

of the body—of which we are members—is important, yea, is incumbent; and an eminent means of maintaining the unity of the Spirit in the bond of peace and love (John xvii. 20-23.) To love, our text adds, “good works.” Or shall we say that our love is to be manifested by good works—for as faith, so also love, without works is dead. We are to work for, or to do good to all; especially to the church—the household of faith. There is more need to exhort one another to good works in our day, than in that of the apostles; for now, most religious teachers seem afraid to set their hearers to perform good works, lest they should become self-righteous! Would that there were more righteousness amongst us than there is—although it be called self-righteousness. In Matt. vi. 1, almsgiving is called righteousness, of which it is a manifestation: or, as some read it, justification, of which it is a source. See Matt. xxv. 31-46. The Pharisees were deemed righteous—and deemed themselves so—on account of their scrupulous adherence to the traditions of their predecessors. The ceremonial was that which occupied their attention, or chiefly so. But the ceremonies of the unrighteous are disgusting. Hence the great Teacher so severely rebuked their hypocrisy, amidst all their fastings, prayers, &c. Had they been busy in good works—acts of benevolence, &c., they would have been in little, if any, danger of becoming self-righteous. Of this righteousness, much more is needed; and to this we exhort to-day—viz.: love to others, displayed in good works for such. Do you wish me to believe that you love me? Act it out! We are forbidden to love in word only (1 John iii. 18.) We must show our faith and our love by our works. All whom the Lord has prospered, or gifted, must contribute, according to their ability, to the bodily and spiritual necessities of the needy. One member may assist the whole body, by coming earlier; another, by coming oftener; a third, by aiming at the office of teacher or exhorter; a fourth, by acknowledging the edification, or comfort he has derived; and all, by not forsaking the gathering of themselves together: and by cultivating a growing interest in the purity, the peace, and the edification of the body. By good works we are to cause our light to shine before men (Matt. v. 16.) Do any speak against us as evil doers? By our good works they are to be corrected, and led to glorify God (1 Peter ii. 12.) We are created in Christ Jesus to good works (Eph. ii. 10.) And we are required to be studious to stand foremost in good works (Tit. ii. 14, iii. 8.)

Let us not forget that *prevention is better than cure*—that it is easier to keep out an enemy than to put him out. As a church, let love be our sentinel, our door-keeper, our president, our arbitrator (if need be), and our pillar of cloud by day, and of fire by night. We must work for the increase of the church also. Some can labor in this way far more profitably than for the edification of the church, and all can labor here, personally and privately so, at least.

Brethren, keep in view “the approaching day”—“the coming of the Lord”—which draweth nigh. This is called a revelation (1 Cor. i. 7; 2 Thess. i. 7, &c.)—a descent corresponding with his ascent from Mount Olivet (Acts i. 9-11.) Then a cloud received him—in like manner shall he come again! He has sat down at the right hand of the Divine Majesty and Power, until his servants here—the church—have finished the work given them to do, and are prepared for his appearing (Acts iii. 20-21.) The day of the revelation of our Lord is the day of our adoption, viz. the redemption of the body—the exchange of the animal for the spiritual, the vile for the glorious body. He who took upon him a body like our own (Heb. ii. 14, &c.), and who is gone to prepare a place for us, shall come again and receive us unto himself, invested with bodies like his own most glorious body. On “the approaching day” he shall be accompanied by his church—his saints and messengers—who, being raised first, shall be caught up to meet the Lord in the clouds, or the air (Matt. xvi. 27; xxv. 31; 1 Cor. xv. 52; 1 Thess. iii. 13; iv. 16; 2 Thess. i. 7, &c.) Then the wicked shall be raised, judged, and condemned by the Son, to whom all judgment is committed (John v. 22), together with his saints (Ps. xlix. 14; Dan. vii. 22; 1 Cor. vi. 2, &c.) They who know not God, and they who disobey the gospel, shall then be punished with everlasting destruction. “The approaching day” shall

be a day of perdition to the ungodly, but a day of redemption to the godly.

The Baptist Home Missionary Society.

The Board of this Society held its Monthly meeting on Tuesday evening, in Brussels-street Chapel. Important information was communicated by several Brethren present, who have recently had an opportunity of personally observing the spiritual destitution of several sections of the country. The truth is, the demands upon the Board are far in advance of our pecuniary ability, and we must adopt some efficient agency for multiplying the funds. So great and so urgent are the calls for Missionary labor in the Province, that if the Board had £2,000 at command, the whole could be most usefully appropriated at once. The present state of the funds would not justify the Board in incurring to any great extent additional liabilities. They ventured, however, to appoint the Rev. J. Newcomb, to labor one half of his time during the ensuing year at Shediac. That is a most promising field, and we hope our esteemed Brother will be able to engage in its cultivation at once. The Board is exceedingly desirous to supply as far as possible every destitute settlement in the Province; but they must not go beyond their means. Friends of Zion put forth a helping hand!

The Report of the Baptist Seminary in Fredericton, under the successful supervision of the Rev. Mr. Spurden, A. M., (published on our 5th page,) is an encouraging document. It exhibits the Institution as being in an unusually healthy and flourishing condition. The expenses of the past year have been much increased by unavoidable repairs upon the buildings; but by judicious management this additional outlay has not augmented the liabilities of the Executive Committee. The rigid economy that is observed in the management of the Institution must inspire its friends with renewed confidence in its financial expenditure, and give an impetus to the movement now in progress to remove the burthen of debt that has too long interfered with its progress. The Seminary is rapidly rising in public estimation, and the country was never in a more prosperous state. The present, therefore, seems to be a most favorable time for removing all encumbrances out of the way, and for establishing the Institution upon a strong foundation. Let there be oneness of sentiment upon this subject, combined with persevering effort, and the necessary funds will soon be in the treasury. It is a good cause, and it must triumph.

The Circular Letter which appears on our fourth page, embodies a train of thought truly Scriptural and peculiarly appropriate at the present time. The great want of our Churches is genuine piety, in its living power, and in its practical conformity to the requisitions of the gospel. The Circular dwells upon this idea, unfolding it with much distinctness and applying it with marked force. We hope our readers will not be deterred from giving it a patient perusal by its length. The time will be profitably employed.

School for Young Ladies.

We invite attention to the Card of the Misses Troop, of Wolfville, N. S., which appears on another page. We are happy to learn that this useful Seminary is giving very general satisfaction. The reason is obvious, inasmuch, as it combines the safety, and comforts of the domestic circle, with the means of intellectual, and moral culture.

We have read the first No. of the *British Constitution* with satisfaction, and if our Contemporary should carry out the intentions announced in his leading article, he will have our best wishes and hearty co-operation. He mistakes, however, the object of the *Visitor*, which is not to contend for *sectarianism*, but for the broad Protestant principle—“*The Bible—the Bible only—is the religion of Protestants.*”

We are exceedingly glad to notice the *New-Brunswick* dressed this week in a beautifully new type and enlarged. We wish our contemporary every success, and trust he is well remunerated for his labors.

We are sorry to be obliged this week to omit our usual Agricultural information.

The continuation of the “*New-Brunswick Baptist History*,” by Father Crandal, next week.

MONEY LETTERS.—From Rev. A. Mutch, for Mr. J. McGrigor, Parish Chipman, 10s.; “C.” Boston, 5s.; Rev. John Magee, St. Mary’s, 22s. 6d.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DUMFRIES.

We prosecuted our journey, and for the satisfaction of our friends with whom we had intercourse, we have pleasure in giving some account thereof through the pages of the *Visitor*.

On the Monday, to which we made reference in our last, we went to “Lake George,” and had a religious service among our Presbyterian friends. It was well attended, and was pervaded with the divine and solemnising presence of our God. Brother Saunders took a part, and the writer addressed his brethren and sisters in Christ from Rom. viii. 1, “There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit.” After the service we were kindly invited by a Presbyterian family to tea. In the course of conversation the topic of “*Infant Sprinkling*” was referred to, and the old unmeaning argument was used to prop up this human rite that has been employed thousands of times both from pulpit and press—“That if we do not sprinkle our children, they enjoy less privilege under the Christian than children did under the Jewish dispensation.” We asked the following questions—What was the design of circumcision? Did it give to any of the males who received it any other advantage than the indelible proof that they were the descendants of Abraham, and by consequence are integral and genuine part of the Jewish nation? Did the absence of it cut off the females from any moral or religious advantage? Did it not sustain a relation simply of that of an emblem of that change of heart by which we became new creatures in Christ Jesus, and by consequence a part of the Spiritual seed of Abraham, to the Christian Church. Read all the passages referring to Circumcision, in both Testaments, and see if this be true or not. What relation is there then between this rite and the mere human one of Infant Sprinkling? Has not Doctor Halley, who was employed by the Peado-Baptist Churches to lecture in London in defence of this *Popish Nostrum*, and against “*Believer’s Baptism*,” which shines out as plainly from the firmament of Revelation as the sun does from the one that hangs over our heads, given up the argument, for its observance, founded upon Circumcision as invalid and silly? See his work on the Christian Sacrament, as he calls it.

We ask, is it a privilege for a little babe to have a few drops of cold water sprinkled on its face in the name of the Trinity? Shew us the passage in God’s Word that tells us so? It cannot be done; there is not one. Does the absence of this rite prevent Baptists from dedicating their children to God in faith and prayer? Does it cut them off from the duty to bring them up in the nurture and admonition of the Lord? Does it stand in the way of their receiving the regenerating grace of the Holy Ghost? Would all the sprinklings in the world, even were they to be administered by his grace the Archbishop of Canterbury himself, avail to salvation, apart from the inward renewing grace of the Holy Spirit which is imparted in regeneration? Ye must be born again in the language of Christ. And are we not told by his noble-hearted and inspired Apostle—under the full and infallible inspiration of the Divine Spirit.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Titus, iii. : 5, 7. Can any mere outward observance be scripturally and safely regarded as a substitute for this. Then why talk of the power of infant sprinkling when it works no change for the better, does not alter

the moral relations of the infant towards the Deity, or even put it upon the pathway to Heaven should it die; some one may ask, what then? Why it goes to Heaven, through the atonement of the Saviour. God is love. And this makes the loss, or the annihilation of those who die in infancy an impossibility. And, were they exposed to this calamity—which they are not—Sprinkling would not act as a preventive. We ask the Episcopalian and Presbyterian Clergy to give us the proof, if they say it would.

If this silly unmeaning rite could be swept away from the Christian Church, what an important step would be taken towards bringing it back to its original simplicity and spiritual beauty!! It can be sustained only by an appeal to fears founded in ignorance, but not by scripture or the use of the *argumentum ad hominem*. It is a species of priestly quackery, and belongs to the popish lumber that old Luther began to burn in the fires of his scriptural truth-telling eloquence.

We spent a Sabbath with the Church at Dumfries. Our home here was at the hospitable residence of Asa Dow, Esq., to whom, with his amiable lady whose courtesies and kind attentions ministered so much to our happiness, we return our thanks for all their liberality. This is a most interesting field of labour. We were delighted with the large number of young persons of both sexes who filled the Church. They behaved with decorum and seriousness—and in private intercourse manifested a regard for Divine things and an anxiety to receive the care and instruction of a “good minister of Jesus Christ,” whose intellectual treasures, scientific and literary attainments—kind heart, humble and meek spirit would fit him to enrich their understandings and win their hearts to Christ. May the Lord provide them with such a Pastor! And dispose both the rich and the poor to do their part towards giving him a liberal support.

The Churches that we visited, made collections—and treated us with Christian liberality, for which we thank them in the name of the Lord—who has said,—“He that giveth a cup of cold water to a disciple shall not lose his reward.” May these Churches walk in the fear of the Lord and in the comfort of the Holy Ghost, and be greatly multiplied! May they encourage men to believe and be baptized; to discard Arminian falsehood and self-righteousness on the one hand—and antinomian licentiousness and wickedness on the other—and to be Biblical in their creed, and Biblical in their lives—then will they smell of Heaven and affirm constantly, that they which have believed in God, might be careful to maintain good works.

J. D. CASEWELL.

Fredericton, Aug. 5th, 1853.

[FOR THE CHRISTIAN VISITOR.]

We have much pleasure in laying before our readers some extracts from a letter addressed to Elder Thomson by Mrs. Very. It will be read with pleasure by all her friends.—Eds.

East Machias, Aug. 9, 1853.

DEAR BROTHER THOMSON,—On my arrival here, Saturday evening last, I found your letter, and was much pleased to hear of your health, and also that of your family. I have been absent five weeks from this place visiting friends in Massachusetts, New York, and New Jersey.

My parents are exceedingly anxious to have me remain with them, and in consideration of my mother’s feeble health, I feel it my duty to comply with their wishes.

I am deprived of many privileges here which I might enjoy in St. John. But my highest pleasure and richest privilege cannot be denied me where’er I may go, my delight is in God, in his word and in his works. My meditation of Him is sweet, and Heaven is often brought so near that I almost feel myself to be one of that innumerable multitude who surround the throne of the Lamb.

What a condescension of our blessed Saviour thus to grant us an earnest of those celestial joys—the inheritance of the redeemed.

I had the happiness during my absence of hearing from our distinguished Missionary, Oncken of Germany. He is a very interesting man, and his visit to the Churches cannot fail to awaken a lively interest in that mission. In the address to which I listened he alluded to the melancholy catastrophe which occurred

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