

It was a covenant in the flesh, until the Messiah, who was made of the seed of Abraham, and of the family of David, according to the flesh, should come.

It was binding on parents, and not on children. The commandment was, "Circumcise your children;" but the Christian order is, "Repent and be baptized, every one of you." No one ever found a precept in the New Testament commanding parents to baptize their children. Where there is no law, there is no transgression; and where there is no precept, there can be no obedience; there is, therefore, no transgression in the neglect, nor obedience in the performance of infant baptism.

The right to circumcision in no case depended upon the faith, the piety, or the morality of parents. The infant of the most impious Jew had just as good a right to circumcision as the son of Abraham, David, or Daniel. Why then do Pseudo-Baptists suspend the right to baptism, upon the faith of a father, or grandfather, or some kinsman of the infant? Does their practice look like their faith in the substitution of baptism for circumcision, or in the identity of the two churches, the Jewish and the Christian.

Circumcision, say our Pseudo-Baptist friends, guaranteed certain temporal blessings to the Jews. What temporal blessings does baptism secure to infants?

It was not to be performed into the name of any being whatever, neither in heaven nor on earth. Why then baptize or sprinkle into any name, if the latter fills the place of the former?

The subject of circumcision was a debtor to keep the whole law of Moses in all its institutions: for, says Paul,—"Whoever among you is circumcised, is a debtor to the whole law," of which, as before shown, circumcision was a part. Are those infants baptized, debtors to keep all the Jewish ordinances? If not, to how does baptism fill the place of circumcision? These few indisputable facts show—that circumcision was peculiar in its nature, character, and design—that it was the sign of a national covenant—that it was the sign of the same privileges to all its subjects; but never the sign of any spiritual blessing in Christ to any one of them. R. T.

[FOR THE CHRISTIAN VISITOR.]

September 16th, 1853.

Messrs. Editors,—By inserting this in your paper, you will oblige

SPECTATOR.

Christian Forbearance.

We who call ourselves Christians should endeavour to follow Christ as our example; yet alas! how far short do we not come of what we should be. The present is a time which calls for the united energies of Baptist churches, and co-operation of Ministers: and yet we sometimes see that envious jealousies, malice, evil-speaking, will creep in among not only professing Christians, but also among those upon whom we look as our spiritual guides and instructors.

It should be the aim of all to impress by example as well as by precept. The command to love one another which is not so fully performed as it might be. The lack of zeal and of union among Christians is, in the eyes of the world, derogatory to the true dignity of the Christian character. My lacerated heart bleeds as I think upon the responsibilities of the Christians of the present day, and of the state of some of my fellow-men.

It is true, we are all fallible creatures and all have our infirmities, and if some should stray from the path of rectitude, let us so far as is consistent, cast the mantle of charity over the imperfections of our brethren. The enthusiastic and impulsive Peter was not upbraided by our blessed Lord for his thrice repeated offence, on the contrary, Brethren—let us pray earnestly for the guidance of the Holy Spirit. Let us strive to be possessed of a spirit of meekness, of long-suffering and forgiveness; who does not like to forgive an injury? though slander and calumny be heaped upon us; though we be ill-treated, let us speak as unto wise men, and God will bless us in it.

[FOR THE CHRISTIAN VISITOR.]

Another Tie Broken.

"Friend after friend departs,
Who has not lost a friend?"
Alas! how sad the remembrance, how

painful the recital of past joyous scenes, when we associated so cheerfully with our departed friend, and among the range of our acquaintances the name of Bliss Cahill cannot be mentioned without a tear bedewing the eye, and the remembrance of past hours calls forth many a bitter sigh, which time, time alone can obliterate, and heal the wounds that death has caused by the removal of one of their joyous throng.

From his boyhood there was always something peculiar in his manner; his mind seemed to be quite above the ordinary turn of youths of his age. He seemed more like one who had passed the meridian of life, than a youth who was entering the scenes of active life—cheerful without levity, modest and unassuming; his amiable disposition and kindness of heart gained for him many friends of all ages; he was always welcomed with a smile, for his society, was instructive and pleasing; and we may in sincerity say, that he was a very moral excellent young person, universally loved, and his death deeply regretted by all who knew him.

But cares the ruthless hand of disease for beauty of mind or person, for the elastic movement; what heeds he the rose in full bloom, when his scythe is commissioned to sever the tie that bind friends so indissolubly, what cognizance takes he of the tears of the weeping family, the heart broken mother, or the loneliness that may pervade the home of the bereaved family, all, all is unheeded by him as he bears away his prize, unheeded of aught beside.

Another, and another of our young companions is summoned to the eternal world; the healthy, in a few hours bow beneath the mighty hand of death; how fast our young friends are dropping from our society, and we left. Why are we still allowed to continue upon the theatre of life, and all around us are hurried to the tomb? But youthful companions, although we are yet spared it can not always be so, we must ear long yield to the monster, we must soon heave the last groan, and the long last farewell must be taken of surrounding friends, and the next summons that may come may be for you, it may be for your young friend that now rites, but should it be, can we look away to that bright Home, in that land where no parting tears are shed, where no candle is needed, where the glory of God causes such rays of perpetual light and joy to shine through the vaults of that mansion that is prepared for "those who have come out of great tribulation and who have washed their robes and made them white in the blood of the slaughtered Lamb." Oh, it such is the case, if we by faith call the Lord our God, if we have by his sufferings and death obtained forgiveness though the all-aton-ing blood of Christ, if we have been adopted into the family of God, made heirs and joint heirs with Christ, then, then are we blest, how excellent a crown of glory, "and all things are yours, and ye are Christ's, &c." If such is the case we need not fear what death can do, for has not the Redeemer said, "When thou passest through the floods they shall not overflow thee, and I will be with thee," yes, in that hour when heart and flesh shall fail he will not forsake his chosen.

Oh then, young friends, turn to thy creator in the days of thy youth, choose him as thy portion here in life, and in death you will find him a comfort and stay, a covert and a hiding place, and when the last rough billow has broken over thee, He will conduct thee to glory.

A COUNTRY GIRL.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

It becomes our painful duty to record the death of Mrs. Ayer, wife of Thomas Ayer, who ended her earthly career August 10th, 1853. Mrs. Ayer was born August 17th, 1802, at Sackville, and for some time has been a member of the Second Baptist Church. Early in the spring of '53 she was attacked with Consumption together with a number of mortal diseases, which rendered her a specimen of suffering humanity. In this manner she lingered along until it pleased God to terminate her sufferings by death. Those who were in the habit of visiting her during her illness, gazed with wonder and admiration upon the emaciated form, gradually sinking into the grave, suffering the most excruciating pain, but with Christian resignation; and as her countenance bespoke her near approach to the eternal world, a careful listener might

hear in broken accents falling from her lips the praises of that God that doeth all things well; fainter and still fainter grew her voice, while the work of decomposition was being carried on until her voice was lost in death, her happy spirit had taken its flight into the Spirit World. All was silent as the grave, nothing could be heard except now and then sobs and sighs of those bereaved. The deceased left a husband, seven children, and an extensive circle of relatives and friends to mourn their loss, while she is enjoying the society of the blessed on the blissful shores of a glorious immortality.

R. C. WRY.

Sackville, Sept. 7, 1853.

[FOR THE CHRISTIAN VISITOR.]

New Canaan, Sept. 4th, 1853.

DEAR BRETHREN,—Our dear sister, ANN McDONALD, of New Canaan, departed this life Aug. 28th, 1853, after an illness of about five months, aged 79. She was the mother of seven children, five sons and two daughters, whom she had the happiness to see members of the Baptist Church of Christ, and as she expressed herself—"I rejoice to know they adorn their profession." She was on a visit to her daughter, now widow Corry, where she met with a fall, from the effects of which she never recovered. Our dear sister professed religion when young. Soon after she was married, she and her husband were baptized by the Rev. Joseph Crandal; and all who knew her, bear testimony that she exemplified in the Church and in the family, the Christian character during her illness. She rested her soul upon the blood and righteousness of the Saviour, as the ground of her hope of a joyful resurrection to eternal life. Our esteemed Father, J. Crandal preached her funeral Sermon from 1 Cor. xv. 56-57. The congregation was very large and very solemn. My prayer is, that this visitation to the church and the family, may be sanctified to the living, and that all may lay it to heart and per-pare to meet their God!

Yours, in Christ,

MERRETT KEITH,

Pastor of the Church, New Canaan.

[FOR THE CHRISTIAN VISITOR.]

Newcastle, Miramichi, Sept. 14, 1853.

DEAR BRETHREN,—You will rejoice to know that the Lord is blessing the labours of your Missionary, Elder B. Scott,—he has been preaching at Black River and Bay Du Vin during last week. I drove down to that region in company with Bro. J. H. Harding, on Sabbath morning. Bro. Scott preached; the congregation was large, solemn, and to us a pleasing and blessed scene. Bro. Harding addressed the people near the close of the meeting, and I believe impressions were made which will long be remembered. Returned to Newcastle, and Bro. S. preached in the Mechanics' Institute in the evening. Bro. S. left here yesterday for Black River, to preach and baptize.

Our meetings in Newcastle are well attended, and we hope in due time to reap if we faint not. We trust God is blessing the labors of Bro. McPhail in North Esk; he is actively engaged in preaching and visiting from house to house. I understand the Church in that place have engaged him for one year. We have commenced to build our meeting house, and taken contracts for the raising and covering the building; we hope next summer to be able to invite our Ministering brethren to come over and hold a quarterly meeting here or at the meeting house in North Esk. We feel grateful to you for sending us such a Minister as Bro. Scott. May the Great Head of the Church bless you abundantly with his Spirit, and enable the brethren in St. John to do more and more for the extension of the Redeemer's Kingdom.

Yours, in the best of bonds,

WM. GREMLEY.

[FOR THE CHRISTIAN VISITOR.]

Messrs. Editors,—You will permit me through the columns of your valuable paper to publish a short statement of my case; I shall be much obliged, as no doubt many others will, who are similarly affected. I have been for several years suffering from two enlargements in the throat, that very much interfered with my hearing; and likewise rendered my voice indistinct and very unna-

tural—and was particularly embarrassing when conversing with strangers. I have tried many things for relief, but was entirely unsuccessful till I called upon Dr. Vernon, who almost immediately noticed the cause of disease and relieved it in a very few minutes by removing the enlargements—causing very little pain and no apparent danger. T. C.

N. B.—For further particulars, and name, enquire of the Editors of the Christian Visitor, or of Dr. Vernon.

Magaguadavic, Sept. 8th, 1853.

[FOR THE CHRISTIAN VISITOR.]

Amount of monies paid into the Treasurer of the Western Association, viz:

From Churches for Minute Money, £11 2 0

Received for the Union Society, viz:

From Brussels-street Church,	
St. John,	11 18 0
" Frederickton Church,	6 10 0
" Canning, do.	6 16 10
" Margerville, do.	5 0 0
" 2d St. George, do.	7 0 0
" Pennfield, do.	1 15 0
" Prince William,	1 5 2
" King's Clear, do.	0 18 4
" African Church, (Douglas)	0 11 10
" Jacob Cummings, (Don.)	0 6 2

Amount of collections at the Association, 12 11 10

Received for French Missions, viz.,

From Canning Church,	1 12 5
" New Castle, do.	1 0 0

Collection taken for Home Missions, at St. George, 5 3 3

Received for Gaelic Missions, viz.,

Brother A. McL. Seely,	5 0 0
" Alex. Sime,	2 0 0
Rev. Doctor Maclay,	1 5 0
Mrs. Maria Wetherbee,	1 5 0
Rev. W. Rideout,	0 5 0
Brother Alfred Gilmore,	1 0 0
" J. Cummings,	0 5 0
" William Hughes,	0 5 0
George Campbell,	0 0 10
Sister Mrs. Brookaway,	0 2 6
Father McEwin,	0 0 7½
Brother Joseph Dotan,	0 5 0
" Deacon Mann,	0 5 0
" Mark Young,	0 5 0
Rev. W. Burton,	0 5 0
Brother Samuel Campbell,	0 7 6
" Edward Seelye,	0 10 0
" John Dewar,	0 5 0
Sister Mrs. Clark,	0 3 1½
Brother Peter Goss,	0 5 0
" Deacon Brockaway,	0 5 0
Sister Mrs. Margaret Reynolds,	0 5 0
Rev. Charles Spurden,	0 5 0
Brother Robert Armstrong,	0 5 0
" Isaac Hanson,	0 4 4½
Rev. Samuel Robinson,	0 5 0
A Friend,	0 4 9
Hugh McEwin,	0 5 0
Rev. A. D. Thompson,	0 5 0
Brother V. A. Hartley,	0 5 0
" I. McLeod,	0 2 6
Sister Mrs. Peter Goss,	0 5 0
Brother Robert Davis,	0 5 0
" Duncan Campbell,	0 3 1½
Sister Mrs. Thankful Cummings,	0 5 0
Brother Peter McEwen,	0 5 0
" Andrew Sutherland,	0 5 0
" John Mann, (3.)	0 5 0
" James Hall,	0 5 0
Rev. T. H. Porter,	0 5 0
Brother A. H. Gilmore,	0 5 0
Received of a Bro. whose name we did not get,	0 5 0

Total amount received, £92 15 2

GEORGE A. GARRISON,
Treasurer.

St. John, Sept. 10, 1853.

INFANCY.—As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings it warmth; if hungry, she feeds it; if happy, she caresses it. In joy or sorrow, in weal or woe, she is the first object of its thoughts.