

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, ABRIL 6, 1849.

INTERNAL IMPROVEMENTS.

The hope of competing successfully in business with those who have unusual facilities, without attempting to improve our own, is a vain hope, and every day will see us so much farther in the rear. Many an individual has remained obstinately attached to the old way, until it was of little consequence to themselves or others whether they were in the old way or the new way, or in any way at all. What is true of an individual in this matter is also true of a community or a Province; and we have great fears that our readers will yet see greater occasion than they now have to lament the hardness of the times and the depressed state of the trade of the Province. Improvements in the arts and especially in agriculture is greatly wanted; and there can be no doubt that in raising a revenue a judicious discrimination for the protection of the labour of the Province may be of essential service, but to put protective duties in opposition to ingenuity and enterprise, to pension obstinacy and endeavour to supersede the necessity of internal improvements by the form and operation of a Tariff is preposterous. Men are often deceived by paper theories and impracticable theorisers, and it becomes them to look into the principles upon which their policy is based. We doubt if common sense, inventive genius, and enterprise are restricted to state lines; but we have no doubt they must be stimulated wherever they do exist to effect any useful purpose and contribute to the progress of society. The common proverb "Necessity is the mother of invention" is a confession of what many would scarcely allow in any other form—that men are naturally indolent—that mental and corporeal toils are both alike irksome, and require urgent incentives; and, of course, just so far as indolence is pensioned, to just that extent are the chief requisites of prosperity discouraged. We presume the public mind has seldom if ever been so roused as at the present time to consider the policy which our emergency requires, and surely every man, who wishes well to the Province, must be deeply solicitous. It is lamentable to see the tide of emigration carrying off so many of our people, and especially of our mechanics and farmers; and the more so, as all admit the natural resources of the Province to be so great; but it cannot be otherwise so long as internal improvements are neglected. Facilities for easy and rapid communication, and for the cheap transmission of merchandize are indispensable; and theories of Free Trade or Protection when set against this are both, as we conceive, but plausible fallacies. We hope and believe that the agitation of this subject through the Province at the present time may result in good; and we hope none but those upon whom a real necessity is laid will leave the Province; we have no doubt many who go will wish themselves well back. Those who are battling for the necessary improvements in the Province should not be disheartened.—Though the necessary improvements may not be effected at once, they will be ultimately, and we think at no distant day; and those who remain true and steadfast will reap advantages which many are seeking in emigration, who will very likely fail to obtain them in that whirl of competition and temptation into which without the necessary study and caution they throw themselves.

NEW BOOKS.

Essay upon the union of Church and State, by Hon. and Rev. B. W. Noel.—Macaulay's History of England, from the accession of James II., 2 Vols.

We received a number of sets of these Books by the *Admiral* this week, which were immediately taken up. We shall have a large lot by next steamer. The price of Mr. Noel's Essay is 6s. 6d.; of Macaulay, 1s. 3d. cheap edition; 7s. 6d., bound. The cheap edition is a volume of 200 pages, double column, and is a verbatim copy of the London edition. The advantage of taking them in this form will be, that as each volume will be issued uniform; when completed they can be bound up in size and form to suit the taste of each purchaser, and at a cost hardly exceeding one volume of the bound edition. The paper, type, &c., are quite suitable for good binding. Surely now no one need remain without this standard work. Mr. Macaulay receives, as we published a short time since, £600 annually, for 10 years, for the copy-

right of this work, and, as issued from the English press, its price is 16s. sterling; nearly £1 currency; an exact re-print is now offered for 1s. 3d. per vol. These books may be ordered in any quantity from the Colporteur Depository at the above prices, and the orders will be attended to immediately.

By a liberal arrangement with the London Religious Tract Society, the American Sunday School Union is enabled to furnish a very cheap series of very valuable books for popular reading—24 volumes are already issued, entitled the Village and Family Library, each 198 pp. 18 mo., bound with muslin backs and marbled paper sides, each volume numbered and ready for use, only \$3 per sett, being at the rate of 7¹/₂d per volume.

Several of these Libraries for sale at the Depository. A large variety of Theological, Historical, and Classical Books, and School Books generally, are now on hand for Pastors, Sabbath School, or private Libraries, and any book immediately ordered; and all for sale at the Publisher's retail prices.

It is the intention of the Baptist Colporteur Committee thus to put the best of reading in the cheapest possible way before all classes. This laudable work is now becoming known, and is rapidly increasing.

The Depository is at present at the Office of Garrison & Marsters, Custom House Building.

E. D. VERY, for Committee.

Our Paper goes to press one day earlier than usual this week, on account of the holy-day "Good Friday."

Correspondence.

LETTER FROM COLPORTEUR.

North Mountain, Cornwallis, March 21.

DEAR BROTHER VERY—With an apology for not writing sooner, I desire to acknowledge God's goodness and mercy manifested to me. I am still visiting from house to house; my health is not very good, but my comforts in religion have much increased in this place.—God's people are much revived in Cornwallis, and in beholding the beauty of the Lord in his temple my own heart has been filled with the divine presence, and in witnessing sinners being converted and yielding obedience to the Gospel, my strength has become increased. Sixty-nine converts in Bill Town and on the Mountains have obeyed the Lord in this revival, and many more are hopefully converted, whom we expect to see obey their Lord.—Protracted meetings are being held in various districts, and on the North Mountain, where it was commenced on the 8th March, a number of conversions have followed, and five were baptized; the Church is revived there; also in Pleasant Valley, I hear of a blessed work in progress. I labour in sales through the day and bear that part in the evening that my ministering brethren consider to be duty; and in waiting on God and being of good courage the Lord has strengthened my heart. Since writing I have visited Wilmot, Nictau, Aylesford and this section, and although cash is something scarce, I find this a favourable opportunity. The people are very kind, which lessens the trial of being constantly among strangers.

Elder Bill gave me good assistance in my labour with his accustomed christian politeness. Much can be done by the Minister in behalf of an agency, merely by a little exertion, and as much is accomplished in a day through the Minister as the Colporteur can perform in a week. My compliments are also due to Elder J. B. Cogswell, together with a number more in the Ministry. But while many are favourable to an object, money is wanted to allow an approach to the people. Some of the ministers here would make the Colportage a Convention business for the Provinces, holding Saint John, as a general depository, and having local depots in the other parts, with a general agent and directors in each Province to go forward therewith, and in their opinion incur less expense than by separate organization. Several Ministers would submit this if confident of its being received.

Denominational works, particularly missionary writings sell as slow here as in New-Brunswick, and having observed in New-Brunswick that those who read missionary works, such as the Missionary Enterprise, Cox's History of Missions, Dibble on Missions, and Synopsis of Missions, are invariably warm hearted to the cause, and do much for God oftentimes with little means. I find it will

hold good in this Province. When shall we see our churches possess that life that a missionary spirit begets. We can never have real gospel health until this matter is appreciated.

Dear brother Very, I feel deep anxiety for the churches in my native Province, to whom I feel a strong attachment unnoticed until my separation from them, and I would with you urge upon them every claim of the divine law that calls forth obedience to God, and support of His cause. O that we might see the drooping churches roused to a sense of God's mercies, and behold their earnest prayer and travail of soul put forth to rescue the sinking thousands of unfortunate sinners in our land. Hoping to hear of your prosperity and be refreshed by the love you bear towards God's people on my return.

I remain dear brother, your's in Christ,

JAMES TABOR.

[FOR THE CHRISTIAN VISITOR.]

CHURCH MEMBERSHIP.

In this day of free inquiry and independent decision in religious matters which an increased acquaintance with the principles of the word of God is exerting; when even the fulminations of a Roman Pontiff, and the anathemas of a Provincial Bishop, awaken no alarm, or anxiety, in the minds of those who but a few months since regarded all their words as of divine authority; it will be hardly necessary to occupy the attention of your readers, who are expected to have given considerable attention to the order of the Lord's house, respecting the character of those who should compose the church of Christ. It should, however, be observed that a pure creed and corrective discipline in a church will not avail much if those who compose the community are aliens in heart to the character and government of God. While we would deprecate the introduction of arbitrary conditions of discipleship, great care at the same time should be exercised lest the impure in heart and those who have not received the disposition of children should be admitted.

Anciently the essential qualifications for membership in the kingdom of Messiah, were a belief of the truth as it is in Jesus, and a change of heart; and all those who gave evidences of this disposition, avowed publicly their attachment and submission to Christ as their Redeemer, and Lord, by their immersion in water into the name of the Father, Son, and Holy Spirit. Persons entertaining a hope of eternal life for months and years, without being baptized and uniting with the church, were probably unknown in the days of the Apostles. We read that those "who gladly received the word were baptized, and the same day there were added to them (the church) about three thousand souls." Acts ii. 41. To Paul it was said, "and now why tarriest thou, arise and be baptized." Acts xxii. 16. We are informed of him in another place that he assayed to join himself to the disciples as soon as he could get to Jerusalem. The observance of these two primary steps were enforced with divine authority by the Primitive teachers of Christianity. These were the lines that distinguished the church from the world.

The object in entering upon this holy alliance is not merely to feel well, nor to become thereby a more respectable member of society, though both will follow; but "to observe whatsoever Christ has commanded." Every member on the day of his initiation among the disciples of Christ pledges himself to the church, and to God, that he will be faithful unto death in exhibiting christianity in its doctrines, ordinances, and morality. Being born of God, and united in one holy brotherhood, having "one Lord, one faith, and one baptism," they are not expected to have any interests separate and apart from that of Christ nor to enter upon any traffic in the pursuit of which His laws will be violated, or the peace and interest of the church sacrificed.

From the nature of this covenant relation the duties of believers are both relative and social. Relative duties in a christian church are those in which one person is to perform one duty, and another a correlative one; such as that of pastor and people. The pastor is to give his time and attention to studying, to teaching, to ruling, and to exhortation, with all long suffering and doctrine. See 1 Tim. iv. 13, Acts xx. 28. 2 Tim. iv. 2 The members on their part are not "to forsake the assembling of themselves together as the manner of some," but are obligated from the na-

ture of their contract and choice, to attend stately on the Pastor's public instruction in the place and at the time mutually agreed on by the church for that purpose. For church members to visit or entertain visitors at the hour of worship, and thereby neglect their meetings with the church is to violate their covenant with the church; nor can their meeting with any other congregation, if within the reach of their own, be a sufficient extenuation of the transgression. Believers should unite with the church where it would be most convenient for them to worship. If the Minister devotes his time and talents for the spiritual benefits of the church, every member is morally bound to contribute as the Lord has prospered him, to his support. "Let him who is taught in the word, communicate to him that teacheth in all good things." The imperativeness of this duty rests not in putting our hand to a subscription list but on the command of Christ, and the nature of our relation to the pastor. For the more wealthy and active members to assume all the responsibility of financial matters, without the aid and co-operation of the poorer class is both depriving the latter of obeying Christ and of having a part in promoting the interests of the church. The Deacon's work belongs to this class of duties. He is from the very nature of his office the treasurer of all the contributions of the church. The tables of the poor, the fatherless, and the Minister are to be supplied by him. But how are these to be furnished, unless the church supply him with the means? It is impossible. In order that the deacon should work with efficiency, the church should furnish him with the necessary means. And for any individual to act in the financial affairs of the church without the consent of the deacons and approval of the church, is interfering with the deacons' prerogative, and with the order of the church.

Social duties are those in which any indefinite number of persons can engage, not as superiors, and inferiors; but on equal terms, and having equal privileges as members of one society. Among these are, social prayer, praise, eating the Lord's Supper, and exhortation of the brethren. Being constituted social beings, Christ in his wisdom has adapted the ordinances of religion to the constitution of our nature, in order to make his worship delightful, and his service perfect freedom; so that every part of the worship of the Lord's house is congenial to the feelings and desires of the renewed mind; and by constant exercise in them the understanding will become more luminous, the heart softer and warmer, and the whole soul rising up in devotion to God, while the whole life will be consecrated "a living sacrifice, holy, acceptable to God." When these duties will become irksome to us, and we cease to take pleasure in these acts of worship, the inference must be that our hearts are not right with God. To neglect any of these duties, we not only treat the wisdom of Christ with contempt, and violate our covenant with our brethren, but omit the lawful exercise of our nature, which must consequently break out into many other irregularities. The professor who omits personal religion will with greater ease neglect relative and social obligations. By violating one of the divine precepts, he can with greater ease transgress another. The commission of good or evil actions will increase the capacity for their future performance.

In view then of the providence under which we are placed, the laws which regulate our constitution, and the relations which we sustain to God and to his church, how necessary that we should conform in heart and life to the form of doctrines which was delivered to us.

There is one question of commanding importance for every church and church member to understand, that is, what course do the scriptures enjoin on Christ's followers to adopt respecting those who unblushingly violate their covenant relation to the church, and neglect the observance of Christ's positive institutions? There is not very often much difficulty in getting a church to act on the case of a member, if he be an idolator, drunkard, or a fornicator, but respecting those who neglect to observe those very duties which are essential to the very existence of Christianity; Churches that have not sufficiently studied the word of God in regard to the object of church membership are not so unanimous. This subject can be soon settled, we should think, in the mind of every thinking person, if we but ask the question, for what purpose do believers unite with Christ's Church? Is it not to do His commandments, and to shine forth in