

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CHRISTIAN.

Vol. IV. }

SAINT JOHN, N. B., MAY 1848.

{ No. 5.

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.*

STATE OF THE CAUSE—REMEDY—A PREACHER'S LOT.

BROTHER EATON—I am of opinion that the brethren of the two Provinces adhering to the Ancient Gospel, might adopt some judicious measure for the further advancement of Bible Truth. Suppose that each Congregation in Nova Scotia, New Brunswick, and Prince Edward Island, should adopt the plan of raising a Fund—a real free-will offering. Let this money be called the Missionary Fund, and be entirely devoted to the cause of truth; that is, for the dissemination of the ancient gospel. Let this fund be deposited in the hands of such persons as the Congregation shall judge most suitable. In this performance of liberality, for the advancement of truth and piety, every one should be governed by a real principle of duty; that is, each member might reasonably ask himself, how *much* is it my duty to give for the propagation of the ancient gospel, &c. Whatever therefore, is the real duty of any one to give, he ought to make it an established point to pay, without fail, and that too at the time proposed. Perhaps there is not a member in any one Congregation in either Province but that could pay One Shilling a year, some others One Shilling and Three Pence, and others Two Shillings and Sixpence. And very likely there are a number that are able and willing to give from Five Shillings to Ten Shillings a year. In fact it appears quite reasonable to me, that the Congregations in the two Provinces, with Prince Edward Island, could raise the sum of One Hundred Pounds: that would keep *two efficient proclaimers constantly in the field*, and the truth would advance. But unless some such effective measures are adopted, as I have before stated, it will be morally impossible for the truth to advance. The indifference and apathy that is lurking about a large number of professors, is one of the many impediments that stand in the way of the advancement of the truth. Selfishness is perhaps another hinderance to the progress of truth. The want of holy zeal to engage ardently and energetically in the great and good work of the Lord, is no doubt another obstacle to the spread of gospel liberty. Another prominent feature that stands high among the many barriers to the circulation of gospel light, is a manifold unwillingness to contribute a reasonable portion of their accumulated

wealth to the support of those who cannot leave their family to go abroad to proclaim the gospel without aid from the brethren. I am personally acquainted with a preacher of the ancient gospel, who had to retire in a great measure from the field of his labour for the want of a sufficient support for his family, and that could not be more than Fifty Pounds a year. Last Summer this same preacher had to take to his fishing boat to get a little something for his family. And after fishing hard all the day, he would return home fatigued to get his supper; after which he would have to seize his oar, and row some eight or ten miles to a weir to get bait, in order to be prepared for the next day's fishing; and then if the tide was not low enough for his purpose, he would kindle a fire on the beach, and there lay down on the hard gravel with a piece of drift wood for his pillow. And to-day, I saw him pulling rock weed from the rocks, and carrying it on his shoulder in a basket, to plant potatoes. In a few days he will take to the fishing lines again to support his family. Hard lot certainly. How is it possible for the truth to advance under these or any similar circumstances. Brother Eaton, unless our brethren one and all unite their energies and get up some effective operation for the support and spread of our Lord's gospel, the cause of truth in these Colonies must certainly dwindle and fade away, and utterly vanish like smoke in the air.

Brethren, what say you? Shall the soul saving cause of truth and righteousness perish for the want of ample support, while you are in possession of plenty of means to rescue the Colonies from the darkness of popery and sectarian tradition! Remember brethren, "you are not your own, you have been bought with a price," therefore, "be not conformed to this world." "Make no provision for the flesh to fulfil the lust thereof." But "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CONDONO.

NEED OF PREACHERS—THEIR QUALIFICATIONS, &c.

THOUGHTS SUGGESTED BY THE FOREGOING COMMUNICATION.

THE subject brought under our notice by *Condono* is one of great importance. The success of truth depends much on the means used in its dissemination. Books nor publications—not even the Living Oracles of God, will arrest the attention of the masses devoted to the world, the flesh, and the devil, without the power of the *living voice*. And indeed we will add, not only do we need the living voice, but that voice sustained by the work of faith and labor of love, and patience of hope in our Lord Jesus Christ; and the persevering zeal and devotion of those who profess to receive the same principles. The forward, prominent Peter, the zealous and profound Paul, the loving and affectionate John, and the eloquent Apollos, mighty in the Scriptures, succeeded in making converts to the Lord only in proportion to the union and devotion of those who professed to receive their teaching. Were all the apostles and primitive heralds to revisit our planet and attempt to co-operate with the worldliness of the present professors of christianity, they would make converts only like them. It is almost as natural for the young professor to seek for attainments beyond the reputed pious of the congregation to

which he attaches himself, as for the stream to rise above the fountain. The selfishness, covetousness, and want of punctuality on the part of the professed lovers of the Lord, are crying sins, and the cause of more scepticism in the world than the efforts of all the Infidels that have ever lived. The faithful see these things and mourn over them. The true, zealous, self-sacrificing herald of truth views in them the great obstacles to the spread of that truth, to disseminate which he has turned his back on fortune and fame, and all the things that engross the attention of the world. But if it be so very necessary for the disciples generally to devote themselves to the truth in order to its success, how *especially necessary is it for those who presume to stand before their fellow mortals to plead a Saviour's love.* A proclaimer may not always succeed in persuading even his brethren to imitate all his virtues; but if he have bad habits, errors, and disgusting eccentricities, he will find them carefully copied by his admirers. How anxiously then should those, who desire to see men perfecting holiness in the fear of the Lord, watch their own actions, thoughts and desires! If preachers were always impressed with the conviction that every word and act of theirs will have an influence for or against the cause which cost the Divine Redeemer's precious blood; they would remember to cultivate those thoughts and reflections, most intimately connected with God and Heaven.

There is no question that many of the brethren are wanting in liberality in contributing to the wants of those who would joyfully go forth into the field to sow the good seed, but are unable to do so for the want of means to support their families; but before preachers complain, ought they not to be able to say, "I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears;" "I have kept back nothing that was profitable, but have showed you, and have taught you publicly, and from house to house;" "I have not shunned to declare unto you all the counsel of God!" Acts xx. Were all the professed teachers of christianity able in truth to use Paul's language above quoted, and to add—yes, "these hands have ministered to my necessities, and them that were with me," there would be fewer complaints of the brotherhood. They would see more distinctly the great contrast between themselves and the zealous, self-denying, industrious preacher; and where the disciples were really able, he would want no good thing. When the cause and the field of labor demand all the time and the energies of an evangelist, no one having correct views of propriety, and a proper sense of justice, will question the right of such an evangelist to an adequate support. But a proclaimer of the gospel should not expect a living from a field too poor to supply his wants; neither can he consistently look for a maintenance unless, like other laborers, he devote all the time he can save from needful repose to the furtherance of the Lord's cause. Were the same wisdom and industry manifest on the part of all teachers of christianity that we see evinced by our industrious agriculturalists, mechanics, merchants, &c., we should hear much less complaining on the part of the preacher of his wants and the illiberality of disciples generally! Do not misunderstand us. We are making no apology for those poor covetous souls who thank God for a gospel that costs them nothing! Neither would we utter a word of

excuse for that christian sister who pays from *ten to twenty* dollars for a shawl or some such article of dress, when one just as useful could be procured for one quarter the sum; nor for that young brother who carries a gold watch worth a hundred—either of whom, if called upon for *five* dollars to aid a faithful proclaimer of the gospel to sound out that law that came from Zion, and the word of the Lord first announced in Jerusalem, would give a most emphatic *no!* It is not for such we apologize. Far be it from us to encourage such selfishness. Those who do not study economy in their expenditures, and are not willing to make any sacrifice that the cause of God and humanity righteously demand, are unworthy the name of a disciple of Him who sacrificed every thing for the salvation of man. Those who will not spend their time and money in teaching men the way of salvation, who cannot be persuaded to leave their families, even for a few days, to persuade sinners to flee from the wrath to come, ought certainly to be willing to contribute, as the Lord has prospered them, 'o those who would teach and preach, but are unable to do so, extensively, for the want of means.

But although it is a trite saying "that two wrongs can never make one right," it is nevertheless true. Preachers should remember that the want of liberality on the part of others can never be an excuse for not doing all in their power to advance the cause of the Lord. Every intelligent herald of salvation, in the enjoyment of health, can, not only maintain himself and family, as well as his neighbors in similar circumstances, but he can on the Lord's day, and frequently during long evenings, sound out the word of the Lord; and the very fact that he depends on no man for temporal support will arm him with a degree of independence and zeal which the hireling knows nothing of. In a word, the man who acts from principle, who loves God and his fellow man, who preaches to glorify God and save souls, will even in Sodom and Gomorrah gather some around him who will shine as lights in the world. Is it, however, said that many even after all this are neglected; that many faithful preachers toil not only for their daily bread, but to teach the truth by precept and example, and yet are neglected, and even despised because they labor with their hands! If any preacher of the gospel has had the misfortune to enter such a barren, sterile field, we would say, "up get ye out of such a congregation," the sooner it is scattered and brought to nought the better! It is wicked to labor for the union and upbuilding of such a mass of corruption. Enter some other field of labor. There are good fields for all faithful laborers; for all who are *capable* of teaching the truth, and who are willing to devote *all* their energies to the service of God and humanity. Fields too where they that feed the flock shall eat of the milk thereof, where the mouth of the ox that treads out the corn shall not be muzzled. But they must be *workmen* who need not to be ashamed, rightly dividing the word of truth, giving to each his portion in due season. Hundreds of such men are wanted, and the Lord's people are able and willing to feed and clothe them, while they are wholly devoted to his service. A preacher to be useful for any length of time, must have a good *reputation* for morality among those that are without, even among the enemies of the gospel. He must have received the truth in the love of it, and evince it in his life

and behaviour. He must be able to communicate it clearly, intelligibly, and in conformity with the general rules of language. He must be kind, affable, and affectionate in his intercourse with all classes. He must always bear in mind that he is a man of one business and of one book. His business is to understand that book and to reduce it to practice, and to do all in his power to induce all others to do likewise. In carrying out these grand points in detail, he will labor incessantly from "early morn till dewy eve." Five or six consecutive hours hard study of books are enough, when it is possible to devote so much every day, but as many preachers will find it impossible, when visiting from place to place, to fix upon a methodical course of study, he will, therefore, spend about the above proportion of time in close converse with books. On these facts and truths he will meditate, ponder, and reflect, as he walks or rides from one place to another. By thus digesting his mental food, the truth from every source will become a part of his own knowledge, and always be ready for use. In his intercourse with the world he will never forget Jesus, and what he has done and suffered for man's salvation. In season and out of season he will reprove and exhort with all long suffering and doctrine. In a word, in the company of the saints he will be a pattern of holy living. To induce them to add to their faith all the graces of christianity will be his ardent desire, his anxious prayer, and his constant endeavor. In the company of the transgressors he will use all the means furnished by the word of truth and the perishing state of man to convince him of sin, of righteousness, and of judgment. At all times, and under all circumstances he will feel so dependent that he will not only be thanking God for his mercies and blessings, but he will be constantly seeking his aid and his guidance in every thing. Connected with the prayers, preaching, and exhortations of those who live and walk with God in secret converse and meditation, there is a holy unction that can be obtained from no other source; no art, study, nor device can compass it; it must come, if it come at all, by communion with God; by meditation on his greatness, long suffering, and goodness. Without this grand desideratum no man can be instrumental in building up a *holy* society. Eloquence, zeal and intelligence, may collect a large, influential, well instructed society. Self interest, popularity, and love of peculiar views, may keep congregations in communion; but nothing short of unceasing prayer to God, and a conscious dependence upon Him and the word of his grace will ensure the continued, real, and the permanent success of the teacher and his co-workers in the cause of Immanuel.

Though the picture above drawn be faint, meagre and partial, how strongly it contrasts with many who profess to be teachers of truth and righteousness. When they study the Oracles of God, converse with their brethren on the things of eternity, or call upon the name of the Lord, few can tell. A few stale anecdotes, neither ministering to the hearers grace nor godly edifying, or some old controversy in which the preacher disclosed his tact in managing an argument better than his knowledge of God's word; or the politics, the crops, the times, or the seasons are the themes on which he has delighted to dwell. His soul is in the world, and on the things of the world. His thoughts and desires are

oftener on the gratification of his varied appetites and passions, than on his work, and thus he cultivates such a state of mind that he is sure to fall before the first temptation, if indeed he does not himself become the tempter. And then when his discourses become a *sound* and nothing more, when there is more censoriousness, debate and strife than gospel truth and godly edifying, he complains of the want of liberality of the brethren, want of love and attachment of those who have been the recipients of his toils and labors!! He did not cultivate the soil of the human heart, and how could he expect to reap. He led the sheep neither into green pastures nor beside still waters; and how then could he expect the flock to increase. It was but natural for them to sicken and die, or wander away in pursuit of food where they would become a prey to wolves and other beasts of prey. May the Lord save his people from such pastors, and the world from such preachers.

“But after all this headless, pointless, wandering essay,” says one, what is to become of that unfortunate herald of the ancient gospel that has on the sea and land to toil by night and by day for the sustenance of himself and family? Were we acquainted with his history, and the circumstances which have surrounded him, and the kind of field which he has to cultivate, something might be said in reference to him; but in the absence of all such information, we could say but little. Were I as an individual in such a field of labor, I would first examine myself thus: Is it my duty to preach the gospel? What motives influence me? Is it for a living or to win souls? As a preacher have I lived a life of prayer? Have I fasted, prayed and watched before God, and diligently studied his word to prepare myself for usefulness? Do I live in my family and before my neighbors and associates as becomes a herald of truth? Do I embrace every favorable opportunity, whether they will hear or forbear, to persuade them to love and serve Jesus Christ. Are these efforts made in love, and with deep feeling, or are they in a censorious debating style? Do I lift up my voice in public whenever and wherever I can to sound out the word of the Lord, however small or poor the assembly. Do I visit my neighbors and brethren indiscriminately, and thus labor from house to house for their salvation and growth in grace and in knowledge? Do I make special efforts to comfort and aid the poor and needy, and distressed? In a word, have I done all in my power for my own furtherance in the life divine, and for the salvation of my friends and fellow men? If all these questions can be honestly answered as they ought to be by a true proclaimer of the gospel, and he does not meet with common success, he has either mistaken his calling or he has entered a field to which his talents are not adapted. If the first be the fact, let him “go a fishing,” if the second, let him at once seek another field where his talents will be appreciated, and where he will find that sympathy so richly merited by the faithful christian preacher.

W. W. E.

JACOB CREATH, JUNIOR.

In connexion with the remarks in this number, on preachers, their qualifications, support, &c.; we would call especial attention to the following letter from brother Creath. We do so, not to make of any man

a standard of punctuality, zeal and devotion; but simply to answer the question often propounded when duties are urged upon the attention—"Who in modern times comes up to the proper standard?"

Brother Creath and his father were among brother Campbell's earliest associates in the cause of Reformation in Kentucky, some twenty years ago; and they are yet in the field. May many such men be raised up to sound out the word of the Lord. Not only has Kentucky, and adjoining States been benefitted by the zeal and activity of brother Creath, but the new and flourishing States of Missouri and Iowa have heard and felt the power of the Apostolic Gospel through his instrumentality. May he be restored to health, and long live to bless the congregations by his teaching and example!

W. W. E.

[From the Protestant Unionist.]

Palmyra, Missouri, January 17, 1848.

BROTHER SCOTT:—As this is the third winter that I have been confined to my bed and room with Bronchitis and chronic Pneumonia, and as I have been unable to preach since the first of July last, I thought I would write a letter for publication, provided you deem it worthy of publishing, and provided it should not be considered egouistical. This is my birth day; this day I enter upon my fiftieth year of probation. I was born six miles from Boydtown, the county seat of Mecklenburg Co., Virginia, on the 17th of January, 1799—this was the year in which General Washington deceased. From the earliest dawn of my reason I have believed in God and in his Son Jesus Christ, and as far back as I have any recollection, I have prayed to God, and desired and sought his favor; at least I did so in my fourth year; and have continued to do so until this day. I made a public declaration of my faith in Jesus Christ, May, 1817, and the next June I stood up publicly for the first time to plead his claims before a world of sinners, and having obtained help of God I continued to the time above specified to preach repentance towards God and faith in our Lord Jesus Christ. When I made a declaration of my faith in Jesus Christ, I did or said but very little more than we now require; although my father the pastor of the church, and the church and myself were all Calvinists. I was asked to relate what God had done for my soul, I replied that I had not much to say; but if they would ask me any questions I would try and answer them as well as I could; I was asked if I had seen myself to be a sinner, I replied that I had long known and confessed myself to be a sinner—I was asked on whom do you depend for salvation, I replied on Jesus Christ, for there was no other name given under heaven by which I could be saved. When asked if I wished to be immersed, I replied my coming forward there was the best evidence of that; and I was accordingly immersed by my father the third Lord's Day in May, 1817; and I was licensed by him and brother Pennington, in February, 1818, to exercise my gift. I was ordained to preach while at school, by Abner M. Clapton, Baryiloi Groves, John Lee, and George Roberts, at Groves meeting house, Caswell County, North Carolina, in 1821 or 1822. When I commenced preaching I could only read. I learned to write the English alphabet, and took the Latin and Greek Grammars in my hands, after I was twenty-one years old.—as far as I have any learning I am self taught, my father was poor and had many children, and was not

able to educate them ; but he taught them to read, to be honest, moral, truthful, and to fear God and obey his commandments. My mother taught me to read and memorize the New Testament on Lord's Days, instead of spending it in play and idleness, as other boys around us did. For the last twenty years I have begun to read the first chapter of Genesis, on the first day of January of each year, and have read the Old Testament through yearly besides what I have read publicly and in family worship. I know how every chapter in the New Testament reads, and I can find any passage in Old or New Testament, without a concordance. I early stored my mind with the precious and everlasting truths of God's Word, instead of novels and other trash. I never read a novel in all my reading, in all the families in which I lived while a young man, and in all the situations in which I have been placed. I have maintained family prayer twice a day in my own family, and in times of affliction three times per day—our custom in morning and evening devotion is, I read five verses, my wife then reads five, and then each child reads five verses ; in this way we have read the New Testament through a number of times, and the Old Testament several times. I devote the first day of every year to God by fasting, prayer, supplication, confession, and thanksgiving, and also the first day of the week, and the morning of every day to God. I have often fasted two days in the week, and have spent much of my time in secret devotion, prayer, confession, humiliation, deep repentance, and thanksgiving to God—and reading the Holy Scriptures and meditation, yet when I think of dying and standing before the Judge of all the earth, I have nothing to depend upon for salvation, but the death and resurrection, and intercession of our Great High Priest, Jesus, the Son of the blessed God. My sins and frailties over balance my virtues. I will close by saying the best system of church government that I ever read is in the New Testament, and the best way to keep a church in good order is for each christian to keep himself in the love of God, by obeying the commandments and precepts of the New Institution.

There is a great want of self-denial, deadness to the world, private and family devotion in the professors of the present age. May grace, mercy and peace be multiplied to all who love our Lord Jesus Christ in sincerity and truth. Adieu.

JACOB CREATH, JR.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. V.

ORDER OF WORSHIP.

We shall now inquire what was the ancient order of worship in the christian church. Preparatory to this it may be expedient to consider whether there be any divinely authorized worship in the assembly of saints. As this is a theme of great importance, and of much difficulty with some, we shall bestow some attention to it. And in the first instance we shall attempt to demonstrate from rational principles, that there is a divinely instituted worship for the assemblies of the disciples. In order to do this as convincingly as possible, and to circumscribe the arena of conjecture, we shall take but two positions, which we hope to

hold as impregnable fortresses against all assault. These we shall exhibit in the form of dilemmas. The first is, either there is a divinely authorized order of christian worship in christian assemblies, or there is not. This every man must admit, or cease to be a man. Now to remove all ambiguity from the terms of the dilemma, we shall explicitly state that, by a christian assembly, we mean a congregation or assembly of disciples meeting in one place for social worship. The day agreed upon by christians for this meeting is the first day of every week. The authority that ordains this day we have already noticed in this work, and it is not now a subject of inquiry. It is also unnecessary to our present purpose, inasmuch as this day is agreed upon by all christians, with the exception of some Sabbatarians, for whose consideration we have something to say another time. By the phrase, "order of christian worship," we do not mean the position of the bodies of the worshippers, nor the hour of the day in which certain things are to be done, nor whether one action shall be always performed first, another always second, and another always third, &c. &c., though in these there is an order which is comely, apposite, or congruous with the genius of the religion, and concerning which some things are said by the apostles; and, perhaps, even in some respects, these things may be determined with certainty as respects the practice of the first congregations of disciples; but that there are certain social acts of christian worship, all of which are to be attended to in the christian assembly, and each of which is essential to the perfection of the whole as every member of the human body is essential to the perfect man—is that which we wish to convey by the phrase "order of christian worship." These remarks may suffice in the mean time to prevent misapprehensions; but in the prosecution of our inquiries every ambiguity will be completely removed. We shall now repeat the first position we have taken—either there is a divinely authorized order of christian worship in christian assemblies, or there is not.

On the supposition that there is not, then the following absurdities are inevitable: There can be no disorder in the christian assembly; there can be no error in the acts of social worship; there can be no innovation in the department of observances; there can be no transgression of the laws of the King. For these reasons, viz., where there is no order established there can be no disorder, for disorder is acting contrary to established order; where there is no standard there can be no error, for error is a departure or a wandering from a standard; where there is nothing fixed there can be no innovation, for to innovate is to introduce new things amongst those already fixed and established; and where there is no law there can be no transgression, for a transgression is a leaping over or a violating of legal restraints. Those, then, who contend that there is no divinely authorized order of christian worship in christian assemblies, do at the same time, and must inevitably maintain, that there is no disorder, no error, no innovation, no transgression in the worship of the christian church—no, nor ever can be. This is reducing one side of the dilemma to what may be called a perfect absurdity.

But, to make this matter evident to children as well as men, we will carry it a little farther. One society of disciples meets on the first day morning and they all dance till evening, under the pretext that this is the

happiest way of expressing their joy, and when they have danced themselves down they go home. Now in this there is no disorder, error, innovation, or transgression, for there is no divinely authorized order of christian worship. The reader will observe that we do not suppose human laws or regulations of any consequence in this matter. Men may regulate the worship they require for themselves and for one another; and in relation to those regulations there may be disorder, error, innovation, and transgression. But as none but the Lord can prescribe or regulate the worship due to himself and profitable to us; so, if he have done it, human regulations are as vain and useless as attempts to prevent the ebbing of the sea or the waxing and waning of the moon. But to proceed: Another society meets for worship, and they sing all day; another shouts all day; another runs as in a race all day; another lies prostrate on the ground all day; another reads all day; another bears one man speak all day; another sits silent all day; another waves palm branches all day; another cries in the forenoon and listens to the organ in the afternoon; and it is all equally right, lawful, orderly, and acceptable; for there is no divinely authorized order of christian worship. We are then, on the principles of reason, constrained to abandon this side of the dilemma, and give up the hypothesis that there is no divinely authorized order of christian worship. Now as one of the only two supposable cases must be abandoned, it follows by undeniable consequence, that there is a divinely authorized order of christian worship in christian assemblies.

Our second position we hope to make appear equally strong and unassailable. Having now proved that there is a divinely authorized order of christian worship in christian assemblies, our second dilemma is, Either this christian worship in christian assemblies is uniformly, the same, or it is not. To clear this position of ambiguity, it will be observed that we speak of the assembling of the disciples on the day agreed upon for the purpose of social worship, and that the same acts of religious worship are to be performed on every first day in every assembly of disciples, or they are not. If the same acts of worship, or religious ordinances, or observances, be attended to in every assembling of the saints, then their worship is the same, or it is not.

We shall follow the same method of demonstration as in the preceding dilemma. We shall take the last of the only two supposable cases and try its merits. It is not uniformly the same. Then it is different. These differences are either limited or unlimited. If they are unlimited; then it is uniformly different; and what is uniformly different has no order, standard, or rule, and thus we are led to the same absurdities which followed from supposing there was no divinely authorized order of christian worship; for a worship uniformly different is a worship without order. But supposing that those differences are limited, those limitations must be defined or pointed out somewhere. But they are not. Now differences that are no where limited or pointed out are unlimited, and consequently may be carried *ad infinitum*, which is to say there is no order appointed, and thus we are again encompassed with the same absurdities.

To level this to every apprehension, it may be remarked that the wor-

ship of the Jews, though divinely authorized, was not uniformly the same. The worship at the feast of Tabernacles, at Pentecost, at the Passover, and in different seasons of the year, and even of the Moon, varied from what was attended to on ordinary occasions. These varieties and differences were pointed out in their standard of worship. But no such varieties are pointed out, no such differences are ordained in any part of the standard of christian worship. Yet we find amongst the professed christians as great variety existing as amongst the Jews—though with this difference, that divine authority ordained the one, and human authority the other. The worship of a class-meeting, of a camp-meeting, of a monthly concert, of an associatica, of a sacramental occasion, of a preparation, and of an “ordinary Sabbath,” differ as much as the Jewish Passover, Pentecost, annual atonement, or daily sacrifice. Now there were in the Jewish state solid and substantial reasons for all these varieties but in the christian state there is no reason for any variety. The changing types of the Jewish religion have received their consummation, and now there exists at all times the same reasons for the same observances. There is no reason why a society of disciples should commemorate the death or resurrection of Jesus on one first day more than another. All the logic or philosophy of the age, as well as the New Testament, fails in producing one reason. He that invents or discovers it, has discovered a new principle. But we are only establishing or demonstrating on rational principles that the worship of a christian assembly is uniformly the same, and the method we have chosen is that of supposing the contrary and reducing the hypothesis to an absurdity, or a series of absurdities. In brief, the sum of our remarks on this position is, that if the worship of the christian church is not uniformly the same, then it is occasionally or uniformly different. If uniformly different, then there is no established order, as proved in the first dilemma; and if occasionally different, there must be some reason for these varieties; but no reason exists, therefore a difference without reason is irrational and absurd. It follows then that there is a divinely authorized order of christian worship in christian assemblies, and that this worship is uniformly the same, which was to be demonstrated on principles of reason.

These positions are capable of rational demonstration on other grounds than those adopted; but this plan was preferred because it was the shortest, and, as we supposed, the most convincing.

This is only preparative or introductory to the essays which are to follow upon the ancient worship of the christian church. We are hastening through the outlines and shall fill up the interior after we have given an essay on each of the following topics. They continued steadfastly in the apostles’ doctrine—in breaking of bread—in fellowship—in prayers—praising God. As we have paid more attention in the general to the apostles’ doctrine than to the other items, our next essays will be on the breaking of bread, the fellowship, and prayers of the primitive church.

Hoping that the christian reader will bring all things to the test, and hold fast that which is good, we bid him adieu for the present.

PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY, *displayed as the only antidote against National Establishments, and Ecclesiastical Imposition.* By JOHN A'CARNEY, Glasgow. pp. 46.

(Continued from page 111)

IV. *That pastors should support themselves is further evident, from the predicted corruptions which would accompany the departure from this practice.* Just in proportion as the offices of Christ's house are administered, according to his directions, will the benefits be realized which they are designed to impart. In proportion as these offices are corrupted, these benefits are lost—the anger of Jehovah denounced, and his judgments threatened. We have ample confirmation of this assertion from the consequences resulting from the prostitution of sacred offices to subserve the carnal interests of the teachers of religion under a former dispensation, and which have been recorded for our instruction and admonition. Micah iii. 11. Jer. xxvi. 18 Jer. xviii. 11, 40. Isa. i. 10, 23. Mal. ii. 1, 10. Seeing that the prostitution of divine offices brought the wrath of God upon the Jews to the uttermost, who would have thought that, with such an example before their eyes, any should have been found attempting to turn the offices of a kingdom not of this world, to promotion of worldly interests and carnal gain? Yet thus writes an Apostle, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of: and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. ii. 1, 4. Here the Apostle points to the very root of this corruption and apostacy; even the covetousness of the carnal heart—the love of money which is a root of all evil. The Apostle Jude also forewarns Christians of certain teachers who had crept unawares into the church, and he pronounces a woe upon them because they had run "greedily after the error of Balaam for reward." Jude v. 11. Paul also forewarns Timothy of perilous times, when men would not endure sound doctrine; but after their own lusts should heap unto themselves teachers having itching ears; and should turn away their ears from the truth, and be turned to fables. 2 Tim. iv. 3. Also to the Philippians he writes, "Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." Phil. ii. 17. He also assures the Ephesian elders, saying "I know this that, after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise (men in the pastoral office) speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one, night and day, with tears." Acts xx. 29, 31. These pas-

sages exhibit the Christian profession corrupted to an extent exceeding the most fearful anticipations, but which have been truly and lamentably verified in the history of the church to the present day.

We have thus far adduced the scripture proofs to show that classical learning is not necessary to qualify for preaching the gospel, or discharging pastoral duties: that no church can be completely in order without a plurality of pastors: that it is the duty of a church to edify itself, and the duty of pastors to support themselves. The claims of pastors to maintenance we have shown to be unfounded: First, Because the scriptures have no where instituted support to their office; Second, Because they are expressly commanded to labour for their own support; Third, Because churches are commanded to withdraw from all who will not with quietness work, and eat their own bread; and, Fourth, Because the scripture predictions ascribe the rise of Antichrist, chiefly to the departure of Christians from this practice. Besides these, we have briefly exposed the fallacious principle of reasoning resorted to in defence of pastoral claims, and we shall now answer the objections which may be brought against the foregoing views, by relieving those passages, generally adduced in support of the popular practice, from the perversion of this principle.

The first of these is the words of the Saviour—Luke x. 7—“The labourer is worthy of his hire:” or, as in the parallel passage—Matt. x. 10—“The workman is worthy of his meat.” There can be no dispute that these words were originally addressed by the Saviour to his Apostles, and that the right to food and raiment which they authorise, was granted for apostolic labours. When any one, therefore, is called upon to leave all, as the Apostles were, for the purpose of carrying the gospel to those who have never heard it, this right may be pled with propriety. But where are pastors of churches called LABOURERS in the gospel, or PREACHERS of the gospel, in scripture? Where are they called upon to leave all for their office? To pastors, who merely fill up the part in the spiritual body for which their spiritual gifts have adapted them, these words can establish no right to maintenance. Why? Because, first, they refer to *preachers* of the gospel, and *labourers* in the gospel, not to pastors of churches; and, second, because when applied to pastors, they prove too much, and consequently prove nothing; for, on the same principle, every member of a church has a right to support, seeing that they are as imperatively bound as pastors to exercise their gifts for the benefit of the church.

2d, “Even so hath the Lord ordained; that they who preach the gospel should live of the gospel.” 1 Cor. ix. 14.

The advocates of the popular practice affirm, that these words establish the right of PASTORS to live by their office. If this is the Apostle's meaning in these words, then he has been guilty of laying down two laws on the same subject, diametrically opposed to each other. One law in the twentieth chapter of Acts, that pastors should live by laboring with their own hands; and another law in the ninth chapter of first Corinthians, that they should live by preaching the gospel. How do our opponents reconcile this inconsistency? Why, they never yet have reconciled it; and, upon their principle of interpretation, are just

fied in saying, it never can be reconciled. But, is the Apostle really chargeable with the inconsistency which such an interpretation of his language involves? No, truly! These two passages are quite consistent and explicit, when applied to the two distinct classes to whom Paul originally applied them. That the words, under consideration, refer to apostolic, and to pastoral rights, is obvious to every one who will attend to the scope of the passage. The church at Corinth was infested with a class, whom Paul denominates "false Apostles, deceitful workers, who assumed to be Apostles of Christ." 2 Cor. xi. 13. The deception of men, assumed apostolic rights and authority, is not a modern invention; but was practised even in the days of the Apostles, and, happily for us, was by them exposed and denounced. These men who brought the Corinthians into bondage, appear to have found Paul's disinterested example, in laboring three years among them, taking nothing, a great barrier to the accomplishment of their mercenary purpose. To neutralize the authority of this example, Paul's apostleship was questioned, obviously on the ground, that he did not avail himself of his apostolic right. Here the Apostle takes up the objection at the beginning of this ninth chapter, saying, "Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord?" &c. And, after proving the truth of the apostleship, and defending the rights to which it entitled him, at the fifteenth verse, he gives the grand reason why he had not availed himself of these rights. "But I have used none of these things; neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." The sum of the passage is simply this, Paul's apostleship had been questioned; he repels the insinuation, by indubitable proof of his apostolic character; he defines his right to maintenance on that ground; states the reason why he did not avail himself of this right; and that reason was, that he might cut off and invalidate the claims of those who *assumed* apostolic right; and set an example for pastors to imitate. 2 Cor. xi. 12. Acts xx. 35.

3. *Let the elders that rule well be counted worthy of double honour, especially they who labor in word and doctrine.* 1 Tim. v. 17. The popular view of this passage is, that there are two classes of elders; one whose duty it is only to rule, and another whose duty it is to labour in word and doctrine; and that the term "*honour*" signifies remuneration. We might justly ask, where is the institution of these two classes of elders? Where are the requisite qualifications pointed out, whereby each of these classes are to be chosen? Why do those who so explain this direction, not reduce it to practice, by giving the "*ruling elder*" half the remuneration of the "*teaching elder*," as they call the labourer in word and doctrine? Without dwelling however, upon the absurdities involved in this interpretation, let us look at the scope of the Apostle's reasoning for the true meaning of these words. In this chapter, the Apostle has given directions for the regulation of every relative duty, that can ever occur in churches constituted according to the primitive pattern. He gives instructions concerning the widow first; directing the

relatives of such widows in the church to maintain them, that the church might relieve such as were widows indeed. He next enjoins that the elders who rule well, should be counted worthy of double honour. Now, it is obvious, that the term HONOUR must be understood in the same sense, in relation to elders as widows; and, if it only include support to widows when they are unable to maintain themselves, it can only include support to elders in similar circumstances. The Apostle, having disposed of these two classes, alludes to a third, whom he styles "labourers in word and doctrine," or missionaries; men devoting their time and talents to the conversion of sinners, and the spread of the gospel, and have left their homes and secular callings for this important work. In support of the special honour due to such, the Apostle quotes the Old Testament injunction, not to muzzle the mouth of the ox that treadeth out the corn; this rule having a similar application to labourers in the gospel, as to Apostles, from the affinity of their work. The words therefore, "let the elders that rule well, be counted worthy of double honour," include maintenance, *only when that is necessary to the proper expression of the church's respect and esteem*; exactly in the same sense in which children are to honour their parents, by supplying their wants when they are unable to maintain themselves. And, the special honour due to those who labour in word and doctrine, arises from the similarity of their labours to those of Apostles, and therefore has the same reasons assigned in support of its obligations. Such we conceive to be the plain unsophisticated meaning of the words; and in this view, and this alone, they beautifully harmonize with the general tenor of scripture; and by their plainness, simplicity and universal adaptation, are worthy of their author and their end.

4. *Let him that is taught in the word communicate to him that teacheth, in all good things.* Gal. vi. 6.

These words are in perfect harmony with the view we have already given from scripture, of the right of the Apostles and others to maintenance. Nothing can be more reasonable, than for those who received the knowledge of the truth, to communicate to the temporal necessities of those who, for their spiritual benefit, have deprived themselves of the means of ministering to their own wants. But nothing can be more unreasonable, than to quote these words, as is generally done, in support of pastoral claims. The command is not, "let the members of a church communicate to their pastor, in all good things; but simply, "let *him that is taught in the word*, communicate to him that teacheth." Teachers *in the word* therefore, and not pastors of churches, are here spoken of; and these are carefully distinguished in the enumeration of gifts and offices. Eph. iv. 4. Teaching men in the word, necessarily precedes the formation of churches, or the appointment of pastors. If these works, therefore, are wrested from their scriptural meaning, and applied to the exercise of gifts *within* a church, then it follows, that as every one is commanded to exercise their gifts as well as pastors, in teaching, &c., consistency demands that they should all be supported. A church is a body edifying itself, by exercising the various gifts bestowed by the exalted Head, for feeding, ruling, teaching, admonishing, exhorting and building up, &c. The law for the regulation of every spiritual gift is this "freely

ye have received, freely give." Matt. x. 8. How presumptuous and impious therefore, to barter the exercise of *any* spiritual gift for carnal gain? How inconsistent is it to plead, that gifts bestowed for pastoral purposes give a title to maintenance; while all the gifts bestowed for other purposes in a church give none? Let those who plead for this title, produce their authority from the law and testimony, for making the exercise of pastoral gifts, an exception to this general rule given by the Saviour; let them further reconcile this exception, with the plain injunctions and examples which have been adduced from scripture against it; and then, but not till then, ought their claims to be admitted.

These are all the passages, worthy of notice, generally adduced in defence of pastoral claims. They clearly teach christians their duty towards those, whose zeal for the conversion of sinners, and whose labours in spreading the gospel, have deprived them of the means of ministering to their own necessities. While, on the other hand, such labourers in the gospel, and teachers of the word, are bound by the precepts and examples recorded in scripture, to guard against any abuse of this Christian law; and, as far as possible, keep themselves from being burdensome; and in every instance to manifest, that they are actuated by the same spirit breathed in these apostolic words, "we seek not your's, but you." 2 Cor. xii. 14.

(To be Continued.)

"GOD LOVETH A CHEERFUL GIVER."

"How is it, Betty," said an elder of the church to a very poor woman in Wales, who was always observed to contribute something whenever a collection was taken; "how is it I always see you drop something in the plate? where do you get it?"

"Oh, sir, I do not know," she replied; "the Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little; take this sovereign, and do what you will with it."

"A sovereign, sir," said she; "I never had so much money in my life as a sovereign what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object. he went to one of the elders, who gave him a half sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do.

"Put my name down for a sovereign."

"A sovereign!" said he; "why, where did you get a sovereign from?"

"Oh, sir," said she, "I got it honestly: put my name down for a sovereign."

She gave him the sovereign, and in about two weeks from that time she received a letter from Doctors' Commons, informing her that a friend had left her one hundred pounds.—"*Scripture Illustrated.*"

[FOR THE CHRISTIAN.]

PRIMITIVE CHRISTIANITY.

In the first ages of Christianity all Christians were church members, and there was no church but the Church of Christ. Churches then grew up under the preaching of the word. All the order and organization that those churches knew was the simple result of obedience to the commands of God. Their faith in Christ led them to love and obey him. Thus engaged in one divine interest, possessed of the most transcendent love, they could not remain apart from each other. They were drawn together, into one body. The Church of Christ was one—one spiritually, and one organically.

As long as christian professors continued to cherish the spirit of Christ, their union in Christ made them one. There were no Papists, Presbyterians, Methodists, nor any distinguished by any other party name, whether wrested from the Scriptures or not. The same names were applicable to them all. The scriptural names, such as saints, disciples, christians, had not become perverted, and made to gloss the robes of partyism.

The churches of that period knew no lines of division, but those made necessary by distance of location

If we look into the christian religion, as they received it, it is made up of the following variety of parts :

1, Historic truths ; 2, Prophetic truths ; 3, Ordinances ; 4, Moral principles ; 5, Moral and social laws , 6, Laws of organization and order.

Answering to these peculiarities, in the application, or what is called Practical Christianity, is to be sought the following :

1, Faith ; 2, Hope ; 3, Profession ; 4, Moral self-government ; 5, Personal and social conformity to apostolic precepts ; 6, The Churches of Christ, by a complete union and co-operation of all baptized believers.

We look at the Christian profession, hoping to find Primitive Christianity. The reception of its history, the belief of its prophecies, the faithful observance of its ordinances, a careful adherence to its moral principles, the maintenance of its definite, moral, and social rules, and the organic union of the whole brotherhood of saints, is necessary to primitive christianity.

Without the historic truths of christianity published, there could be no faith. Without its prophetic truths made known, including the promises which have been and those which are yet to be fulfilled, there could be no hope. Without the ordinances, there would be no distinctive form of profession. Without social laws, there would be nothing to preserve union and fraternity. Without laws of organization and order, the cause of Christ would be without the means of perpetuating its own existence.

With this view of the subject, we may judge of the imperfections of the present state of things. The historic parts of christianity need to be more read. The prophetic parts ought to be studied with much care and attention. A derangement of the ordinances causes confusion. A neglect of the great moral principles of christianity makes the christian profession odious. Observance of its social laws and attributes would

lead all christians so to love each other, that they would willingly die for each other's good. The faithful observance of its laws of organization and order would cause one fraternal and organic union of all christians; and cause them to bring their talents, wealth, and all their means of usefulness, and lay them down for use in the one common cause of renovating and saving the world from ignorance, depravity, and death.

Bradford, N. H., U. S.

A. G. COMINGS.

REPLY TO "A VOICE TO CHRISTIANS."

BROTHER EATON—The mission of our Lord Jesus Christ, the preaching of his Apostles, with all the warnings, instructions and advice left us on record, prove to us that the design of our Lord in preparing a people for his name was that they should be perfect, holy, and without blame before him in love; but mortal man has been subject to apostacy in all ages and dispensations. The present state of the Church we may be eye witnesses of; and from the New Testament we learn that the Primitive Church, even under the care and inspection of the holy Apostles, was liable to error and division; and it stood in need of their continued exertions, through the power of the Spirit of God, to the pulling down of strong holds; and still there were those in the Church who did not always manifest the characteristics of God's people. Now we do not wish to tolerate this state of affairs: by no means; but shew that the Church has still the means of reform—the word of God; and that while we are pleased with the talents and remarks of the writer of the article alluded to, and admit his quotations to be good, and appropriate to the Church in its present state, as being the word of God and binding thereupon, we would say respectfully that they *receive no additional strength in coming from one occupying the position of the writer*, inasmuch as he has not obeyed the first principles of the Gospel. We therefore, in love and affection, exhort him and all others in similar circumstances, who have been more noble than those in Thessalonica in that they have received the word with all readiness of mind, and searched the Scriptures daily whether these things were so (Acts xvii. 11), to imitate also the example of those who when they had gladly received his word were baptized—and then continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers (Acts ii. 41, 42). We feel assured that in this they would have a two fold advantage; first, in obtaining the remission of sins that are past through the forbearance of God (Rom. iii. 25), and be in a position to work out their own salvation with fear and trembling. Phil. ii. 12, 13, 14, 15. And in the second place, be prepared to consider one another, to provoke unto love and to good works. Heb. x. 24, 25. Their obedience and example corresponding with the Word of God would place them in a high state of usefulness, and render their application of Scripture irresistible.

We notice a remark of the writer: he says "But in the command of Jesus Christ that is preached as the door into the kingdom" &c. Baptism we know has been preached by some as the door into the Church (or kingdom), but we do not so understand it, for Christ has said, "I am the door." We understand that all may come to Christ by Faith and Repentance, and put him on by being baptized into him (Gal. iii. 26, 27);

then being in Christ, he as the door will admit them into his Church to walk in newness of life: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. * * I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture." John x. 7, 9.

In conclusion: "For the time is come that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the Gospel of God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear." 1 Peter iv. 17, 18.

Cornwallis, May 5, 1848.

W. C. J.

IMPORTANCE OF THE SCRIPTURES.

THE most prosperous periods in the history of the Church will be found to have been those in which most attention was paid to the revealed will of God.

The most eminent saints have been the most distinguished for consulting and receiving the Word of God.

When God's people languish, it is because they have forgotten the law of the Lord.

When God's people are incredulous and perplexed, it is because they are slow to believe the prophets.

Spiritual prosperity bespeaks a reception of the truth in the love of it. Daniel pondering the writings of Jeremiah, was stimulated to effectual fervent prayer.

King Josiah's heart became tender on hearing the words of the Law. David said the Law of the Lord is perfect, converting the soul.

Paul reasoned out of the scriptures, believing all things written in the law and the prophets.

Timothy, noted for piety, knew the scriptures from his youth.

Peter desires the saints to be mindful of the words spoken before by the holy prophets.

John, in the Isle of Patmos, meditating on the word and testimony, was favored with his celestial visions.

In the eighth chapter of Jeremiah is an account of an awakening among the Jews, through the reading of the scriptures, ending in very great gladness.

In reading the scriptures we are to understand that what God says to his saints is not addressed to all mankind. Overlooking this some have mistaken the promises to the children of God as being sure to sinners alone.

If we would be sanctified, we must be sanctified by the truth. The word of God is the truth that sanctifies. In rejecting any portion of this, or living in sin, we cannot be sanctified.—*Bible Examiner*.

FAITH.—The righteousness of Abraham consisted in the fact, that he believed God. That was counted to him for righteousness. His faith enabled him to hope against hope. He staggered not at the promise of God through unbelief, but was strong in the faith, giving glory to God. To be righteous, we must have such faith as Abraham had. If we thus believe God, it will be counted to us for righteousness.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND
NOVA SCOTIA.—No. 3.

GENTLEMEN—With all the deference and respect due to your profession, and the influence which your position gives you over a large number of your fellow citizens, I would again address you. Although the motives which have actuated me have been impugned, and I have been charged with the intention of promoting strife and contention among the Baptists, yet I confidently appeal to all that I have said and done as a refutation of this and similar charges. “Why not,” say some, “attack other denominations? why write against the Baptists?” To which I reply. 1st. The Baptists as a body, both preachers and people, are natives. They are more of an independent body, in many respects, than any other sect. All the other popular parties are, to a very great extent, under foreign influence. they look towards “Home” for leading ministers and “orders in council.” There are neither foreign Conferences, Assemblies, or Ecclesiastical Courts to call the Baptists to account for any change of views or practices. They are therefore in a better position to hear, and have fewer motives to prevent an impartial examination of the claims of the Apostles and the Lord Messiah. 2. I address you because I believe that many of your number are pretty nearly persuaded that the position which we have taken in reference to the Bible, as the *only* and *all-sufficient* rule of faith and practice, is praiseworthy, and also, that the views we advance of Faith, Repentance and Baptism—the time and manner of setting up of the present dispensation—the order of worship in the house of God, and the best means of disseminating the truth—are well sustained by the Oracles of God. Before these letters are brought to a close, I think the most incredulous of your number—not even excepting Mr. —, — will be convinced that little else than *name*, association usages, a groundless fear of being less useful, or not so well supported, and a few other minor considerations, prevent a full and open avowal of preference for the doctrine and practice stigmatized as “*Campbellism*,” to the entire renunciation of every thing of human device found in your system of doctrine. 3. I address you, rather than write essays on the subjects which I wish to submit for your consideration, because I have better reasons for anticipating a hearing—whether unprejudiced or not. I know that many of your number have done what you could to prevent your flocks from reading *The Christian*, I therefore speak to *you*, that *they* may be the more anxious to hear what I have to say. So much confidence have I in the great principles for which we plead, that I have no doubt that if we can obtain any kind of a hearing from those who think for themselves, their faith in present modern systems will be shaken; for a full, unprejudiced, unselfish, examination of the Apostolic Gospel has always proved fatal to the doctrines and commandments of men.

You must not suppose that the few, in comparison to the number of Baptists, who rally under the banner of the Ancient Gospel, are the only persons who are more or less influenced by our efforts! By no means. Where is there a Baptist Society on the Continent, located in a region where faithful men have raised their voices for a return to the Apostolic faith and practice, which does not number among its members many

who anxiously wish that the "articles of faith" were cast to the moles and the bats—that every thing should be inculcated with a "thus saith the Lord;" and thus the Jerusalem Church—the model Church—practised! And what must be perfectly obvious to you also is that this conviction is first and most firmly fastened on the minds of the members most intelligent in the Scriptures, and most devoted to the Lord. If any of you doubt the truth of these declarations, agitate the questions in your public and private meetings on which you and I differ, and you will soon have a demonstration of their truth. Preach out fully what you practise—that baptism is *not* for remission of sins—that the loaf ought *not* to be broken every Lord's day—that the rich and the poor ought to be separated in the temple of God (the rich in the place of honor and ease, and the poor wherever they can find a place)—that every brother qualified to instruct and edify the Church ought *not*, when the Church meets to keep the ordinances, exercise his talents for the advancement of the cause—that every Church ought *not* to have a plurality of elders &c. I say if our views on these points are erroneous, openly, fairly, and fully oppose them! These are the principal points on which we differ. Were we to read the scriptures alike on these points, on nothing else would we have an hour's controversy. I ask again, if these views are not fully sustained by the word of God why not, *viva voce* and through your publications, oppose them—for these principles are spreading in your Churches, wherever a man is found who has heard them, and reads and thinks for himself. But what can be the reason of this silence on these subjects? The wily and politic know that the more these and kindred subjects are agitated, the less reverence and respect have those who are capable of examining the word of the Lord, for Baptist usages. To prevent the people therefore from falling in love with the Ancient Gospel and order of things, it is much better policy to say of us, that we "deny the proper Divinity of Christ," and "preach baptismal regeneration," than to maintain either the affirmative of your constant practices, or show wherein ours are not consonant with the word of God.

Your efforts then to prevent your people giving us a hearing, and your apparent determination to give your readers but one side of the question, have compelled me to the course I have and am now pursuing. Indeed, the evident fearfulness which you have manifested to let your flocks or the community listen without prejudice, has increased my anxiety that they should have an opportunity of hearing both sides. And not only so, but when in former years I have read the feeble efforts made by your greatest men to meet the facts and arguments against your system, I have not only been surprised at your weakness, but astonished that good men would continue to advocate a system which they could sustain neither by reason nor revelation. Now I hope you will not be offended by this plainness. I am writing my honest convictions: if they are not warranted by the facts in the case, I will stand publicly corrected when the contrary is shewn. I would do wrong to harbor such convictions, and not utter them! But an objector says, "Do you not thus charge the whole of our ministry with dishonesty?" By no means. Men have a singular mode of satisfying their consciences,

Many appear to reason in this manner : "The Lord has blessed . . . bourse—he would not have done so if we were not right, the people must have obtained remission of sins before their immersion, or they would not have been so happy, breaking bread every Lord's day is inconvenient and expensive, and all our Churches have not pastors, and it would be taking the work out of the hands of the specially called and sent preacher to ordain 'elders in every Church' to watch over the flock &c., and to encourage every one to cultivate his talents so as to be able to exhort on every suitable occasion, would be the sure way to bring the gospel ministry into contempt, and thus in the end more injury than good would be the result." Now in this kind of reasoning there is much plausibility, and hence I consider that the Baptist ministers generally, sincerely think that their usages are better adapted to the present state of things than the order established by the Jerusalem Church (Acts ii. 38, 42.) How can I prevent such convictions when I reflect upon the course pursued by your leading men during the last ten years. When I first heard Mr. Robinson, of this city, exhort the people to "repent and be baptized for remission of sins," and saw him receive individuals for the ordinance in a way differing entirely from the Baptist Churches of Nova Scotia and the United States with which I had formed an acquaintance, I thought he meant what he said, and that he would soon be in the ranks of the reformation! He appeared to be the most influential minister in this Province, and as he left the impression on my mind that he was a man of talent—well read in Greek and Hebrew, and his having been a Presbyterian minister for some time before his immersion into the Baptist cause, I had no doubt that he was a fine classical scholar. I had formed a most favorable opinion of his character as a christian and a gentleman, from all that I had heard about him, and especially from the friendship he always manifested for my brethren in this City in general, and myself in particular. All these considerations gave me courage to address him in the most public manner that I could, although I deemed his talents and advantages far beyond my most sanguine hopes of attainment. I addressed three short letters to him through the first volume of *The Christian*, in the most respectful manner that I could. The design of baptism—the necessary prerequisites—the manner of receiving members into the Church—were the principal points: I never heard that any one expressed any disapprobation of the *manner* in which he was addressed. But Mr. R. instead of correcting what he deemed in them erroneous through the pages of *The Christian*, subjected himself to the expense and inconvenience of sending his letters to Halifax to find a place in the *Christian Messenger*; and gave subsequently as a reason that he was fearful *The Christian* would have found a circulation among the Baptists had his letters been first published in it. That fact gave me new courage. If, thought I, Mr. R., the greatest preacher we have in New Brunswick, has so little confidence in his sentiments and in his brotherhood that he is fearful of having the feeble efforts of one so illiterate and destitute of educational advantages as we, go out side by side with his studied productions, put forth by a mind long trained to close and accurate investigation in his preparation for the Presbyterian ministry, and then much additional reading, thought, and investigation in his transition

to the little company of Baptists then in Charlotte County, if, I repeat, efforts so feeble are made under all these circumstances by a man so well qualified for a great work, it must be that he has the *wrong side of the question*. I can stand up side by side with him on the pages of *The Christian*, or any where else, for truth holds me up. I then sharpened my pen, and wrote three rejoinders. They have been long before the public. I hope no one will charge me with boasting, until they read the whole of them, if I express an opinion that *they have never yet been answered*. It is unnecessary, after recent occurrences, to add that the *Messenger* would neither publish any thing I wrote, or even send me a paper containing what was written against me. It was the hope and the expectation of not a few of the friends of free discussion, that the *Christian Visitor* (published in this City) would have pursued a course more honorable and magnanimous than the *Messenger*, especially as it was generally supposed that Mr. R. would be a principal adviser if not a co-editor. In our former discussion he *appeared* to be grieved if not disappointed that the *Messenger* should treat me so ungentlemanly, as neither to comply with his request to publish that to which he wrote a reply, nor to send a paper containing the letters addressed to me! But although we have sent *The Christian*, with "please exchange" written on it, to the office of *The Visitor*, yet I never see it only when I visit friends who take it. the editor sent me but the copy which contained his delectable review.

So much for the history of my controversy with your fraternity, and the motives that influence me in these efforts. I shall now go into a careful examination of a few of your distinguishing peculiarities, and contrast your views of Justification by Faith alone with the teachings of the Divine Oracles. I do so with a desire to elicit truth. May the Lord over-rule all our errors and mistakes for his glory, and forgive all our transgressions!

W. W. R.

Mr. Magoon, of Cincinnati, at the anniversary of the Baptist Bible Society in New York, took occasion in an address to describe the sort of preachers needed at the West:

"The education soaked in from the outside, like a Thompsonian bath, is useless there. There is no field for such preachers. Black-board knowledge and Latin roots, emptiness in the head, green glasses over the eyes, dyspepsia in the stomach, and a diploma in the hand, do not suit the people—they want what the Scotch call "gumption,"—they want men like flying artillery, who know how to fire in the hottest of the fight. There is no need to wait for a church to call a pastor in the West; he can call his church himself. With a log cabin for a vestry, he can have around him a cathedral whose arches were wrought and wreathed, whose roof was adorned in the way the temples of Greece never knew—the blue sky is visible through its dome, the setting sun streams in between its pillars, and there, in a garb as simple as the sublime truth he tells, he can preach the Word of Life; there is no need of fine linen in double quantity—linen under and linen over his garment—he will not need two shirts."

[From the Christian Record.]

JESUITS.

JESUITS, or as they are sometimes called "The society of Jesus," one of the most celebrated monastic orders of the Romish church, was founded in the year 1540, Ignatius Loyola, who was born in 1491, of a noble family, in the Spanish province of Guipuscoa. In 1521, he was severely wounded at the siege of Pamfeluna. The result of his meditations on a bed of pain was, sorrow for his past wicked life, and a determination to devote himself to works of piety. But in the universal moral darkness that pervaded all christendom, it was difficult for Ignatius to determine what he ought to be engaged in. But he guessed at it as well as he could, and began by performing a pilgrimage to Jerusalem. After this he studied at Alcalá, Salamanca and Paris, and began to preach and make disciples. At first he was opposed, and imprisoned; but at length the Pope, in 1540, gave his sanction to the new Order which Loyola had established, and appointed him its first general. He died in 1556, and was canonized in 1622, and up to the present time he is regarded and invoked as a saint! The plan upon which this society was organized, he affirmed was suggested to him by the immediate inspiration of heaven.

It was a fundamental maxim with the Jesuits, from their first institution not to publish the rules of their order, but kept them concealed. They never communicated them to strangers, nor to the greater part of their own members; they refused to produce them when required by courts of Justice to do so. During the prosecutions, however, which have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute, the *Lamina Secreta*, copious extracts from which may be seen in the British Review for 1815.

By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision which previous to the event, it was impossible to attain.

The primary object of the order, says a writer in the Edinburgh Encyclopædia, was to establish a spiritual dominion over the minds of men, of which the pope should be the ostensible head, while the real power should reside with themselves. To accomplish this object, the whole constitution and policy of the order were singularly adapted, and exhibited various peculiarities which distinguished from all other monastic orders. The immediate design of every other religious society was to separate its members from the world, that of the Jesuits, to render them masters of the world.

The inmate of the convent devoted himself to work out his own salvation by extraordinary acts of devotion and self-denial; the follower of Loyola considered himself as plunging into all the bustle of secular affairs, to maintain the interest of the Romish church. The orders of monks, were retired devotees; but the Jesuits were chosen soldiers of the Pope. They attended no processions, and practised no austerities. They neither chanted or prayed. "They cannot sing," said their enemies, "for birds of prey never do." They were sent forth to watch every transaction of the world which might appear to affect the interests

of religion, and were especially enjoined to study the dispositions and to cultivate the friendship of persons in the higher ranks.

Loyola, influenced perhaps, by the notions of implicit obedience which he had derived from his military profession, resolved that the government of the Jesuits should be absolutely monarchical. A general chosen for life, by deputies from the several provinces, possessed supreme power, extending to every person, and applying to every case.

Every member of the order, the very instant he entered its pale, surrendered all freedom of thought and action; and every personal feeling was suspended by the interests of that body to which he had attached himself. He went wherever he was ordered; and performed whatever he was commanded, he suffered whatever was enjoined; he became a mere passive instrument, incapable of resistance. The gradation of ranks, was only a gradation in slavery; and so perfect a despotism over a large body of men, dispersed over the face of the earth, was never before realized.

The policy of the order was *expediency* in its most extended and licentious form. The paramount and characteristic of the order from which none of its members ever swerved, under any circumstances, was simply this, that its interests were to be promoted by all possible means, and at all possible expense. They adopted the spirit of accommodation in all their missionary undertakings; and their christianity, chameleon-like, readily assumed the color of every religion where it happened to be introduced. They freely permitted their converts to retain a full portion of the old superstition, and suppressed any point in the new faith which was likely to bear hard on their prejudices or propensities. They proceeded to still greater lengths, and besides suppressing the truths of revelation, devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as parts of christianity. A Jesuit in India produced a pedigree to prove his own descent from Brahma; and another in America, assured a native chief that Christ had been a valiant and victorious warrior, who, in the space of three years, had scalped an incredible number of men, women and children! It was, in fact, their own authority which they sought to establish, and not true religion. And true christianity was just as little known, when they had quitted their labors among heathen nations, as when they commenced the work.

"A protean tribe, one knows not what to call,
Which shifts to every form, and shines in all;
Grammarian, painter, auger, rhetorician,
Rope-dancer, conjurer, fiddler, and physician,
All trades his own, your hungry Greekling counts."

GIFFORD.

They labored long and hard to qualify themselves to become teachers of youth, and at length succeeded in supplanting their opponents in every Catholic country. In the next place they aimed to become the spiritual directors of the higher ranks, and succeeded in establishing themselves in most of the courts which were attached to the papal faith, not only as the confessors, but frequently as the guides and ministers of superstitious princes! The progress of the order, though slow at first became rapid at the end of half a century.

When Loyola, in 1540, petitioned the Pope to authorise the institution

of the Jesuits, he had only ten disciples, but in 1608, the number amounted to ten thousand five hundred and eighty one! And before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe, and became the confessors of almost all its noblest monarchs! In spite of their vow of poverty, their wealth increased with their power; and they soon rivalled in the value and extent to their possessions, the most opulent of the monastic fraternities. About the beginning of the seventeenth century, they obtained from the court of Madrid the grant of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the mountains of Potosi to the banks of the river La Plata.

In the reign of Louis XIV they reached the summit of their power and prosperity. But their glory was soon after obscured. Before the fall of the Port Royal Seminary, the "Provisional letters of Pascal," had been published, in which the quibbling morality and unintelligible metaphysics of the Jesuits were exposed in a strain of inimitable humor. The impression was deep and wide, and gradually sapped the foundation of public opinion on which the power of the order had hitherto rested. Voltaire afterwards directed against them all the powers of his ridicule, and finished the piece that Pascal had sketched. Their power had come to a very low ebb when the war of 1756 broke out, which occasioned the famous law-suit, which led to their final overthrow.

(To be Continued.)

DOMESTIC PIETY.

PARENTS, if your children do not meet with a spirit of piety in your houses; if, on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them grow vain, proud, idle, disobedient, and extravagant. They will treat you with contempt; and the more your heart is wrapped up in them, the less they will think of you. This is seen but too often to be the case, but ask yourselves if you are not responsible for their bad habits and practices, and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin against God, in neglecting the means which were in your power for influencing their hearts, and may others take warning from your misfortunes, and bring up their children in the nurture and admonition of the *Lord*! Nothing is more effectual in doing this, than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not yet understand it. A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages or history. Here, as every where, and more than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must shew them that God is loved. If they observe that no worship is paid to the God of whom they hear, the very best instructions will

prove useless, but by means of family worship, these young plants will grow "like a tree planted by the rivers of water that bringeth forth its fruit in season; its leaf also shall not wither." Your children may leave the parental roof, but they will remember in foreign lands the prayers of the paternal roof, and those prayers will protect them. "If any," says the scripture, "have children or nephews, let them learn to shew piety at home. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

And what delight, what peace, what real happiness a Christian family will find in erecting a family altar in their midst, and in uniting to offer up a sacrifice to the Lord! Such is the occupation of angels in heaven, and blessed are those who anticipate those pure and immortal joys! "Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commandeth the blessing, even life evermore." O what a new grace and life, piety gives to a family! In a house where God is forgotten, there is rudeness, ill-humour, and vexation of spirit. Without the knowledge and love of God, a family is but a collection of individuals who may have more or less natural affection for one another; but the real bond, the love of God our Father in Jesus Christ our Lord is still wanting. The poets are full of beautiful descriptions of domestic life; but alas! how different the pictures are from reality! Sometimes there is a want of confidence in the providence of God; sometimes there is a love of riches; at others, a difference of character; an opposition of principles. O, how many troubles, how many cares there are in the bosom of families!

Domestic piety will prevent all these evils, it will give perfect confidence in that God who gives food to the birds of the air.—*Chris. Citizen.*

PRAYER OR COMMUNION WITH GOD.

This is the spirit of the spirit of true religion. Without communion with God there is nothing gained by faith or hope, by promises or commands, by professions, confessions, or institutions. This is the *sanctum sanctorum*, the holy of holies, the inmost temple of religion. This was lost by Adam, and if we do not gain this by Messiah we have gained nothing but a name. But *what is communion with God?* Let us ask, for illustration, *what is communion with man?* The reciprocation of common sentiment and common feeling. Language fails to define its intimacies. Two sentimental spirits in conversation with each other is its best illustration—two spirits of kindred thought and kindred interests pouring into each other the overflowings of congenial views, feelings, desires.

Speech with us is the channel of thought. In this channel betwixt man and man flows every sentiment, feeling, and desire. And it is not only the circulating medium of spirits on earth, dwelling in houses of clay; but it is the medium of converse 'twixt God and man. Arrayed in words of human language the Eternal Spirit appears to man not now only, for in Eden, blooming in primeval beauty and innocence, the voice of God, in harmonies sweeter than nature knows, fell upon that ear not yet polluted

with the serpent's poisonous breath. Since then God has spoken to man through the mediation of angels, celestial and terrestrial; by prophets in times of old; and in later ages by his Son. The stipulated signs of human thought are the stipulated signs of all divine ideas suggested to man. God now speaks to us in his written word, and we speak to him in our prayers. Thus we have communion with God through his Holy Spirit which is imparted to us. If we listen to God when he speaks (for he speaks first as it becomes him) he promises to listen to us. But if we hear not him, he hears not us. What an honor to be admitted into the audience of the Almighty Father upon such gracious terms! We hear the recorded words of God spoken by him through angels, patriarchs, prophets, apostles, his own Son; and thus having given our ears for a while to the voice of God, we lift up our voice. We utter our adorations, confessions, thanksgivings, petitions, and our unconditional submission to the will, authority, wisdom and goodness, mercy and love of him "who is, and was, and evermore shall be!" Thus our spirits ascend to the heavens and commune with God. This is the delightful fellowship which the *christian indeed* has with the Father and with his Son Jesus Christ; "praying always, with all prayer and supplication in the spirit;" in the closet, by the way, in the field, morning, noon, evening, he prays "without ceasing."

"My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer to thee, and will look up." "In the morning shall my prayer anticipate thee." "As for me, I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." "Seven times a-day do I praise thee because of thy righteous judgments." "His praise shall be continually in my mouth." "By Jesus let us offer the sacrifice of praise continually." Thus speak the saints of both Testaments.

Men may talk about religion, about sound doctrine, about ordinances, about institutions, about every thing present and future; but without this communion with God, this habitual devotion of mind, these constant aspirations, ejaculations, and soarings to the throne of mercy and favor, man is unfit for heaven, and unworthy of the christian profession. A zealot he may be, orthodox in doctrine, moral in demeanor; but he wants the life and power of christianity. Meditation on what God has spoken to us, and the outpourings of our spirit to him is to the moral man what free respiration in a pure atmosphere is to the physical man—life, health, vigor, beauty.

These musings remind me of a devotional reading of the 12th chapter of the Epistle to the Romans, which was heard from the closet of an Israelite indeed, reported by a brother who dated his conversion from it. As a specimen which illustrates the above remarks we shall transcribe it from our pocket-book of memoranda. He read from the common version, and mingled his readings with the following ejaculations:—

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." [Yes, Lord Jesus, it is most reasonable that I give myself to thee; not my body only, but my soul; for hadst thou not made thy soul an offering for my sins and given thyself for me, I had sacrificed myself to my lusts and sold myself for vanity. My body,

Lord, is thine—a living sacrifice offered by my soul to thee. O sanctify it wholly!] “And be not conformed to this world; but ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” [From the lusts of the flesh, the lusts of the eye, and the pride of this life, which are of this world—O my Father and my God, deliver me! And let my mind, O Saviour! reflect thy moral image as thou didst reflect on me the brightness of thy Father’s glorious image.]

[*Here is a hiatus of six verses.*]

v. 9. “Let love be without dissimulation; abhor that which is evil, cleave to that which is good.” [O Lord! thy love to mankind was without dissimulation! so let my love to the saints and my good will to mankind ever be!] “Be kindly affectioned one to another, in honor preferring one another.” [May my affection for the saints be as tender and as kind as was that of thy servant Paul, who endured all things for their sakes; and always may I rejoice to see them honored, and to honor them without one envious thought. Lord, thou knowest my natural pride and forwardness; may I regard myself as nothing, that thou mayest be all.] “Not slothful in business.” [May I rise betimes and redeem time, that I may by industry in my family, provide for my household, and have something to give him that needs; and while I do so may I be fervent in serving the Lord!] “Rejoicing in hope” [of being delivered from the bondage of corruption and the evils of this life; may I “be patient in tribulation,” and “continue instant prayer.”] “Distributing to the necessity of saints, given to hospitality.” [O Lord, may thy poor saints share my bounty, and may I be often honored with showing hospitality to thy people. May they who know me regard my house as thine, and ever feel themselves at home under my roof. Lord bless the labor of my hands and prosper the industry of my family, that I may have it in my power to be more like thee, who went about on earth doing good!]

“Bless them which persecute you; bless, and curse not.” [Heavenly Father, forgive all my enemies, if enemies I have, and reconcile them to thyself for Jesus’ sake!] “Rejoice with them that do rejoice, and weep with them that weep.” [O Lord! may I be more full of thy divine sympathy!] “Be of the same mind one to another. Mind not high things; condescend to men to of low estate.” [Deliver me, O my God! from the spirit of this world! May I choose rather to suffer affliction with the people of God, than to enjoy the company of those called great and noble here. May I never be ashamed of the poorest of thy poor, but esteem them as rich in faith and heirs of the kingdom!]

“Be not wise in your own conceits.” [Lord save me from conceit! May I have a due regard to the attainments of others, and respect the gifts of wisdom and knowledge which thou hast vouchsafed them. To “no man let me recompense evil.”] “Provide things honest in the sight of all men.” [May I not only be honest in fact, in eating, drinking, and wearing my own labors, (and when I give may it be my own which I give,) but may I, by my diligence in business and constant industry, appear to all men to be honest, lest I should bring reproach upon thee, O Lord! and may I be honorable in my dealings with all mankind!]

“If it be possible, as much as lieth in you live peaceably with all men.”

[May the God of peace enable me to live peaceably with all mankind
 May I rather suffer wrong than be over-righteous in exacting what mere
 justice awards me, and by civility, courtesy, and all manner of kindness
 rather propitiate than irritate the evil tempers and dispositions of men.]

“Dearly beloved, avenge not yourselves, but rather give place to wrath:
 for it is written, Vengeance is mine; I will repay, saith the Lord. There-
 fore, if thine enemy hunger, feed him; if he thirst, give him drink: for
 in so doing thou shalt heap coals of fire upon his head. Be not overcome
 of evil, but overcome evil with good.” [O Lord! this is a lesson not easily
 learned. May I in spirit and in truth cultivate this temper; and when I
 am injured by my fellow-man, may I not take thy weapons into my hand,
 nor assume what belongs to thee, the avenger of them who suffer righte-
 ously. May the example of thy martyr Stephen, and of my Saviour, be
 ever before me in such times of trial. And when I have an opportunity of
 requiting good to them who have injured me, may I do it not in appear-
 ance only, but in reality and with all my heart! Lord Jesus, may these
 excellent precepts, all of which my soul approves, be written on my
 heart, that I may from the heart yield obedience to them all!”]

This is a pretty fair specimen of that communion with God, and with
 his Son Jesus Christ, enjoyed in reading his word and in calling upon his
 name. This is a way of reading the holy oracles which commends itself
 to all; and incomparably transcends all commentators in giving to the
 mind the true meaning of the word, and in confirming it in the faith of all
 its exceeding great and precious promises. Prayer without the use of
 means necessary to the object desired, and the use of means without
 prayer, must be equally unsuccessful to the attainment of christian ex-
 cellence.

A. C.

HOW SHALL I ACT MY PART?

BY D. AMBROSE DAVIS.

- | | |
|---|--|
| <p>• Shall I be foremost on the field,
 The warrior's part to play,
 And there the gleaming falchion wield,
 My brother man to slay?
 And thus a reinforcement send
 The mourner's ranks to fill,
 Then ask my God to be my friend,
 And send me blessings still?</p> <p>Or if I at God's altar stand
 To breathe a faithless prayer,
 And claim that by Divine command
 I take my station there,
 And fan the Bible with my breath,
 To prove my doctrines true,—
 What will be due me after death,
 For work I thus may do?</p> <p>If I do stand in lordly state
 Professor of the laws,
 And lift my voice in high debate
 To gain the world's applause,
 Shall I be able thus to prove
 That I am just and true?
 Will God look down in kindest love
 To witness what I do?</p> | <p>Or with the proud physician's part
 I boast of matchless skill,
 Professing super-human art
 In serving whom I will;
 While holding thus the mystic charm
 To make the wounded whole,
 Oh! shall I find the healing balm
 'To soothe my wounded soul?</p> <p>Though I am lord of boundless lands,
 And countless golden ore,
 And grasp in my unworthy hands
 The titles of the poor,
 And thus I send my name abroad
 O'er all the land and sea,
 How will it plead my cause with God?
 How will it answer me?</p> <p>O, let me stand as Jesus stood
 To act that faithful part?
 Let me go out to fight for God,
 With pure and perfect heart!
 O, let me fight as Jesus fought,
 Unyielding 'till I die!
 Yes, let me act as Jesus taught,
 'Till down in death I lie'</p> |
|---|--|

GOOD ZEALOUS LABORERS WANTED.

REQUESTS are coming in from various quarters that I should remove thither and take the field as a proclaimer. Brethren think that a greater and better field presents itself than the one in which I now am. They may be right, but various circumstances demand my presence here—at least till the present volume of *The Christian* is completed. I am, however, making continued efforts to get several young men into the field with whom I have for some time been in correspondence. *Two* have promised to co-operate with me. They will be ready to enter upon their labors some time during the months of July and August. They are tried young men as to christian character and deportment. As teachers and preachers they are yet to be proved. Some of our opponents say that we are dependent on the "Sects" for all our devotional preachers. We trust in the Lord and the word of his grace for a demonstration of the falsity of this slander. The young men alluded to have never been under any other teaching or influence but the apostolic gospel. They are, therefore, (to use a political phrase) "dyed in the wool;" and we hope much from them. They will labor in Nova Scotia where most needed. Others are seeking a preparation for the field. May many be raised up who shall be mighty in the scriptures. We greatly need holy, self denying, studious, zealous young men, willing to spend and be spent for the upbuilding of Zion, and the salvation of sinners. The church should pray for such laborers, and when she obtains an answer to her prayers, she ought, at least, to feed and clothe them in such a manner that they shall feel no anxiety about any thing save the spiritual and eternal well being of the human family. It is the duty of the church to sound out the word of the Lord to those who have not yet received it. Those who will not go to the world in person and teach them the way of salvation, they certainly should by proxy. Every christian must preach the gospel to those who have not received it, or supply the wants of those who will! Let every one, therefore, determine which he will do if he would have the judge say "*well done good and faithful servant.*"

W. W. E.

PLAN FOR SUPPORTING MISSIONARIES.

SPECIAL attention is requested to "Condono's" plan for raising a fund. In our hasty remarks this point was forgotten. We cannot now write our views on the subject as we hope to at some future time. We will merely add that in supplying the poor saints, the ancient congregations of the Lord co-operated. A precedent has, therefore, been furnished of the combined action not only of individuals, but of churches; and if for the temporal good of the disciples who can say *no* to such a co-operation for the spiritual well-being of men perishing in their sins? Every lover of God and the word of his grace is continually praying, "Lord what wilt thou have *me* to do!"

W. W. E.

LETTERS RECEIVED.—G. Garraty (2), A. Greenlaw, C. Dealtry, W. Harvey, M. Wallace, G. E. Barnaby (4), W. Ruddick, T. Myles, W. A. Stephens, J. B. Barnaby (2), C. M'Millan, A. Campbell, W. M'Donald, R. Philps, C. Stevenson.

REQUEST—NOTICE TO OUR KIND PATRONS OF 1847, ETC.

CORRESPONDENTS would do us a favor and relieve us of some anxiety, if in sending in subscribers, making remittances, &c., they would write names and post office address legibly, and also who of the last year's patrons wish a continuance.

So much confidence have we in the honesty of those who unsolicited paid in advance last year, that we should be extremely happy to send them *The Christian* for this year, though we should not receive pay until autumn. The work is being printed in anticipation of their continued patronage. Will our agents and friends inform any who have received but the first number of the present volume that the only reason is, we did not wish to tax them with the postage or in any other way until we knew whether they wished a continuance or not. Where several copies were taken last year we have continued to send at least one copy although we heard from no one, to let that individual know, and through him our former patrons, what we are doing. Will such recipients exert themselves to get as many readers as they can?

THE CHRISTIAN PSALMIST.—A very fine copy of this work has been sent to us, we know not by whom, but suppose that we are indebted to brother S. W. Leonard for the donation, as we learn from brother A. G. Comings, that he has *four* copies in his hands for us forwarded by brother L. When they are received we will give them a further notice. In the meantime, however, we would say to our readers that the *Psalmist* contains some four hundred pages, on which are neatly printed upwards of four hundred good Hymns, and about two hundred and fifty tunes. The book is well suited for a Hymn Book or a Note Book for Schools or singing choirs. The music is written in round, patent notes, and also in numerals. The latter style is a great improvement in writing music. From six to twelve lessons under a competent teacher in numerals will enable the pupil to read music with greater facility than *fifty* lessons in the usual system. Price from half a dollar to a dollar, according to the binding.

W. W. E.

ESMYO MALTO's communication came duly to hand. A hasty reading left the impression that it was not fit to lay before our readers. We, however, placed it on file for a reperusal. It has just received a careful examination, and we confess that we have not the courage to insert such an article. Neither the *matter* nor the *manner* of the subject is suited to a dignified religious publication. And yet there is no man in the country whom we prize more highly than the writer! To convince him that we are not wanting in courage to publish any thing against our sentiments, we will pledge ourselves to give him a full hearing, and he may write as severely as he chooses, he may buffet our views with all his might, providing he will write in a *dignified manner*, suitable to the importance of the subject. Should he, however, after mature deliberation still insist on the insertion of the article, now before us, and give his real name to the readers of *The Christian*, we will publish his letter entire.

W. W. E.

Gospel Proclamation—March Number—has not made its appearance.