

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—I have been led, on perusing the late numbers of the Christian Visitor, to rejoice that God is pouring out of his Spirit upon many Churches in this Province, and bringing into the fold of Christ the lambs of the flock. It is a delightful sight to witness the young giving their hearts to God and following the Redeemer in his commands. Such however need counsel, lest after the excitement wears away they fall into the condemnation of the wicked one, who is ever on the alert to deceive. The following Tract, entitled "*Counsels to a newly admitted Member of a Christian Church*," was providentially cast in my way, on the perusal of which it immediately occurred to my mind, that should you be willing to give it a place in the Visitor, as your paper has so extensive a circulation among the Christian Churches of our denomination in this Province, it may meet the eye of some who would receive it, as a word to the wise, and endeavour to act according to the principles laid down in this Tract, which I believe, and which I think all will readily agree are perfectly in accordance with the word of God. Every renewed heart should have some fixed principle of religion in the soul to govern his actions, by which men may judge of the sincerity of his profession. It is lamentable that too many baptized Church members disregard the solemn vows they make when admitted into the fellowship of the Church. It must arise either from a want of knowledge of their obligations, or a wilful neglect of the commands of God—if either be the case, I sincerely hope all who may be privileged to read the tract alluded to, may derive that strength, and be enabled to maintain that inflexible firmness and unswerving constancy to Christ's laws which shall thereafter shew that wherein they erred through ignorance, now they will walk in the love of the truth. Fearing I shall weary your patience as well as take up a large portion of the Visitor, I conclude, Mr. Editor. Your's faithfully,

A MEMBER OF THE GERMAIN ST. CHURCH.
St. John, April, 1852.

COUNSELS

TO A NEWLY ADMITTED MEMBER OF A CHRISTIAN CHURCH.

As you have now made a public profession of your faith in Christ, you will naturally be solicitous to know what duties such a relationship calls on you to discharge. In order to meet this anxiety, your earnest attention is requested to the following friendly hints, in the hope that, they may be accompanied by the blessing of God.

1. You are called on, by an inspired apostle, to hold fast the profession of your faith without wavering. Your brethren expect you to do it; your own eternal welfare pleads with you to do it; and, as you have now become an object of the world's scrutinizing watchfulness, its interests imperatively demand of you to maintain inflexible firmness and unswerving constancy. If it is, as it ought to be, your earnest wish to hold your profession fast, set apart a portion of time, morning and evening, for reading the word of God, meditation, and prayer. Allow nothing to interrupt your engaging in these exercises. Whenever you feel indisposed to pray, you have begun to backslide. Take this coolness and deadness in spiritual things as a warning voice, and go at once to God, confessing your sin, and then forsake it.

2. Cultivate the grace of humility. By dwelling on the dignity and sufferings of the Man of Sorrows, you will continue to cherish deep views of the guilt of sin, of your own utter unworthiness, of His undeserved mercy, and of that lowliness of mind which becometh saints. Many years elapsed between the conversion of Paul and the time when he wrote his first Epistle to Timothy, yet in it he says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." The love of power is natural to man, and some attach a high value to a place and a name in a Christian church. Diotrophes "loved to have the pre-eminence" in a church in primitive times, and you should beware of imbibing his spirit yourself; and be on your guard should you see another evidently trying to gain the ascendancy over his brethren. You will generally observe that such characters cannot bear to be contradicted; that they believe they are always right, and their brethren always

wrong; that if they originate a scheme, all must co-operate in carrying it through; that if others originate one without consulting them they will not bear a part in forwarding it, but haughtily stand aloof; that their whole conduct proves that they are "self-willed," and that in consequence a great deal of self-conceit and self-importance is found about them. Romans xvi. 17, 18. The apostle Paul suffered much from men of this character. Even in the churches of Galatia they succeeded in raising up enemies to him, and in the church at Corinth they represented his bodily presence as weak, his speech as contemptible, and accused him of guile. It has not seldom happened that those who have made a very flaming profession, "being lifted up with pride, have fallen into the condemnation of the devil," and their fall has been so foul as to be the scandal of all religion.

3. Be regular in your attendance on the stated ministrations of the word and ordinances on the Lord's day;—especially never absent yourself from the observance of the Lord's Supper. Let no reason prevent you that you could not safely plead at the bar of God. Remember that neglect of divine ordinances is almost invariably followed by a distressing course of backsliding, and, in very many instances, by exclusion from the Church. Should neighbours observe such irregularity on your part, they will thereby be stumbled, and deeply, perhaps irretrievably, injured. Forget not that your growth in grace and knowledge depends, in a considerable measure, on your constant attendance; and that, if you form the habit of wandering from preacher to preacher, having itching ears, or of being in the house of God on one part of the Sabbath and spending the other causelessly at home, you will necessarily become unfruitful.

It is of the utmost importance for the purity and harmony of the Church, as well as your individual edification and spiritual prosperity, that you give attendance to church meetings, and other week-day services. You cannot continue to feel much interest in the society, if you are frequently absent on such occasions; Look upon yourself as engaged on the evening when the Church meeting is held. Mention frankly to any friend who might wish to detain you, that you have an engagement which renders it necessary for you to withdraw. Beware of so enlarging your business, and of so multiplying your earthly cares, as to prevent your having leisure to be an active, zealous, and vigilant Church member. In short, regard your duties as a Church member as among the most important of the duties of life, and act accordingly. "Forsake not the assembling of yourselves together; as the manner of some is."

4. Our Churches deem it a sacred duty to support the ordinances of the gospel generally among themselves; to gain this end, they make collections on the Lord's day; and, in some churches, a special collection is made twice a year; and in others a quarterly subscription is given by the members, according to their ability. Out of the funds contributed in any, or in all of these ways, the Pastor is supported, and all other charges, which are found to be necessary for the due and proper maintenance of divine worship, are defrayed. You will have to consider what you can afford, and make that the measure of what you ought to give for these objects. Form the habit of giving from principle. Do not ask, what does this one give, or how much does that one give; rather ask yourself, what am I able to give?

5. Since God has seen it necessary to appoint Pastors over Churches, you ought to render to them that respect which His word so distinctly enjoins. 1 Thess. v. 12, 13; Heb. xiii. 17. You can receive no spiritual profit from your Pastor's teaching if your affections are alienated from him; you will listen to his instructions with a jaundiced eye, and will be apt to blame him because you are not "edified, and are not growing in grace," instead of blaming yourself for nursing ideas regarding him which retard your growth, and render your edification impossible. In order to cherish esteem for him, do what you can to uphold his character, and listen to none who may wish to sap his influence. It is difficult when you meet with such to decline hearing their statements, but you will generally prevent their saying much if you insist on the charges being made not in your presence only, but before two or three witnesses, in accordance with the rule, "Against an elder receive not an accusation but before two or three witnesses." So valuable in the sight of God is the character of a Pastor, that He here commands you not to receive an accusation against him, un-

less several witnesses be present to hear it. The reason of this is obvious. A man might privately circulate reports and surmises, who, if called on to lay them before two or three witnesses, would shrink from doing so. They would frequently be able to detect his motives, to see the power of prejudice, to sift his views and opinions, and thereby effectually to put to flight notions which, had they been communicated to each personally, might have given rise to very unpleasant feelings towards one whom they had hitherto esteemed. There are great beauty, great wisdom, and great tenderness combined in this law; and, by strictly adhering to it, you will largely benefit yourself, your brethren, and your Pastor.

6. You will reap much spiritual profit by attending social prayer meetings. You will thus become better acquainted with your Christian brethren, and they with you; and brotherly love will be nourished and kept in exercise. By praying with and for each other, your hearts will be more drawn to Christ, the bond of your union; love to Him and to each other, for His sake, will be made stronger; and, by praying for the Church and its Pastor, the unity of the body will be maintained, its harmony will be uninterrupted, and, individually having your souls prospering, you will delight in the realization of the promise, "Pray for the peace of Jerusalem; they shall prosper that love thee."

"The love which Christians owe to one another is for the truth's sake. Now, that for the sake of which a person is loved, must be that which constitutes his value in our estimation; and which, if he abandons it, will deprive him of our esteem. Christian love is more than mere benevolence;—it is esteem for excellence—complacency in genuine worth of character. The way then to call it forth is to walk in the truth. To walk in truth like this, is to walk in love, to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to be of the same mind with Him who took upon him the form of a servant, and to be holy in all manner of conversation. The nearer that you approximate to this resemblance of the truth, the nearer will your brethren be drawn to you. If you attentively study character, you will see that those who complain most loudly of the want of brotherly love, are often the most unlovely members of the Church. A man who will have friends must show himself friendly. Let him exhibit the amiable and attractive graces of the Christian character, and they will prove to the love of his brethren what the magnet is to the steel; they will draw it forth into full exercise, and will unite heart to heart, and produce a harmony of principle conducive to the highest enjoyment of the parties themselves, and to the good of the world around them.

7. Be slow to give offence; be courteous to all; consult the feelings of all; and treat no man with disrespect. Cultivate that charity which "thinketh no evil, but hopes the best, and believes the most favourable representations, when there is no evidence to the contrary." Do not imagine that an injury or an insult is intended on frivolous grounds. If any one of your brethren should injure you privately and personally, read, consider, and pray over the directions in Matthew xviii. 15—17, and then faithfully act in entire accord with them. Avoid that spirit of jealousy which misconstrues words and imputes actions to improper motives. Beware of envy. Earn the amiable character of a peace-maker, so that when any disagreement arises, your brethren may resort to you to allay wrath and restore tranquility.

Do not expect perfection on earth. There are in the family of God babes, as well as young men and fathers. You will have to forbear with your brethren, and they will require to forbear with you. Watch, in the spirit of affection, over them, and if one of them "err from the truth, and you convert him, you will save his soul from death, and hide a multitude of sins."

8. It is an incumbent duty on you—which you must discharge—to lead sinners to Christ. For this purpose act as a Christian at all times, in all circumstances, and in all situations. Whatever you do, in word or deed, do all in the name of the Lord Jesus. Let not your salt lose its savour; let not your light turn to darkness. Be a living Epistle. Let the world when they read your life see that you, having hid the word of God in your heart, take it as a light to your path, and a lamp unto your feet. Be distinguished for your personal piety, so that when the ungodly speak evil of you as an evil doer, you may not only possess the invaluable treasure of a good conscience, but

they too may be ashamed that *falsely* accuse your good conversation in Christ. When conversing with the ungodly; "Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man." If any of them ask you "a reason for the hope that is in you, be always ready to give it with meekness and fear." It will be obvious that, in order to be properly qualified for such conversations with your fellow-men, you will require to give yourself to reading, to meditation on the word of God, and to prayer for that divine agent who can open your eyes to behold the wondrous things contained in his law.

9. You may perhaps possess a talent for conveying instruction, in an interesting manner to the young; and if so, you could not spend a part of your Sabbath more profitably, or more pleasantly, than by becoming a Sabbath School Teacher. Before you enter on the work count the cost. Be prepared for labour. Teaching is a work demanding study from its beginning to its close. Souls deserve this at your hands. Your Saviour expects you to feed his lambs, and, in his fold, you may go in and out, and find pasture for them.

Finally,—Live under the practical persuasion that "God giveth the increase." Reflect much upon this. Realize your instrumentality, and implore Him to bless it. Thus praying, believing, and untiringly labouring, God, even your own God, will bless you, and make you a blessing.

EUROPEAN NEWS.

SEVEN DAYS LATER FROM EUROPE.

The Mail steamer *Niagara* arrived at Halifax at 12 o'clock on Wednesday morning, having sailed from Liverpool on the 17th inst. She brings 72 passengers, of whom 42 are for Boston.

The English Stock market continues very firm. On Thursday; Consols closed at 92 3/4ths to 99 7/8ths, and 100 for account. The last time Consols reached 100 was on the 26th March, 1846, when they rose to 100 1/8th. The indications are that the present high range of home Stocks will be preserved.

The Flour and Cotton Markets appear to be more active, with a slight advance.

Freights to New York were quoted at 12s. 6d. to 15s. for common and fine iron. To Boston 17s. 6d. to 20s. To New Orleans a sudden rise has taken place, owing to the fact that only two American ships were on berth for that Port, and 15s. to 18s. 6d. is demanded for iron by a ship just laid on. Passengers—Ships have the advantage again this week, and get £4 freely for New York. The large influx of Germans at Liverpool, on their way to America, tends to maintain the prices.

Easterly winds have prevailed along the English coasts for two months, consequently but few vessels have arrived from America.

The general news is represented as being unimportant.

It is said that Lord John Russell's friends despairing of getting him re-elected to Parliament as member for London, are trying to smuggle him in for Edinburgh.

Sir J. Matheson, formerly owner of the island of North Rona, on the west coast of Scotland, has offered it in gift to the Government as a penal settlement.

The Oriental steamer *Iberia* and the West India mail steamer *Tay* have arrived, the latter with £20,000 in specie and £19,000 in diamonds.

The New York clipper *Witch of the Wave*, excites great attention as she lies in the Indian Dock, London, having made the shortest passage from China on record, with the most valuable cargo. She made the passage from Canton to the Downs in 90 days. Her exploit is the subject of eulogy in the London Times of the 16th inst.

IRELAND.—The first part of the Irish census returns has been printed. It shews that the population of Carlow County has diminished one-sixth since 1841.

Lord Eglinton, the new Vice Roy of Ireland, intimates that Government does not intend to abolish the Vice-Royalty of that Kingdom.

FRANCE.—The agents of the Treasury have formally taken possession of the confiscated Orleans estates.

The minister of public instruction has issued an order to schoolmasters to shave, and to assume manners and habits compatible with the dignity of their profession.

M. Martin, an advocate of Strasburg, has resigned office, rather than take the prescribed oaths of allegiance to the President.

Great drought prevails in the South of France. It is said that orders have been given to prevent persons expelled from France to enter Belgium.

It is considered not unlikely that means will be taken for the proclamation of the Empire, even before the grand review of the 10th May. Not less than two thousand petitions have already been presented, praying for the establishment of an Imperial Government.

From Australia, we have three weeks later advices. Floods in one place—want of water in another, and the Christmas holidays have decreased