

little over twenty months ago. But what consoles me, is the good reason I have to believe he died in the Lord. Through you, Messrs. Editors, to Mrs. Judson's Christian friends, I would suggest one thing, that is, the desirableness of having the ground where her remains are deposited, fenced in with iron rails. If this be not done, the same ground can be used again by and by, but if fenced in, which we have a right to do according to law, then none dare touch it. If the Christian friends in this country will furnish the iron rails, I will pledge myself, with the help of God and his church there, to bear all the expenses of mason work, fitting up, &c.

I remain, your brother in the Lord,
J. MCGREGOR BERTRAM.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 19, 1850.

CHURCH DISCIPLINE.

When we published the excellent circular letter of brother Miles on this subject, we purposed offering something additional, which was suggested at the time, but it has been omitted till now. We felt strongly impressed with the importance of the subject, being firmly convinced that the progress of religion both as regards doctrine and practice is seriously impeded by the neglect of discipline in the churches. The course of neglect in this matter, like every other sinful course, is downward in its tendency, and every step upon the course makes a step more difficult and a return more laborious. Many churches have proved this to their cost. They are now better convinced by their experience, than others will be likely to become by persuasion and argument; and their perplexity now is how they can resume discipline. Those who have kept themselves nearest to their obligations, feel so self-condemned for their own remissness in duty, and for their long neglect of covenant engagement, that they have no courage to proceed against or even to encourage proceedings against such as are notoriously out of the way; and thus the cause suffers and languishes, and those who are anxious for its prosperity lament before the Lord, and wonderingly ask: "By whom shall Jacob arise?" This is a sad state for a church to be in, whose standing and influence in any community must rest solely upon the impregnable grounds of truth and righteousness.

Some ecclesiastical organizations derive so many adventitious aids from the patronage of State and Wealth and Fashion, and have such associations in ordinary minds with past age and grandeur and pomp that any obliquity of character in their members or even in their ministry will be tolerated so far as not seriously to circumscribe their influence or lessen the number of their adherents. Indeed a large class in every populous community will be found the more ready, where such a laxity is indulged, to support their pretensions, for what countenance they may borrow to justify their own follies and sins. But a Gospel Church, Gospel ordinances, Gospel doctrines, and Gospel ethics can never compete successfully with such organizations except as their adherents shall be able, by a rigid conformity with the bible, to show a "thus saith the Lord" for their order and government and teaching, and such a refinement, elevation, and purity of life and character in the ministry and among the members, as their adversaries shall not be able to gainsay. Under such circumstances a church need not fear any combination of numbers or any array of worldly influence.

A strenuous regard for orthodoxy in doctrine cannot, as too many seem to infer, make a church or a cause strong where a neglect of discipline tolerates ungodly living; the louder our profession and the higher our pretences, if we are to indulge in any evil propensities, the more marked will be our inconsistency. In such a way we expose to a more glaring light the defects which mar our appearance and thus destroy our influence. The materials which are thus brought together, to make up a character are so incongruous, that they can never be firmly cemented. It will be like the image which Nebuchadnezzar saw in his dream; its brightness and terribleness will not compensate for its weakness; nor can its head of fine gold save its feet of iron and clay; and the gold and the silver and the brass and the iron and the clay will be broken in pieces together, and become like the chaff of the summer threshing floors.

Churches are no doubt often betrayed into an unwarrantable laxity of discipline through

a compassionate regard for those who have offended, or through the hope that such tolerance will better preserve the peace of the church. A plausible reasoning of this kind, though in direct contradiction to Scripture, is often allowed more weight than Scripture itself, so that the command and precept have to give way to views of expediency. But however compassionate or sincere or well-intentioned the motive which leads us to transgress, we must suffer if we rebel against God; and to supersede his authority in administering the affairs of his church, and in conducting his cause is to usurp his prerogative and to take the attitude of revolt and rebellion. We might as well expect that if we fell from some giddy height accidentally or when striving to do good our person and limbs would be safe from injury, or falling into the fire that we would not be burned. The same God presides over the kingdom of Nature and of Providence and in neither will he share his glory with another, or allow his laws to be transgressed with impunity.

We simply design in these general suggestions to call attention to this important subject, and in our next will endeavor more fully to support our views.

We are distributing the Minutes of the Convention to the best of our power. The number assigned to this Province allows one copy to every ten members in the Church. We have directed 100 copies to Rev. W. Burton, for Yarmouth Co.; 75 to Rev. C. Randall, for Digby Co.; 100 copies to Rev. I. E. Bill; 100 copies to E. B. Cutten, Esq., Amherst. The balance for Nova Scotia, P. E. Island, and Cape Breton, we have forwarded to Rev. J. Chase, who would be better able to apportion them to different sections. We presume he will assist thus in distributing and forwarding. The publisher has put it in a very neat and compact form.

We have been favored, through the politeness of the Executive Committee of the European and North American Railway, with a very comprehensive and valuable pamphlet, detailing the doings of the Convention at Portland, Me., and presenting a mass of statistical and general information pertaining to this grand project.

We are pleased with such a sign of liberal and energetic purpose; and combined with the favorable intelligence from England, and the zeal of its friends as indicated by subscriptions, we believe the movement will progress; and that in a few years we shall find New Brunswick by this great thoroughfare in a commanding position for Commerce, and if the people will, with their excellent farming lands and broad rivers and lakes, for Agriculture and Manufactures also. We wish this scheme success with all our heart. We believe it would be impossible now to calculate the benefits which would result from it, and no less to intellectual, social, and religious progress than to trade.

Barnes' Notes, Ripley's Notes, Macnight on Epistles, Doddridge's Expositor, Fuller's Works, &c. &c., constantly on hand at the Depository, Garrison & Masters' Office.

LETTERS RECEIVED.—Rev. D. Crandal; Rev. John Francis. We will attend to the suggestion of the latter. Rev. A. McDonald, with remittance.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

REV. J. D. CASEWELL'S SERMON CONTINUED.

II. *We now propose to consider the end for which the Mediator is invested with this authority.*

Jesus Christ does not reign merely for the exercise of power and authority. He has an important object to promote. And what is that object? Is it to open his beneficent hand and supply the wants of every living creature? Is it to keep society in being? To provide the world with a regular succession of inhabitants? To supply the artist with skill, and to open the fields of science to the inquiring mind? Is it to preside in the counsels of statesmen? To extend or diminish the dominions of princes? To roll along the thunders of battle, or to check the progress of bleeding woe? Is it to superintend the commercial interests of men, to enrich or impoverish as he sees good? Is it to give a despot licence to scourge the inhabitants of half a world, or

to climb a throne built of the skulls and ashes of those who have been immolated at the shrine of ambition? All these things come within the sphere of the Saviour's government, but they do not constitute the object for which he reigns. "He is Head over all things to the Church," and the management of all other things, is but subservient to its interests. Let us consider this.

I. *In relation to the establishment of the Christian Church.* A careful perusal of the Old Testament will satisfy us that the Jewish Nation and Church were peculiarly regarded by Divine Providence. Even the empires of Assyria, Persia, Greece and Rome, had their rise and fall in subordination to the designs of God respecting this extraordinary people, who were the depositories of Divine Revelation, and of whom concerning the flesh Christ came, "who is over all God blessed for ever." The same sentiment will apply to the Christian Church; for it is that on which his eye is fixed, with the design of raising it to unparalleled glory, and with this view he has exalted his Divine Son to the honour of universal empire; that as he purchased the Church with his own blood, he might exercise in its favour all the authority with which he is invested.—How evident is the dominion of Christ over the powers of earth and hell, in the first ages of the Christian Church. Had Christianity resembled the traditionary legend of the Jews, or the theories of ancient or modern philosophy, it would have had but few difficulties to contend with,—but insisting as it did on the exceeding sinfulness of sin,—on the necessity of regeneration—on the propitiatory sacrifice of Christ as the means of pardon,—the consecration of all the rational powers to God,—the indispensableness of a spiritual and heavenly frame of mind, and of a supreme regard to things unseen and eternal;—promulgated as it was by plain unlettered men;—unaided by human authority, wealth or influence, nothing could be expected from Jews or Gentiles, but determined, persevering hostility. Here then, the dominion of the Son of God is illustriously displayed; not by pressing into his service the erudition of the schools, or the prowess of heroes, but by exerting a spiritual influence over the minds of men.—First he endows his servants with the gifts of tongues and of healing,—then he leads them into the midst of his very murderers; there he pours out the renovating influences of his Spirit, and vanquishes the hardness of thousands. Then he makes the hostility of his foes, the means of spreading abroad the truth by scattering his disciples,—then he raises churches in almost every province and district of the Roman empire, and in every victory proves the truth of that fine declaration of the apostle, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." To prevent the establishment of the Church all the malice and power of evil spirits were employed. Persecution raged, and followed the disciples from city to city, and from country to country. Edicts were published against them; some were imprisoned, others were cruelly slain; but yet their followers multiplied and grew,—the truth prevailed, and Christ triumphantly planted his Church amidst the hurricanes and tempests of worldly rage. Here it is in keeping with our subject to add the following, from one of England's most eminent Divines. Speaking of the extent of obligation essentially included in the profession of a Christian, he adds, "In those days of primitive simplicity and truth, it was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of was an inextinguishable flame. The joys of which it was the symbol were as life from the dead. No danger could alarm, no opposition quell that spirit of beneficence it was known to indicate. The fury of the persecutor, and the derision of the scorner was alike powerless before it. He who possessed it stood composed and dauntless against the combined assaults of violence and slander. As if the shield of the cherubim were stretched above his head,—as if a buckler of triple brass begirt his bosom,—he was insensible to weakness, and incapable of fear. He might fall; but he could not fly. He might perish, but he could not yield. His blood might be spilt upon the ground, but his hope could not waver, nor his honour be trampled in the dust. You might crush his limbs with torture, his affection with solitude, his name with infamy, and his freedom with the chain; but he bore within him an imperishable principle which you could not crush nor impair.—it was the energy of living faith. This, like

electric fire, acquired force by resistance, and intensity by repression, borrowing increase of splendour from surrounding gloom. The planets might have grown weary in their orbits, the lamps of heaven gone out in utter darkness, but this living flame could never languish,—this ethereal spirit never could expire. Here was the fragment of a new creation, the germ and rudiment of a yet unfashioned world. Enfolded in itself the embryo of that last form of perfected existence, wherein the great parent mind would finally enshrine the revelations of his power and glory, it was fitted to survive convulsion, and to forbid decay. It could only wastewith the waste of that eternal spring from whence it was derived. Hence it subsisted in perennial fulness, and poured its renewing influences with an unfailling stream. Christianity was then the religion of heroes, of saints, apostles and martyrs. It belonged to them "of whom the world was not worthy." It transfigured all it touched into its own celestial likeness; enduing its subjects of whatever age or condition, with an inflexible constancy, and an exhaustless ardour, before which the virtues of the patriot or the warrior dwindled into ordinary things. To be a Christian then, was to hold fellowship with uncreated wisdom, to drink of the fountain of eternal purity, and to breathe the soul of a philanthropy as unquenchable as it was unrestrained. It was to tread in the footsteps of Jesus, and to partake the mind of God. The pity with which a Christian was then animated, was the same that had wept in Gethsemane, and bled in Golgotha. The sanctity with which he was arrayed, was in essence his "who was holy, harmless, undefiled, and separate from sinners." The fervour which impelled him had once looked on dissolution in its most hideous forms, and said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The energy which bore him onward was no other than that which made death vital, and mortal agony the source of endless beatitude, as it lighted the features, and gleamed from the eyes, which were dimmed and shrouded, and closing on the cross.

Such was a Christian then. And has that solemn designation declined in any measure from the import which it once included?—Has it come to signify a less exalted standard either of relief or practice? Does it mean less than that we who have assumed it have "tasted of the heavenly gift, and been made partakers of the Holy Ghost, and felt the powers of the world to come," while from the empire of Satan we have passed into the kingdom of the Son of God? Do we call ourselves by its assumption, anything less illustrious than "a royal priesthood, a peculiar people," "fellow citizens with the saints, and members of God's household." What mean we by it, except that we are "not our own, but bought with a price, that we should glorify God in our bodies and spirits, which are God's?" Has it now become less energetically true, that "if any man have not the spirit of Christ he is none of his?" Or can we justify its application to a piety of meaner stature than that of having the same mind in us which was in him?"

[FOR THE CHRISTIAN VISITOR.]

Westport, N. Y., October 5, 1850.

REV. E. D. VERY.—*My Dear Brother,*—I received your favor on the eve of my departure from New York for this place. Its business details had the immediate attention of the General Agent.

I am greatly obliged to you for communicating to me the doings of the Associations in favor of the American and Foreign Bible Society, to which you refer. I am sure that the sober thought of intelligent Baptists can hardly fail to approve the action of our Society on the late exciting question. I do not say that a slight modification of that action would not have been better, but substantially I believe it was right, and will challenge scrutiny. The Society stands precisely on its original foundation, holding fast the principles which gave rise to it, and which have illustrated its history. On the question of a new English version, it has simply declared that that is not its work. A new English version is a matter, if important at all, of common importance, and should be so undertaken as to ensure common acceptance. It is not true, as alleged, that the Society has resolved to perpetuate the version as it is;—it circulates the present version because it is a good one, commonly received;—should Divine Providence give us a better version so received, it would be the duty of our Society and of all others to circulate it. The