

# THE CHRISTIAN.

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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter*. On this Rock I will build my Church, and the gates of Hades shall not prevail against it — *The Lord Messiah*.

[FOR THE CHRISTIAN.]

JAMESTOWN, OHIO, 4th July, 1840.

Dear Brother Eaton,—Your favor of the 9th ult. accompanied by the first volume of "The Christian," has been received, and I hasten to thank you for the present. I have not had time to examine its contents to see what you have already laid before your readers; but in looking over the index, I saw that you had written several essays on the "Kingdom of Heaven," in which I expect you have shewn its commencement, its constitution and laws, together with its positive institutions, and their designs.

One of the chief difficulties in setting forth the reign of Messiah, is to show the difference between John's ministry, the personal ministry of Jesus, and the ministry of the Apostles. Some have classed John and Jesus as Ministers of the Law; while others have classed them as Ministers of the Gospel—neither of which classifications can be sustained; properly speaking, they neither ministered Law nor Gospel. John was a prophet, and ministered as a prophet; that is to say, he ministered prospectively; he taught the people to look forward to the kingdom of heaven, and to the thorough reformation that would be ministered in the reign of him that was to come after him. John did not teach the people that Jesus had taken away their sins, but that he would do it, hence he taught, saying, "Behold the lamb of God who taketh away the sins of the world;" or, in other words—this is the lamb chosen of God, to be offered as a sacrifice for the sins of the world. The offering was not made in John's day; I mean the offering to which he pointed, for he did not point them to the offerings made under the Law, but to the true offering chosen of God. John taught his disciples to believe on him that was to come after him, and to repent of their sins, and to be baptized; assuring them that through these means they should receive remission; and Jesus, when baptized of John, ratified these means as the medium through which he would remit the sins of all who put their trust in him. John proposed the conditions—Jesus acknowledged them, by submitting to them, and afterwards sealed them with his blood, and God confirmed them, by raising him from the