

Pitts and Mr. Cannings, have swayed her counsels and inspirited her ambition. While France has alternately crouched beneath a Richelieu, a Louis XIV., and a Napoleon, England has preserved its freedom; and while we write, the British Queen enjoys more firmly her power than any potentate, whether Pope, Emperor, or President, in the civilized globe. What passes in her Parliament is of world-wide importance. The decisions of her legislature are eagerly watched by the statesmen of civilized, and by the chieftains of barbarous nations. While preserving her free constitution, she has conquered an empire ten times greater than that over which Charles the Fifth bore sway. The Indies of the East and of the West show that no torrid climate tames the energy of her hardy sons; the long line of settlements in pestilent Africa, Sierra Leone and Accra, Aunamboe and Fernando Po, show the death-daring courage of her commercial enterprise. Into whatever sea the mariner pursues his foamy track, the British flag meets him, waving from some fortress on a sea-girt isle, or fluttering at the mast head of the three-decker or the merchantman. Saint Helena tells of England, and of the fall of the greatest foe. The Cape of Good Hope, which recalls the voyages of Vasco de Gama, reminds one how the maritime energy of Portugal has vanished, while the matchless navy of England still remains. The great continent of New Holland opens boundless prospects of the diffusion of the English race and language; and even the States of America, while free from her legal authorities, bear testimony to the moral power of English law-givers and teachers. What has been the cause of the increase of this vast empire since the reign of Charles V., while Spain has decreased during the same period?

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 13, 1850.

CHURCH FELLOWSHIP.

Our profession as members of the Church according to our Articles, is the acknowledgment of three distinct objects. 1. To uphold and promote the worship and service of God. 2. To show forth his declarative glory. 3. Our own education. To the means of accomplishing these ends we again publicly consecrate and pledge ourselves in the words of the COVENANT. "We promise to hold communion together in the worship of God, and in the ordinances and discipline of his Church." "We engage to walk in our houses as becomes those professing godliness, and to maintain the worship of God in our families, and to train up those under our care in the ways of religion and virtue." "We also give ourselves to one another in covenant, promising to conduct towards each other as brethren in Christ watching over one another in the love of God—reproving, rebuking, and admonishing one another for good as occasion may require; "acknowledging our everlasting and indispensable obligations to glorify God, by living a holy, righteous, and godly life, in this present world, in all our several places and relations."

If the world simply holds us to our voluntary engagements, and reproaches us for our inconsistency, when we are heedless and remiss, they certainly do us no injustice; they may readily avail themselves of the occasion we give them in any way to express their antipathy to religion and to its professors, and may thus offend God; but, so far as it bears upon us, we have no ground to complain: "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Much we are aware depends upon the Minister by whom converts are baptized in reference to the propriety of their admission to the fellowship of the Church. It is a great oversight and must always lead to the overthrow of discipline in a Church, when a Minister requires nothing more and teaches the Church to require nothing more after the evidence of conversion than simply a willingness to be baptized. Religious obligation and duty can never be so contracted into one act as to discharge us from further service; and yet, with how many does the making of a profession and the public declaration of a vow seem to terminate their public religious responsibilities. It is in connection with religion alone that men seem liable to this singular mistake, that a promise instead of incurring discharge, obligation.

To baptize a person merely to add another

to our numbers would be a most unworthy act; nor can a person have a proper regard for the cause of religion or for the honor and credit of the Christian name, and the glory of Christ, who would risk the many evil consequences to a Church and to religion from even one improper admission, by acting from such a motive. No person can stand associated with a Church without affecting both its character and its efficiency. The amount of influence in any Church is simply the aggregate of that of its members, each one adding or detracting his quota, and thereby helping or hindering its efficiency. Every member neglecting his covenant engagements is not only false to himself, and to the Church with which he has covenanted, but to religion itself; he degrades it, causes it to be illy spoken of, strengthens the hands of its enemies, lays a stumbling stone in the way of inquirers, and helps to dishearten its friends and to lead the weak astray.

The words "Everlasting and indispensable obligation" are well and justly employed in the COVENANT. What is due from us to Christ and his cause in making a profession is due in maintaining it. The piques and prejudices into which we or others may fall cannot change the force of obligation.

Voluntary membership in the Church implies not only a willingness to submit to the ordinance of baptism, or a willingness to have the name enrolled upon the Church book, but an intelligent and voluntary compact with others to aim steadily and conscientiously for the attainment of the objects of Church fellowship alluded to above, and by the use of the means so distinctly and formally announced in the COVENANT.

Baptism when submitted to as a mere form, or the hand of fellowship from a Church as a mere form, are of no more worth or acceptance in the sight of the Head of the Church than any rite of human invention, and indeed must be more offensive than the latter, involving the prostitution to a superstitious use of what has been instituted as a significant symbol of religious consecration and holy fellowship. (To be Continued.)

SABBATH FUNERALS.

After noticing a military display in connection with a funeral by which thousands of people in New York and Brooklyn were seriously disturbed during the hours of public worship, a correspondent of the *Phila. Presbyterian* makes the following judicious remarks, which are appropriate to Saint John and to New Brunswick as well as to cities west. We have been many times seriously perplexed, not feeling really able to comply with solicitations to attend funerals upon the Sabbath, and yet not daring to refuse for fear our reasons would not be appreciated. We feel opposed to it from religious principle, as well as on account of the personal inconvenience to which it subjects a clergyman.

"While we speak in condemnation of the parade as a general desecration of the Lord's day, we are reminded that Christians often times appropriate the Sabbath to funeral services, from choice, and not from necessity. They must be attended with much labour and distraction of mind. The clergyman who officiates is generally overburdened by this additional duty. Many are detained from the house of God, and if it is possible to have the service on Monday or Saturday, it seems to us that these reasons will induce all considerate persons to avoid the unnecessary entrenchment on the Sabbath."

Several have ordered Winchell's Watts Hymn Book but it cannot at present be procured. The publishers are not desirous of its circulation, as it interferes with the Psalmist of which they are the proprietors. All we have been able to procure of late has been the little old arrangement used before Mr. Winchell added the supplement. These we have at 1s. 3d each.

Brother Sears is informed that we never received the money to which he alludes.

LETTERS RECEIVED.—Rev. A. Mutch, with remittance; Rev. D. Crandal, do.; Rev. John Francis, 2, do. do.; Mr. M. Young, do. do.; Mr. J. Wallace, do. do.

Mr. Brady, of New York, has just completed the discovery of putting a daguerrotype on ivory with a most beautiful effect.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Ever since the birth of Christianity into our world men's minds have been variously exercised respecting it. Some have found pleasure in putting down to its account all the master evils that afflict the earth, and have denounced it as a system of priestcraft and imposture. It is not necessary for us to write what is the kernel of these men. Doubtless we should find rottenness, stench and filth there. We learn this from the book of their life, blurred and blotted over with sinning.—Hence, they are affected by this pure system, as a diseased eye is by sun-light. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. xiii. 23.

Others who have been estranged from the spirit of this benign system, have been heard sometimes, making a great outcry against its corruptions. By this, they have not always meant, what throws obscurity over its brightness, spoils it of its simplicity, and hides from view, Jesus Christ, the central object of glory and power—but the presence of some form, or rite, or platform of church government, some little petty circumstances that has not been pleasing to them; or it may have been the absence of some of these. And forsooth, for no greater reason they have been willing to alienate themselves from their fellow Christians, and sometimes to blacken their names and cover them, not with the garments of salvation, but with those of malice and deformity. Hence the ill-will that has sometimes been felt between Calvinists and Armenians, Episcopalians and Presbyterians, as if they could not hold their respective differences and serve God according to the dictates of their own conscience, and yet exercise toward each other the courtesies of life, and the spirit of Heaven-born charity. Did not Henry VIII. and afterwards his daughters Mary and Elizabeth, pass the act of uniformity, and seek to cast the whole nation in their own leaden mould, under this spirit? Did not the Courts of Star-chamber and High-commission perpetuate their cruelties and do their work of blood with this object in view? Has not the "No Popery" cry often been raised with no better purpose? It is right to advocate Truth, to be strong, and if you like, stern in its maintenance; but when men do so, let them not array themselves as if they were going to attend a Ball in Perdition, wreath around them deadly serpents, brandish the torch of mad enthusiasm, cover themselves with the black garb of mutual hate, and put into their eye the sparkle of murder. God requires no such things as these in His cause. They may suit the work of the devil, but the being whose name is Love, requires them not, and so far is He from this, that He holds those who use them accountable, and on their employment writes sin and damnation. In this work the weapons of warfare are not carnal, but spiritual, and they are mighty through God. Let Christians then, in advocating what they believe to be truth, do it in the spirit of meekness, mindful of the fact, that in this fallen world, no one claims infallibility but the Pope, and he is again and again falling into such egregious errors that but few give him credit for the possession of it. It seems somewhat absurd for Protestants, who make no such pretensions, to attempt to secure the advantages, which its possession alone could secure. We must inculcate mutual forbearance. Let this be exercised and the spirit of christian love, and we may rest satisfied that the cause of religion will fare all the better for it.

Besides, do not we learn from the broad statements of Scripture, that it is the purpose of God to extend his healing power as far as the curse and desolation of sin? Hence, do we not find the term kingdom employed in both Testaments in relation to the spiritual kingdom of Jehovah? Was it not in relation to this, that the angel said of Jesus, before he was conceived in the womb. "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end?"—Luke i. 33. Look at that remarkable passage Dan. ii. 44, 45. And are there not others conveying the same truth? Such for instance as the following, "Behold I have set my king upon my holy hill of Zion. Of the increase of his government there shall be no end. Yea all kings shall fall down before him, all nations shall serve him." No combination of opposing elements can prevent the accomplishment of these predictions; they must be fulfilled, and exhibit the perfections

of God in extraordinary lustre and beauty, in connection with the happiness of mankind, yielding as they will, to the government of holy principles. Then will be seen the glorious sight of a renovated world, living beneath the beauteous bow of sovereign grace bending in benignity over them. Then will Christ bear a universal and unrivalled authority, by his word and his spirit over the hearts of men, bend every nation to his gracious control; purify his churches from all injurious errors, and utterly separate from his worship every principle of a secularizing tendency.

The doctrine of the Millennium was generally believed in the three first centuries. The learned Dodwell has justly observed, "This was one principle cause of the fortitude of the primitive Christians." They even coveted martyrdom in hopes of being partakers of the privileges and glories of the first resurrection, which they understood literally. May not the passage on which this expectation was built, be intended only to intimate the spirit of the martyrs will live again? See Ezek. xxxvii. 14. Rom. xi. 15. We add another remarkable passage, "Whom the heavens must receive till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. One of the learned has the following remarks, "The original word *apokatastasis*, rendered restitution does not elsewhere occur in the New Testament. The verb from which it is derived occurs eight times; it means properly to restore a thing to its former situation. The word has also the idea of consummation, completion, or filling up." Its direct reference is to the perfect fulfilment of all the predictions of the prophets. What can stand in the way of this? What being, or event, or combination? Not any! Then why should Christians indulge in unholy tempers when defending what they believe to be God's truth? He could dispense with their services altogether, and yet banish error from his Church and subdue the world unto himself.—If Christians would do real, evangelical service to the interests of vital, evangelical truth. Let them

1. *Live under its dominion.* This entirely and constantly. Let it mingle itself with the very elements of thinking—thoughts are the seeds of action. Let it season the speech with the salt of wisdom and love. Let it secure a daily attention to whatsoever things are true, honest, just, pure, lovely, of good report. "If there be any virtue, and if there be any praise, think on these things." Holy practice will do more to advance true religion in the world than any controversies, much less angry ones, overrunning with uncharitableness and ill-will. In this we find the very mastery of argument, and all the point and power of eloquence.—Live the precepts and doctrines of the Gospel and error will slink away smitten and abashed.

2. *Be much in prayer with God.* Be concerned to profess its spirit. Feel that there is meaning and power, and importance in the exercise. That it is converse with an ever-present Being who neither slumbers nor sleeps, who condescends to be moved by humble, contrite, earnest worship; yea even to have all his perfections stirred and put into activity by the voice of pleading prayer. Christians, would you beat back error from whatever quarter it comes, and cause the brightness of truth to spread over the world, like a sea of glory? Pray, pray, pray. "The fervent effectual prayer of a righteous man availeth much."

3. *Aim to maintain a constant sense of the superior importance of Divine to all other things.* The soul is divine; so let its thoughts, and habits and complexion be. Let it wear the garments of light and of salvation. Let it be evident that it has dressed itself from the wardrobe of Heaven! Worship is divine; let this be a delight. "Make a joyful noise unto God, sing forth the honour of his name; make his praise glorious." Say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Holiness is divine. Be ye holy. Heaven is divine; under the power of deep, all-pervading spirituality say, "Whom have I in Heaven but thee?" Good works are divine; let your faith bring them forth. How much is the attainment to be coveted, to be sought after; to have these things in their dignity, their unearthly loveliness constantly present to the mind! Follow on to this.

4. *Often think upon Death, and the serious reckoning to which it will bring you.* This will deepen the solemnity of the mind, cause objects to be regarded according to their real weight and preserve in the legitimate applica-