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# THE CHRISTIAN.

Vol. III. }

SAINT JOHN, N. B., MARCH 1847.

{ No. 3.

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 Hell shall not prevail against it.—*The Lord Messiah*.

## ANCIENT AND MODERN PROFESSORS OF CHRISTIANITY.

(Continued from page 28.)

6. THE ancients lived for Christ—the moderns for themselves. “I am crucified with Christ:” says Paul (Gal. ii. 20), “nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.” The disciples then were taught that they were not their own—that they had been bought with a price—(1 Cor. vi. 20). “Ye are dead, and your life is hid with Christ in God.” The entire history of the followers of the Lord in the days of the Apostles, may be referred to in proof of their self-sacrificing dispositions; indeed, one of the most evident traits in the character of the primitive christians was their unselfishness: in possession of houses and lands, to them the cup of happiness was not full until they had sold all, that the whole brotherhood might participate with them in all things. So anxious were they that others might, with them, “taste that the Lord was good and gracious” they hazarded their lives and their all in the dissemination of the truth. But how is it now, even with those who boast of having returned to the primitive faith and practice? What is the distinguishing peculiarity of the present age? What is the mammoth sin of modern professors? What stands out in bold relief before the most undiscerning? It is *selfishness*. This, like Pharaoh’s “lean kine,” eats up every thing rich and noble in this world, and then its possessor is “miserable and poor, and blind and naked.” Selfishness is the demon that has possession of too many hearts we fear, even of those whose intellectual powers have been much interested in the truth as it is in Jesus. Like the evil spirit spoken of by the Saviour, nothing short of prayer and fasting and a long continued study of the Divine word can expel it.

Many religionists and politicians exclaim loudly against the one idea system; but when one monster sin is found to be the root of all others, no one acts wisely who does not endeavour to bring all his powers to bear upon that until it is entirely destroyed. Selfishness is the root of all the disunion and hatred amongst professed christians: the anxiety for show and display in meeting houses, chapels, and churches; in dress and equipage—in parade, and form, and ceremony—springs entirely

from the reign of the god *self*. It no doubt excluded from heaven the "angels that sinned." Thousands now would enter into the full enjoyment of Christianity were it not for its power; and tens of thousands are expecting heaven who will eternally be excluded in consequence of the power and dominion of that something within their hearts which leads them to seek their own ease, happiness and glory, rather than entire conformity to the will of heaven. The great Master pleased not himself: he preferred the happiness of others to his own. "Let that mind be in you that was in Christ Jesus." "If any man have not the Spirit of Christ he is none of his."

7. When the Congregation of the Lord met in ancient times all were engaged in the worship. Stedfastly they continued in the Apostles' doctrine, in the fellowship, in breaking of bread, and in prayers; they all participated in the worship in various ways; they all vocally or mentally offered up their prayers and thanksgivings, and audibly pronounced the *Amen* at the giving of thanks; they all broke the loaf. As a royal priesthood, they all entered into the holy place to partake of the loaves of the presence, and to offer the incense of prayer and praise to the Invisible. But how is it now? The question is not what is the usual procedure when a teacher of christianity invites his fellow men to listen to a proclamation of the gospel; but what is the order of worship when modern professors meet as a church to keep the ordinances of the gospel? *One* man does all the speaking, praying, and thanksgiving—reads all the hymns, and not unfrequently the church has to retain the services of an unbelieving and ungodly choir of singers, with their organ or other musical instruments to "praise God" for them! This *one* man breaks into small pieces the entire loaf—if some one, perhaps not a member of the body, has not already *cut* it into small pieces previously. And yet a thousand times *he* has read, "On the first day of the week the *disciples* came together to break bread." And yet he can see no difference between a whole loaf being presented to the congregation of the Lord for thanksgiving, and all breaking in remembrance of Him whose body was broken for our sins, and that of a loaf cut up by a baker, and broken into crumbs by the officiating preacher. Romanists make the wafer and lay it on the tongue of the participant. Protestants do the same with the loaf—with perhaps merely the exception of putting into the layman's hands instead of his mouth. The majority of Protestants too, in imitation of the "Mother Church," kneel at a place they call an altar to receive the symbols of a Saviour's love! And yet they would form alliances to check the growing power of Romanism. Let them first purge themselves of the leaven of the mystic city, and then they will have power to stop her onward progress.

It may be said these are small things; true, but these small things prove that the mass study conformity to the usages of the dark ages rather than to the precepts and examples of the Apostles. Protestants look more intently at Rome than at Jerusalem. And in so that upon which they most intensely gaze they are soon changed.

8. Christ and his cause were their constant themes; now to please the mass of professors a preacher must either carefully follow in the track of his illustrious predecessors to please a stereotyped class, or, he

must act the buffoon or the enthusiast, to please the other. Christ and him crucified was the theme of the ancients. In every discourse of the apostles which has been preserved we find the great facts of the gospel—Christ's death for our sins and his resurrection for our justification—the chief items. It made but little difference what their text was, these momentous truths made up the discourse. They recognized all men as sinners, unbelievers, infidels. Their main object seemed to be to convince their hearers that Jesus was the true Messiah, the Son of God—that he died a sacrifice for sins, and that he rose to intercede in Heaven as our great high priest; there to present his own sacrifice, through which we might come to God. If the claims of christianity are now plead, many are ready to exclaim—What! do you suppose these people are infidels? Hence the doctrine of the resurrection—the evidences of christianity—the truth of the Bible, and Christ the only foundation—are themes that are seldom agitated in the pulpit. We must go back to primitive preaching and practice if we would see primitive christians.

9. The Word of God was the principal book among the ancient Israelitish saints. The reading of the holy oracles was always a principal part of the worship of the ancient christian churches. The Israelite taught it to his family when in his house, and as he walked by the way: it was written on his door posts; they read it in the synagogue every sabbath; but now one of our greatest blessings is becoming an awful curse. The rapid sale of novel and exciting books has brought thousands into the market. Tales and romances are found in the houses of almost all professors. Even a large majority of "Sunday School" books are novels, "founded on facts" it is said; but yet they are fiction, and beget in the minds of youth a disrelish for the Word of God and books of real worth. Like the appetite of the child living for some time on pastry and confectionary, they lose all relish for that which is really necessary to give health and strength.

Sometimes JAY'S Exercises or some popular Commentary is read at family prayers instead of God's word. And every book in the house must be laid by when the newspaper comes, until that shall have been devoured. We never shall have strong, independent, zealous, uncompromising Christians, until the Bible becomes an every-day book—until it is read regularly and systematically in our closets and in our families every day. We shall be found lean and sickly until we feed more bountifully on the bread of heaven—the words of our Lord Jesus Christ.

W. W. E.

## STUDY OF THE NEW TESTAMENT.

No. 2.

IT is presumed that the reader has very carefully read and reviewed the remarks on the narratives of Matthew, Mark, Luke, and John. If he has stored away in his memory these important considerations, he has got something really valuable. The following "Hints to Readers" will prepare them to answer many of the cavils and much of the sophistry of conceited sceptics and superficial thinkers. Most of the intellectual infidelity of the present day springs from consummate ignorance of

God's word. The first, and perhaps the best method to stop the progress of scepticism is to give a clear exhibition of the truth as revealed in the New Testament. Nearly all the arguments at present used to undermine our faith in the Christian Religion are rather against the corruptions of the glorious system of salvation than against the system itself. If, then, we would be useful to every class in the community we should set ourselves to work to get perfectly familiar with every thing contained in the christian scriptures. We ask for the following a careful reading.

W. W. E.

HINTS TO READERS.—BY ALEX. CAMPBELL.

It has been often noticed, that the grand laws of the natural world, the fundamental principles of the philosophy of nature, are few and simple; that all sciences predicated upon God's works are reducible to a few leading or general principles. The same may be said of the grandest of all systems, of the noblest of all sciences—God's own system of virtue, and his own science of happiness.

All the law and all the prophets were founded upon *two* general principles, according to the reasoning of the Author of the Christian religion. In the estimation of the same person, the whole Christian religion is based upon *one* fact. But this fact is of such an astonishing nature that it affects both heaven and earth. Its meaning is every thing that regulates, or, it is the very principle upon which is founded the moral government of the world. It affects the government of God over all men, and the cheerful and acceptable allegiance of any part of them. It is, to the moral system and to the moral empire, every thing that the sun is to the solar system and to the globe which we inhabit. It is the centre around which all gracious and pure affections in human hearts revolve, and it is the source of light and life to a benighted and dying world. It attracts to itself every happy eye in the universe, and draws to itself every pious emotion in every human breast. The eyes of all saints, in all lands, are gladdened by its light; and the hearts of all are cheered and warmed by its vivifying powers. That the Christian religion should be based upon such a fact is every way worthy of its Author, and exhibits it, to the rational mind, as altogether glorious and divine.

When one question of fact is answered in the affirmative, the way to happiness is laid open, and all doubts on the nature of true piety and humanity are dissipated. The question is one, which the following histories alone can answer. The fact is a historic one, and this question is of the same nature. It is this—*Was Jesus the Nazarene, the Son and Apostle of God?* This question is capable of being converted into various forms, such as—*Are the subsequent narratives true? Did Jesus actually and literally rise from the dead after being crucified and interred? Did he ascend into heaven in the presence of his disciples? Is he constituted the Judge of the living and the dead? Or, Was he an impostor and a deceiver of men?* It may be proposed in many a form; but it is still a unit, and amounts to this—*Is Jesus the Nazarene, the Son of God, the Apostle of the Father, the Saviour of men?* When this question is answered in the affirmative, our duty, our salvation, and our happiness are ascertained and determined.

Although the subsequent writings of the Apostles add an immense weight of evidence to that afforded by these histories, still the fact on which the whole system is built, is exhibited and attested in the following narratives; and from these primarily, if not exclusively, its truth and certainty must be decided.

Any hints, therefore, which may arrest the attention of the youthful reader, and direct his inquiries in a fair and impartial examination of these witnesses, appear to us of primary importance. For if these histories are not understood and believed, there is no enjoyment of the glad tidings which they announce. Philanthropy cannot exhibit itself to so much advantage on the theatre of this life, as in calling the attention, and in directing the pursuits of the young and the thoughtless, in the acquisition of what may be emphatically called *the true knowledge*.

In addition to the remarks on this subject, found in our preface to the four following narratives, we will subjoin a few important hints, derived from various sources which we cannot, at this time, enumerate. These are designed to aid the youth who are desirous of understanding the following testimonies in their minute and diligent researches into these mines of salvation.

I. *Not one of those four historians wrote with any design of improving upon the others, of detailing the things omitted by them, or of supplying any defects which he observed in their statements.*

From this it would follow, that none of these writers had any concern or thought, when writing, how his testimony would correspond with any other, or how it might be viewed as an improvement upon it. We know that this is not generally noticed, and that many "Harmonies" and "Sketches of the Life of Jesus," taken from these narratives, are founded upon the supposition that each subsequent history was written with some design to supply the defects of the preceding. But amongst the arguments which support the above position, one is chief, and, in our judgment, alone sufficient to make it manifest to all. For example—Let it be supposed that Luke or John wrote with a design to supply certain omissions in Matthew, to make some improvement upon his testimony; how will such a supposition affect the character of Matthew as an Apostle, or the *Spirit* by which he wrote? The *Evangelists*, Mark and Luke, on this hypothesis, appear as correctors or improvers upon an *Apostle*!! But John avows his own *design* in writing, and this settles the point with regard to him. Nor can it be inferred from Luke's own preface, that he had ever seen the writings of Matthew or Mark. He speaks of many attempts that had been made to write these memoirs, but there is not the least ground to imagine that he ever alludes to any of those we now have.

The above hint is of much importance on many accounts; but we must leave it, unaccompanied with any illustration or application, to the use and appropriation of the reader.

II. *Not one of these historians relates all that he knew of Jesus, nor do they all relate as much as any one of them could have related concerning him.* In proof of this, see John, chapter xxi. This was not their object. They do, indeed, give a fair specimen of his doctrine, and of the evidence and authority which accompanied it.

In order to explain some facts which are partially related by one, more fully by another, differently by another, and not at all by some of them; it will be necessary to remember that they all omit some things to which some of them refer, and that allusions are found in one, to facts which he omits to record, but which are recorded in another. (As before said, it cannot be proved that any one of them had seen the testimony of any other at the time he wrote his own.) An instance or two must suffice. Three of the historians mention that Chorazin is addressed by the Saviour as having been the theatre on which many and stupendous miracles were wrought; such as would have converted Tyre and Sidon; and yet not one of the four witnesses so much as says that Jesus was ever there, much less exhibits one of these miracles. Again, we find allusions to a form of prayer which John taught his disciples; yet none of these writers record it. None of them tells us that John the Immerser's father was struck *deaf* as well as *dumb*; and yet the fact is alluded to and gathered from these words—"They made *signs* to Zacharias how he would have his son named."

In other parts of the New Testament, certain facts and occurrences in the life of Jesus are related and alluded to, which are not found in any of these narratives. Such as his being seen of five hundred brethren at one time, assembled after his resurrection; his discourses concerning his reign previous to his ascension; and even one saying of his quoted by Paul, which, with the circumstances that gave rise to it, is omitted by them all, viz. "*It is more blessed to give than to receive.*"

But some things are alluded to by one, which happen to be recorded by another. For example—John tells us that the disciple, that was known to the High Priest's family, went into the palace with Jesus, but he never tells us that Jesus was carried to Caiaphas. This the others record. Luke tells us that the women, who first visited the empty sepulchre, "*found the stone rolled away;*" but never tells us that the stone was sealed, or fixed at the entrance of the sepulchre.

This fact not only teaches us that the writers willingly omitted to record many things which they knew, as well as those which they have narrated, because unnecessary to the completion of their design; but that apparent incongruities in their narratives *might easily be reconciled*, by a knowledge of those things which either some, or all of them, found no occasion to record. This second fact exhibits the weakness of those puny critics, who reject the testimony of these witnesses because they did not record every thing which they knew, or in a way that suits their peculiar notions of what is fitting; and it also shows us how little sense there is in all that talk about "*contradictions and incongruities,*" and the attempts made to "*reconcile*" them, which we so often hear.

III. *These historians do not always aim at giving the precise words of those they quote, not even of the Saviour himself, but only the full and precise sense of what was uttered or written.* This applies to their quotations of the Jewish prophets, the words of angels, and even of the Father himself.

It is true, that where they aim at giving the words of the Saviour, they do, in some respects, vary from one another. In this way, however, we may account for it; the Saviour's mother tongue was the

*Syro-Chaldaic*, then spoken in Judea; in translating his words into Greek they sometimes differ from each other, as other translators differ, in selecting words which equally convey the same sense. And in writing to different people, they would naturally select such words as would most correctly communicate to the understanding the sense of his expressions. But as was said, they do not always aim at giving the precise words. For example: the testimony which the Father gave to Jesus at his immersion, is differently given by Matthew, Mark, and Luke—"This is my beloved Son in whom I delight." "Thou art my beloved Son in whom I delight." "Thou art my beloved Son, in thee I delight." In words these attestations differ; but as respects the testimony in favour of Jesus, or as respects the sense, they are the same. But these writers do not, in this instance, differ more from one another, than one of them might differ from himself. The heavenly messenger says to Cornelius—"Thy prayers and thine alms are come up for a memorial before God." Yet Peter, in quoting these words, says—"Thy prayer is heard, and thine alms are had in remembrance in the sight of God." Many such instances may be found in these narratives, which, instead of detracting from, greatly add to, the credibility of the whole. But the use and application of these hints are beyond our limits, and left to the judicious reader.

IV. *The Saviour often delivered the same maxims, parables, and discourses, during his public labours, and many of his miracles were accompanied with many of the same circumstances, though exhibited in times and places far remote.*

A very superficial observer must see this. In the commission which Jesus gave both to the *twelve* and the *seventy* whom he employed during his lifetime, he authorizes and commands them to announce the same truths, to publish the same facts in every village and city, and to perform the same cures for a confirmation of the truths they declared. Indeed, it would be difficult to conceive how any public teacher, daily employed in communicating instructions on a few glorious topics, could avoid delivering the same discourses, answering the same questions, and exhibiting the same evidences, in unfolding the same kingdom; and in enforcing the same reformation on all persons, as did the Saviour, and yet avoid repeating many of the same things. This remark will solve some difficulties, which have appeared to some persons respecting fragments of the "Sermon on the Mount," and other discourses found in different narratives, and in different places of the same narrative, as well as some other imaginary difficulties of another kind.

V. A fifth hint of some consequence, is—*That the order of narration in these histories is similar to the Jewish and other ancient histories, and is not conducted according to the modern plan of historic writings;* consequently not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theatres on which they happen, as histories conducted on our plan.

We are liable to err in supposing that events following each other in close succession in the thread of narration, as immediately followed each other in time and place, in actual occurrence. But often events

which appear to be immediately connected in the narrative, happened at times and places considerably remote. One would think, on reading the close of Luke's testimony, that Jesus ascended to heaven the evening of the same day on which he arose from the grave, but the same historian tells us elsewhere, that he did not ascend till nearly six weeks afterwards. We shall leave those hints with the reader, and conclude with a few remarks on the *whole plan* of these historians.

Their plan, and its execution, are alike simple, beautiful, and supernatural. Viewing their narratives as a whole, and taking them together, they furnish a combination of evidence, sublime and majestic as the heavens, and as irrefragable as that which assigns to the Almighty the mechanism of the universe. The shafts of the conceited sceptic, aimed at these impregnable bulwarks of our faith, fall at his own feet, harmless as the school-boy's arrows aimed at the extinction of the sun.

With what skill, simplicity, and beauty, is the nativity of this long-expected child introduced. His birth appears, for a time, to engross the undivided attention of all the pure and high intelligences in heaven and earth. God's heavenly messengers are ever on the wing with some important errand, relative to the care, safety, and management of this well-beloved Son. The eastern magi and the shepherds of Bethlehem, alike admonished from the skies, are found hastening to the cottage; alike importunate in their inquiries, and equally devout in presenting their acknowledgments at the feet of this wonderful stranger. Both Herod and his nobles are troubled at the tidings of his birth, and alike apprehensive of a revolution in Judea, fatal to their ambitious expectations. The wakeful thoughts and the night visions of those honoured females, the relatives and acquaintances of the favourite virgin, are all engrossed in scenes in which this high-born infant is exhibited as full of grace and truth. The prophets and prophetesses in Jerusalem and Judea, in all their interviews, think and speak of nothing else. Some oracle concerning him, or some expression from his infant lips, are the only subjects that fill their hearts, to the exclusion of all and every thing besides.

Thus they introduce him. Through all the meanderings of the seed of Abraham for forty-two generations they trace his ancestry, to the exact accomplishment of every syllable announced to the father of the faithful, or repeated to any of his illustrious descendants. Next they present the last of Israel's prophets, who came to consummate the Jewish line, as so much engrossed in preparing his way as to neglect ordinary attention to food and raiment, the chief concern of almost all the human race. They open the heaven of all the ancient Prophets, and pour upon his head a continued stream of prophetic light, illuminating by its reflection, every step of his journey from the cradle to the cross; from the manger to the sepulchre of a rich nobleman, a senator of the commonwealth of Israel.

But here they do not stop. They narrate other attestations given of him still more illustrious. While John the Immerser, the favour of God to Israel, is loudly proclaiming, to the inhabitants of Judea and Jerusalem, Jesus, as the Lamb of God taking away the sins of the world, and putting an end to sin-offerings;—soon as Jesus emerges from the Jordan, soon as he is born of water, the voice of his Father is heard. He bows

the heavens. He declares aloud from the excellent glory, "*This is my Son, the beloved, in whom I delight;*" and to identify the person of whom he thus spoke, the Spirit of God, as a dove covers down, descends upon his head, and there abides until it disappears in him.

Having thus introduced him with these high recommendations, with these credentials from earth and heaven, his own deeds are permitted to speak for him. All nature then feels and owns him universal Lord. His hand is never stretched out, but its benign and beneficent power is displayed and felt. His lips are ever teeming with grace and truth. Not only does the race of living men, amongst whom he is reckoned, feel and attest his omnipotence; not only do the air, the earth, and the sea, lay their respective tributes at his feet; but even the dead, and the spirits of the dead, of times past and present, both good and evil, come and own him as the Lord of all. Strange assemblage of evidence! Unparalleled concurrence of things human and divine, of things animate and inanimate, of things above and things beneath, of all ranks and orders of intelligences, both good and evil, of the whole universe, in confirmation of his pretensions! Nothing like this was ever seen or thought of before. The only occurrence the least analagous to it, and that will not bear a comparison with it, which the annals of the world exhibited, was the universal assemblage of the inhabitants of the earth and air to Noah when entering the ark. Moved by Heaven, they forgot all their antipathies and their discords, and all concurred in avouching Noah as their saviour, and the founder of a new world. This is but a feeble type; yet it is the only one all history affords of this universal suffrage in acknowledging Jesus of Nazareth as God's own Son, and our only Saviour.

These sacred historians, then, had no model which they could imitate; no lesson, nor instructions in their plan from all that had gone before them. Moses himself failed to instruct them. No age, no history, no people set them an example. Their success in this cannot be attributed to any other cause, than to the supernatural qualifications which they possessed, than to the all-creating energies of that Spirit which brought all things to their remembrance, and to that unparalleled character which is the subject of their memoirs.

Touching their own character, too, it may be observed, that they exhibit themselves to be the most artless, the least accomplished, and the most faithful historians that ever wrote. They are the least indebted to human accomplishments of all writers whose works survived one century; and yet they have excelled all others in the essential attributes of a historian. Their honesty and fidelity constitute the most prominent trait which arrests the reader's attention, whether he thinks of them as men or as of biographers. They seem always so completely absent to themselves and each other; so regardless of their own reputation; so entirely absorbed in their Master's praise, that they tell their own faults, and expose each other's weaknesses, without ever seeming to think, or to care what opinion the reader would form of them, or of any thing they record. They seem to have no feelings in common with other writers. They are so full of facts; so enamoured with the words and deeds of their Master, that to record these was all they aimed at, was all they

deemed necessary. To conclude in the words of Dr. Macknight: "Through the whole of their histories, they have not pronounced one encomium upon Jesus or upon any of his friends; nor thrown out one reflection upon any of his enemies, although much of both kinds might have been, and no doubt would have been done by them, had they been governed by a spirit of imposture or enthusiasm. Christ's life is not praised by them, his death is not lamented, his friends are not commended, his enemies are not reproached; but every thing is told naked and unadorned, just as it happened, and all who read are left to judge and make reflections for themselves.—So deeply are they impressed with the dignity and importance of their subject."

## LETTERS TO A YOUNGER BROTHER.

No. 1.

*Saint John, N. B., March 1, 1847.*

MY DEAR BROTHER DANIEL.—The very deep interest ever taken by me in your happiness, prompts me thus publicly to address you. I offer no other apology. So many cares and duties press upon me that I cannot spare time to elaborate a private letter. Thousands will read this, and those that may follow. I have no advice or instruction to tender to your acceptance which I would be unwilling the world should hear. Many other young men in your circumstances may have access to the pages of our publication. I pray Heaven that they too may be instructed and benefitted.

Believe me, my brother, I have for years anxiously prayed that you may be extensively useful. I can hope for no direct real usefulness unless it is based on goodness. With the light of the Gospel and God's holy word beaming upon you, I can call nothing good that does not aim at a conformity to the Divine will. My efforts, then, have just this one object—to exhibit facts, arguments, and motives, which shall be the means of bringing you to an entire consecration of all your powers to the honor and glory of your Creator.

I hear very favorable reports of your success as a student. Your rapid progress up the hill of science is to all your friends a cause of rejoicing; but my cup of joy will not be unmixed until I have the most undoubted assurance that all you have, all you are, and all you hope for, is to be laid upon the altar of primitive christianity. Indeed I have heard very favorable reports of the religious state of your mind; and strong intimations that you had really surrendered your affections to Him who is worthy of the supreme adoration of all hearts. But with me, my brother, there is a very great difference between modern fashionable conversions—mere outside polite-religion—and the new heart, the new life, the sanctification of the spirit—the soul and the body—required by the gospel. This state of the mind and the affections as far exceeds that, as the teaching of the Divine Spirit does that of mortal man.

Of so much greater importance do I esteem genuine devotion, springing from ardent love to God, than any other qualification, that it would give me greater joy to be assured that you were its real possessor than to

hear that you excelled all others in your literary pursuits—that honors of the highest grade awaited you, or that you were destined to come into the possession of wealth immense. The riches, honors, and pleasures of this world are but for a day. Man's life is as a vapour. But the service of the Lord has the most intimate connexion with time and eternity. How zealously and perseveringly then should you study to prepare yourself for usefulness.

You are now in the most critical period of your existence. You have assumed the reins of government over yourself. You are, doubtless, forming your plans for the future. Your age and the opportunities already afforded you for information, give me reason to believe that you have thought intently on what should be the chief end and aim of every accountable being. I desire to keep alive in your soul these thoughts and reflections, until they assume that fixedness of purpose necessary to the accomplishment of any great work.

Some eminent teachers of youth recommend, in order to the formation of style of writing or speaking, that we select some author or speaker, who shall be our *beau ideal* of those arts. An intimate acquaintance with their history, productions and style, it is supposed will put us in possession of their excellencies. If this be so in literary pursuits, and the religion of Heaven be adapted to the nature of man, then the way to everlasting happiness is obvious and certain. A perfect pattern has been given. Love, purity and holiness have been embodied. God has indeed manifested himself in the flesh. Would not this earth, my brother, with all its pains and cares and anxieties, be a most joyful habitation were all its inhabitants like Jesus of Nazareth! If there is any heaven it must be where Jesus is. Those who listen to him, believe, and obey him, will be partakers of his grace here, and his glory in the immortal world. Would you, then, form those dispositions, habits and tempers which will ensure happiness, usefulness and honor here, and glory in God's dwelling place for evermore? Fix the eye of faith on him who has "lived our example, and died our sacrifice." Study his style of speaking, imitate him—catch his eloquence—have your soul imbued with his humility, and the great object of your being's end and aim will be attained.

These considerations, my brother, are submitted with the anxious desire that they may at least awaken in your ardent mind such thoughts and reflections as shall prepare you for the work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ.

Most affectionately your brother,

WENTWORTH.

#### ENDOWMENT OF BETHANY COLLEGE.

It is known to most of our readers that Alex. Campbell is President of this College; and that through his exertions and influence it came into existence, and has thus far been sustained. It is now the wish of the Trustees that it should be endowed in such a manner as to afford instruction at the lowest possible rates to a great many students. To effect this, they have issued a circular offering to sell a limited number of Scholarships at Fifty Dollars each. Every one who pays fifty dollars,

secures the privilege of keeping one student in the College at a time, for *fifteen* years! To all, therefore, who wish to avail themselves of this privilege, the tuition of their sons, or any others whom they may wish to educate, will cost but three dollars and a third per year: thus for the small sum of *fifty dollars* they may procure for four of their sons or others a full collegiate course of instruction, equal to the best in America. The location is as healthy as any on the continent. High, precipitous hills, limestone soil, and rapid streams, secure pure water and fine refreshing breezes. Land in the vicinity of the College has been brought into the market, and sold to the highest bidder. Boarding houses of every variety may be expected, and such competition as will reduce the expense of living to the lowest rates. In a land of plenty, where provisions, fuel, &c. are as cheap as can be procured in America, we see no reason why a thorough education may not be obtained cheaper than in any other part of the world. Any of our readers wishing to obtain scholarships, can do so by applying to the conductor of *The Christian*, as he has been duly authorized by the General Agent to dispose of them.

W. W. E.

#### THE CIRCULATION OF "THE CHRISTIAN."

WE are happy to inform our friends and brethren that the circulation of our publication is already beyond our most sanguine expectations. We began with about three hundred subscribers, but had over nine hundred copies struck off. We sent them to friends and brethren east, west, north and south. Many of those who received them have responded nobly, in nearly every instance ordering more than we first sent. Nearly three hundred however have not yet been heard from. But our first number is exhausted; very few of the second left. Already more have been ordered than we can at present supply. Our kind friends will still continue their efforts to procure a few more subscribers, which will enable us to get the previous numbers re-printed. Those who will not have received the previous numbers which they have ordered, may expect them so soon as we get a sufficient number of new subscribers to meet the expense of a reprint.

The pay-in-advance system works well. In our next we expect to announce to our readers that we have not a name on our books to which either *paid* or *gratis* is not legibly written. At all events we do not intend publishing *one dun* in the present volume of *The Christian*; and we expect at the conclusion of the year to be joyfully impressed with the idea that we have not sent our sheet to one dishonest man. The few who have not yet paid, it is presumed are only waiting a convenient opportunity to make a remittance.

To those who regret the smallness of our work, we would again remark that we had not the most remote idea that our humble labours would have been so highly appreciated. It is now too late to make any changes for this year; but the Lord willing, we trust that next year we shall be able to furnish a traveller at least twice the size of the present, with a handsome uniform coat on him, and the contents of his inner man written on his brow in bold relief. The continued and renewed exertions of our friends will, however, be necessary to enable us to fulfil this promise.

## ITEMS OF INTELLIGENCE.

Brother J. Beaty, of Toronto, C. W., writes under date of January, 29, that "nineteen have been added since April, twelve by immersion and seven by letter."

Brother J. Ash, of Oshawa, C. W., gives a good account of the brethren in his vicinity. He says, that "some ten or twelve have been immersed in Pickering, sixteen in Darlington, and three or four here; and a goodly number have united who had been previously immersed. Prospects are still flattering all around us. Among those immersed are some of the most influential and worthy in our community. We receive among them two preachers of no mean abilities."

Brother Ash also gives a very interesting and affecting account of the last sickness and death of Sister Stone, the wife of Brother Marshall B. Stone. We have a very distinct remembrance of the kind and hospitable manner in which we were entertained by her during our short visit in Oshawa.

Although Brother A's. letter was designed mainly for ourself, yet we take the liberty of copying a few more sentences. If The Christian was large enough, we would give such letters entire. It produces a good effect upon our hearts to witness or hear of the triumphant exit of those who, when in the full enjoyment of all their powers and in the morning of life, consecrated themselves to the service of the Lord. In reference to Sister Stone, Brother Ash remarks: "Her last days were the most triumphant and affecting that I ever witnessed. By her request several of us visited her, and found her much composed, and in full strength of mind. She gave to each of us admonitions and warnings in a most impressive and affecting manner. She desired again to receive the Lord's supper with her brethren; after which she gave to us the right hand of fellowship, and sang a hymn in the sweetest strains. Oh to see a mother so resigned and composed, and so happy too, and at the same time leaving a disconsolate husband and a large family of children, mostly daughters, is a triumph that cannot be gained by any one while serving the god of this world. Nothing but a renewal of heart and life can ensure it." May the Lord bless all the dear brethren, and cause their afflictions to work for them a far more exceeding and eternal weight of glory.

WE received from Bro. James Sillers, of River John, Pictou, N. S., about the first of last month an interesting letter, from which we take the liberty of publishing the following extracts:

"We received from Scotland, about eight or ten years ago, a pamphlet published in Glasgow—a sermon, or lecture by one John M'Cartney. The subjects of this small volume are handled under the following heads: 1st. Classical learning not necessary for the discharge of the duties of the pastoral office. 2nd. No church is complete without a plurality of pastors. 3d. It is the duty of the members of the churches to contribute according to their ability to the edification of the church. 4th. It is the duty of the pastors to labour for their own support. There

is nothing in this which I had not heard preached forty years ago—yet I have never seen the evidence of scripture on these subjects placed in as clear a manner in a human production. It has been much read here and greatly approved of. I sent to Scotland for ten or twelve copies but they were all sold. We are very desirous to have it reprinted but inability prevents us. We wish to hear your opinion—if you thought the sale would pay the cost. We are of opinion that this small volume would be of great use to circulate among the readers of *The Christian* either in a pamphlet form (which we would prefer) or through its pages.”

We would be obliged to Bro. Sillers if he would lend us this work. To print, and stitch in a neat cover, five hundred copies of a pamphlet of the size described in another part of Bro. S's. letter would cost about seven pounds, ten shillings—for one thousand copies about one third more. It would give us great pleasure to hear frequently from Bro. S.

W. W. E.

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## RELIGIOUS MAXIMS.

### VIII.

TRUE peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert; upon the possession of temporal power, or a condition of temporal insignificance and weakness. “The kingdom of God is within you.” Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself gains the victory over all his enemies.—*Upham*.

### IX.

Some persons think of obedience as if it were nothing else, and could be nothing else, than servitude. And it must be admitted, that *constrained* obedience is so. He who obeys by compulsion, and not freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but his. And he must have strange notions of the interior and purified life, who supposes that the obedience which revolves constantly and joyfully within the limits of the Divine Will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.—*U*.

### X.

A sanctified state of heart does not require to be sustained by any mere forms of bodily excitation. It gets above the dominion, at least in

a véry considerable degree, of the nerves and the senses. It seeks an atmosphere of calmness, of thought, of holy meditation.—U.

XI.

Our spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves, we shall not fail, if we apply to the right source for help, to be found strong in the Lord. Madam Guyon, speaking of certain temptations to which she had been exposed, says, "I then comprehended what power a soul has which is entirely annihilated." This is strong language; but when it is properly understood, it conveys important truth. When we sink in ourselves we rise in God. When we have no strength in ourselves, we have divine power in him who can subdue all his adversaries. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and high tower."—U.

MUSICAL INSTRUMENTS IN PLACES OF WORSHIP.—A preacher (rather eccentric) related to us the following incident. Having arrived at the time appointed for preaching, he found in the singing gallery a choir with a multitude of musical instruments. In his usual way he began by saying "Let us sing to the praise of God," such a hymn. They gave him a fine specimen of their musical skill; but he said there was too great a predominance of the fiddle to impress his mind with the spirit of singing praise to God. After prayer he stood up again to read another hymn, and said "Let us *fiddle* to the *praise of God* such a Hymn!!" The fiddles were to him unstrung, and the bows undrawn! Not a sound was uttered, and he had to do his own singing. The truth offended them. All churches that seek the aid of musical instruments, or ungodly young men and women to aid them in their devotions, cease to sing with the spirit and the understanding.

ESTIMATE OF THE WORKS WE READ.—In forming an estimate of the value of a book, a magazine, or a paper, we should observe the effects upon ourselves. With what feelings do we arise from the perusal? Has strength been added to our best resolves, and is the desire of benefiting our fellow creatures more intense. Are we encouraged to put forth our whole energies in the cause of suffering humanity, and add whatever influence we may possess in the scale of Christian principle. Have we been taught to love our Maker and our neighbours more, or has the mind been excited and our feelings been enlisted to no good purpose.

Let us beware of a waste of our affections, for there are scenes around us in the world needing and deserving their full exercise.

The above simple rule applied to many works would give us their real value.—*Christian Citizen*.

Brother TAYLOR did not get our note in time to prepare the article promised in the former number.

*New Publications.*—The “Western Reformer” by Benjamin Franklin, is a large duodecimo of sixty-four pages, for One Dollar, Center-ville, Indiana. It deserves a large circulation. Judging from a hasty perusal of the first number of the present volume, we should think the conductor worthy of a very attentive and careful hearing.

The *Philadelphia* “Christian.” This is not exactly the title of a beautiful pamphlet of twenty-four pages which has recently come to hand. We have prefixed Philadelphia to distinguish it from our monthly of the same name. We know not which has the best claim to the name “Christian.” Our little work has so limited a circulation in the United States that we shall not get in each other’s way. The work has inscribed on its beautiful cover, the following announcement:—THE CHRISTIAN, a monthly religious periodical devoted to christianity as taught in the New Testament scriptures, by Christ and the Holy Apostles, with all its interesting connections. CHARLES HENRY PLUMMER, Editor and Proprietor. No’s. 2, and 4, North Sixth-street, Philadelphia, One Dollar per annum—payable in advance.

A few brief but pleasing interviews with Bro. Plummer gave us a high opinion of him as a very excellent young man. The first number has quite a variety of interesting miscellaneous articles on religious and moral subjects. We hope brother Plummer will meet with success equal to his efforts. He will doubtless do his utmost to interest and benefit his readers.

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Those who have copies of the first number and have made no returns, we would ask if they cannot do something for the cause of truth, by making an exertion to get for The Christian a few readers? If they believe we are labouring for the advancement of the same cause for which the Apostles suffered the loss of all things, they will view this request as the call of duty; but if not, it will remain perfectly optional with them as to the course which they pursue. As an individual we make no demands, although, in the publication of our former volumes we lost between one and two hundred dollars, besides a large proportion of precious time for more than two years. For this we ought to have claims. But these losses are not taken into the account. For the *cause* we ask your aid. If you believe The Christian is calculated to call attention to the oracles of God, lend us your assistance; if not, we do not expect you to aid us in its circulation; for we shall labour hard, when we get fully under way, to make an impression which will not be transitory.

W. W. E.

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Friends in the southern part of Nova Scotia, who wish to order The Christian, can, if more convenient, hand their money and orders either to Brother George Garraty, of Liverpool, or Brother William M'Donald, of Halifax.

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POST OFFICE ADDRESS.—If our friends will notice—again—the directions given for the transmission of letters, papers, &c. to us, they will find it just as convenient for themselves, and at the same time save us much trouble and expense.