various duties arising from our relation to God and to each other in the gospel. Every other pretension to love without this, is mere deception;

our spirits cannot be purified unto unfeigned love of the brotherhood without obeying the truth.

2nd. Although the disciples of Christ are united in the gospel, yet the fellowship of the Saints can never be maintained unless they are united in obedience to the laws of Christ. They are to keep the ordinances as the Lord delivered them, and to observe whatsoever he has commanded. But if the followers of Christ begin to think that they can neglect his commands with impunity, or lose sight of his authority as binding on their consciences, then every slight reason will form an excuse for neglecting their duty towards each other. When the affections of brethren will become lukewarm, every apparent offence or neglect will widen the breach, till the mind becomes alienated from each other and not unfrequently terminating in an entire absence from the House of God. But the unity of the spirit is preserved and strengthened by speaking the truth in love or building up one another in their most holy faith; comforting their brethren in their afflictions, administering to the necessities of Saints; each filling up the place assigned him or her in the Church of God; having no interest aside and apart from that of Christ, and of the peace and prosperity of the united community. Blessed are those who do his commandments, that they may have a right to the tree of life, and may enter in though the gates into the city.

3rd. Christian-union is maintained by avoiding every thing, either in opinion or practice, that would mar our peace, unless enjoined by the Lord. When a case of discipline comes before a church, every care should be taken that it is introduced according to our Lord's instruction, Matt. 18, 15—17; and that no irrelevant matter be introduced, or any thing that would retard the decision of the church. If we should see the church taking unscriptural steps, or forming unlawful conclusions, in the place of taking offence, or reserving our convictions till the subject is disposed of, we should at the time express our opinion, and the reasons on which it is founded. In this way we will preserve the unity of the spirit in the bond of peace.

4th. We are to seek peace, and pursue it. In our intercourse with one another, both in private and in public, we should cultivate union in the Church. In the place of being anxious to oppose, or appear singular, every conscientious effort should be used to be of the same mind and of the same judgment.

The peace and concord of every Christian assembly depend more on what is generally termed small things, than many are aware of.—Forsake not the assembling of yourselves together, as the manner of some is, but doing it the more, as ye see the day approaching. The unity of the spirit is a unity of conformity to the will of Christ. The Lord's supper sets forth our union as members of the one body; but if we voluntarily absent ourselves from the communion of the body of Christ, we are breaking that unity. A. McD.

Our age is often justly spoken of as characterized by its projects of moral reform, and almost every man is a would-be reformer. One would think that with such a disposition for the reformation of the various vices and abuses which exist in society, and with such an army of reformers, there might be so great progress as soon to present our communities without spot and blameless. But our object is not to cavil; we rejoice at this feature of the age, notwithstanding the incongruities which it occasions. Though so few of all who are concerned in agitating the public mind, and helping on the several reforms seem to have very exact notions of morality in its strictest sense, yet we have in these popular efforts an open and almost universal manifestation of deference to the majesty of truth and justice, of the rights of man and the claims of God. Such earnest and confident appeals as are now made by almost every one in behalf of some one cause which he has espoused, and to which in some form or other he has pledged his name and influence, can rest upon or result only from a consciousness of individual responsibility; it is an avowal of personal obligation, which gives us great hope when we make our appeals in behalf of any other object.

The secret of the inefficiency of many men and many associations in forwarding any particular reform, is the evident inconsistency of so devoted an attachment and so sacred a regard for our object, and at the same time so indiffer-

ent to others of equal importance. Covetous men and extortioners arrayed in open hostility against oppression. Profane men combined to promote the observance of the Sabbath. Sabbath-breakers associated to promote temperance, &c.

If we make appeals to others, we must be ready to listen to their appeals.

If we set up our claim to attention upon the ground of morality, we must show our regard for morality in every department.

If we hold other men responsible for their influence upon Society, and obligated to advance its interests by espousing one good cause, we must hold ourselves equally responsible according to our position, and render the like obligations for the advancement of any other in which the prosperity of society or its individuals is involved.

To reform a community we must be its lights, and our light should not be darkness. We must be its salt and must possess savor.

Every defect in the character of a reformer is made particularly prominent. Small defects will be eagerly spied by those who cleave to evil habits, and would ward off urgent appeals.

Few retorts operate more effectually both upon the advocate and the one appealed to, than "Physician heal thyself." It shelters the uneasy conscience which might otherwise be obliged to surrender, and it so rebukes as to intimidate and dishearten one prosecuting a good work.

Nothing less than purity, should be the motto of a reformer who would be efficient. Purity of intention, purity in the selection of means to compass his object; aspiring after purity in moral character, that should display itself in thought, word and deed.

The visit of our respected brethren, the Editor and Elder S. Robinson, to Charlotte County, cannot fail to cheer and edify our brethren in that part of the country, especially at this time, when a number of the churches have been for several months deprived of pastoral instruction and oversight, by the late affliction of our esteemed brethren, Thompson and McGee.

Much good would be accomplished for our infant churches throughout the Province, if chosen men from among our ministering brethren could spare the time and visit every district in the country. By adopting such a measure, the things that remain would be strengthened, the feeble knees confirmed, transgressors reclaimed from the error of their ways, while the souls of all would be instructed and confirmed in the faith. This is no innovation on the scriptural order of things—but is highly Apostolic, see Acts, 14, 22, 22. McD.

AMHERST.—Elder J. Francis wishes to embrace this opportunity of informing the Church at Amherst, in reply to their request, that he will be most happy to comply, should the Board of the General Union approve of it. The subject will be brought to their notice, at their first meeting.

REVIVALS.—We were much gratified to learn, by a friend who passed through this city during the week, that the state of religious feeling in connection with the Baptist Church, at Horton, N. S., is increasingly encouraging—several have already become obedient to the faith. We hope that the young men at the College and Academy, as on former occasions, will be found among the fruits of the revival.

ALBION DIVISION, S. OF T.—PUBLIC MEETING.—The members of this Division held a public meeting at the Hall of the Mechanic's Institute, last evening, which was attended by a considerable number of the "Sons" of other Divisions, and a large concourse of the citizens. The meeting was ably addressed by the Rev. Mr. Francis, and by Messrs Ballentine, Irvine, and McPherson. The speakers set forth the claims of the "Sons," as a benevolent institution and answered the objections which have been urged against it, as a Secret Society. We are glad to perceive that Albion Division has set an example, which we hope to see followed by all the Divisions in the City, and Vicinity, of holding public Meetings, from which, we feel assured, the most beneficial results will follow.

Letters have been received from Rev. T. W. Saunders, with remittances, and from Rev. J. Francis, with do.

CORRESPONDENCE.

ST. GEORGE, Feb. 14th, 1848.

DEAR BR. McDONALD,—I have engaged Br. Hall to send you some account of the Meetings we have had in connection with the quarterly conference of this County, closed last evening; they have been exceedingly interesting. The first man I met on entering the meeting house, remarked to me, that he started from his home that morning to walk 22 miles to attend the meeting, I thought to myself, if but few come with such an interest in the conference, and the objects of the meetings, we may certainly have some hope that they will be blessed, and they have indeed been blessed seasons, and such impressions have been made upon the minds of the crowds who have attended as cannot but result favourably for our beloved Zion. There was, previous to the meetings, an improved state of things with the church here, as evident in the prayer meetings and in the Sabbath School; but last evening, after a protracted service, though many were obliged to stand for want of seats, no one seemed at all disposed to leave the place. Letters were read from Elders Thompson and Magee, the former of whom now ventures out a little, and has addressed a little company at his own house. Father Magee uniting with Br. Thompson in his regards for the conference, wrote, that he was able now (by use of crutches) and some one to assist him, to get about the room to which he is still confined, both have hopes of once more serving Christ by administering to his people. Br. Robinson and myself have projected arrangements to visit all the churches, many of which have been destitute of preaching for 4 months past, except when you and Br. Tupper visited, and of which mention was made at the conference; these visits were taken very kindly. The churches, though destitute of the preached word, have generally kept up their monthly conferences and prayer meetings upon the Sabbath, and one of them sustains two prayer meetings during the week. O how little do those favored with the regular preaching of the word, from week to week, appreciate their advantages, how little indebtedness do they feel for their frequent privileges, when our good brethren and sisters in destitute parishes talk so gratefully of the two sermons they have been favored with in four, and in one case, as reported, in six months. I shall be able to communicate fully of the several places when we have visited them. We shall probably be detained by these visits till Thursday week, but we trust our time will be profitably spent in labors of love for the name of Christ. V.

For the Christian Visitor.

QUARTERLY MEETING IN ST. GEORGE.

The Meeting has just closed in this place, and as I am anxious that a brief account of the proceedings should be inserted in this week's paper, I send in great haste a few remarks, in compliance with the request of the Editor, who will furnish more copious information. We were somewhat uncertain whether any Ministers would meet with us, owing to the continued indisposition of Elders Magee and Thompson, but we were kindly favored with the attendance of Elders Robinson and Very, from St. John. As usual, the Meeting commenced with a Conference, when a number of members being present, an interesting season was experienced. On Friday evening Elder Robinson preached from Ps. cxvi: 5, 6 verses. The subject was exceedingly appropriate to our state as a church, and, indeed, to all our churches. The preacher showed that amidst every discouraging circumstance in connection with the advancement of truth, God will ultimately crown with success the faith and efforts of His people; this principle was fully illustrated by the speaker by a review of his providential government in the world, in the histories of Abraham, Joseph, David, the first founders of Christianity, and by the early efforts of God's Ministers in this country. Exhortations followed from the ministering brethren present.

On Saturday morning, in connection with the Social Meeting for prayer and exhortation, Elder Very preached an highly interesting discourse on the nature of faith. The character of this discourse was such that the People of God will retain a lasting remembrance of the heart-searching principles which the preacher illustrated. He drew with nice discrimination the difference of truth and presumption, showing that we are in danger of going to opposite extremes in the views which we have of faith. It cometh by hearing, and hearing by the Word of God. The divine principles are the foundation on which truth should be established; and, as certain conditions are annexed to these promises, the speak-