

CORRESPONDENCE.

To the Editor.

STR,—In your Magazine for April I have read an essay, designated "ON WAR, reply to PAX," signed W. G., on which I beg leave to offer a few remarks.

This writer, after giving his opponent a sarcastic hit, "proceeds to the point at issue by giving a few extracts from some of our *most pious and learned commentators*." This is the ancient Corinthian error revived, saying, "I am of" Barnes, Henry, Doddridge, and Davidson. Surely the age is nearly past for the true disciples of Jesus to be guided in faith or practice by the muddy effusions of fallible men; for there cannot be a stronger proof of the untenableness of an argument, or tenet, than that it must be based on human authority. In regard to the spiritual nature of the kingdom of the Lord Jesus, and the institutions he hath appointed in his kingdom, it would not be difficult to point out satisfactorily to those who tremble at the word of God, that these "*most pious and learned*" commentators, whom W. G. quotes, have shewn themselves impious and *untaught*, not having the Spirit. Let the followers of the Lamb take heed that they neither are themselves taught, nor teach others, "to worship God" by the "commandments of men." This W. G. has attempted; and, it is not a little astonishing, that the whole of his paper rests on this basis, together with appeals to the fleshly principles of the mind, without being able once to say, "Thus saith the Lord." W. G. states without proof, that his opponent did not reflect on the circumstances in which the Lord spoke, and the persons to whom he addressed himself. Did W. G. know this intuitively? And next he gives as a reason why these words, "I say unto you, that ye resist not evil," (the injurious) should not be understood literally, viz., that it would afford a handle for "the popish doctrine of Transubstantiation." But I think that a little reflection will shew W. G. that this idea cuts deeper than he intended; for as much as all and each of the precepts the Lord taught, can be neutralized, and their divine authority diluted to become palatable to the corrupt state of man. W. G. next gives a statement of his tenacious adherence to his sentiments, and concludes the paragraph in the exulting tone of conviction: "The extracts given above," says he, "will also bear me out in the views I entertain on this important subject." In so far, W. G.'s "faith stands in the wisdom of men." But the most extraordinary part of W. G.'s statements is the following: "I hold that ALL the laws of Christ are not applicable to civil government." After this, any thing. The tone

is dictatorial, and is both a sign of ignorance and a bad cause. If W. G. reads the laws of Christ with attention and child-like disposition, he will find that none of the commandments of the King of Zion were given or intended for any other than the subjects of that kingdom which is not of this world. In some future number I purpose to make a few more strictures on W. G., and attend more particularly to the subject in dispute.

QUARTUS.

June 25, 1839.

To the Editor.

STR,—The annexed I copied from Hawkes' Family Bible, and shall feel much obliged if you will give it a place in your valuable miscellany. I fear it is like a canker preying on the very vitals of religion. Certain it is, that a great injury is done by it in the churches of Christ, as well as in the world. Well might an apostle say, "If ye bite and devour one another, take heed that ye be not consumed one of another." It is my opinion that special efforts are called for, to expose this growing evil, in all its secret springs and effects, both on individuals and communities. There is one thing appears evident, if Christian principle in the present day were of that strong and vigorous kind described in the word of God, there would not be such a lack of meekness and forbearance as is too often manifested by persons otherwise consistent characters. My dear pastor in England used to say, he believed there was no grace in which Christians were so generally defective as the "spirit of meekness."

Our Divine Redeemer, "when he was reviled, reviled not again;" and has he not "left us an example that we should follow his steps?" "God is love;" but evil speaking is directly opposed to the exercise of this holy principle; and if we communed more with God and our own hearts, there could not be indulged what is so strongly prohibited both in the Old Testament and the New. Exodus xxiii, 1: "Thou shalt not receive a false report." Leviticus xix. 16: "Thou shalt not go up and down as a tale-bearer among thy people." 1 Peter ii. 1: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Many other passages might be quoted, such as "speaking the truth in love." But I would advise Christians to search their Bibles for themselves on the subject, and examine themselves by its sacred injunctions; if this be done, I am sure there are very few but must confess that we are very guilty concerning our brother. But shall we make no attempt to conquer this invidious foe? Shall