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THE
CHRISTIAN GLEANER.

NEW SERIES.

Vol. 1.

HALIFAX, OCTOBER, 1837.

No. 5.

“ PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

S A C R E D E X T R A C T S.

**RESPECTING THE ELDER'S OFFICE,
QUALIFICATIONS.**

“ This is a true saying, if a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” 1 Tim. iii. 1-6.

“ If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as it hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Titus i. 6-9.

A PLURALITY IN EACH CHURCH, &c. &c.

“ For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.” Titus i. 5.

“ And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.” Acts xiv. 23.

“ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons.” Phil. i. 1.

“ And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.” Acts xv. 4.

“ Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” 1 Tim. v. 17.

“ Is any sick among you ? let him call for the Elders of the Church ; and let them pray over him, anointing him with oil in the name of the Lord.” James v. 14.

“ The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed : feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter v. 1-4.

“ Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of their conversation.” Heb. xiii. 7.

“ And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works sake. And be at peace among yourselves.” 1 Thes. v. 12, 13.

“ And from Miletus he sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said to them, ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now,

behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For 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, 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. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts xx. 17-35.

ON THE ELDER'S OFFICE.

No. 2.

EXTRACTS FROM "A TREATISE ON THE ELDER'S OFFICE," BY
WILLIAM FALLANTINE.—INTRODUCTION.

"It will, perhaps, be invariably found, that the growth of the Churches of Christ bears proportion to the fitness and usefulness of their Pastors for the work assigned them; nor can it be doubted that the conversion of sinners will bear proportion to the edification of the Churches. If Christians are well taught in the word of life, it will naturally sound out from them. Few subjects, then, can be of greater importance than the Pastoral office.

In searching the Scriptures on this subject, we do well to consider the many prejudices we have to overcome in ourselves and others. The Elder's office is one of those subjects that has been peculiarly affected by antichristian errors. The Romish hierarchy gradually arose and kept pace with the growing distinctions of a worldly kind between the Pastors and the people; and the whole of it is so intermixed and supported by these distinctions

that it could not subsist without them. Protestants have shaken off, in many respects, the yoke of Rome; but in so far as we keep up these distinctions of a worldly nature between Pastors and people, we entertain sentiments which have given being and support to the man of sin.

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To bring forward the most that the Scriptures say of the offices of the Prophets, Apostles, and Evangelists, and endeavor to apply it to the Elder's office, looks very like an antichristian attempt. If we wish to know *what those offices are*, we must content ourselves with the account found in the word of God concerning each, that we may know our station and duty in the Church of Christ, and fulfil it. *To apply to Elders what is said of Prophets, Apostles, and Evangelists*, while it is impossible that they can fulfil the duties belonging to these offices, can only excite pride.

The stated office of Elder certainly differs very much from the extraordinary offices in the first Churches. These extraordinary offices have ceased with the miraculous gifts of the Holy Spirit. We have no directions given us in the Scriptures to make choice of persons to occupy these offices. While they existed, they were wholly under the immediate superintendance and direction of Jesus by the inspiration of the Holy Spirit. He called them to their office, prescribed their duties, and gave them fitness, in an extraordinary and miraculous manner, for their work; and they were known to others by the miraculous signs which followed them. For any to pretend to share with them in their offices, without adducing the same signs, is surely absurd. But the qualifications, office, and authority of Elders, which Jesus intended to exist in his Church to the end of time, are clearly marked in the Scriptures; and if we can distinguish these, for our direction, from the extraordinary qualifications, offices, and authority of Prophets, Apostles, and Evangelists, we shall rightly use the labors of these extraordinary characters, without endeavoring to share their authority.

* * * * *

1. The Apostles held the first place among the extraordinary characters in the Church of Christ. Their qualifications, commission, and work, are altogether peculiar to themselves; and it is impossible that they could have any to succeed them.—The following things were essential to their office:—

1st. That they had seen Jesus, and conversed with him, especially after his resurrection. They were witnesses of his resurrection. Acts i. 22. It was necessary to support his claim to the Apostolical office, that Paul could say, "And last of all He was seen of me also, as one born out of due time." 1 Cor. xv. 8. "Am I not an Apostle? Have I not seen Jesus Christ our Lord?" chap. ix. 1.

2d. They were chosen and called to the office by Jesus Christ himself. Jesus is called the *Apostle* of our profession, because He was sent by His Father to fulfil the ministry and work He gave Him to perform. And in reference to His own mission, He said to his Apostles, that is, to those that were sent by him, "As my Father hath sent me, so send I you." John xx. 21.

3d. By extraordinary gifts they were fitted for their work. 1. They possessed the inspiration of the Holy Spirit, that they might decisively explain the Old Testament Scriptures, and add to them the New, as a complete revelation of the will of God. John xvi. 13. Consequently they had power to settle the order and regulate the faith of the Churches of Christ, to determine all controversies, and to exercise discipline on all offenders, whether Elders or others. 1 Cor. v. 3, 6. 2 Cor. x. 8. And what they were, by word and presence, to the first Churches, they are by their writings to the Churches of Christ to the end of the world.

* * * * *

4th. They had authority over all the Churches, and their commission to preach the gospel extended to the whole world. Elders have no authority but in that particular Church in which they are overseers; but the Apostles had the care of all the Churches. They delivered to them the oracles of God, instituted by divine authority all the ordinances, rectified every abuse, settled every dispute; nor was there any appeal from their determination to any higher authority. They spoke the word of God, and it stood fast. They acted by their Apostolic authority. In preaching the gospel they conducted themselves very differently from ordinary preachers. All that these can do, is ever to refer to what the Prophets, Jesus, and his Apostles have said; but the Apostles were witnesses of what they preached, inspired by the Spirit to speak what they testified; and confirmed what they said by the miracles which they wrought. Thus they were *ambassadors* for Christ, immediately commissioned by Him to deliver the will of God to men, and they ever supported that commission by the miracles which they performed. It is in vain for any man to pretend to such an *ambassy*, unless he can produce like credentials.

* * * * *

If these were the qualifications, office, and commission of the Apostles then none could succeed them. They themselves appointed no successors, nor did the first Churches, on the death of the Apostles, ever conceive that they could elect any in their room. When the apostles died, their office became extinct, so far as regarded their personal exercise of it. They nevertheless live in their writings. To these we must appeal for all that we believe, and they decide all that we do agreeable to the will of God. They are the twelve foundations of the Church of Christ.

Ephes. ii 20. Rev. xxi. 14 If any man receive not their testimony, he is rejected by God ; for they sit upon twelve thrones, judging the twelve tribes of Israel. Matth. xix. 28.

* * * * *

Titus and Timothy, were assistants of the Apostles : and it is likely that they possessed most of the Apostolical gifts.

* * * * *

Titus was left in Crete to set in order the things that were wanting, and to ordain Elders in every city, as Paul had directed him. Titus i. 5 Both he and Timothy received injunctions about the qualifications of those to be ordained to the Elder's office. 1 Tim. iii. 1-7. Titus i. 6-9. The one is authorized by the Apostle to rebuke sharply, either Elder's or Preachers, who might err from the faith, Titus i. 13, and the other is to charge them to teach no other doctrine than the doctrine of Christ. 1 Tim. i. 3. They are both enjoined to take cognizance of the Elders as well as of the Churches, and receive directions how they are to proceed in these respects. Titus ii. 2. 1 Tim. v. 19, 20. And in using such authority among the Churches, which in all respects was delegated Apostolic authority, and not to suffer themselves to be despised. Titus ii. 15. If the Apostles had in readiness to revenge all disobedience of their authority, when the obedience of the Churches was fulfilled, (1 Cor. x. 6.) so they, acting under Apostolic authority, must be obeyed. To despise them, was to despise the authority of the Apostles, whose Assistants they were. The Apostles had ordained them to their office by the immediate direction of the Holy Spirit ; and they acted by their authority and directions, wherever the presence of the Apostles were needed, but where it was impossible their presence could be obtained. This was highly necessary, while all things which Jesus commanded his Apostles to teach the Churches to do, were not fully known. These occupied that place to the Churches which the writings of the Apostles that complete the sacred canon now fill up.

* * * * *

They had such a superintendance of the churches as none could claim but the Apostles, or those persons to whom they committed it. In exercising this superintendance, any one of the Evangelists might ordain Elders in a Church, the same as an Apostle. Titus i. 5. It was their duty to see, *authoritatively*, that the Elders and Preachers were sound in the faith, in all the Churches. 1 Tim. i. 3. Titus i. 13. To whatever Church they came, by the power with which the Apostles invested them, they settled differences, put in order the things which were wanting, and, in a word, exercised such an authority as an Apostle would have done had he been present.

This evidently appears in every injunction given to Timothy and Titus in the epistles addressed to them. Timothy, when

Paul wrote to him, was at Ephesus, with a Church that had Elders. These certainly exercised power and authority in that Church, of which the Holy Spirit had made them overseers.— But it is plain, that when Timothy was in this very Church, and among these Elders, he exercised a power and authority superior to theirs. Paul writes to Timothy, and not to the Elders of this Church, concerning the ordering of all its affairs. Nor does he enjoin Timothy to tell the Elders of this Church to do such and such things, but he commands Timothy himself to do them by the power vested in him.

If any doubt can remain with respect to this, it vanishes by the manner in which he is to treat these very Elders. He is not only to charge them to be sound in the faith, but accusations may be brought to Timothy against them, and he is to decide without the intervention of others, except in having the accusations substantiated by two or three witnesses; and if he finds them faulty, he is to rebuke them before the whole Church, that the other Elders may be afraid of committing similar offences. 1 Tim. v. 19, 20.

Indeed it is so palpably evident, that they Timothy and Titus held an extraordinary office, and performed an extraordinary work, that it would appear superfluous thus to refute an opposite opinion, were it not that opinions of this kind are too readily received. But the absurdity of it would soon appear, were any man to take it upon him and pretend to do their work. Let him go from Church to Church, and ordain Elders singly and alone. Let him inquire *authoritatively*, where he suspects some Elders and Preachers in certain Churches are not sound in faith. Finding them, as he judges, erroneous, let him rebuke them before all. Let him say, in the Churches that are not complete, that he is come with authority to set all things in order. Let him assert, in those that are complete, that he comes with power to settle their differences, to rebuke their offending Elders, that the other Elders may learn not to offend. In one word, let him attempt to do the work of Timothy and Titus, and it is presumed, that even those who are fondest of bestowing dignity on preachers, would, with one voice, rebel, and ask him who gave him this authority. If he could not say, and make it good, that he received it from the Apostles, by producing the commission of an Evangelist, it is taken for granted, that all the Churches of Christ would justly disclaim him.

It was necessary to say this much of extraordinary offices in an essay professedly treating of the Elder's office. Much confusion of ideas has existed in blending these offices together; at least in endeavoring to borrow so much authority from the offices of Apostles and Evangelists, as to give greater sanctity and reverence to Elders. With every one rightly informed, the attempt has been ridiculous; with all others, such usurped autho-

riety has either been an intolerable yoke, or an object of adoration.

Besides, that we may rightly understand the qualifications, duties, and office of Elders, it is also necessary we ever keep in view what Churches of Christ are. No societies deserve the name of Churches of Christ, but such as are composed of believers, as the first were: "Holy brethren, partakers of the Heavenly calling;" "justified and sanctified;" and thus separated from the world lying in the wicked one: or, as Peter beautifully expresses it, "Lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." 1st Epistle ii. 5. It is in such societies alone that pastors according to God's heart (Jer. iii. 15.) can be valued, or exercise their gifts to edification. No other communities submit to divine authority in what they do, nor assemble to be edified in the way of God.

In treating of the Elder's office, it will perhaps be best to bring into one view, what the Scriptures immediately say on the subject; from which we may deduce the qualifications of Elders, the way of obtaining them, their ordination, duties, and support, and the necessity of a presbytery in every Church."

THE KINGDOM OF HEAVEN.

No. 3.

THE JEWISH INSTITUTION.

In this age of improvement in divine institutions, we read and hear much of "two dispensations of the covenant of grace;" thus making the Jewish and the Christian institutions dispensations of one "covenant of grace." This is but "a show of wisdom." The Holy Spirit calls them "two covenants," or "two institutions," and not two modifications of one covenant; and it speaks of each as established upon promises. The Jewish was established upon temporal and earthly promises, contained in the first promise made to Abraham; but the new, says Paul, "is established upon better promises," growing out of that concerning *the blessing of the nations* in the promised seed. Jer. xxxi. 31.

The Jewish institution commenced and continued about 1500 years before the reign of Heaven began. It was not substituted for the family worship, but added to it. In four hundred years the family of Abraham had, in the line of Isaac and Jacob, in fulfilment of the first promise, grown up into millions. Not

less than two millions came up out of Egypt under the conduct of Moses. The Heavenly Father, in progressive development of his plan of blessing all nations, leaves all the world under the family worship institution, and erects the whole progeny of Abraham that came up out of Egypt into one great national institution. He condescends to appear in the character of *King of the Jews*, and to make them a *kingdom of God*, as preparatory to the appearance of his *Son*, who is predestined to be the King of the whole earth, and to have a kingdom which shall ultimately embrace all the nations of the world.

Various mystic and significant institutions distinguished this nation from all others ; for it was one principal object of its institution to keep its subjects separate and distinct from all other people, till Messiah (the promised seed) should come. Another object was, to figure out in appropriate types the spiritual worship of the kingdom of Heaven, and to exhibit the great doctrine of faith, repentance, remission, adoption, and inheritance, by picturesque images, ingeniously devised to figure out the whole doctrine of reconciliation and sanctification to God.

The Jewish institution is not to be regarded only in its political, moral, and religious aspect, but especially in its figurative and prospective character. God so wisely and benevolently contrived it from its origin to its close, that its whole history—the fates and fortunes of its subjects from their descent into Egypt, their travels thence to Canaan, and settlement in the land of promise—their fortunes in that land to their final catastrophe, should exactly and impressively shadow forth the new institution, with the fates and fortunes of the subjects of this new and more glorious order of things. “All these things happened to them for *types*,” (examples,) says Paul, “and they are written for our admonition, upon whom the ends of the world have come.” The same great commentator on this institution, not only presents the history of its subjects as instructive to the citizens of the new institution, but of the tabernacle he says, “It was a figurative representation for the time then present,” and the furniture thereof “the pattern of things in the Heavens.” “The law,” he adds, “contained only a shadow of good things to come.”

Every one, then, who would accurately understand the Christian institution must approach it through the *Mosaic* ; and he that would be a proficient in the Jewish, must make Paul his commentator.

Not only did the tabernacle, the temple, their furniture, the service of both, the priests, the sacrifices, the festivals, the convocations, and all the ordinances of that *Ritual*, together with the history of that people, assume the picturesque and figurative character, but almost all the illustrious and highly distinguished personages of that institution were made prophetic or typical of the Messiah, or of the great incidents of his life, sufferings, and

triumphs, and the leading affairs of his government. Amongst *persons* in the patriarchal and Jewish ages, who, in one or more prominent characters or incidents, or in their general history adumbrated the Messiah and his reign, the following group occupy a lofty eminence :— Adam, Abel, Noah, Melchisedeck, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samson, David, Jonah. Of *things* of this class, as well as persons highly figurative and instructive, are the vision of Jacob's ladder—the burning bush—the pillar of cloud and fire—the manna—the rock Horeb, a fountain of living water in the wilderness—the veil of Moses—the brazen serpent—the victory over the nations of Canaan, and the land of Canaan itself. And of *ordinances*, the passover, the scape goat, the red heifer, the year of jubilee, the law of the leper, the kinsman redeemer, the cities of refuge ; together with all the sacrifices, washings, anointings, and consecrations of the *holy nation*.

But a third object of the Jewish institution, of paramount importance to the world, was the furnishing of a new alphabet and language (the elements of heavenly science,) without which it would appear to have been almost, if not altogether, impossible to learn the spiritual things, or to make any proficiency in the knowledge of those relations which Christianity unfolds.— The language of the new institution is therefore explained by that of the old. No one can understand the dialect of the kingdom of heaven who has not studied the dialect of the antecedent administrations of heaven over the patriarchs and Jews. The most striking and characteristic attribute of the sacred dialect is, that the elements of it are composed of the incidents of history, or what we call *remarkable providences*.

I cannot explain myself better, nor render my readers a more essential service, than by illustrating by an actual detail of sacred history, the following proposition, viz :—*That sacred history, or the remarkable incidents of God's providences to the Jews and Patriarchs, are the foundation of the sacred dialect of the new institution.* Or, if the reader will understand it better, it may be thus expressed—*All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.* Take the following as a mere specimen :—

God called Abram out of Ur, and changed his name into Abraham ; and the name of his wife Sarai into Sarah. He promised Isaac as the person in whom his seed should be called.— God did tempt Abraham, commanding him to offer Isaac for a burnt-offering—Isaac had two sons—Esau the elder, and Jacob the younger. Esau despised his birthright and sold it to Jacob. Jacob wrestled with God, and prevailed ; he obtained a blessing, and was therefore called *Israel*. He had twelve sons : of these Joseph was his favorite. His brethren envied him, and sold him

for twenty pieces of silver. Joseph found grace in the sight of his master. *The Lord was with Joseph.* He was cast into prison, and from thence was elevated to be the governor of Egypt under Pharaoh. A famine in Canaan compelled Jacob and his sons into Egypt for bread, and Joseph was made known to his brethren. Joseph died in Egypt and left his father's house in that land. They multiplied exceedingly, and the Egyptians greatly afflicted and oppressed the Israelites. Moses was born and exposed: Pharaoh's daughter found him and adopted him for a son. Moses fled into Midian, and married the daughter of the priest or prince of Midian, and kept his father-in-law's flock in the desert, and came to Horeb, the mountain of God. The Lord appeared to him in a flame of fire in a bush. The bush burned and was not consumed. Moses drew near, and then first stood on holy ground. God sent him to Egypt to lead his people out of bondage.

God bade him say to the children of Israel, "I AM has sent me to you. Gather the Elders of Israel, and say to them, The Lord God of your fathers, the God of Abraham," &c. "has sent me to you. I will smite Egypt with my wonders, and bring you up out of the afflictions of Egypt. Tell Pharaoh, Israel is my son—my first born. Take Aaron with thee, and thou shalt put words into his mouth; and I will be with thy mouth and with his mouth: he shall be to thee instead of a mouth, and thou shalt be to him instead of God. Take thy rod in thy hand. The Lord sent Aaron to Moses: he met him in the mount and kissed him. And the Lord visited his people. And the people believed when they heard that the Lord had looked upon their affliction. Pharaoh oppressed them still more. The Lord said with a strong hand shall he let them go. I will redeem them with a stretched out arm and with great judgments. I will give you Canaan for a heritage: I will take you to me for a people. I will be your God."

Moses said, I am a man of uncircumcised lips, and how shall Pharaoh harken to me? I have made thee a God to Pharaoh, and Aaron thy Prophet. I will multiply my signs, and bring out my people, and harden Pharaoh's heart. When he says, "Show me a miracle," cast your rod before him, and it shall become a serpent. Still Pharaoh refused, and hardened his heart. The magicians overcome with the signs, said, This is the finger of God. The God of the Hebrews said, Let my people go. I have roused thee up (as a lion) to shew in you my power and to make my name known through all the earth. The Lord slew all the first born of Egypt after he had plagued them exceedingly. Pharaoh commanded them to depart; but he pursued them to the Red Sea. Israel fainted at the sight before and behind them. Moses said, Stand still and see the salvation of God. The Sea was divided. Covered with a cloud, Israel marched through as on dry ground. The waters stood on either side as a wall. Pharaoh pursued

with his chariots and horsemen. but the waters returned and they were drowned. Thus the Lord redeemed, saved, delivered, and brought Israel out of bondage.

After this deliverance Moses and the children of Israel sang, "The Lord is become my salvation; he is my God. Thou hast overthrown them that rose up against thee. Thou hast led forth thy people whom thou hast redeemed. Thou hast guided them in thy strength to thy holy habitation. The inhabitants of Canaan shall be still as a stone till thy people pass over, O Lord! the people thou hast purchased. Thou shalt plant them in the mountain of thine inheritance—in the sanctuary which thy hands have established."

They came into the wilderness of Sin. They cried for bread, and God rained bread from Heaven upon them, that he might prove them whether or no they would walk in his law: and they did eat manna forty years, till they came to the borders of Canaan.

They complained for water, and tempted God. And Moses smote the rock in Horeb, and water gushed out. But Moses was wroth, and smote the rock twice; and he and Aaron thus rebelled against God, and fell in the wilderness. The Lord made a covenant with the whole nation at Sinai, and made them a peculiar treasure above all people—a kingdom of Priests, a holy nation; and God spake all the words of the law, written on two tables of stone; and spake to Israel from Heaven.

The Lord by Moses gave them directions for rearing a tabernacle, and a pattern for all its furniture. And as a ransom for his soul, every man, rich and poor, was to pay half a shekel as an offering to the Lord, to make an atonement for his soul; and it was given for the service of the tabernacle. When the tabernacle was reared and finished, the glory of the Lord filled the tabernacle and the cloud covered it. And when the cloud was taken up they journeyed; but until it was taken up they journeyed not. The cloud was on the tabernacle by day, and fire was on it by night, in the sight of all Israel throughout all their journeys.

And before Moses died he laid his hands upon Joshua, and gave him a charge as the Lord commanded; and thus put honor upon him, that the children of Israel might be obedient to him as their Saviour. "As I was with Moses, so will I be with thee," saith God; "I will not fail thee nor forsake thee."

Could we thus proceed with the history of this people, and add to their history the observances of their religious institutions, we should find out the true meaning of the sacred stile of the New Testament with more accuracy and certainty, than from all the commentators of ancient and modern times. This, as a sample, must suffice for our present purpose.

From the premises now before us, the specifications of the outlines of the Sinaitic and national institution, and the terms and phrases found in the history of this people, we may disco-

ver in what relation they stood to God, and what favors he bestowed upon them in that relation.

They were the *called* and *chosen*, or the *elect* of God as a nation. As such, they were *delivered*, *saved*, *bought*, or *purchased*, and *redeemed*. God is said to have *created*, *made*, *formed*, and *begotten* them. As such, he is called their *Father*, their *God*, their *Redeemer*, their *King*, their *Saviour*, their *Salvation*; and they are called his *children*, *sons*, and *daughters*, *born to him*, his *house*, *people*, *inheritance*, *family*, *servants*.

As a *chartered* and congregated people, they are called the *city*, the *holy city*, the *city of the Lord*, *Jerusalem*, *Zion*, *Mount Zion*, the *city of David*. Other nations, in contrast with them, are called, *not a people*, *aliens*, *strangers*, *enemies*, *far off*, *unclean*.

Various similitudes expressive of the kind relation in which they stood to God, are also found on the pages of the ancient institution—such as *husband* and *wife*, *shepherd* and *stock*, *vine* and *vineyard*, *mother* and *children*. They are said to be *written* or *enrolled* in the *book of God*; to be *planted*, *washed*, *sanctified*, *clean*, *separated to God*; they are called the *house*, *building*, *sanctuary*, *dwelling place of God*, a *kingdom of priests*, a *holy nation*, a *peculiar people*, *saints*, &c. &c.

Those who are curious to trace these phrases descriptive of the relation and privileges of this ancient kingdom of God, had better (in addition to the passages quoted in their history from Egypt to the Jordan) examine the following passages:—Exodus xiv. 30. xv. 16. xix. 6. Deuteronomy iv. 37. vii. 6. x. 15. xiv. 1. i. 31. vii. 5. xxxii. 6, 18, 19. xviii. 7. iii. 18, 20. xii. 9. 1 Kings iii. 8. Psalms cv. 6. xxxiii. 12. cv. 43. cvi. 5, 21. lxxiv. 2. cxlix. 2. Isaiah xli. 8, 9. xlili. 1, 3, 5, 7. li. 2, 4. lxi. 5. lxiii. 16. i. 2. lxii. 1, 6, 7. xxviii. Jeremiah, Ezekiel, and the Psalms of David throughout, &c. &c.

Unless we should write a full treatise on these antecedent institutions, we cannot with propriety descend farther into details. The outlines, as far as subordinate to the theme of this essay, are now before the reader; and with this preparation we shall now invite his attention to **THE KINGDOM OF HEAVEN**.

Had there not been such a revolt and rebellion as sacred history records, there would have been no such kingdom of Heaven as that over which Jesus the Messiah now presides. Now as both this King and kingdom, and all that appertains to them, were occasioned by such a preternatural state of things, we must view them in all their attributes and details, with reference to those circumstances which called them into being.

MR. THOS. COLLE.—A real inclination of soul to seek after the precepts of God, to do and to walk after them, is an infallible sign of a child of God.

EXTRACTS FROM VAN DYCK'S "CHRISTIAN UNION."

CHAP. II.—THE EVILS OF SECT.

*Continued.*3. *It fills the Church with unworthy members.*

Such is the eagerness of contending sects to secure additions to their numbers, that a man can scarcely exhibit a sober countenance before he is noticed and marked out as a subject of speedy enlistment into the ranks of the opposing armies. He is invited and caressed from various quarters in such a manner as to afford grounds of fear to a more experienced observer, that the parties are quite as anxious to bring the awakened sinner into *their* Church, as to lead him to the Saviour. His doubts whether he be as yet a Christian, are soon removed by the attentions he receives, and by the officious and hasty advice which is given him. The zealous of each sect beset him with their arguments and persuasions, and he is soon made acquainted with the errors of every sect, while probably he hears little of the truths of any. He believes he ought to make a public profession of his faith; and at the commencement of his course, he is compelled by the urgency of his assailants to enter upon a task to which he is wholly incompetent—namely, to decide upon the comparative merits of the various denominations whose claims may have been presented to him. He is constrained to decide in a short time upon questions of great depth, and intricacy, which require the labour of years, and maturity of Christian experience to comprehend and determine. And after he has, in his own apprehension, solved every difficulty, while he may have become very learned in questions of rituals, church government, and the doctrines which are controverted among Christians, perhaps he knows very little of the Bible as a whole, or of those great and essential truths in which the great body of believers are agreed. He may, by this process, become very expert in the peculiarities of his own sect, while he has made little or no progress in the knowledge of Christ, the cultivation of a proper temper, or the formation of a Christian character.

* * * * *

By all these different means unworthy professors of religion are greatly multiplied, causing such an amalgamation of the Church with the world, as to render it impossible to distinguish between the wheat and the chaff. The Church is groaning, being sorely burdened under the oppressive load.

4. *It disqualifies men for the proper reading of the Scriptures.*

The injuries suffered by individual church members, from the causes mentioned under the last head, might be alleviated and in time removed, had they been taught and influenced to search the

Scriptures, and place upon them their principal reliance for instruction and guidance. The word of the Lord is the bread of life to every Christian soul, and all the other means of grace have their principal use in exciting the believer to read the Bible aright.

* * * * *

But although we have the Bible and esteem it of great price, it by no means follows that we derive from it all the benefit which the proper use of it would insure.

The truth is far otherwise. It is the evident design of its author that the Bible should be read daily, to furnish the food, of which the soul of the Christian stands in continual need; that it should be read again and again, not only that it may be understood and remembered, but that by the frequent and constant perusal of its pages, men may expose themselves to the fulness of its moral influence; that it should be the subject of our meditations by day and by night; and that it should be studied with prayer to God for his enlightening and sanctifying influence.—It is moreover the plain will of God that the *whole* of the Bible should thus be read, since all Scripture is given by inspiration of God, and is profitable; and that each part should receive that degree of attention which its intrinsic importance demands, and that particular portions of the sacred volume, should not so engross our attention, as to prevent us, from setting a due value on the other portions of the same word of truth.

This obvious and profitable use of the Holy Scriptures has been subverted by the operation of sectarian principles. An undue prominence has been given to those points of doctrine on which believers are at variance, while the mass of valuable instructions contained in the Bible, and which are not the subjects of controversy among Christians, are cast into the shade, possessing comparatively little interest in the estimation of the sectarian reader.

* * * * *

5. *It frustrates every effort to reform what is wrong in the Church.*

In the first place, the division of the Church into distinct sects *perpetuates errors in doctrine.* Though none of the sects may be unwilling to acknowledge that in their own creed or confession of faith there is a single error, they will readily admit that errors abound among Christians of other denominations. What but differences of opinion among Christians have divided the Church? One or more points of doctrine affirmed on one side, and denied on the other, has given rise to the various sects which have rent the Church in pieces; and nothing can be clearer than that one of the parties are supporting error, where their sentiments are in direct opposition to each other.

* * * * *

How are the errors which are now incorporated into the

creeds, confessions or systems of different denominations, ever to be purged from the Church in its present state of divisions. Who is to commence the work? Who dares to undertake the task of pointing out the errors of his own denomination? If such a man could be found, he would instantly be denounced and silenced as the enemy of his church, or a traitor to his party. He could not expect, and would not meet with a kinder reception, than Jesus Christ himself received from the Jewish church, when he exposed their departure from the truth of God, as declared in the Scriptures. If the error may not be exposed by a member of the same denomination, how can it be supposed that any interference will be listened to when coming from one of another sect? All history and observation proves that no church has ever yielded to the force of arguments, however strong, coming from an opponent.

When, however, the Church shall be again united, one of the greatest obstacles to the discovery and acknowledgement of error will be removed, and as there will then be no opposing sects to keep alive party pride, passion and prejudice, such as may be honestly desirous of knowing the truth, may with perfect safety, without the danger of persecution or reproach, yield themselves unreservedly to the teaching of the Holy Spirit through his own word. They will avail themselves of the history of the past, and the discussions that have already been had of perhaps every point of doctrine contained in the Bible; and as there will then be no longer any sense of disgrace in the acknowledgement that we know nothing as we ought to know, men will readily renounce their past opinions, when the force of sound argument shall prove them to have been unscriptural. And then it will be seen and admitted that truth and error have been mingled in the creed of every sect, and the watchmen on the walls of Zion will begin to see eye to eye.

As the division of the Church into opposing sects forbids the hope of eradicating any error of doctrine that finds a place in the creed of any denomination, so it is the capital engine of Satan, the arch enemy, to prevent any reformation of practice.

(TO BE CONTINUED.)

THREE CARDINAL POINTS IN OUR THEOLOGY.

1st. The testimony of God *believed*, constitutes Christian *faith*.

2d. The testimony of God *understood*, constitutes Christian *knowledge*.

3d. The testimony of God *obeyed*, constitutes Christian *practice*.

COROLLARY.—All true religion is founded upon the testimony of God, developed *and authenticated* by the Holy Spirit.

CONVERTING POWER.

Power, is a word which is used in two senses in the Scriptures. It is used in the sense of strength, and also in the sense of authority. In the first sense, it may be defined, *That invisible agent by which all the changes in this vast universe are produced.* When the word is used for authority, it is used figuratively.

In order to render matters more definite and clear, power has been divided into physical and moral. And again physical power has been divided into muscular and mechanical. We have also perceptive and reflective powers, comprehended under the general head of intellectual powers; and in the greatly diversified field of science, we find the powers of figures and letters.—Whatever is to be done muscularly, mechanically, intellectually, or mathematically, must be accomplished by its corresponding power. No man can propel a steamboat at the rate of twenty miles in an hour by the combined intellectual powers of all ages and all nations. This requires mechanical power. The reason is, God has not adapted such means to such an end.

The same may be said, with equal propriety, of physical and moral power. Physical power is that agent by which the Almighty brought into existence the temple of the universe, with all its vast variety of furniture, and by which the whole is sustained in being. All irrational beings are subject exclusively to that kind of power. But there are two orders of beings, called angels and men, who are elevated to higher seats in this fair temple. All the irrational animals are either in the basement story, or on the ground floor, while men occupy the third story, and angels the fourth. Although man was “created a little lower than the angels,” yet he was “crowned with glory and honor,” and “placed over the works of God’s hands.” As a physical being, he was subject to physical power, and as a moral being, to moral power. Whenever he has arrayed himself against nature, he has found his strength, weakness; his success, defeat; his triumph, despair; and his consolation the cup of affliction. And in every instance, in which he has opposed the moral power of God, he has acted the unwise and dangerous part of the man who “kicks against the goads.” This has been, and is done, by the human family. Men have become “enemies to God by wicked works.” To convert them from enemies, into friends, God has ordained many and powerful means.

But what kind of power does He require us to use for such a change? Let us approach this question by proposing another, namely, What kind of a change is contemplated? If a physical change, it requires physical power—if a moral change, moral power.

Physical power is that agent by which all the changes in matter are effected; and moral power is the agent by which all the

changes in *mind* are produced. Now let the question be proposed, is the change which the Scriptures denominate "conversion," a change of the *matter* of which our bodies are composed? If so, is the change to take place in fluids, or solids, or in both; and to what extent? If a change of this nature is to take place, and this change is what the Sacred Writings mean by "conversion," the means employed by Christ and his Apostles were entirely destitute of adaptation. They used no chemical agents by which to effect a change of this kind, neither was miraculous power used for that purpose.

But the change implied in conversion is most obviously a moral, and not a natural change, and, therefore, it requires moral, and not natural or physical power.

By moral power, we mean nothing more nor less than motive. All the voluntary actions of man are only so many results of this power. All the involuntary actions are the effects of physical power. There are two kinds of power by which a man's residence may be changed, namely, physical, and moral. In the exercise of the first, he is *compelled*, in the exercise of the second, he is *induced to go*. In the first case, there is no motive presented to his mind, in the second, there is no force applied to his body. These two powers are as distinct as light and darkness. Whoever confounds them, will of necessity confound himself, and confound those whom he endeavours to instruct. It is as impossible to convert a man *in the Scriptural sense of the word*, by physical power, as to *reason* a stone into a man, or a dead man out of his grave.

Hence those who talk of the Supreme Being, as, converting the hardened sinner, by an act of omnipotence, evidently, misunderstand, the whole subject of the *conversion of men, as taught in the living oracles*. It is God who preserves the lives, and converts the souls of men—but in both cases He does this, by means, which He has adapted for the *use of man*, and for the *end*, He designs. Men's lives are not preserved by theories of digestion—but by eating bread—nor are mens minds converted by doctrinal theories of the way in which faith is produced, but by hearing and believing the word of God—by faith. And to expect the end, when we neglect his ordained means, or look for other supernatural means, He has never revealed or promised, is to arraign His wisdom, and His authority, and to lose the blessing. When the Holy Ghost was sent to the *disciples*, as Christ had promised (John xvi. 7. Acts i. 4.) He (*speaking in these believers*) by moral power, by what they saw and heard, (Acts ii. 33.) by arguments or motives addressed to their consciences and understandings; converted many from darkness to light, from the error of their way to turn to God—by *convincing* them, that, that Jesus whom they had crucified was both Lord and Christ, (Acts ii. 36.) able to save any, who trusted on his mercy, and obeyed him—or to des-

trov any, who disobeyed the Gospel, and refused him their allegiance. And all this, quite consistently with the nature of man, and with what Christ had foretold—He said “ I will send the Comforter unto you, and when he is come, he will reprove, or convince the world of sin, and of righteousness, and of judgment”—“ of sin because they believe not in me”—How ! “ He shall testify of me, and ye also shall bear witness because ye have been with me from the beginning,” (John xv. 27. and xiv. 26. Acts ii.) “ The testimony of Jesus is the Spirit (or scope) of Prophecy.”

And does not God, equally, in these last days, speak to us, in order to influence us, as he did in times past to the Fathers, *by his spirit* in the prophets and apostles—(see Neh. ix. 30. Zech. vii. 12. Acts vii 51. Heb. i. 1, 2. and ii. 1-4.)—and does not his word still endure, (1 Pet. i. 23-25.) and is it not, now (as the inspiration of God) still “ profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. iii. 16. We believe that it is ; and that the Scriptures contain all the motives, or moral power which God has revealed for enlightening, and converting sinners to Himself—that “ the Gospel of Christ is the power of God unto salvation, to every one that believeth.” Rom. i. 16.

The power of the word of God consists in the sentiment which it contains ; but that sentiment can have no more influence over the person who is unacquainted with it, than if it did not exist. Moreover it is not to be expected that men will become acquainted with the contents of that book, who have no religious bias, until there is something, to call up their attention. It is not, therefore, to be supposed that the Bible will have any more power over the man who keeps ten thousand copies of the Scriptures on hand for sale, and at the same time remains entirely ignorant of its contents, than over a heathen who never lived within five thousand miles of the volume, or of any being, who ever heard of it. That it contains the requisite information to make a man wise to salvation, through faith in Christ Jesus, we are assured ; but that a careless world will collect that information from it without having their attention excited to it, is not supposable. See Rom. x. 14-17.

It was of the Old Testament Scriptures that Paul spoke, when he told Timothy that “ from a child” he had “ known the Holy Scriptures which were able to make him wise to salvation ;” and yet we find, that great exertions were made to call up the attention of the Jews, to the examination of their contents.

The word, is often made of none effect, and arguments enforcing its efficacy and power, weakened—by receiving for doctrines, that the word is a dead letter, that no man can rightly understand or obey it, unless he *previously* receive a special and supernatural power of the Holy Spirit, quite abstract from the

word, or "over and above the truth of God"—indeed some in their zeal for their orthodoxy, have gone so far as publicly to teach as the faith of a whole denomination, that "*the light of truth so far from extinguishing the flame of our rebellion, is only oil cast upon the fire. The clearer views unawakened sinners have of the truth, the more their enmity is enflamed.*" Indeed!! how can any holding such sentiments dare to use means, so unsuitable? Who would attempt to quench a raging fire, by casting oil upon it? Or attempt to convince, to persuade, and to convert an unawakened sinner to love and obey the Lord, by exhibiting to him, the truth of God's love and tender forbearance to him, if, the clearer views, he have of the truth of the Gospel, the more his enmity will be enflamed! See Ps. xix. 7-11. Is such teaching honoring to the Holy Spirit, or humbling to man? quite the reverse.

And does it not give to man, a dispensation to remain in disobedience to God? For if they cannot obey the word, (when it plainly addresses them, and calls upon them to serve God with the talents he has given them, whether ten, or five, or only one, to love Him with all *their* mind and *strength*, &c.) until they receive some superadded and supernatural strength, and they do not receive that power—are they blamable for what they cannot do without it? If a man cannot obey the gospel when it calls him, he seems to be excusable; if he *will not*, to be inexcusable; it is however enough just now to say, that such teaching is wholly at variance with the word of God—which is declared to be not dead but "quick and powerful." Our Saviour says, "*the words that I speak unto you, they are spirit, and they are life,*" "*my words shall judge you in the last day.*" That it may have free course, it is requisite, that those who are under its influence, should clearly proclaim its truth, and from them derive motives to persuade their fellow men to be reconciled to God.

The age in which the primitive teachers called the attention of the Jews to their Sacred Writings, was a careless age, and the minds of the people were bewildered with the traditions of their predecessors. The same may be said of our age. It is an age of superlative carelessness, an age of alarming indifference, and an age of numerous traditions, which tends to make "the word of God of no effect." These must be exposed and denounced, in all the meekness and benevolence which the Scriptures require.

There are many books which are able to make men wise in the sciences, notwithstanding the ignorance of the ten thousands on these subjects. But these books have not tongues, and therefore they cannot speak, and the people remain ignorant, on the interesting topics of which they treat. The Bible also is destitute of the organs of speech, and, therefore, to many most benevolent and intelligent brethren, it appears essential, that the Congregations of Disciples call into requisition the very best

talents of which they are possessed, for the purpose of bringing the power of God's word to bear upon the minds of the people. We expect nothing from the mechanical powers without their application; neither should we look for the power of the Scriptures to accomplish any thing, unless it is brought to bear on the minds of mankind. Power, in reference to any object, is perfect weakness, as it respects that object, until it is brought in contact with it. Let us arm ourselves, then, with "the power of God for salvation," with "the sword of the spirit, which is the word of God," and take the field, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Extract from the "Primitive Christian.

WORD AND SPIRIT.

Beloved brother Shepherd—The first volume of "The Primitive Christian" reached me by the last mail, and I hasten to acknowledge the favor. You will please accept my thanks for the same. I am now in the possession of the first fruits of your labour in the cause of our Lord, and hope that you may be enabled to labour more abundantly in his vineyard, that you may be accounted a good and faithful servant at his return.

But I must relate to you a difficulty which I presented to a popular writer in "The Western Christian Advocate" recently. He in that Journal had taken a passing notice of me, in which he spoke of me as being "*thoroughly Campbellized*." I wrote to him that I had never seen Mr. Campbell, and that he had never laid his hands upon me; therefore, if I had been *Campbellized*, it must have been effected by *Mr. Campbell's written word*; and if so, I asked him to shew me a good reason, if he could, why the *written word* of Jesus Christ was insufficient to *Christianize* its readers. Or I wished him to state whether he supposed that Mr. Campbell had operated upon me by *his spirit*, abstract from his word, and by this abstract operation *Campbellized* me. I think it will take him the remainder of his life to extricate himself from this dilemma. But I have very little hope that he will be brought to the acknowledgement of the truth by it, although others seeing the difficulty in which he has placed himself by saying I was *thoroughly Campbellized*, will be led to acknowledge the *sufficiency of the Scriptures to Christianize* men and women who will read and obey the *written word* of God.

In haste I subscribe myself your affectionate brother in the faith once delivered to the saints.

M. WINANS.

JAMESTOWN, Ohio, May 5, 1836

NEWS FROM THE CHURCHES,

TO A. CAMPBELL.

Nottingham, England, February 21, 1837.

Dear Brother—My present object in writing to you is twofold—viz. to inform you of what has taken place recently in Nottingham respecting the reformation; and to obtain from you further information in reference to this subject, and especially the progress made during the last year in America.

I would here mention that in the month of June I received from some brethren of the reformation in Philadelphia, meeting in Bank street, (and who, when in England, belonged to the Particular Baptists, and were personally known to me,) “The Tribute to the Memory of the Apostles,” and the pamphlet entitled “Sin and its Cure;” the former of these, by the wish of some of my brethren, and as believing it calculated to do much good, I have had printed in this country: and am happy to state that out of 1500 copies which were struck off, 1000 were in circulation in less than three months!

In consequence of circulating this pamphlet, and the (as it were) silent effect of Mr. Jones’ *Millennial Harbinger*, and those works of yours which are known in this country, I have received letters of inquiry respecting the reformation which you and others have so successfully advocated in America, from 15 to 20 different places in England and Scotland. The seed which has already been sown appears like the leaven cast into the meal, and we hope the natural results will follow.

It is to you, brother Campbell, under the providence of a kind and gracious God, that myself and others in this place are indebted for a more clear and correct knowledge of that all-important truth which in these days of darkness is kept so much out of view—viz. that the religion of Jesus is founded altogether upon *the knowledge and belief of facts* instead of abstract influences and mystic operations upon the mind.

A beloved brother and his wife, (who were formerly members of the Church in London with Mr. Balentine,) myself, and 11 others, commenced on the 25th of December, 1836, a society on the principles of the reformation; and now after 3 weeks our number has increased to 40, 8 of whom have been immersed into Jesus for the remission of sins. I trust that we are all fully convinced that so long as human opinions are to be made the bond of union in the congregation of Messiah, there will of necessity be divisions among the disciples. We have, therefore, as far as possible in so short a time, laid aside the *isms* that are in existence—and although we have much to learn and to *unlearn*, yet we have experienced a complete emancipation from all teachers except the *Son of God* and his *holy Apostles*, to whom it is our

highest happiness, honor, and delight to be in a state of entire subjection. Our only denomination is "New Testament Disciples." Mr Hine (the brother to whom allusion was before made) and myself were chosen by the body to preside at the meetings, and to act as Deacons also till persons Scripturally qualified be raised up amongst us proper to fill the offices of Bishops and Deacons.

Believe me yours affectionately for the truth's sake, and in hope of a glorious immortality,

J. WALLIS.

[May the Lord of the harvest raise up many reapers in Britain! and may the little band in Nottingham be multiplied a thousand times so many as they be, that the original gospel and institution of our Lord may run and be glorified in the length and breadth of the land of our forefathers, the land of Bibles—of free and benevolent institutions!—A. C.]

WE'VE NO ABIDING CITY HERE.

Is this to be believed? Who does believe it? The poor sick man, worn with continual pains, weakened, cut off from every pleasure,—who enjoys neither taste, nor sight, nor sound; he believes it. But I see a professor of religion, who labors daily to amass property with an enthusiasm, a perseverance, an absorption of mind, which withdraws him from every thing else. He attends church boldly—he drives business mentally: he looks at his minister, but he thinks of his prospects. With what a dash he goes from Sunday to Monday—it is like the springing of the bent bow,—a whole day's reflection has settled all the little details of business, and he hastens to execute them. I seldom see him at a prayer meeting, I never feel in his presence as if he was a christian; I can never persuade myself that he thinks about heaven, that he wishes to leave earth. His whole life is a loud voice saying—Here is my abiding city. Men point him out, as a shrewd man, a thrifty man—but I never heard one unacquainted with him, suspect that he was a christian. I began to blame this man, I said he could not be a christian, I thought of what he had to be, and it occurred to me suddenly to enquire if I was not pursuing exactly the same course? I was surprised to see how little I have felt that another world is my home, and how entirely I had arranged my plans as though it was, while looking inward I forgot to censure my friend. Reader, are you living as though this world were your home?

EFFICACY OF PRAYER.—Good prayers never came weeping home, I am sure I shall receive, either what I ask, or what I should ask.

ARTICLES OF CREED.—Creeds are unfriendly to the acquisition of Christian knowledge, because they take divine truth out its biblical connection, throw it into scholastic forms—substitute abstract propositions as disputable, as they are philosophical, for plain practical law, and interfere with the varied operations of different minds, by forcing, unity of sentiment at the expence of free enquiry.

CECIL.—Whatever descriptions men have given of Religion, I can find none so accurately descriptive of it as this, that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, admire, dispute about, doubt or believe the Bible; but the RELIGIOUS MAN is such, because he so believes it as to carry habitually a practical sense of its truths on his mind.

SLEEPING IN JESUS.

Asleep in Jesus ! blessed sleep !
 From which none ever wakes to weep :
 A calm and undisturb'd repose,
 Unbroken by the last of foes.

Asleep in Jesus ! oh ! how sweet,
 To be for such a slumber meet :
 With holy confidence to sing,
 That death has lost his venom'd sting.

Asleep in Jesus ! peaceful rest,
 Whose waking is supremely blest !
 No fear, no woe—shall dim that hour,
 That manifests the Saviour's pow'r.

Asleep in Jesus ! oh for me,
 May such a blissful refuge be !
 Securely shall my ashes lie,
 Waiting the summons from on high !

Asleep in Jesus ! time nor space,
 Debars this precious " hiding place ;"
 On Indian plains, or Lapland snows,
 Believers find the same repose.

Asleep in Jesus ! far from thee,
 Thy kindred and their graves may be :
 But thine is still a blessed sleep,
 From which none ever wakes to weep !