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THE CHRISTIAN.

No. 5. } SAINT JOHN, N. B., OCTOBER, 1839. } Vol. 1.

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*.

[FROM THE CHRISTIAN BAPTIST.]

ESSAYS ON MAN IN HIS PRIMITIVE STATE, AND UNDER THE
PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS.—NO. V.

THE PATRIARCHAL AGE.—NO. I.

DURING the Patriarchal age of the world, there were sundry distinguished personages through whom divine communications were made. When sentence was pronounced upon the Serpent, his ultimate destination was threatened through a descendant of the woman whom he had seduced. This has been long understood to refer to some future controversy between a descendant of Eve, and the children of the wicked one; in which a son of Eve would finally vanquish the Arch-Apostate and his race. This threat of bruising the Serpent's head is supposed to be a gracious intimation of mercy to the human race. It was certainly a very dark and symbolic one, which could not without another communication, or revelation, intimate much consolation to man. Such as it was, it is the plainest object of faith and hope found in the annals of the world for 1656 years. It was about as clear an intimation of a Redeemer, as the translation of Enoch was of the resurrection of the just. But it is to be presumed that more light was communicated on this subject, than that found in the history of the antediluvian age. The first proof of this is of the same nature as that commonly called circumstantial evidence. That sacrifice was instituted, is to be inferred from the fact that Cain and Abel make their grand debut at the altar. Now had not the historian intended to acquaint the world with the death of Abel, in all probability there would not have been a single intimation on record, either of the institution, or the practice of sacrifice. As there was no public event accompanying the institution of sacrifice, there is no mention of it; but as there was a public event connected with the practice of it, we have an incidental notice of it. Two things are worthy of notice here; the first, that the most significant institution in the antediluvian world, is to be learned incidentally; and the second that the first controversy on earth began at the altar. There too, it shall end.

Another proof that more light on the subject of religion, and of the future destiny of man was communicated than is recorded in the narrative of the first 1656 years of the world, may be learned from the

Apostle Jude. From oral tradition, or by some written tradition of undoubted authenticity, he says that Enoch prophesied.—Enoch the seventh in descent from Adam, said, “Behold the Lord comes with his holy myriads of heavenly messengers to pass sentence on all, and to convict all the ungodly among them of all the deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him.” From this remarkable prophesy of an antediluvian prophet, which was certainly pronounced at least 145 years before Adam died, we may learn that during the lifetime of Adam the existence of myriads of holy messengers in another world was known; also, that the Lord would one day, judge and pass sentence on transgressors, as the moral governor of the world.

That there was also a religious regard paid to the seventh day, because the Lord set it apart as a commemoration of the accomplishment of the creation, is to be inferred from the original sanctification of the day from the calculation of time by weeks, as is found in the history of the Deluge, and from the manner in which the observance of it is enjoined upon the Jews—“Remember the Sabbath day,” &c. This is the language of calling up an ancient institution, and not of introducing a new one.

That there was also a title assumed by those that feared God, which designated and distinguished them from those who disregarded his supremacy and moral government of the world, is apparent from some circumstances mentioned in the brief outlines of the antediluvian age. When Enos the son of Seth was born, we are told that men began to call themselves by the Lord, as in the margin of the king’s translation of Genesis iv. 26. This distinction of sons of God seems to have obtained in the family and among the descendants of Seth; and while the posterity of Seth kept themselves separate from the descendants of Cain, there was a religious remnant upon earth. But so soon as the “sons of God,” or the children of Seth, intermarried with “the daughters of men,” or the descendants of Cain and the other progeny of Adam, an almost universal defection was the consequence, until Noah was left the sole proclaimer of righteousness in the world. Giants in crime and stature, of vigorous constitution and long life, quenched almost every spark of piety, and violated every moral restraint necessary to the existence of society. Thus a provision necessary for the multiplication and temporal prosperity of the human race, viz. great animal vigor and long life, fully demonstrated its incompatibility with the religious and moral interests of society. A change of the system became expedient, and the world was drowned with the exception of four pair of human beings. The first act of the great drama closes with the Deluge.

Four pair, instead of one, began to replenish the new world. After this baptism of the earth, some gracious intimations, & some benevolent promises are given. As a preservative against a similar deterioration, a great diminution of animal vigour, and curtailment of the life of man, take place. This is, however, gradual at first, until the inhabitants of the earth are considerably increased. To the immersed earth, emerging from its watery grave, it is promised that there shall be but *one im-*

merision—that this tremendous scene of awful and glorious import should never be reacted—*while time endures there shall be day and night, summer and winter, seed time and harvest.* An institution called the Institution of Day and Night is solemnly ratified; and a rainbow of peace embraces the immersed globe—symbols of high and glorious significance, as after times develop.

Shem is distinguished as the father of blessings to a future world. “Blessed be the Lord God of Shem!” Japheth, confined to narrower limits, has the promise of enlargement and of ultimate introduction to the family altar of Shem; while Canaan the son of Ham, for introducing the vices of the old world, is devoted to a long and grievous vassalage. Shem has Asia for his patrimony, and the God of the whole earth for his family God. So begins the second act of the great drama of human existence.

Sundry minor regulations distinguish this new chapter of the patriarchal age. A severe statute against murder, and a prohibition against the eating of blood, are of conspicuous notoriety. While animal food is conceded to man, a reservation of blood, in which is animal life, is connected with it. This reservation, although analogous to that proclaimed in Eden, is not merely, nor primarily, designed as a test of loyalty, but as a prevention of that barbarity which was likely to ensue, and which we see has ensued, from the eating of the bodies of other animals with their blood. It ought to be remembered by all the descendants of Noah, that *abstinence from blood* was enjoined upon them, and that it was no peculiarity of the Jewish age. God never gave man leave to eat it. He prohibited it under the Patriarchal, Jewish, and Christian ages.

In the days of Peleg, who, according to the vulgar computation, died three hundred and forty years after the flood,* the earth was divided among the sons of Noah. About this time, in order to prevent their dispersion, to consolidate their union, and to gain renown, an effort was made to build a city, and a tower which should reach up to heaven. At this time another check was given to the proficiency of men in wickedness. Their having one language afforded them facilities of co-operating in crime to an extent which seemed to threaten the continuation of the human race under the system adopted after the deluge. Human language was, by a divine and immediate interposition, confounded; and thus a natural necessity compels their forming smaller associations and dispersing all over the earth. This confusion of human speech was as necessary as was the deluge; and both events were interpositions of the most benevolent character, viewed in all their bearings upon the grand scale of events affecting the whole family of man.—The second grand act of the great drama of human existence closes with the confusion of language and the dispersion of the founders of all the Asiatic, African, and European nations.

About the year of the world 2000 Abraham was born. When he was seventy five years old, he was divinely called to leave his own

* The Septuagint makes it 670 years after the flood, and 3232 years after the Creation.

country and kindred and to become a pilgrim under a new series of divine revelations. But as this begins a new chapter in the patriarchal age, we shall reserve it for our next essay.

Before closing the present essay, there are a few things which deserve our particular attention. In the first place, all the antediluvian patriarchs, except Noah, were born before Adam died. So that all the information which Adam had acquired in nine hundred and thirty years, was communicated to all the patriarchs, or might have been communicated, from the lips of Adam. Noah was the only renowned personage of the antediluvian patriarchs who learned from Adam at second hand. But it is worthy of note that all the information which Adam possessed was no more than second hand to Noah. Multitudes who conversed with Adam conversed with Noah. Again, Abraham was more than fifty years old, according to the common version, when Noah died. So that Abraham might have had all the information which Adam possessed at third hand, and all that Noah possessed either from Noah himself or from Shem. So that all the communications from heaven, as well as the history of the world, were transmitted through not more than three or four persons to Abraham.

Now as human language was confounded at this time, and all the nations of antiquity founded, the founders of these nations had all the knowledge of God which Adam, Noah, and Shem possessed. Hence all nations had either oral or written traditions containing divine communications.

MODERN GOSPEL.

That our readers may form some idea of those systems called "Spiritual" and "Evangelical" at the present day, we publish the following criticism on a prominent point in the prefatory remarks of the *Christian*. We promised in our prospectus that our readers should see both sides of all questions discussed on our pages. By perusing the article under consideration they will be more fully convinced than ever that it is very necessary that many loud professors of spiritual operations should read the Living Oracles with more attention and care than heretofore.

SAINT JOHN, N. B. 13TH AUGUST, 1839.

MR. EDITOR,

Sir,—As the chief motive in the publication of the *Christian* is the restoration of primitive Christianity, your pages should be open to individuals who wish to assist in this glorious and laudable design; upon this presumption I venture to offer you my mite in aid of the cause. In your prefatory remarks, page 6, line 6, you state—"we expect no new sun, no new revelation of the spirit, no other than the same Gospel and the same Religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity and majesty. The demons of party must be dissipated, and the false spirits cast out. The human mind must be emancipated from

the bondage of error, and information not only augmented but extended to all community." Now I would ask, how is this to be done? Certainly if we believe that gospel which you profess to vindicate, by man it cannot be performed; for no man by wisdom can find out God to perfection; and does not that gospel state that in the latter day the wisdom of the wise should perish, and the understanding of the prudent man should be hid, it points out most clearly as I shall proceed to shew, that the Holy Ghost, the comforter proceeding from the Father and the Son, should visit us in the latter day and bring all things to our remembrance, and that we should all be taught of God, that God who alone can teach and enlighten us; therefore, to preach any other doctrine is to blind men's eyes and lead them from the truth; there is a sin which God has declared he never will forgive in this world, nor that which is to come, that is, the sin against the Holy Ghost. Now, how can man sin against the Holy Ghost? If the Holy Ghost is not sent to visit us, yet this in the blindness of men's hearts, or through spiritual pride they will not acknowledge or impress upon the minds of Christians.* Behold the day is come, saith the Lord, that I will make a new covenant with the house of Israel and with the House of Judah. Not according to the covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant I will make with the House of Israel; after those days saith the Lord I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saith the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sin no more. Saint Paul to the Hebrews, 8th c. 8th to 13th v. confirms the same thing. Now mark, these are God's promises. Can the Gospel perform these promises of itself? Certainly not, they are to be accomplished by the power of the Holy Ghost. How then can men preach any other doctrine than a further revelation from God? The Apostles themselves looked for a further revelation, when imperfection was done away with, and when they were to be redeemed, and when God was to be revealed to man. No soul breathing, with all his learning, can explain the Bible unassisted by God, which hereafter I will prove to you most incontestibly. You proceed further to state that all nations will be under the dominion of God's Son—granted; and that that instrument is the pure gospel preached by the Apostles; but then you frame an erroneous opinion of that gospel, as that gospel will shortly verify when the spirit from on high shall visit us as is promised in this the latter day. You confess that the gospel of no sect can convert the world. True. No, not even the Gospel of God, until the glorious light from on high enlightens our dark and benighted minds. The Gospel is the standard, and the Holy Ghost proceeding from the Father and the Son the in-

* Ezekiel xi. 19-20; xxxvi. 25, 26; Jeremiah xxxi. 31.

strument. It is by the wisdom and power of that mighty and merciful instrument that God and the Gospel will be revealed to man. I shall here insert a few passages of scripture to substantiate what I have advanced. Isaiah c. xi. v. 11—And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; c. 6, v. 3—And one cried unto another and said, holy! holy! holy! is the Lord of Hosts, for the whole earth is full of his glory; c. xi. v. 9—They shall not hurt nor destroy in all my Holy Mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea: and it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. Such are the promises in the Gospel which remain to be fulfilled, and God will perform those promises. Sin hitherto has covered the earth as waters cover the sea, but the knowledge of the Lord was never yet known by man, neither was his glory known over all the earth—neither is the throne of David established—neither has he ever been the mighty councillor, the everlasting Father, the Prince of Peace; for unto us a child was born, unto us a son was given, and the government was on his shoulders upon the cross, but when did he establish his reign, yet these things remain to be accomplished. Now I would ask, how is God to reason with man? Is it not written, "Now let us reason together saith the Lord, for though your sins are as scarlet I will make them as wool, though they are as crimson I will make them as snow." How is God to plead with man, and bring them together in a low valley, as a body of one people? And how is the Holy Ghost to come and comfort us in his name, and bring all things to our remembrance? Or how is the Prince of this world to be judged, until revealed to us? And how is Satan to be cast down, or how is he to be chained down? And how is the second Adam to repair the loss of the first? And how are the nations to be healed? How is God's will to be done on earth as it is in heaven? And how will men be brought to a knowledge of the Lord and know him, from the greatest to the least, without the visitation of his spirit? Let those that reprove answer these questions. And let God be true, and every man a liar, that says God will not fulfil his Bible according to his promise. But how can men judge God—a God of truth? When did he come the Mighty Councillor, the Prince of Peace, the everlasting Father? When was the throne of David established? Or can God be the desire of every nation without his peaceable kingdom being made known, and how shall he be made known without the spirit of prophecy? or how shall his testimony be made known to man without his spirit to warn them? How can God be the true shepherd, if he does not take care of his sheep, but suffer an enemy to destroy them? How can the sheep know his voice, and follow him wheresoever he goeth, without his spirit to lead them. The gospel teaches us we must all come to the standard of the Church, because our prayers are to keep us from all false doctrine, heresy, and schism, and all contempt of his word and commandments. Now, to deny a farther revelation or visitation of God's spirit, is no less than

bringing heresy, and schism, and full contempt of God's words and commandments. His command is to believe in him as the three—one—God. God the Father, who created us, God the Son, who redeemed us, and God the Holy Ghost, who shall sanctify us, and preserve us from all the powers of darkness; and his command is given to man to rely wholly on his God; but how can he rely on his God, if God does not keep him as the apple of his eye as he promised, and in the hollow of his hand, and to carry the lambs in his bosom, and gently to lead those that are with young. Has not God promised we shall have the witness of God, whereby we cry "Abba Father, my Lord, and my God?" But where is the man that can aver that he has received the spirit of adoption, and that the spirit bears witness with his spirit that he is the heir of God and joint heir with Jesus Christ, yet this is promised to man. The Apostle says—"We have received the spirit of adoption," naturally implying that others had not. It is nevertheless true, that under the gracious appellation of Father, we not only acknowledge God as the Creator, and preserver of the world, but hope from him (as a child expects from his parents) the supply of all our wants, assistance in our difficulties, indulgence in our failings, and pardon for all our sins and transgressions; yet we only hope for the spirit of adoption, not having yet received it. To deny therefore a further revelation of the spirit of God is robbing God of his honor and glory, and the Gospel of all its beauty and ornament. How truly verified are God's words that at his second coming he would scarce find faith upon the earth; that is, to fulfil all the promises made throughout the Bible, and to claim the kingdom as his own. Here then are the scriptures of truth, and whosoever preaches any other doctrine hear their condemnation in the revelation of St. John, c. xxii. v. 18, 19. "For I testify unto every man that heareth the words of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book." Awful sentence this, consider it well my readers, and God send you may profit by the warning.

You will oblige me by inserting these remarks in your publication, and wishing it every success, I subscribe myself,

Yours, &c.

A SUBSCRIBER.

Well, gentle reader, and to what does this amount! The last quotation is a death blow to the grand principle contended for in the whole article! The writer has in this instance theologically committed suicide! Reader attend.

The principle on which he makes his *debut* is—The original gospel proclaimed by the apostles is not "the power of God to salvation to every one that believeth"—"cannot convert the world until the glorious light from on high enlightens our dark and benighted minds." This light he gives us to understand is something superadded to the present revelation or that word given as a "light to our feet and a lamp to our

way," Yes, something over and above what the Psalmist meant when he said, "the entrance of thy words giveth light." Ps. cxix. Here let us enquire, can we have additional light from on high without a new revelation? Our "*Subscriber*" says, No, for "to deny a further revelation is heresy!!" After repeating this and making an effort to sustain his position he quotes from the last part of the New Testament to show that he who adds to, or subtracts ought from the blessed volume shall have his name erased from the book of life; or the plagues of that book added to him. Fearful consideration! And does not our "*Subscriber*," know that to contend for a "further revelation" is to argue that something must be added to the blessed volume? He who says that he is receiving new ideas from heaven, is adding to the present revelation! *Take care!* Is not the bible a revelation from God? For what purpose was it made? Every christian answers, To reveal God to us and us to ourselves, in order that we may love, fear, and obey him; that we may be converted and brought to a knowledge of the truth. His word is ordained as the medium through which he designs to give men faith and all of the instruction necessary for life and godliness. Hence the Apostle says, "Faith comes by hearing, and hearing by the word of God." Rom. x. "The Scriptures are able to make wise unto salvation through faith which is in Christ Jesus." 1 Tim. iii. 15. [*And even then the scriptures were not completed.*] "These things are written that you might believe, and believing have life through his name." John xx. 31. These portions of the word of the Lord will suggest many more of a like import, which go to prove that our merciful creator ordained his word as the means to convert men from the error of their ways. Now if he fails to do this with one "revelation of his spirit" on the same principle perhaps he may make another failure! But is it possible that sensible men, those as well skilled in investigating scriptural questions as our subscriber, will lay down premises which must result in such absurd conclusions! What! the Almighty give a revelation to convert them, and wholly fail!! But perhaps our subscriber imagines that the spirit of the Lord has made an effort to convert men through means of his word, and has been disappointed, and now intends executing his power *without means!!!* We have written more already than we designed. We did not purpose writing a criticism on this article. We purpose publishing a series of articles on the work of the spirit in the conversion of men.

We are willing, however, to confess that it is a curious article. He has quoted quite a number of texts. Our readers will please turn to them in the scriptures and read the connexion, and they will be benefitted.

Many persons call the word of the Lord a "dead letter" and then call on it to testify. If we are not very much mistaken this sentiment is disclosed in the preceding articles. Why quote from it if it be dead! It can neither prove nor disapprove anything. To assert that Lazarus is dead, and then call on him to declare whether he is or not, is no less absurd than to assert that a sinner cannot understand or be benefitted by the word of the Lord without special illumination by a "further

revelation of the Spirit," and then quote the Scriptures to prove it—to convince him.

If our author has received any further "revelations of the Spirit,"—any "new light"—only *one idea* over and above those revealed in the Holy Volume, he is certainly a distinguished man; if he will forward them to this office, we shall be obliged to him. For one, we would take off our hat to him as soon as we would to an Apostle! for in all our peregrinations through the land, we have never yet heard or read one spiritual idea concerning God, Heaven, Hell, or the character of man, which we could not trace directly or indirectly to the Bible—the Living Oracles! Hear the Apostle Paul, and fear: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any preach any other Gospel unto you than that you have received, let him be accursed." Gal. i. 8, 9.

EDITOR.

THEORY AND PRACTICE.

A. Good morning brother N., I am happy to meet you, and hope that we shall have a happy interview, as you are a close observer, and a teacher of good things. I wish to ask you a few questions.

There are many tongues, pens and presses now engaged in one common effort to restore the long lost honors of our King, and raise the world to that character which God will own and bless. Now, dearly beloved, what is the course to be pursued, in order that that glorious state of things may be brought about?

N. There can be no correct practice, without correct theory.

A. This is very true, brother N., but do you mean by this, that the church of God is deficient in theory?

N. Oh, no, brother A., the church which takes the Bible for her only religious rule, is not deficient in theory.

A. Why then do not the same glorious effects appear in every place where there is a church found, with this, as her only rule or theory?

N. We could give more than one reason for this failure, if we could continue longer together. For the present, I will simply state a few facts which have occurred to my notice, and you will see that practice is wanting. There are two congregations in my acquaintance: one at P. and one at B. The one at P. acts as if theory alone would do. She neglects her weekly meetings; every thing is out of order; her Elders are politicians; and practice being wanting, the spirit is wanting also. The gospel is made of non-effect in that neighborhood. But the church at B. is letting her light shine! Her members meet every Lord's day to break the loaf in remembrance of their Lord. Her elders make no noise about politics; they avoid untaught questions, knowing that they do gender strife; they enforce discipline with *mildness*, and always remember that the servant of the Lord must not strive, but be gentle towards all men. She increases in number: one hundred at present, while the church at P. is on the decline.

A. Do you suppose that such are the universal effect of such causes as you have just named?

N. So far as my acquaintance extends, there are some eight or ten congregations in the range of my acquaintance. About four or five of these are on the decline, the others are flourishing. Their characters present two opposites, and their effects on society are alike different. I asked an old gentleman, a friend, who is well acquainted with the theory of the christian religion, why he had not obeyed the truth. His only reason was, that the church did not exhibit the practice of christianity. I tremble for the destiny* of such churches. O! that they would learn by the example of the church at B. that where the gospel of God's dear Son is exhibited in real life, it presents charms to the intelligent world, and many coming to the standard of King Jesus!

But alas for the church at P., it has lost its savour, and is fit for nothing but to be cast out and to be trodden under foot of men! O, that the Elders of every congregation would look into "the perfect law of liberty, and continue in it, not being forgetful hearers, but doers of the work." Then, and not till then, will the long lost honors of our King, be restored, and the religion of Jesus Christ, in its primitive purity and unspotted character, be exhibited. Then will the lawless grasp of the Protestant clergy be broken—then shall the people of the Lord worship him in spirit and in truth, and the powers of darkness cease to oppose Emmanuel's reign.

A. Do you suppose that churches can ever be influenced to meet weekly, without a preacher to sermonize for them?

N. Ah! brother A., this question requires a more deliberate answer than I have time at present to give, but I hope that within the course of another month, to let you hear from me again. Farewell.

Christian Preacher.

CHRISTIAN UNION.—DISTINCTIVE NAMES, No. 2.

In our former number we made a few remarks on the origin of the Christian name. In this we purpose pursuing the subject, and showing the proper application of the name to the followers of the Lord. There is something very interesting in the regular gradation and rational progression of every thing in nature, and the volume of inspiration; and in relation to titles properly applied to the children of God in particular. As was previously noticed, they were first called *disciples*—that is, learners. These they became as soon as they left their nets and commenced following the Lord; but as soon as they began to make advances in their education, they were called *friends*; a name which expressed a nearer relationship, something more intimate than teacher and disciple. So when they had formed stronger attachments, and were willing to lay down their lives for each other, they were called *brethren*. Their entire devotion to the Lord showed the propriety of calling them *Saints*; and as finally observed at the close of our first article relative to the union of Jews and Gentiles in one body under the

Lord Messiah, this glorious event suggested the family name—that worthy name by which we are called—*Christian*.

From the above facts we see no good reason, in fact not one argument for any other name by which to designate the disciples of the Lord.

The objector may say, “the name is already appropriated by those who oppose you, and who, in your estimation, do not contend for Christian Union nor the restoration of the ancient order of things.” Granted; but they feel the impropriety of the exclusive application of the name while they believe and practice as they do, and consequently they add to it “*connexion*,” or “*denomination* ;” virtually if not really saying, “we are not satisfied with christian only—we must have another name.” We see no more impropriety in calling the followers of the Lord Jesus, Christian Methodists or Christian Baptists than the *Christian Connexion*. Many of our brethren prefer the name disciple, we suppose, on account of the above prostration of the name Christian; but with all deference to their superior wisdom, we offer a few sentences for their consideration. We object to the name disciple as a family name, from the fact that it is not a comprehensive one. You say you are a disciple? It would be necessary to add, of whom: of Satan? of Mahomet? Plato? or Tom Paine? To say that you are a disciple is only to leave the world in suspense to know of whom you are a learner! But to say I am a christian is enough to give any person to understand that you profess to be a disciple, a saint, a follower of the Lord Jesus Christ. O the Christian name is dear! There are so many hallowed associations which cluster around that sacred name that we cannot exchange it for any other. When we reflect on it our minds are called back to Antioch, when Jews and Gentiles harmoniously united under the banner of the cross. We fancy ourselves before Agrippa—we hear Paul’s eloquent defence of the cause of the Lord—conviction depicted in every countenance, and Agrippa exclaiming—“Almost thou persuadest me to be a Christian.”

Brethren, with one voice let us receive the name. Let others desecrate it as they may; let us endeavour to honor it, and live so that the world may be again constrained to say, “See how these Christians love one another.” “If any man suffer as a christian let him not be ashamed.” “But there is so much exclusiveness in the name!” says an objector. In what way? We do not say that others are not christians. If they are reproved by our appropriation of the name, let them reform and find a scriptural designation for themselves. We only claim the privilege of calling ourselves Christians, because we are endeavoring to follow Christ and possess his spirit. If you choose to follow Calvin, or Wesley, or any other person living or dead, you certainly are right in calling yourselves by their names. Then allow us to call ourselves by the name of him in whom we believe, and in whom we trust for salvation.

Another reason why we would recommend to all the followers of the Lord the adoption of the name Christian is its comprehensiveness. It

includes every thing good that can be found in all the other names adopted by the various sects.

If to be a Presbyterian is to have a plurality of Elders in each church, and the Elders or Presbyters the highest order of men in the church, then are Christians Presbyterians; for every body of disciples of which we have an account in the New Testament, had more than one resident Elder or Bishop—they had a presbytery, or eldership in every community.

But is Episcopacy the order of the Church? The christian acknowledges Christ as the head—the shepherd and Bishop of souls—the only Bishop.

If to have a regular method of serving the Lord constitutes a person a Methodist—then is a christian a Methodist, for he serves the Lord in accordance with that method which he has prescribed.

If faith and baptism, or immersion are necessary to constitute a Baptist, then in that sense are all Christians, Baptists, for they have been “born of water and spirit”—they have had their “hearts sprinkled from an evil conscience, and their bodies washed with pure water.”

He is even a Quaker, for he has taken the spirit as his only teacher and guide. On this point, however, he would differ, in that the spirit leads, teaches, and guides him by what the Friend calls the outward light—the word; and not by internal illumination.

If to be a Calvinist is to believe in the decrees of God—that men must be saved by Grace, and this according to his sovereign will and pleasure, he is one, for he believes the whole—he expects salvation only through the sovereign will and pleasure of God. He is also an Arminian, for he believes that “Jesus Christ by the Grace of God tasted death for every man.” He is a Unitarian—if to be one is to acknowledge but one God; and a Trinitarian, for he believes in Father, Son, and Holy Spirit; and to him they are one in the work of creation, providence, and redemption, and in the adoration of his heart. Now the devout child of God does not live on one or two of these distinguishing peculiarities; every thing that is good and commendable in all systems is incorporated in his—in the volume of the book. So with the Christian name: all the party names in christendom joined make not one so full and comprehensive as this one—they are all partial; but this, like its divine author, has in it all fullness. There are, however, real improprieties in many names used. Take one, for example, the name *Baptist*. Our Baptist brethren generally consider this a scriptural name. Let it be examined for a few moments. Who in the days of the Saviour and his Apostles were called by his name? Only one. And why was he called a Baptist? because he baptised the people! These brethren admit that baptise means to immerse; then a Baptist must mean an immerser! “Stop,” says a Baptist brother, “we do not allow any to baptise but those who are regularly ordained!” Then call *them* baptists and you will be right. The word Baptist is the name of an office, and never was designed as a name for the disciples of John, or the followers of the Lord Jesus.

To all the other designations alluded to, many good reasons will be

suggested to those who allow themselves to think, to show the very great impropriety of using unscriptural distinctive names to point out the Lord's people.

When a young lady is married, that moment she loses her family name, and is ever after known by the name of her husband. We should doubt the fidelity of the lady who was desirous of affixing to her husband's name that of some young gentleman to whom she was partial. A husband would be made up of curious materials, who would not dislike such conduct!

Hear the Apostle Paul, Rom. vii. 4, "You have become dead to the law by the body of Christ, that you might be married to another, even to him that is raised from the dead; that you might bring forth fruit unto God." The church is Christ's bride; he loved the church and gave himself for it, that he might cleanse it by the washing of water (or in a bath of water) by the word, &c. Eph. v. None will dispute this fact, that the church is the bride, the Lamb's wife. If this be so, she should be called by *his name*, and *his only*. Displease him not, brethren; throw away your human names and devices to the "moles and the bats." If you believe you are christians, call yourselves so, and exhibit the spirit and temper of the Lord Jesus, and then we shall have made one good advance towards Christian Union.

In our next, the Lord willing, we shall endeavor to lay down those principles on which all christians may form one communion, and be one, as it is the will of the Lord they should be. Reader, in order that you may be prepared fully for the discussion of this interesting subject, read the New Testament carefully, particularly the xvii. chap. of John, and the 1st chap. of 1st Cor. EDITOR.

VISIT TO NOVA SCOTIA.

In order that our readers may form some idea of the progress of those principles which are advocated in this work, we purpose giving them, connected with a narrative of a late journey, the statistics of the congregations of the Lord in Nova Scotia, who have taken the word of the Lord as their only guide; and who, consequently, assemble on the first day of every week to commemorate the dying love of the Redeemer; connected with the other duties devolving on the disciples of the Son of God.

About the first of September we left Saint John in a small coasting vessel; and after one day's severe sea sickness we landed at Scots Bay, near the head of the Bay of Fundy. Here we found a few families, but wholly destitute of religious meetings, because they had "no minister." As though people, whose eternal interests hang, perhaps, on the decision of an hour; who have families growing up around them, whose destinies are intimately connected with their own, may not assemble on the Lord's Day and read the Scriptures together, and if there are any christians, call on the name of the Lord for his blessing. But

no, this would interfere with the duties of the clergy. When a minister comes they have the Gospel! but otherwise they are destitute!!

A few hours ride transported us to the top of Cornwallis Mountain, when almost suddenly one of the most delightful landscapes broke upon our view that eyes ever beheld. Being an admirer of nature, we had a rich treat. On the left lay the red shores of Minas Bason; before us the richest part of the valley, extending from the mountain on which we were to Horton or the South Mountain, eight or ten miles, on the right the mountains seemed bending towards each other as though each would encircle the rich valley which extended west as far as the eye could reach. The great rise and fall of the tides have carried up in the numerous rivers an abundance of a rich compost, which being deposited on extensive marshes gave to the original inhabitants large tracts of land, occasionally, however, covered with the sea. These marshes have been encompassed (sometimes at a great expense) by a mound of earth which prevents the sea from flowing in again, and thus thousands of acres of the best land in the world are spread out before their dwellings, which land has continued good ever since the French were driven from Nova Scotia, about the year 1760.

On these "dykes" may be seen during this month, thousands of cattle grazing, while at the time above alluded to, from their "upland" the farmers were carrying home the rich crops of grain; and yet many of those people dream of richer land, brighter skies, and an easier mode of living.

The prospect before us was exceedingly fine. Spread out as on a map were the residence of hundreds with whom we were intimate. There was the house of our infancy and childhood. There was the orchard, and the brook, the field, and the meadow, where in our earliest days, freed from care or worldly anxiety, we spent our time. How heavily then rolled our days; then we looked forward for happiness on leaving the parental roof. Twenty eight years have now flown, and we yet must look back to these places as the sunny spots in our journey of life. We now refer merely to worldly enjoyment; for as we advance in our pilgrimage to the celestial city, our confidence in the Lord increases as the cares and anxieties relative to ourselves and others, pour in upon us.

We have not time to spread before our readers the many pleasing associations which were called up on visiting these scenes of our childhood, and we are not certain that they would be interesting to them. For the present we will just add, that all we saw reminded us of the past, and awakened in our heart gratitude to the Father of all our mercies, for his preserving care that had ever been over us. To his name be the praise.

Soon after we had recovered from our sea sickness our beloved brother Howard found us—began to make appointments for preaching, and kept us busy during our stay. Our tour was one of acquaintance rather than recruiting for the king, although during our stay Brother Howard baptised three into the faith of the gospel.

For the information of our brethren in this Province and the U. States

We shall just remark, that about two years since Brother Howard visited Nova Scotia. At that time there was but one church on Apostolic ground; as we understand the order of the ancient churches. This was in Halifax, consisting of about thirty members. About that time Brother John Doyle, (who had for some time been an acceptable preacher among the Calvinistic Baptists; but from searching the scriptures had embraced the sentiments advocated in this work, in consequence of which he was excluded from the Baptist Church in Rawdon,) formed a church of about twenty members, of those who fell off with him. At this crisis Brother Howard visited Rawdon, and soon the church increased to upwards of fifty. The church, or rather a few individuals in Halifax, sustained Brother Howard, and bid him ride through the Province and preach the gospel. Since that time Brother Doyle has organized a small church in Douglas, and Brother Howard has constituted one in Newport of about thirty members, who have a meeting house partially up. At Cornwallis there is a church of about thirty-five members, who have erected a comfortable house in which they worship. In Falmouth during this season another church of about thirty disciples has been constituted; also in the upper part of Cornwallis, called Bill Town, a company of about twelve have been congregated as the followers of the Lord. All of these churches meet every Lord's day, and continue steadfastly in the Apostles' doctrine, in breaking the loaf and serving the Lord.

There is also a church in Cornwallis, organized by Elder George M'Donald, which takes the word of the Lord alone as their guide, calling themselves "Christian Baptists," and so far as we could learn, advocate similar sentiments with ourselves, but they attend to the whole of the duties of the church only once a month. The church is principally made up of a division which took place in a church under the pastoral care of Elder Manning, for a long time resident Baptist Minister of that place.

We remember hearing Brother Howard say something about some other church or churches in Halifax, in the order of the gospel; but not knowing the particulars, we defer a remark relative to them until we are further advised.

We had the pleasure of addressing the brethren and friends in both of the Churches in Cornwallis several times, also in Falmouth, Newport, and Rawdon, and found many zealous in the cause of primitive Christianity.

When we travelled in different parts of the United States, and associated with the "Christian connexion,"—after a meeting, when it was ascertained that we could sing some of the favorite spiritual songs, our evenings were spent in that employment; but not so with the brethren in Nova Scotia; as soon as we were seated, it was—Brother Eaton, what does this parable mean, and what do you think of this scripture, epistle, &c. They appear to be determined to become acquainted with the scriptures, and if they continue their researches, their efforts will be blessed. They will find the word of the Lord a lamp to their feet and a light to their way.

The greatest difficulty with the young disciples is, that they become rather too sanguine. They are in such haste to get out of Babylon that there is danger of running past Jerusalem. All men are prone to extremes. One extreme begets another. Some make nothing of an ordinance, while others make more of it than they should. Thus the various sects have so much done with the spirit *alone* that some of our brethren talk about the word alone. We do not like this abstract view of things. The fact is we are unable to think of any thing being produced by this *alone* business. Too many speak of the word of the Lord as they do of the word of man, and many thus make it of less power than the laws of the land, for there are no laws in Nova Scotia or New Brunswick yet that are quite a *dead letter*. We think that if people would let common sense work they would see the necessity of admitting that if the laws of the Provinces are sufficient to convict a man of his transgressions of them, certainly the perfect law of liberty ought—the gospel of the Lord Jesus Christ has as much power. On the other hand, we hope that the disciples will speak of the influence of the word of the Lord and the spirit of the Lord in the same manner in which the Apostles did; keeping before them the distinction between the ordinary and extraordinary influences of the Holy Spirit. Brethren, remember that wherever the word of God is, there he is present; yes, he is present everywhere. If so, we never can have the word of the Lord *alone*. Where his word is read or repeated, there God is speaking—you have the spirit of the Lord addressing the same characters that he addressed in the volume of inspiration. Those who hear the word and obey it, receive the spirit of the Lord, and bring forth the fruits thereof; those who turn a deaf ear and reject it, resist the spirit, as did the ancient Jews. Acts vii. Again permit us to remind our brethren of the necessity of taking the whole word of truth, search diligently and speak of bible things in the language of the Holy Spirit, and act conformably, and you will grow in grace and knowledge.

Our brethren in Nova Scotia know enough to announce the gospel to their neighbors, and fellow citizens; they, however, should study human nature more, and remember that they were once in darkness, and learn to give the people a light, as the eyes of their understanding can receive it; and by so doing they will make many more converts to the truth, as it is in Jesus.

The cause of the Lord demands more laborers in Nova Scotia. The fields are white, ready for the harvest. Brother Howard has been one tour through the principal places on the southern shore of the Province. Every thing is favorable for a rapid dissemination of scripture principles. From all that we can learn of Nova Scotia, in nearly every settlement, a company of disciples might be congregated on scriptural principles alone without the traditions, doctrines or commandments of men. This would be a real blessing to the Province and to the world. All that is necessary to effect this, is a sufficient number of men, who fear God, and are well acquainted with the Living oracles; who will go to those communities and lay the gospel before them in its ancient simplicity; there will always be a few at least who will receive the truth.

The efforts of the opposers in Nova Scotia now, are, to prevent the people from hearing; they see the result of listening to a few discourses on the Apostolic gospel. But where are preachers to be found? There are plenty of them; but they have wives and children who must have something to eat, and clothing to keep off the cold of winter. There is Brother Doyle, of Rawdon; let the brethren send him out and they will feel themselves amply recompensed in the progress of the old Jerusalem gospel, for all they shall do for his family. The disciples complain of poverty; they feel themselves unable to support men to give themselves continually to the ministry and prayer. We have thought the subject all over; we feel deeply interested in the salvation of our fellow men—what must be done? According to the above enumeration there are about 200 members in the churches in Nova Scotia: let each average *sixpence* per week, and when they surround the Lord's table throw it into the Lord's Treasury, with their prayers and efforts for the success of the truth, and thus they will raise five pounds per week, which will keep at least three efficient men in the field all the time. Let this principle be carried out, and those preachers proclaim Christ and him crucified, and do nothing else, and all the opposition that can be raised would only further the cause of truth in the world. The pages of the *Christian* are open. If any of the disciples can think of a better way, we will hear them with pleasure.

We have thus given a hasty sketch of the situation of affairs in Nova Scotia, and that which is wanting to keep the ball rolling. We doubt not the willingness of the brethren to do their duty. May the blessing of the Lord be poured on all who love the Lord Jesus in sincerity.

We returned through Aylesford and Wilmot, preaching twice on the way, and arrived home on the 26th ult. grateful to the Lord for all his mercies; and better prepared to conduct our humble sheet so as to adapt it to the wants of the community.

EDITOR.

RELIGIOUS SOCIETIES IN AMERICA.

In the first number of the "Christian," we promised our readers a brief sketch of the various religious societies into which "Christendom" is divided. We begin with ourselves. The article given was written by Brother Campbell. We publish it, not as a confession of faith, but simply as the ground we occupy, that the readers of the *Christian* may know in what we differ from the other religious societies in the community.

Those who read this will be able to determine whether the cause we plead is worthy of support and countenance or not; those who oppose will know what they disapprove.

The article was written expressly for the "*Encyclopedia of Religious Knowledge*," a very impartial work, so far as we have examined it, and from which we purpose giving the sketches already promised.

EDITOR.

DISCIPLES OF CHRIST, OR CHRISTIANS.

SOMETIMES CALLED CAMPBELLITES, OR REFORMERS.

As is usual in similar cases, the brethren who unite under the name of *Disciples of Christ*, or Christians, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognised by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel* and *order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled "the Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregations which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred* Scriptures for every thing necessary to the perfection of Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years' debating and contending for the Bible alone and the apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning association, in the Western Reserve of Ohio, that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning association appointed Mr. Walter Scott an evangelist, in the year 1827, and when great numbers

began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year, (1833) not much less than ten thousand have joined the standard of reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effect of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles,* and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing

theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Savior of the world*; the Acts of the Apostles as a divinely-authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of *the gospel* by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the Church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behaviour of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of christianity, from its date to the return of the Savior.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight,*" or, in other words believes what the Evangelists and Apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the Faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Savior. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and

you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* every where to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practice of those who wish to be known as the Disciples of Christ: but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope and practice.

The views of reformation in faith and practice of "the Disciples of Christ," may be seen at great length, by those desiring a more particular acquaintance, in the *Christian Baptist and Millennial Harbinger*, edited by Alexander Campbell, of Bethany, Brooke county, Virginia; also in the *Evangelist*, published by Walter Scott, Carthage, Ohio; and the *Christian Messenger*, published by Barton W. Stone and J. T. Johnson, Georgetown, Kentucky. The *Christian Baptist and Millennial Harbinger*, being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning.*

* Since the above was written, many other periodicals have commenced advocating the same principles; of these we now remember the "Heretic Detector," Middleburgh, Logan Co., Ohio, edited by A. Cribfield—"Apostolic Advocate," Virginia, by J. Thomas, M. D.—"Disciple," Alabama, by Brother Butler—"Christian Preacher," Georgetown, Ky. by D. S. Burnett and others, we cannot now call to mind the place of publication, as we do not receive them; but one is called the "Morning Watch," another "Christian Publisher," and another the "Berean," and in Britain Mr. James Wallis issues a "Christian Messenger." This work we have not yet had the pleasure of seeing.—ED. CH.

QUERY ON THE "LORD'S PRAYER."

How is the expression, "Thy kingdom come," applicable now, as the Messiah's reign is established; and with what propriety is the whole of the Lord's Prayer used, after a long prayer, expressive of every sentiment it contains, has been made?

Charlotte Town, (P. E. I.) July 30.

J. J. U.

This question suggests to every one but partially acquainted with the New Testament, a ready answer.—But the tyrant custom or tradition tramples down all common sense. Hundreds of religious teachers never seem to think or enquire about a kingdom or dispensation.—All ages and dispensations—forms and ceremonies, are so blended that it is not strange that such a state of things should be significantly expressed by a "bottomless pit."

In what part of the oracles of God is this prayer called the "*Lord's Prayer*?" Ans. In no part. The disciples say, "Lord teach us to pray as John also taught his disciples." He said, "When ye pray, say: 'Our Father,' " &c. Here we have the origin of the prayer. It was a prayer composed for the disciples; and at that time, no doubt, the most applicable one that could be presented to the Father of lights. If prepared for the disciples, then it was the *disciples' prayer*. The "Lord's Prayer" can be found in the 17th chapter of John. Would to the Lord that all christians would learn it, and pray and act accordingly!

The disciples' prayer is an excellent one; and might properly be used on many occasions, except the expression, "Thy kingdom come," translated by Dr. George Campbell, "Thy reign come." We suspect that few who know any thing about the New Testament, will express a doubt relative to the meaning of the petition, viz. that it refers to the establishment of the kingdom of the Lord Jesus here among men—thus fulfilling the prediction of Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall not be destroyed," &c. Hence the Savior and his Apostles preach, "The kingdom of Heaven is at hand—and pray, "Thy kingdom come." There is just as much sense in preaching "The kingdom of heaven is at hand," as to pray for that kingdom which was established in the days of the Cæsars.

Be it understood, however, that by the kingdom, reign, and government of heaven, we mean no more than the spiritual government of the Lord Jesus, which commenced when he was crowned Lord of all in the heavens, and sent down his Holy Spirit—baptised his apostles, and prepared them to preach the Gospel to every creature.

We have not sufficient discernment to discover the propriety of the Prayer on all occasions. It is taught to children; it is made a family prayer—used in the pulpit always—when a child or adult is baptised—on what is called "sacramental" occasions—for the sick and the well; births, marriages, or deaths.

We wish, however, that many who repeat it frequently, would learn something more of its style, and try to imitate that! In this respect it

is admirable. How many high-flowing, pompous words are used in prayer by those who will break off short, and then repeat the plain, expressive, modest language of the Savior. Reader, notice the contrast. There is a deal of sin committed in many eloquent prayers! How many seek for eloquent language, in which to submit their petitions to the Lord. They would not dare to speak in such a manner, presenting a petition to Sir John Harvey!

We have some excellent essays on prayer laying by us, which we shall give to our readers soon. They are written by an able hand—and will be worth a careful perusal.

EDITOR.

DEVOTIONAL—A SOLILOQUY BEFORE PRAYER.

BY A. CAMPBELL.

“If I regard iniquity in my heart, the Lord will hear my prayer.” Now about to fall upon my knees before my Heavenly Father, does it not become me to examine how I feel disposed to all his children? If I forgive not from the heart every brother that has trespassed against me, my Heavenly Father has said by his Son that he will not forgive me. Ought I not, then, to search my heart diligently how it stands affected to all the holy brethren, and towards all mankind? Am I at variance with one of my Father’s children, for whom he has as much affection as for me? If so, is it enough that I am satisfied that I am in the right and that he is in the wrong; that he is the aggressor and I the aggrieved? Say not, O my soul, that it is enough? Thou must feel for him as for an erring brother! thou must carry up his case to thy Heavenly Father, and plead with him that thy brother may feel that he has erred, and be converted to God and thee. Thou must not only speak for him, but thou must *feel* for him, or thy Father cannot feel for thee.

But does it seem doubtful whether thou mayst not have been the occasion of the estrangement of his affections from thee, and consequently of his aggression against thee? then be humbled, O my soul; expiate thy own fault; extirpate the bitter root of this discord: for if thou do it not, how canst thou speak to God for thy brother! The errors of thy heart, thy secret wanderings from the way of peace, he will set before the brightness of his face, and thou shalt be ashamed before him.

But hast thou abundant evidence that he has treated thee unkindly, wantonly, most ungratefully—then remember thy numerous faults, thy own base ingratitude to thy Heavenly Father; how often thou hast feasted upon his bounty, and been satisfied with his goodness, and yet the incense of thy gratitude ascended not to the heavens: nay, thou hast abused his favors upon thy lusts, and forgotten his mercies. Remember these thy wanderings; then resentment against thy offending brother will not agitate thy bosom; neither wilt thou meditate evil against him, but thou wilt plead with God to lead him to repentance, that he may be reconciled to his brother and forgiven his transgressions. And is there, O my soul, on the face of all the earth, one of thy

Father's children, whom thou hast injured, and to whom thou hast not made reparation? then how canst thou lift up thine eyes to him who said "*first be reconciled to thy brother,*" until thou hast set on foot some ministry of reconciliation, and redressed the wrongs which thou hast inflicted on a brother? Let me beseech thee, before thou approachest the throne of mercy, *as thy happiness depends much more upon the state of thy feelings to all mankind, than upon their behaviour towards thee,* ask thyself—Hast thou an avowed enemy, an unfaithful friend, an unworthy neighbor, is there one of Adam's race against whom thou indulgest one unkind feeling, one unfriendly desire, on whom it would please thee that any calamity would fall? then be assured thou art not right in the sight of God, and canst not be heard when thou callest upon him: "for he who turneth away his ear from the law, even his prayer shall be an abomination." When thou makest thy prayer to the Almighty; when thou comest into his presence, thou must not only cherish all affection for thy friends and brethren, all good will to the great family of man, but in the spirit of repaying blessings for curses, benevolence for hatred, kindness for the injuries of the most bitter foes. When thou breathest kindness to all the sons of men, when thou feelest the glow of ardent affection for all the beloved of God, and canst pour out thy supplications for all men with all the intensity of godly sincerity, then the Lord will make thy peace to flow like a river, and thy joy like the brightness of the morning—then wilt thou feel thyself refreshed as the parched field when the clouds gently pour their treasures into its bosom. "Thou shalt go forth with joy, and be led forth with peace: the mountains and the hills shall break forth before thee into singing, and all the trees of the field shall clap their hands."

☞ Brother L. B. must excuse our seeming neglect of his queries. We shall make a finish in the next number. Our visit to Nova Scotia prevented us from attending to this in the manner in which we should. We must claim the indulgence of our subscribers generally. We usually write our articles twice, but in this number we were under the necessity of handing them to the compositor half sheet at a time. We purpose doing better in future.

RECEIPTS FOR THE CHRISTIAN.

Cornwallis. N. S.—J. Wood, T. Jackson, D. Newcomb; J. Newcomb; N. Whiting, I. Jackson, S. Jackson, J. Elderkin; V. Lawrence; J. Porter; W. Rusco; G. Rockwell; L. Porter, W. Rockwell, J. P. Porter, S. Porter, C. Illsley, C. Griffin; W. Bentley, J. Norton, D. Thomas, J. Jackson, W. Burbage; B. B. Sheffield; J. Beckwith, W. H. Chipman, D. Lawrence, G. D. Woodworth, A. West; N. Clerland; E. Jackson. *Newport, N. S.*—E. Sanford, W. Lynch, W. Fish, 2; J. Harvey James Harvey, C. Sanford, B. B. Cogswell, G. Wolaver, W. Stephens, J. Sanford; H. Vaughan, Ezbon Sanford, J. Macomber, D. Lockhart, J. M'Donald; J. Lynch; E. Porter. *Falmouth, N. S.*—J. M'Donald, I. DeWolfe. *LeHave, N. S.*—P. Beardley; W. Slocomb, G. W. Fancy. *Horton*—P. Martin. *Roxdon*—J. Doyle, 44s. 6d. *A. Pierson. Halifax*—W. M'Donald, 70s. *Liverpool*—S. Freeman.

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☞ Will some some one of our subscribers in Richibucto, act as Agent?