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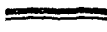
MONTHLY PERIODICAL,

DEVOTED TO

THE FAITH AND PRACTICE OF PRIMITIVE CHRISTIANITY.

CONDUCTED BY

W. WENTWORTH 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."—MESSIAH.



Volume I.



SAINT JOHN, N. B.

PRINTED AT THE BRUNSWICK PRESS, PRINCE WILLIAM STREET, BY
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1839.

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THE CHRISTIAN.

No. 1. } SAINT JOHN, N. B., JUNE, 1839. } Vol. 1.

CONDUCTED BY W. W. BATON.

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*.

PROSPECTUS.

THE CONDUCTORS OF THE CHRISTIAN estimate every human production in proportion as it creates in the minds of its readers a love, reverence, and respect for the Word of God. With them a christian is one who believes what the Messiah has said, and practices what he has commanded.

This Work shall have for its object, the recovery of Primitive Christianity from the speculations of the past and present ages, and its further development, in its native simplicity, beauty, and excellency, as taught in the Living Oracles; it shall advocate the cause in which the Apostles and first Christians suffered, laboured and died.

Subservient to this object the following principles shall be attended to:—

1. The authenticity of the Living Oracles, their worth as the grand criterion of faith and practice, and as the *only* arbiter of all religious controversy.

2. The Scriptures shall be advocated as being “profitable for doctrine, for reproof, for correction, for instruction in righteousness,” not only able to perfect the man of God, but a sure guide to eternal life.

3. Answer the important question—What did the Apostles preach as the Gospel of the blessed Saviour?

4. Show its perfect adaptation to the lost and ruined condition of the human family.

5. Contrast this with what is called Gospel at the present day.

6. Advocate the necessity of a return to a pure speech—to the Word of God.

7. Endeavor to ascertain the order of the Primitive Churches, and call upon our fellow men to return to the apostolic and ancient order of things.

8. Answer important queries relative to the faith and practice of Christians.

9. Take a passing notice of Religious Periodicals and Publications.

10. Publish the success of the Gospel throughout the world, so far as we become acquainted with its progress.

Thus THE CHRISTIAN shall give both sides of all religious controversies connected with the present and future salvation of the human family.—Those differing from us in sentiment on the above topics, shall have the privilege of occupying a reasonable share of our pages so long as they conduct themselves as gentlemen. Religious speculations and opinions shall be discarded. The difference between matters of *Faith* and *Opinion* shall be pointed out; and the necessity of all Christians receiving each other, without regard to differences of opinion, shall be a prominent feature of THE CHRISTIAN.

PREFATORY REMARKS.

On the first appearance of a new Religious Periodical from the Provincial Press, some reasons may be required for its publication.—Many shall be disclosed in the course of the volume. At present the following must suffice :—No one, of the proposed character of **THE CHRISTIAN**, is at present in circulation. It is true that a few benevolent individuals in Halifax, N. S., at an expense far beyond its income, sustained a similar work about three years ; but that is now discontinued.—Believing such a work needed, in answer to a call from the disciples of the Lord, in these Provinces, we venture to launch **THE CHRISTIAN** on the boisterous ocean of the religious community, for the purpose of conveying to our fellow citizens such truths as we deem intimately connected with the present and future happiness of the human family.

We have disclosed fully, in our Prospectus before the public, the principles to which we purpose to adhere through our whole course.—The proportion of attention which each principle shall receive, shall be regulated by the aspect of affairs in the religious community.

“ If the word of God *alone* is to be your rule of faith and practice,” says a friend, “ why add another to the list of human productions ? ” A proper question—hear the answer. Were the religious communities instructed *alone* from the word of the Lord, all human productions would be useless ; yes, worse than useless ! This, however, is not the case. The present and past generations have received the greater part of their instructions, on religious subjects, from erring men, before they were able to examine the oracles of God for themselves : and thus to a great extent, their sentiments have been formed before they understood the word of the Lord.

The individual's opinions being thus formed prematurely, he will endeavor to use the Bible, not so much as his guide and directory, as a text book to prove his previously formed views. Every sentence that appears to favor his views, is made familiar, and those that appear to militate against them, are sought to be laid aside by the glosses and criticisms of favorite commentaries. Soon he persuades himself that the Bible proves only his system, and this persuasion “ grows with his growth and strengthens with his strength.”

This we conceive to be the cause of the great diversity of sentiment in the religious community. Thus, as lines projected from the same point, become the more widely separated, as they are continued, so religionists, continuing to adhere to their own devices, (which have led them astray,) are daily farther removed from the Good Book and each other.

In fact, the word of the Lord soon assumes, to him who has been led astray by the devices of men, the same hue as his system, and he becomes not only a zealous, but an honest defender of that which has only a few hundred years' practice to recommend it to his notice. And here the great secret is disclosed, why so many pious men are so much opposed to each other, and differ so widely in their views of the scriptures. In the language of another—“ Because they belong to different sects,

and they rather make the Bible bow to their own system, received by tradition from their fathers, than make their system bow to the Bible; or in other words, each man, too generally, views the Bible through the medium of his system, and of course it will appear to him to favor it. Just as if A, B, and C should each put on different coloured glasses; A puts on green green spectacles; B, yellow; and C, blue; each of them looks through his own glass at a piece of white paper, and each concludes he is right, not remembering that he has his spectacles on.— Thus to A, it appears green, to B, yellow, and to C, blue. They begin to argue on the subject, and it is impossible for any one of them to convince the other that he is wrong—each one feels a conviction next to absolute certainty that *his* opinion is right. But D, who has no spectacles on, and who is standing looking on, during the contest, very well knows that they are *all* wrong; he sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with JOHN CALVIN on his nose, another with JOHN WESLEY, a third with JOHN GILL, and a fourth with good old THOMAS BOSTON on his nose, or the good old Lights of Scotland. Thrice happy is the man who lifts the Bible as if it had dropped from heaven into his hand alone, and whose eyes are anointed with the true eye salve.”

We, therefore, shall endeavor to make The Christian an index, pointing to the Oracles of God. In proportion as we beget in our readers a confidence in, and attachment to the Word of Life, shall we gain our desired end. For this we have labored, *viva voce*, for a short time, and now we shall make use of all the honest means within our reach, to lay before the community such facts as shall wean them from every thing that has not the sanction of Heaven. If we are successful in inducing any to exchange the paths of sin, and the ways of men, for the high road cast up for the ransomed of the Lord, we shall feel amply repaid for our labours. We expect opposition, and we should be unworthy advocates of the doctrine of the Lord, did we not meet with it. We trust not in our own strength, but in the truth which once upturned the deep-rooted prejudices of Judaism, and mouldered to the dust the ten thousand gods of Gentile superstition and idolatry. *That truth* is the same: similar effects would follow *now*, were men to receive and advocate the Gospel as they did in the primitive ages when the Church was in its purity. But we give place to the remarks of a cotemporary, written on the same subject on a similar occasion:—

“TIME, the great innovator, brings to pass every thing. Gradual, but unceasing, is its march. It never slumbers. It never pauses. It gives maturity to every thing.

When we are taught to read the volume of nature, or rather the great library of God, and have made some proficiency in the volume of Revelation, we discover that there is a admirable analogy between the volumes of Creation and Redemption. As is the progress of natural, so has been the progress of supernatural light. First, there are the glimmerings of dawn—then the twilight—then the risen day, and then the radiance of noon. So is not only the faith of the just, which brightens

more and more until the perfect day ; but also such are the developments of the light of life.

Starlight and moonlight ages are no more. The Sun of Mercy has arisen. But as in the natural, so in the moral world, there are clouds and obscurations. There are interceptions of the light of the sun.—There are eclipses partial and total. In a total eclipse there is the darkness of night. There have been both partial and total eclipses of the Sun of Mercy since his rising. Not only have there been cloudy and dark days, but actual darkness like that of night.

Had not a thick vapor arisen from the unfathomable abyss and hid the Sun of Mercy and of Life from human eyes, neither *the beast nor the false prophet* could have been born. Wild beasts go forth in the night, and in darkness commit their depredations. So the apocalyptic "*wild beast*" was the creature of night and of darkness.

Vapors arise from the waters, and from the unfathomable ocean the densest fogs arise. When we dream of troubles, we wade through deep waters. Hence, the commotions and troubled agitations of communities, are symbolised by the waters of the great abyss. From these commotions of these deep waters arose the symbolic fog, the figurative vapours which overspread the heavens and hid the Sun of Righteousness from the eyes of mortals. The volumes of traditions, the cabalistic dogmas, the eastern philosophy, the pagan speculations, combined and modified, intercepted entirely, or totally eclipsed the light of the Moral Sun. Nearly all the earth was overspread in this darkness. The middle of this period has properly been called the dark ages.

Though the eclipse was total in Rome, it was not so every where. But the fairest portions of the old world shared in it, and it was partial almost every where, where it was not total.

Why was this so? is one question ; but, *Was it so?* is another.—That it was so needs no proof, because all agree in the belief of this fact. We know some reasons which may yet be offered why it was so. But now we only appeal to the fact that it was so. This darkness has been only partially dissipated.

The Bible was brought out of prison, and Luther bid it march. He made it speak in German, and thus obtained for it a respectful hearing. It was soon loaded with immense burthens of traditions, drawn from the cloisters and the cells where it had been so long incarcerated. It soon became unable to travel with its usual speed, and then stopped the Reformation. They took the points off the arrows of truth, and blunted the sword of the spirit, so that the enemies of the truth could not be conquered.

About the commencement of the present century, finding that notes and comments, that glosses and traditions were making the word of God of little or no effect—I say, the pious of several of the great phalanxes of the rival *christian* interests did agree to unmanacle and unfetter the testimony of God, and send it forth without the holsters and the crutches furnished by the schools ; and this with the spirit of inquiry which it created and fostered, has contributed much to break the yoke of clerical oppression, which so long oppressed the people—I say

clerical oppression ; for this has been, and yet is, though much circumscribed, the worst of all sorts of oppression. The understandings, the consciences, the feelings, the bodies and the estates of men have been seized by this most relentless of tyrants. All who have demanded first fruits and tithes ; all who have paralyzed the mind and forced the assent, or secured the homage of the conscience, have not been tyrants.— Neither have all they who rejected and reprobated this system, been humane, courteous, and merciful. There are exceptions even among priests. If the clergy never could reform the system, the system always could reform them. To repudiate the system, is to desecrate the priest, and whosoever has profaned or made common the priests, has been not only unchurched, but unchristianized. Such have been the past fates of those who ventured to depart from the consecrated way. But a new order of things has, within the memory of the present generation, begun. Many of the priests have become obedient to the faith, and the natural, political, and religious rights of men have begun to be much better understood. All these auguries are favorable to the hopes of the expectants of the restoration of the ancient order of things. But nothing has so much contributed to the hopes of the intelligent, and nothing can more induce to the regeneration of the church, than the disentanglement of the Holy Oracles from the intricacies of the variant rules of interpretation which the textuaries have fashioned into a system the most repugnant to all we call reason, common sense, and analogy.

In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favor of God as the most intelligent and devout of the first converts ; and, as communities, we could enjoy no more christian peace and joy than some of the first congregations after the first promulgation of the gospel. Greater temporal felicity might be enjoyed, but the spiritual attainments of many of the congregations cannot, in the aggregate mass of religious communities, be much, if at all, surpassed.

Place the whole of any community, or even the great mass of any community, under influences similar to those which governed them, and what the most sanguine expect from the Millennium would in social and religious enjoyments be realized. But there is no fixing bounds to the maximum of social and refined bliss which would flow from the very general or universal prevalence and triumphs of evangelical principles. To see a whole nation bowing, with grateful and joyous homage to the king eternal, immortal, and invisible, mingling all their affections in their admiration and love of him who had obtained immortality for man, would open a new fountain of enjoyments of which we have not yet tasted. To see even a few scores of intelligent christians, in whom we confide as fellow-soldiers and fellow-citizens, and joint heirs of the heavenly inheritance, meeting around one and the same Lord's table, and uniting in the praises and adorations of one and the same common Lord and Saviour, imparts to us a joy which we are unable to express. What we should feel, or how we should feel, among myriads of such, is not for us now to conjecture. But of this in its proper place.

All I wish to remark on this occasion, is, that the first step towards the introduction of this glorious age is to dissipate the darkness which covers the people, and hides from their eyes the Sun, the quickening, renewing, animating Sun of Mercy. We expect no new Sun, no new revelation of the Spirit, no other than the same gospel and the same religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the false spirits cast out.—The human mind must be emancipated from the bondage of error, and information not only augmented, but extended to all the community.

Light is certainly increasing—charity enlarging the circle of its activities—the mountains of discord diminishing, and the deep vallies which separated christians, are filling up. But much is to be done before all flesh shall enjoy the salvation of God. If all who love the Lord, and the salvation of men, would unite their energies, and bury the tomahawk of party conflicts, no seer could predict how rapid would be the march, and how extensive the triumphs of the gospel.

But the mighty agent, or rather the successful means, of this most desirable revolution, will be the ancient gospel. There are many gospels now preached. The gospels of the sects are something different from each other, and something different from the apostolic. There can be, in truth, but *one* gospel; but there may be many new modified and perverted gospels; some make their own God, and worship him; and all who create a new God invent a gospel to suit his character.—Surely no man of common sense can imagine that the god of the Calvinists and the god of the Arminians are the same god. He that fancies that the god of the Trinitarians and the god of the Unitarians are one and the same divinity, can easily believe in transubstantiation.

The wisdom and the power of God, when combined, will be surely adequate to accomplish the most extraordinary promises on record. Now the placing of all nations under the dominion of his Son, under the reign of favor, under the influence of all that is pure, amiable, and heavenly, is promised; and by what means so likely to be accomplished as by that instrument which is emphatically called the wisdom and power of the Almighty? That instrument is the old gospel preached by the Apostles. This is almighty, through God to the pulling down all the strong holds of infidelity and profanity, to the subversion of Atheism, Deism, and Sectarianism. It proved its power upon the nations once, and it begins to prove its power again. The sword of the Spirit has been muffled with the filthy rags of philosophy and mysticism until it cannot cut through the ranks of the aliens. But so soon as this gospel is promulgated in its old simplicity and in its native majesty, it will prove itself to be of God, and as adequate as in days of yore. It will pierce the hearts of the King's enemies; and while it slays their enmity, it will reconcile them to the authority and government of the Prince of Peace.

In prosecuting one of the great objects of this paper, and, indeed,

the leading object, this point will not be lost sight of. Our modern gospels, like the metaphysics of the schools, have been inoperative, except to alienate men one from another, and to fill some with spiritual pride, and to abase others under a morose humility. Here we see them exulting in enthousaism, and there melancholy under a system of doubts. Between these two classes there is the opinionative, the speculative, the cold and stiff formalist,—exact in the ceremonies, and precise in all the forms of religion, without the power. Some, from a bolder and more independant mind, and from a happier constitutional temperament, dared to be pious and to aspire after a higher enjoyment of the spirit of religion. But they do not give character to the age.

One of the two great Reformers attacked the *practices*, and the other the *opinions** of the earlier part of the sixteenth century. The former was by far the most useful and puissant reformer. He gave the deadliest blow to the Beast. The other, intent on making men think right, only made converts from among the converted. This has always been the case. As Luther excelled Calvin, so did Wesley excel the Erskines. They both began upon communities called Protestants, but degenerating Protestants. Wesley directed his energies to the works of men, and the Erskines to their herodox opinions. Wesley excelled his own more metaphysical brother, Fletcher.—Fletcher was as far superior to Wesley as a reasoner and metaphysician, as Calvin was to Luther. But, as a reformer, Wesley was as far superior to Fletcher as Luther was to Calvin. The reason is obvious: the gospel called for a change of conduct—for obedience on new principles. It presented great operative principles, but called for immediate submission to new institutions. Luther's plan was more in unison with this than Calvin's; and Wesley's more than Fletcher's. Hence more visible and more useful in their tendencies. Practical men always have been the most useful; and, therefore, practical principles have been more beneficial to mankind than the most ingenious and refined speculations. Symmes might have amusingly lectured a thousand years upon his visions and his fancies; but Christopher Columbus, in one voyage, added a new world to the old one.

The ancient gospel spoke by facts, and said little about principles of action of any sort. The facts, when realized or believed, carried principles into the heart without nameing them; and there was an object presented which soon called them into action. It was the true philosophy, without the name, and made all the philosophy of the world sublimated folly. It was ridiculous to hear Epicureans and Stoics reasoning against Paul. While they were talking about atoms of matter and refined principles, about virtue and vice, Paul took hold of the Resurrection of the Dead, and buried them in their own dreams. He preached Jesus and the Resurrection; he proclaimed reformation and forgiveness of sins; and before they awoke out of their reveries, he

*Each of them attacked both sentiment and practice; but I mean one of them paid chief regard to practice—the other, to correct views.

had Dionysius the Mayor of the City, the Lady Damaris, and other notable characters, immersed into Jesus.

The ancient gospel left no man in a reasoning mode about any principle of action. It left him in no doubt about the qualities or attributes of faith. It called for the obedience of faith; and by giving every man an opportunity of testing and showing his own faith by his works, it made no provision for cases of conscience, no room for philosophic doubting. But I do not here eulogise it, but only intend to say that it is the only and all-sufficient means to destroy antichrist, to heal divisions, to unite christians, to convert the world, and to bless all nations; and viewing it in this light, we shall find much use for it in all that we shall attempt in this work.

In detecting the false gospels, nothing will aid so much as an examination of their tendencies, and a comparison of their effects with what the Millennium proposes. The gospel of no sect can convert the world. This is with us a very plain proposition; and if so, the sectarian gospels are defective or redundant or mixed. To one of these general classes belong most of them. * *

Many topics will demand our attention in this work, as the preceding prospectus indicates. How we shall attend to these and manage them, we can make no promise—time alone will shew. We only claim an impartial and attentive hearing. We ask for nothing—not a single concession upon trust. What we cannot evince and demonstrate, we hope all will reject. What we enforce with authority and evidence, we hope that the thoughtful and the devout, the rational and the inquisitive, the candid and the sincere, will espouse and carry into practice. What will not, what cannot, console the unhappy, cheer the disconsolate, confirm the weak, reform the transgressor, purify the ungodly, save the world, and ennoble human character—we shall rejoice to see repudiated.”—*Millennial Harbinger*.

THOUGHTS ON WHAT HAS BEEN CALLED NATURAL THEOLOGY.

BY WILLIAM KINKADE.

There is not one inch of rational ground between Christianity and Athesism. Independently of the Bible, or some supernatural revelation, we could never ascertain the existence of God.

Many christians contend that the existence of God may be learnt from the works of nature, but I believe they all confess that they cannot teach any correct knowledge of his attributes. Then I contend that if nature can give no certain knowledge of his attributes, she can give us no assurance of his present existence, because if she cannot assure us that he possesses the attribute of immortality, she cannot assure us that he now lives. We never could ascertain from the works of nature that God is immortal; but on the contrary, reasoning from effect to cause, and seeing all his works perishable, we should natural-

ly be led to think that the author would also die, because it is a maxim in the laws of nature, that *like produces like*; and if God is like the things he has produced, he must be mortal; therefore, for any thing that nature teaches to the contrary, he may have died long ago. The great regularity with which nature seems to move, is no proof that its author still lives; he might have created the machine so perfect, that it would run several thousand years without his interference. If a man can make a clock, that will run eight days without being wound up, its running the eighth day is no proof that the man who made it is still living. It is well known that a person who could not make a clock, could keep one in operation fifty years after the one that made it was dead. Just so, for all that nature can teach to the contrary, the Creator may have died thousands of years since, and the system of nature may now be proceeding of its own accord, or else carried on by inferior agents, that have succeeded him in the government of the universe.— But even if we should admit that the regularity with which nature moves, is a proof of God's present existence, it can be no proof that he will *continue to exist*; that my lungs move, and my blood circulates to-day, is no proof that they will to-morrow; so we may say of God, for all that nature teaches to the contrary, he may die to-morrow. If we reason from nature, his great age, instead of proving that he will never die, would rather go to prove that he must *soon die*; because every living being that we see under the dominion of nature, sinks into death under the weight of time.

We cannot tell by the study of nature, how long the world has stood; if nature cannot tell us when she was made, how can she inform us who made her? Although we cannot tell precisely the age of a machine by looking at it, we can tell whether it is new or old, but we never can by looking at it, find out who made it.

The study of nature does not, nor cannot teach us, that God is unchangeable; but on the contrary, reasoning from effect to cause, and seeing all his works mutable, we are more naturally led to think, that he himself is also subject to change. If the works of nature cannot assure us that God possesses the attribute of immutability, we cannot by nature be sure that he exists; because every mutable being may die, or be essentially changed.

If we should admit that our creator exists, and that he is wise and merciful, still, if we have no assurance that he is immutable, there can be no certainty that he will exist in future, or that if he should, he will then be wise and merciful.

That man, without revelation, could form no correct ideas of the Divine attributes, is clearly proved by the heathen. Although they had some knowledge of God, by tradition from their ancestors, yet being destitute of the scriptures, they could form no very correct ideas of his attributes; hence they always have, and still do, ascribe to their gods, the most malignant passions, and abominable conduct. As it is certain that we cannot, by nature, obtain any certain knowledge of God's attributes, so it is equally certain that we cannot prove from nature that he *now* exists.

Romans, i. 20, has been quoted to prove that a knowledge of God may be derived from the works of creation. "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, *even his eternal power and Godhead.*" It is hardly probable that Paul intended to hold out the idea, that the people of whom he then spake, had received their first knowledge of God from the works of nature, because he must have known that they received it from their parents; of course he only intended to hold out the idea, that to people, who knew that God made the world, creation is a great display of his eternal power and Godhead. If they got their first ideas of God by viewing creation, they could not have lost these ideas while they kept it in view. If all my knowledge of an artist is derived from viewing his works, I cannot lose that knowledge while I continue to behold those works. If the knowledge of God flows from the works of nature, as a stream from a fountain, the stream cannot dry up while the fountain continues the same. But the Apostle informs us that those people did lose the knowledge of God; that they became vain in their imaginations, and that their foolish hearts were darkened, and that as they did not like to retain God in their knowledge, He gave them over to a reprobate mind. The following text shows that Paul did not think that men, by the wisdom of this world, could know God. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." I Cor. i. 21. Although it is self-evident that there can be but one *supreme* being, yet to me, if I was unaided by scripture, it would appear just as reasonable to suppose there are a thousand millions of Gods, as that there is but one.—Those nations that are the farthest removed from the light of revelation, are the most apt to worship a *mv' iplicity* of Gods. Reasoning from effect to cause, they conclude that the same being cannot be the author of so many things opposite in their nature to each other; hence they ascribe to each of the different elements, species of animals, vegetables, &c. a different God.

If the book of nature could teach the knowledge of God correctly, then all the heathen, drawing their knowledge from the same source, would think of him alike, and would all believe in but one God. But we find they are all polytheists, and differ widely relative to the number, and attributes of their Gods. This diversity has, no doubt, obtained among them, by the corruption of knowledge handed down from their ancestors.

We have no account that any nation having lost the knowledge of the true God, ever recovered it without the aid of revelation; therefore there is no evidence that nature has ever taught her children the knowledge of God.

By the powers of nature we can think of nothing but what has been submitted to one or more of our external senses. It is true we may form in our minds an image, the precise archetype of which we have never seen; we may suppose an animal with the head of man, the wings of a fowl, the body of a fish, and the feet of a beast; but although we have never seen such a creature, we have seen these of which it is com-

pounded. But it is as impossible for us, by our natural powers, to conceive an idea independently of our bodily senses, as it is to create a principle in mathematics. I therefore conclude, that if we had not heard of, nor seen God, we never could have formed an idea of his existence. This is in accordance with the opinion of Paul. He says, "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. Nature has not a spark of spiritual light in her, nor did she ever tell any person that there is a God.

I have never talked with a person who would testify that his first ideas of God were formed from the study of nature; but on the contrary I have uniformly found that mankind, whether savage or civilized, receive their first ideas of the Deity from their ancestors. If a man in possession of all the senses of mature age, who had never seen or heard of a creature like himself, should, in five minutes after he got his existence, see a water-mill, he would be as unable to account for it, as he would for the stream that propelled it; but after he would get acquainted with men, and learn from them that a certain man made the mill, that information would enable him to discover in the machine the skill of the artist. Just so, after we are informed by revelation that there is a God, and that he made the worlds, that information gives the works of nature a voice to display to us the wisdom of the creator; and every trace of intelligence we discover in the mechanism of nature, is a corroborating proof of his wisdom. If a man, who had never seen or heard of a book, should find the history of the Arabs, containing the Alcoran, written in Arabic, it would not inform him that there was such a man as Mahomet, or that there is such a nation as the Arabs.—And if he should keep it his life time, and never meet with a person who had seen any other book except it, and never come in contact with a person who had seen or heard of Mahomet, or of the Arabs, and should never see or hear them himself, he would die, not only without the knowledge of their religion and laws, but also without the knowledge of their existence. So we may have the volume of nature before us till we die, and unless the author should reveal himself to us directly, or through prophets, it could never teach us his existence, much less his attributes and laws. If the man, who found this book, should meet with an Arabian who would teach him to read Arabic perfectly, then that knowledge would enable him to learn from the book, the existence, religion, laws, and customs of those people. Just so, after God had revealed himself to us by the prophets, and informed us that he made all things; then through that information, "The heavens declare the glory of God, and the firmament showeth his handy-work."

It is true that the heathen, without the written world, have some ideas of God, but no doubt all their correct ideas of him are either traditions handed down from their father Noah, who was a prophet, and a preacher of righteousness, or else information received from Jews or Christians.

I will now illustrate the subject by a simple comparison. Suppose I should find a machine of the most complicated and exquisite workmanship, made by a man whom I had never seen, nor heard, nor thought of; surely, that machine could never inform me what particular man

made it. It might have been made by a Spaniard of a certain age, size, and complexion, living in a cottage in old Spain, but the machine could never inform me that such a Spaniard exists; it could give me no more information of him, than could a machine he never saw; because I would not know that a Spaniard made it; and if I were as ignorant of all human beings as I am of him, the machine could not teach me that any humans exist. If I should view the said machine ten years, it would not suggest to me the idea that any Hottentot is a good mechanic, but if it was proved to me that a Hottentot made it, then through that testimony I could discover in the workmanship evidence to convince me, that there is at least one skilful Hottentot. Just so I think of the material universe; it has no tongue to inform us of its Creator; but after we are informed that there is a God, and that he made the worlds, that revelation gives them a voice to display to us his wisdom and power.

Although there is nothing in the Bible contrary to reason, yet its truths never could have been discovered by reason, because men cannot reason without something to reason on; the best mechanic cannot construct a machine without materials; the blind man, who never saw, cannot reason on colours, nor can the deaf man, who never heard, reason on sounds. Just so I think of those who never heard of God by revelation, they could reason nothing about him.

The reason why nature cannot impart to us the knowledge of God is, because she does not possess it herself. Neither the earth, the water, nor the air, know God; they know nothing. How then can they communicate to us the most sublime of all knowledge? To say that a monkey can teach astronomy, would be less absurd than to say, that dead matter can teach the knowledge of God, because a monkey evinces more signs of intelligence than do rocks and trees.

But it will be asked if we may not receive the knowledge of God by internal illumination, independently of the bodily senses. To this I answer yes; but at the same time it should be remembered, that knowledge thus received, is not acquired by contemplating the works of nature, it is a direct revelation, given by an act of God.

If I should find in a ship twenty different kinds of plants, and twenty different machines, all very unlike any thing I ever saw before, it would not teach me that this earth is a hollow sphere, inhabited in the interior by human beings. But if the ship's crew would inform me that these are facts, that they had been in that country, conversed with the inhabitants, and brought out of it those plants and machines as specimens of its growth and manufactures; then that information would not only teach me the existence of such a place, but it would enable me to form, by examining the plants and machinery, some idea of its soil and inhabitants. Just so, the works of nature could not teach me the being of God, nor a future existence beyond this life, but when the prophets taught me these things, that information enabled me to learn by the study of nature, something of his wisdom and power.

If we knew that God and the Devil both exist, that the one is the best, and the other the worst being in the universe, but at the same time we had never been informed which of the two is the greater, nor which

of them made the world, we never could by the study of nature, determine either of these difficulties. It is well known that many of the ancient philosophers, and also the Manichees, a numerous sect of ancient christians, believed that the bad spirit was self-existent, and that he created all the matter in the universe. If nature could not inform us which of the *two* made the world, how could she teach us that either of them did it? Or, what is still harder, how could she teach us the being and attributes of a person, that had never been presented to any of our external senses in any respect whatever?

As by the help of glasses the naturalist discovers things too distant, or too minute for the naked eye, so by revelation the believer is enabled to obtain knowledge too high, and too abstruse for reason, unaided by revelation, to have reached. But as these glasses show nothing in contradiction to our sight, so the the scriptures reveal nothing in opposition to reason.

Independent of revelation, it is altogether as reasonable to suppose that the sun, moon, and stars are self-existent, as that God is.

If the fact that the solar system exists, is a proof that there must have been a God, who made it, then the fact that God exists, is a proof that there must have been a God, who made him. If the great state of perfection and order, in which nature exists, is a proof that there must have been a God, who made it, the *greater* state of perfection in which God exists must prove *more firmly* that he had a Creator.

Without the christian scriptures, we never could ascertain that God is holy, because there is nothing in the empire of nature that proves him to be just or merciful.

If the fact that he gives life and pleasure to multitudes, is brought as a proof of his goodness, then the fact that he afflicts the same number with misery and death, may be urged with equal force to prove that he is malignant.

If God made this world and all its inhabitants, reason would say he claims them as his own, and exercises a particular providence over them: but from every thing that can be learnt independently of the Bible, his providence appears to be more in favor of vice than of virtue. He has permitted more vicious men to rule over mankind than he has virtuous ones. He has generally given the wicked more wealth, ease, and earthly pleasure, than he has the righteous. Although the virtuous part of mankind have never contemplated injury to the rest, but have always sought to do them good, still God has, in every age, permitted them to be oppressed, tortured, or otherwise imposed on by the wicked.

The nations destitute of the Bible, have mostly regarded the ruling deities, as the most vicious beings in the universe: and if we had no idea of rewards and punishments beyond the grave, and should suppose that God orders and controls all that happens in this world, we would probably be led to the same conclusion, because it is evident, that if he orders all the vicious actions of *all men*, he must be more vicious than any *one man*. To suppose that he does not order, but barely permits, the wickedness of mankind would scarcely reflect on him a more amiable character, because it would at least make him necessary to all

the wickedness in the world. Such a supposition would not only hold out the idea that he refuses to exert his power to suppress vice, or protect virtue, but it would also represent him as a being who supports the wicked, while they are oppressing and torturing the righteous.

If God exists, but takes no care of, nor exercises any providence over mankind, in any respect whatever, then he is exactly as good to us as no God, because we could do just as well without him as with him.— On the other hand, if he exists, and governs this world just as it is governed, without any respect to future rewards and punishment, he must be worse than none, because he has generally been more favorable to the wicked (in this world) than to the righteous, and is himself the author of all the misery in the world. Surely a cruel tyrant is worse than no ruler. Nature cannot teach us a future existence, and it is plain that if our existence is limited to the present life, the virtuous must be more unhappy than the wicked, because although the suffering christian in the depths of poverty, frequently has more happiness than is felt by pampered vice in the midst of affluence; yet that happiness is derived from the hope of enjoyments in the next life, and of course if that prospect were cut off, the comforts flowing from it would cease. A conviction of this truth, no doubt, made Paul say: "If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. xv. 19.

Before the light of revelation all these difficulties disappear. The Bible informs us that all wicked actions originate in the persons who perpetrate them, and are the abuse of liberty, the choicest gift of heaven; and that in the next life God will reward the righteous with endless happiness, and inflict on the wicked everlasting punishment according to their crimes. And that inestimable book does not only hold out to the worst of sinners an offer of pardon and eternal happiness on no harder conditions, than just to forsake their evil practices and lead a virtuous life, but it also informs us all, that if we will ask of God, he will give us his spirit to change our hearts, direct us in the way of life, and enable us to surmount every difficulty in our road to heaven.

The advocates of natural theology, in trying to prove the existence of God from the works of nature, generally proceed on the assumption that the world must have been created, and thence conclude that it must have had a creator; thus, instead of proving, they assume the very point in controversy, and then argue from it as though it were an admitted or self-evident fact. If in trying to prove that the earth is not self-existent, they would proceed on the assumption, that there is a God who created all things, and thence conclude, that of course this world must have been created, the argument would be just as conclusive in the one case as in the other. In the former case the disputant says, "The world was created, therefore there must have been a God. In the latter case, he says, "There was a God, therefore the world must have been created." It is easy to see that the existence of this world is no proof that there is a God: and it is equally easy to see that the existence of a God is no proof that this world was created, and if we should even admit that this world was created, still it would remain to be proved that

God created it, because, for any thing that nature teaches to the contrary, it might have been created by some other being.

Suppose I should assert that this earth is a hollow sphere, thickly inhabited by people on the inside, and some person would say to me, "How do you know that this earth is hollow?" I would answer, because many people live in the interior world, and therefore it must be hollow. He would then ask me, how I knew that people live in this supposed concave; I would answer, because the earth is a hollow sphere, and therefore must be inhabited on both sides: surely no man in his senses would say I had proved my assertions to be true; and yet it would be just as good a proof that Symmes' theory is correct, as the advocates of natural theology have to prove the existence of a God. The two very points that are accused at the bar of reason with being false, are admitted by these arguers to prove each other true. If the Court would admit two men who stood indicted for perjury to prove each other clear, it would not act more inconsistently.

If an Indian, who had never seen nor heard of a book, should find Ferguson's astronomy, with a complete set of mathematical instruments, they could not inform him that such a man as Ferguson had lived, much less could they teach him the science of astronomy. Just so with blind nature, she cannot teach us the existence of God. Much less his attributes and laws: but as the book and instruments might be useful in the hands of a living teacher to instruct the savage; so nature by the means of revelation, may be useful to impress on our minds some important lessons, relative to the wisdom and power of the Deity.

[FROM THE CHRISTIAN BAPTIST.]

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

PRIMITIVE STATE.—NO. I.

"The proper study of mankind is man."

"Know thyself," was the wisest maxim of the wisest philosopher of the wisest pagan nation of antiquity. "Know thyself" is inculcated by all the prophets and apostles of all the ages of revelation. And while the wisest man of the wisest nation in theology taught as his first maxim, that "the fear of the Lord is the beginning of wisdom; and while the Saviour of the world taught, that "it is eternal life to know the only true God, and his Son Jesus Christ whom he commissioned," both concur in inculcating the excellence, and in teaching the utility and importance of self knowledge. Our *origin* necessarily engrosses the first chapter of self knowledge; and here the Bible begins. This volume replete with all wisdom and knowledge requisite to the happiness

of man during every period of his existence, in time and to eternity, wisely and kindly opens with the history of man's creation, and closes with his eternal destiny. To it we are indebted for every correct idea, for every just sentiment on this subject in all the volumes and in all the intellects on earth. Destroy it and all that has been deduced, borrowed, or stolen from it, and man is not only a savage in disposition, but as rude and ignorant of his origin as the beasts that perish.—This is an assertion made with full knowledge of all that is claimed by sceptics, and alledged by unbelievers, from the days of Celsus down to the era of *Mental Independence*. And the day is not far distant in which we trust this will be universally admitted.

Considering the Bible, therefore, as the only oracle on this subject; viewing it as containing the whole sum total of all that mortal man can know of his origin, we shall only hear and attend to its representations of the origin of man. And first we shall attend to his creation;—After God Almighty had formed the heavens and the earth, and fitted the latter for the abode of that creature for whom it was made, he proceeded with singular deliberation to create this most august of all the creatures of his vast empire. When suns were to be lighted, and all the hosts of the heavens and the earth marshalled, he was pleased, without a preamble or a preface, to command them into being; but when man, the sovereign of this globe, was to be fashioned, he pauses, and retires within himself for a model, and makes his own image the grand archetype of man. He builds his body from the elements of the earth. He gives him a soul or animal life in common with all the animals created; but he infuses into him from himself directly, without any intervention, a spirit, a pure intellectual principle. So that man stands erect, one being possessing body, soul, and spirit. His body was as earthly as that of any other creature, only of more delicate and exquisite organization. His soul or animal life, which gives him all the passions, was like theirs, save that it was not the governing principle; but at the head of all, and above all, his intellect or spirit was enthroned, which placed him incomparably above every other inhabitant of the earth. Thus Adam stood a triune being, having a body, a soul, and a spirit, each of them perfect in every respect, and perfectly united and subordinated in one sublime constitution; the spirit enthroned in the head and as the head; the soul resident in the heart, and not only animating but energizing the whole body in perfect obsequiousness to the intellectual department.

By the way, we may observe, that the Jews, the Greeks, the Romans, as well as the English, have had three terms which they used as distinctly expressive of these three. These are the *body, soul* and *spirit*, of the English; the *corpus, anima*, and *animus*, of the Latins; the *soma, psuche*, and *nous*, of the Greeks; and the *nerep, nepesh*, and *ruth*, of the Hebrews. These in each language are representatives of each other, and the most of the modern languages have the same distinctness of phraseology in marking each of the constituents of man. The body is the organic mass, animated and pervaded by the soul or animal life, which, as the scriptures say, is in the blood: and the spirit

is that pure intellectual principle which acts immediately upon the soul and mediately upon the body. We know that in popular use, the terms *soul* and *spirit* are generally used as synonymous, and have been so in the practice of all languages ; but when we wish to speak with the greatest perspicuity or emphasis, we distinguish these from one another. Thus Paul prays for the Thessalonians, that God would sanctify them wholly, their *body, soul, and spirit*. The body and soul, in common usage, denote the whole man ; but when we speak philosophically, we say, *body, soul, and spirit*. Each of these has its respective attributes and powers. The spirit has the faculties we call the powers of understanding ; the soul has its passions and affections ; the body has its organs and their functions. In man reason and all intelligence belong to the spirit, together with volition in its primary character. All the passions and affections belong to the soul, and are identified with animal life ; all the appetites and propensities strictly belong to the body. But so united are these constituents of man, that what one does the others do likewise. So that while we define thus, we know that in all the acts of the man there is such a combination of energies, that the whole spirit, soul and body, move in perfect concert in all those acts which are properly called human. A hint or two of this sort, without an elaborate disquisition, illustration, or proof, we suppose necessary to a correct view of man ; but to enter largely into this matter, would require a volume itself, and would not, perhaps, repay for either the trouble of writing or reading it.

The government belonged to the spirit ; its ministers were the passions, and the whole body moved in subordination to these. So intimate were the soul and spirit in all their acts and movements, that they became perfectly identified with each other, and the one term became the representative of both—as one family name represents both husband and wife. But while contemplating man in his first state, we must call in all the helps we have to conceive of him in accordance with his primitive dignity. As a perfect being, then, his reason, his passions, and his appetites existed in the most regular and harmonious connexion with each other. Their natural and necessary dependence was duly felt and acknowledged ; and their subordination was founded in perfect reason.

Capable of deriving pleasure from a thousand sources in the material system by means of his senses, he was also qualified to enjoy the most intimate relation and acquaintance with the spiritual system by means of his intellectual faculties. Thus the pleasures and enjoyments of two worlds were made accessible to man in the state in which he was created.

Being thus constituted capable of enjoyments so numerous and multifarious, he was the most perfect creature in the universe, as far as human knowledge extends. He was the *last*, and if we may judge by the regular gradation of all the works of creation, as narrated by Moses, he was the *best* work of God. But as he was endued not only with the powers of acquiring and accumulating enjoyment from two worlds, but with the faculties for communicating it, he was in his very nature social, and required co-ordinate beings for the gratification of his powers of

communication. Hence from himself God created a co-ordinate being of the same endowments, but of still more delicate organization.

Kindred society became the consummation of human bliss, because necessary to fill up all man's capacities for enjoyment. A male and a female, possessed of one common nature, mutually dependent on each other for all the higher enjoyments of that nature; in their creation inseparably allied to each other; and in all their wants, desires, and enjoyments, reciprocal finish the picture of primitive bliss in man's original state. Thus was man created and circumstanced; and after the intelligent, pure, and happy pair were introduced to each other, God, their Creator, inducted them by his own hand into the garden of delights, which for them, he had previously formed and beautified with all the exquisite charms which the combined influences of virgin heaven and earth were capable of producing. Then "the morning stars sang together, and all the sons of God shouted for joy." And here we shall leave them for the present.

THE KINGDOM OF HEAVEN.

NO. I.

KINGDOMS rise and fall. Man has his infancy, youth, and manhood. Kingdoms also have their various stages of existence. Man is first an embryo. The kingdom of heaven was a long time in the same state.

"My kingdom is not of this world," said the Saviour. It has no connection with worldly greatness and grandeur. Without its aid, it arose and progressed. In opposition to its machinations, it has, and will triumph, until its dominions are extended from "sea to sea, and from the rivers to the ends of the earth."

The Harbinger of the Messiah, (John the Baptist;) the Saviour; the Twelve, and the Seventy, travelled through the length and breadth of the land of Canaan, proclaiming—"The Kingdom of Heaven is at hand."

It shall then, be our present object, to ascertain when it began; the place; its laws; its subjects, and its discipline. We are aware that our time would not be well spent in exhorting men to become citizens of a kingdom, until we are able to make them acquainted with its history; or, at least, show them when and where it begun; and the manner of enjoying the benefits flowing from connection therewith.

This Kingdom is typically called a "Mountain," "the Lord's House," "Church," &c. It existed only in prospect in the days of Isaiah, (Chap. ii. 2, 3.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." See also Micah, iv. 2. No doubt can remain in the mind of the Biblical student, that the above predictions, penned seven or eight hundred

years before Mess-iah's birth, have direct reference to the Kingdom of Heaven—the christian institution. But should any lack faith on this point, let them open the prophecy of Daniel, and read the second chapter. Hear this holy man of God making known to the proud King of Babylon the progress and destiny of his own kingdom; the rise and fall of several subsequent nations, which, in their time, rose to control the destinies of millions. Hear him particularly delineate that “fourth kingdom,” that “iron,” dynasty; then place your eye attentively on the 44th verse, and hear him say, “And in the days of these kings, (of this fourth kingdom), shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever!” Here you perceive, that which Isaiah calls “the mountain of the Lord's house,” Daniel calls a kingdom. He also places it in the future:—“*shall* the God of Heaven set up.” Thus we learn that “mountain,” “Lord's house,” and “kingdom,” are used to denote one and the same institution. But *what* particular institution? Hear the Apostle of the Gentiles, (1 Tim. iii. 15,)—“*The house of the God, which is the Church of the Living God, the pillar and ground of the truth.*” This fact, then, is proven, viz.: That the House of the Lord and mountain, spoken of by Isaiah and Micah; the kingdom of Daniel; that which was the burthen of the preaching of the Baptist, the Saviour, and the Apostles; and the Church of the Living God, by Paul, all have reference to one institution—The Church of the Lord Jesus Christ—The kingdom of heaven.

Already the fact is established that this kingdom did not exist in the days of Isaiah or Daniel, for they both speak of it as yet to be established. The latter places its commencement after the rise and fall of three kingdoms, (and these future,) and during the administration of the fourth; which would lead us naturally to conclude that it would be several ages subsequent to his time. He wrote about six hundred years before Messiah's advent. This kingdom was not set up during the ministry of John the Baptist; for he preached, “the kingdom of heaven is at hand.” *Neither did the kingdom come during the personal ministry of the Lord Jesus!* If the kingdom was set up during his sojourn in the flesh, why send out the Twelve and the Seventy to proclaim it, “*at hand?*” The year in which he was crucified, in fact, when he was about making preparation to go up to Jerusalem, to eat the last passover, he said to Peter, “I will give (yet future) unto the keys of the kingdom of heaven.”—Matt. xvi. 19. Here we see that the keys (secrets) of the kingdom had *not yet* been committed to man. By the way, we would ask, how can a kingdom be established until its ministers become acquainted with its laws?

The Jewish dispensation was in existence until the death of the Saviour; and the Lord has never yet had two dispensations in existence at the same time. Our Lord recognised the authority of Moses; he came to “fulfil the law.” He submitted to circumcision—he ate the passover—he sent the cleansed leper to the priest in accordance with the law of Moses—he called the Jewish Temple his father's house, when

he drove out the money changers—he told the Jews, a short time before his sufferings, that the kingdom should be taken from them, and given to a nation bringing forth the fruits thereof—he paid the tax, the temple tribute—he commanded the disciples to obey the Scribes and Pharisees who sat in Moses' seat—when going away, he said it was to receive a kingdom—at the last supper he said, “I will not drink of the fruit of the vine until the kingdom of God *shall come*.” Paul also informs us, (Rom. xv.) that Jesus was a “minister of the circumcision.” Here, then, is a sufficient amount of testimony to convince every unprejudiced mind, that the kingdom under Moses was in existence during the Lord's sojourn on earth, and that, therefore, the christian kingdom had not yet been set up. But if additional proof is called for, hear the Saviour on the cross, exclaiming with his dying breath, “*it is finished!*” Types and shadows terminate. *When?* “He took them out of the way,” says Paul, “nailing them to the cross.”—Col. ii.

After his resurrection the disciples enquire, “Lord, wilt thou at this time restore the kingdom to Israel?” His answer was, “it is not for you to know the times and the seasons.”—“Ye shall receive power after that the Holy Spirit is come upon you,” &c. evidently showing that the kingdom had not yet come, and that the Apostles yet supposed that the Lord's errand on earth was to establish a temporal kingdom.

Again: Paul writing on this subject, testifies distinctly, (Heb. ix. 16, 17,) that, “Where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.” This is a decisive argument on the above point. Paul here announces, in language not to be misunderstood, that a testament or will does not become a law until after the death of the instituted sacrifice. Who now can have a remaining doubt on this question? Not those, surely, who receive the New Testament as the word of God!

But again: Those truths which were to spread blight and destruction over Judaism, and the idolatries of Gentilism,—that truth on which the kingdom was to be built, was not, and could not be developed until it existed: and what was that? No less than that Jesus the Nazarine was the Messiah the Son of the Living God! The great argument of the Apostles to prove this proposition, was, the resurrection of the Lord Jesus. Hence Paul says—he was declared to be the Son of God with power by the resurrection from the dead.—Rom. i. In a word, the gospel which spread its benign influences over the nations of the earth during the days of the Apostles, was the good tidings relative to the life, death, burial, and resurrection of the Lord. This, Paul calls “*the Gospel*.”—I Cor. xv. Could these truths have been proclaimed as facts until after they existed? One reason why we are so particular on the above subject is, that it lays the foundation for a perfect understanding of the nature of the kingdom of the Lord, and prepares every one who believes to discern the “reign of Heaven.” From the whole premises and arguments before us, we may venture to assert, without the fear of successful contradiction, that the kingdom of the Lord was not set up *until after* the resurrection of the Messiah.

When, then, was it established? To this question we shall now attend. Isaiah and Micah predicted that it should be in the "last days." Joel says, that in the "last days" God shall pour out of his Spirit.—This language is used by Peter, as applicable to the day of Pentecost—the first outpouring of the miraculous powers of the Holy Spirit since the prediction. Fix, then, your attention on Acts, chap. ii. and hear Luke narrate the memorable events of that long predicted day. The Apostles were all assembled in Jerusalem, waiting for the promise of the Father. The Holy Spirit came into the house like a rushing, mighty wind—cloven (parted) tongues like fire sat upon each of them. Thus filled with the Spirit, they spoke in all languages as he gave them utterance. Multitudes were at this time assembled in Jerusalem, from every nation under heaven, to celebrate the feast of Pentecost. Here we may again remark, by the way, a happy coincidence between the first and last Pentecost! Number fifty days from the eating of the Pascal Lamb in Egypt, and you find the children of Israel at the base of Mount Sinai listening to the law of the Lord from amidst the thunderings and lightnings; the earth quaking and the people trembling. This was the *first* Pentecost, on *which* the Mosaic dispensation began. The last is now under consideration. Jesus, the great antitype of the Pascal Lamb, has been slain. Fifty days have fled. Myriads of Jews and proselytes to Judaism, from all parts of the world, have assembled in Jerusalem to keep the feast. The mighty rushing wind is heard; thousands rush to the spot; but, instead of the thunderings of Sinai, as on the former occasion, they hear announced the glorious tidings of the resurrection of Jesus. The cloven tongues of lambent flame point out the fishermen of Galilee, as the recipients of the miraculous power of the spirit of God. "Are not all these that speak Galileans?" trembled on every tongue. "How hear we every man, in our own language in which we were born, proclaim the wonderful works of God?" respond the multitude.

Peter, having the keys of the kingdom of heaven, arose with the Eleven. He explains the miracle: That which they saw and heard was a fulfilment of the prediction of their own prophet Joel. He then proceeds to prove that Jesus of Nazareth, whom they had crucified, was not only arisen from the dead, but was then seated on the throne of the universe. He calls on David, Israel's sweet singer, as a witness that his soul was not to be left in hell, (*Gr. Hades*), nor his flesh to see corruption; applying this to the resurrection. Thus from their own scriptures, he argues the question before them; declaring the Apostles his witnesses, he logically concludes the argument thus: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom you have crucified both Lord and Christ."

The mountain of the Lord's House was to be established in the "last days." In the "last days" (of the Jewish dispensation) the Spirit was to be poured out. On this memorable day these predictions were verified; thus proving, not only the particular age, but the day on which the kingdom of heaven began. This day proved the truth of the prophecies of Isaiah, Micah, and others. "The law went forth from Zion

and the word of the Lord from Jerusalem." Thousands heard, believed, and obeyed the law of the spirit of life in Christ Jesus, and were made free from the law of sin and death—obtained the remission of their sins—the gift of the Holy Spirit, and rejoiced in the salvation of the Gospel. As they gathered the first fruits of the harvest, and waved them before the Lord on the day of Pentecost under the Mosaic dispensation; so the first fruits of the Kingdom of Heaven were this day offered to the Lord. Here, then, on this day the Lord Jesus is crowned King—his laws are issued—sinners bow to the sceptre of Messiah, and become subjects. Thus we have the constituents of a kingdom: King, Laws, and subjects.

Next month, the Lord willing, we shall notice the most common objections preferred against this view of the subject. Reader, examine carefully before you decide.

EDITOR.

MISCELLANEOUS REMARKS.

READER, you have now perused the principal articles in the first number of *The Christian*. Again you are requested to take nothing on trust. With the word of the Lord in your hands, remember the exhortation of Paul: "Prove all things and hold fast that which is good." You perceive that thus far our prospectus has been our 'text.' The first thing proposed is a defence of the Bible. There has not been sufficient attention paid to this subject, either by the Press or the Preacher. Many profess approbation for, and faith in the truth revealed, who, perhaps, never read enough of it to have a thought of their own which they could with certainty say was taught in the Bible. It is our serious conviction, on this point, that the idea of receiving intelligence from heaven, *without* the word of the Lord—this looking for the character of God in the works of nature *alone*, are evils of no small magnitude—are an injury to the religious community, learned and unlearned. For all classes, then, we design the article on "Natural Theology."—The author may have run into some extremes in his manner of expressing himself, but on the whole, it is worthy of several careful perusals. This places revelation on its proper basis—makes it the foundation of all religious knowledge. The world, by wisdom, knows not God. We are not, however, of the class of abstract philosophers. We view neither knowledge nor influences abstractedly. We would see nature and revelation hand in hand defending the truth. The Bible gives nature a voice. Revelation is the instructor—Nature the volume. The diligent student of the works of God finds in every department of nature, explanations and illustrations of the sublime truths revealed in that treasure which heaven in mercy has put into our hands. Every step taken by him in this delightful study; every hour he spends in the great laboratory of the Almighty, he finds himself furnished with additional proofs, not only of the word of the Lord, but also of his benevolence, wisdom and greatness.

But we propose not writing an essay. All we aim at is, fixing the

attention on this subject more permanently. We only request a candid reading of the article above alluded to. We have many additional logical arguments, and historical facts, to corroborate the grand view taken by the author, which we shall submit for the consideration of our readers when needed.

Taking this view of the worth of the Bible, the Deist is divested of all his resources. The question which now presents itself to him is, if you reject the Bible, how do you know there is a God? If he be an honest man he will acknowledge that his parents, or teachers informed him! The fact is soon developed, that, if he is determined to reject revelation, he must also deny the existence of the Supreme. This awful alternative is resorted to by the great mass of sceptics in America. But when they are questioned relative to the idea of a God being so common and prevalent in the world, they are lost again; for, with all their boasted wisdom, and strength of intellect, in being able to deny the existence of him in whom they "live and move," they are unable to account for the introduction of religion into the world, much less the idea of the Supreme. To originate an entirely new idea they find *themselves* wholly incompetent; but, still they argue that ignorant nations, and individuals with not a millionth part of their knowledge were able to conceive of that glorious idea of a great, spiritual, eternal, self-existent, intelligent, Supreme Being! According to this reasoning, men sunk into the most degraded state of mental ignorance and superstition, have accomplished that which the sceptical philosopher, *Hume*, and the christian philosopher, *Locke*, agree in declaring impossible, viz: *originating an entirely new idea!*

But to find an excuse for their crimes, and to ease their consciences, they endeavor to persuade themselves that there is no God! Miserable subterfuge!! Awful presumption!!!

Our readers may expect an article in each number, on "man in his primitive state," and through the various dispensations. None who feel interested in knowing the origin, history or destiny, of the human family can read such articles without pleasure and satisfaction.

They may also expect, in the course of the volume, a brief history of the various religious societies into which "Christendom" is divided.— Their conflicting systems, and the incompatibility of such a state of things, with the love and joy of the first christians, or the bliss of heaven. This information shall be taken from their own authors, and consequently impartial, so far as we are concerned.

We shall have access to the productions of the best European and American authors; and, as the cause in which we are engaged has spread, and is spreading, in Britain, the United States, these Provinces, and has lately penetrated even into the Catholic Republic of Mexico, we shall not only find able hands defending this best of causes, but we shall be able to furnish our readers with the latest news on religious subjects. Just in proportion as the Bible is read, revered and obeyed, does the cause we plead advance. We trust that the news which we shall from time to time lay before our readers will be of general and lasting interest.

EDITOR.

THE MEMORIAL OF MARY.

' Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her '—*Matthæi*, xxvi. 13.—See also *John*, xii. 3.

Thou hast thy record in the monarch's hall ;
 And on the waters of the far mid sea ;
 And where the mighty mountain-shadows fall,
 The Alpine hamlet keeps a thought of thee :
 Where'er, beneath some Oriental tree,
 The Christian traveller rests—where'er the child
 Looks upward from the English mother's knee,
 With earnest eyes in wondering reverence mild,
 There art thou known—where'er the Book of Light
 Bears hope and healing, there, beyond all blight,
 Is borne thy memory, and all praise above ;
 Oh ! say what deed so lifted thy sweet name,
 Mary ! to that pure silent place of fame ?
 One lowly offering of exceeding love.

☞ The price of THE CHRISTIAN—five shillings currency—one dollar is very low.—It is the cheapest periodical ever issued from the Provincial Press. Very few, if any, in the United States, of the same character, are as cheap. Many of our readers in this City, perhaps, remember seeing several pamphlets sold by the booksellers for 1s. and 1s. 3d. each, which were not so well got up, and we confidently appeal to them if the matter was as interesting as this, which is handed to them for five pence.

We expect activity on the part of our friends. It will require punctual payments to meet the Printer's demands ; and we must all confess that he has done his work so well that he should have his pay when it is called for. We have even done more than we promised in our prospectus. The pages are larger than the Gleaner, and we have added a good cover, which much improves the appearance of the work. Preserve your numbers, and at the close of the year you will have a handsome volume of 228 pages. We have one more request of our readers to which we would invite their particular attention. All who desire to see this work extensively circulated—*Will you make an effort to send us in as many good subscribers as you possibly can ?* We want none but those who design to pay. Remember to pay your postage—it amounts to but little to you, compared with what it would be to us.

☞ We shall send this number to some who have not yet become subscribers. To such we would say, read it carefully ; and if you approve of, and desire to take it, you will please forward the amount by private conveyance or by mail, as most convenient, with the names of as many of your friends and neighbors as wish to become subscribers. If you do not want it, you will please wrap it up carefully and superscribe it "*Christian, St. John, N. B.*" if from the Provinces ; but if from the U. S. "*Eastport, Me.*" and send it back. You will please remember that all who retain it will be considered subscribers.

Subscriptions received at the shop of W. L. Avery, No. 3, Prince William Street.

NOTE TO THE SECOND EDITION.

The circulation of THE CHRISTIAN has become so much more extensive than we anticipated that we have been under the necessity of ordering a reprint of the first number. Our friends will remember that this has subjected us to an additional expense, and they will, therefore, we trust, make corresponding efforts to increase its circulation.

No care, study, or attention, shall be lacking on our part to make THE CHRISTIAN worthy of the patronage of all the lovers of truth and righteousness. We will, however, state plainly that we shall not endeavor to please any person or persons living—we shall as carefully avoid displeasing any individual or sect in christendom. So far as we become acquainted with the truth—that system which ennobles human nature here, and fits and prepares for bliss and glory hereafter we shall spread before our readers. In a word, we shall write and select our matter with reference to that day when we shall all meet—when hypocrisy and iniquity shall hide their deformed heads, and nothing will stand but the truth as it is in the Lord. There, Reader may we be found swelling the triumphs of redeeming grace, and dying love. EDITOR.