can I best promote the cause of Christ ? Various indeed are the s which should be used, but whatever means may be used, unless there hs which should be used, but what of the high should be used and manifested by the pro-lep piety, and practical goddiness possessed and manifested by the pro-posed of God there is no good reason to hope for success. The ssion and manifestation of true christian character, as a means for prong the interests of the Redeemer's kingdom, is the subject which we preand urge for your serious consideration, in this our first circular letter. ristian character contains two elements, and they have evident and rtant bearing upon us as christians and christian churches, and they are ssary to the full developement of true religion, the religion of the cross. e are the inward, the hidden life, and the outward, the visible life. The s unknown to the world. "The world knoweth us not." t by which the world recognizes us as the people of God. "By this all men know that ye are my disciples." It is the effect of divine ewithin—" they are the light of the world." Both these are necessary christian character, to preserve the beauty and the symmetry of reli-

is inward, this hidden life, is the partaking of the "Divine nature," ndwelling of the spirit of Christ. There is a manifestation of God to thristian which the world does not know, the work of the Holy Spirit he human soul, which, without destroying its own free and unconstrain-

litions, does nevertheless renovate its powers

tit is very obvious that this inward life may be in a more or less hful state, according as the believer lives under the sanctifying influof the Spirit of God, and if the "inner man" be strengthened "day by it will be through exercise. If the affections become more and more tual, they must be set on things which are above. In order, therefore, the Christian life be vigorous, it must be in frequent communion with the soul must dwell near the cross. The life of the Christian must active, persevering life, - the attainment of holiness is to be one great t of pursuit. Christ gave himself that he might " redeem us from all ity." He loved and gave himself for the church, that he might same-nd cleanse it. and to present it a glorious church, having neither spot,

wrinkle, nor blemish ery doctrine of the Bible, all its ordinances, and all the means of grace to the accomplishment of this. To atone for our sins, to destroy its in us, and its dominion over us, did the Redeemer appear, for this he red and for this "he poured out his soul unto death." And until the rines of the Bible, the ordinances of the gospel, and the means of have their proper effect on us, in assimilating us more and more to we shall not be very successful in reclaiming men from sin. For un-eshall have our own piety deep and ardent, we shall make but feeble upts in the use of the appropriate means to rescue men from ruin and er. When our flearts are cold, when our piety is low and feeble, we feel but little interest in the welfare of others. It is only when we w and important of the termination to the soul that we shall make any very strenu-are united in a new attempts to bring men to a knowledge of the truth, or earnestly pray tiempts to bring men to a knowledge of the truth, or earnestly pray sibilities resulting from their salvation. It is in proportion as we possess the mind of Christ, as ouls approximate towards his sympathetic spirit, that we shall weep lose sight of the gradual suppoximate towards his sympathetic spirit, that we shall weep lose sight of the gradual suppoximate towards his sympathetic spirit, that we shall weep our most energetic when we have the benevoleace, according to our measure, of the Representation of those who are careless about their own salvation; when we have the benevoleace, according to our measure, of the Representation of the suppoximate towards hims, and christians, and christi

ed pleasure and pa d. Good and pleas e experience the ble en decending upon in the Gospel, who thy, whose care of g faith, and deep pie ch pleasure in meeti ocalities, and with co assemble with one for much thankfuln f our brethren, it is need spheres of labor e same. And althou ut its own measures, d also of each Assoc rill be the advanceme selings have not divid s, but the hope that se of God. This, alo ocalities, and formi

Baptist Association

we now address vo

one Association, in a