

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: / There are some creases in the middle of pages.
Commentaires supplémentaires:

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

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

THE CHRISTIAN.

VOL. III. } SAINT JOHN, N. B., DECEMBER 1847. { No. 12.

CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter.* On this Rock I will build my Church, and the gates of Hell shall not prevail against it.—*The Lord Messiah.*

TOUR THROUGH PRINCE EDWARD ISLAND AND NOVA SCOTIA.

(Continued from page 185.)

THE soil of Prince Edward Island is a red sandy loam; and all of it appeared to be of similar quality, and susceptible of a high state of cultivation. Were all the lands in possession of those by whose toil they have been reclaimed from a wilderness state, and by whose labor they are prepared to "yield seed to the sower and bread to the eater," instead of being owned, as a greater part of them are, by non-resident landlords, who suck out and expend in another country the marrow and fatness of the actual producer, and thus paralyze his energies and break down the spirit of enterprise, the Island would long since have been one of the most prosperous and delightful colonies of Britain; indeed, as it is, there are few more desirable places of abode in British America. The population, about Fifty Thousand, like most parts of America is divided into the various religious parties by which Christendom is distracted.

To return to our narrative. The first sight of New Glasgow caused us to exclaim, what a beautiful landscape! A gradual slope of land to the South East, and an arm of the sea extending into the country several miles, furnished the natural means for fine farms. To the right was the stream tinged by the color of the soil; between that and the road the gently sloping meadow, beautifully green down to the water's edge; before us the road, entirely red, gracefully winding between two good fences, like a rich ribbon binding clusters of evergreen; on the left similar green fields, broken by the cultivated squares, just harvested; the plain neat farm house, out houses, &c.; the farms divided by parallel fences equally distant; and then in the back ground, the dark green of the hemlock forming the northern horizon: place this rough outline before you, and you have the little country settlement called New Glasgow. Before leaving home we had favourable impressions of the people, the appearance of their farms deepened them; their plainness, christian hospitality and devotedness to the truth confirmed the conviction that we were among the real disciples of the Messiah.

For years we had corresponded with these brethren; we were now in their midst, anxious of the honour of being a co-worker with them in building up the cause of the Redeemer.

During the evening of that day we listened to one of the most laconic and interesting addresses that we have heard from any one in a long time. The speaker, a Mr. Sprött, was a Presbyterian from Nova Scotia: he is a man, judging from that discourse, of no ordinary stamp, and one who would have an influence for good in any community.

The next evening we commenced our public efforts. The brethren in consequence of former trials on the one hand, and disappointments on the other, were rather low spirited. We had, however, a most attentive hearing from all assembled; and although our labours had for their principal object the comfort and encouragement of the brotherhood, believing this, in the end, the most direct course to the thorough and permanent conversion of sinners, yet after the fourth discourse inquirers for the way of escape from the guilt, the power and the dominion of sin, presented themselves. Two young persons confessed their faith in the Lord, in his death for their sins, and in his resurrection for their justification, and were the same day "immersed for remission of sins." Many more seemed to feel the power of the gospel, and appeared to be just on the point of submitting to the authority of Prince Immanuel. Our fifth and last discourse was addressed to as serious and attentive an auditory as we ever had before us. We left the next day, and we know not into what kind of ground the seed fell; but during that evening our hopes were high. To us the little cloud had rapidly increased: we thought there were many almost persuaded to become christians. We had little doubt that a little more devotion, and zealous activity on the part of the brotherhood in their closets, families, and in the congregation, would bring back wanderers and add many sincere souls to that already most interesting company of believers. We unanimously desire to learn that this has been the result.

Our venerable and excellent brother Elder Stevenson took us in his carriage to Charlotte Town, the capital, and principal town on the Island. From there we crossed the Ferry to Lot 48; through the rain and mud we walked some two miles, which to us appeared twice the distance, to the comfortable mansion of Deacon Duar, where we were most hospitably entertained. The object of our visit to this place, was to form an acquaintance with Bishop Knox, pastor of the first Baptist church on the Island. The next evening, brother Knox having returned from Three Rivers, one of his fields of labour, we were most cordially received by him, and during the two following days which we spent in 48; we were edified and delighted by his stock of interesting anecdote, his large fund of general intelligence, and his extensive knowledge of men, of modern theology, and the glorious system of christianity. His very superior natural colloquial powers, his clear discernment of human character, his fine polished manners, and his very liberal education obtained in Scotland's capital, have put him in possession of the means of doing much towards God's glory, and the up-building of the Redeemer's kingdom. Indeed, during the three or four years in which he has been labouring to build up "congregations connected with no association but

the universal brotherhood; no bond of union but christian love; no ground of union but obedience to the whole truth as it is in Jesus, and no rule but the uncorrupted and blessed word of God;" he has been very successful in collecting around him many most excellent brethren. Forming our opinion from those in whose company we were two or three days, and to whom we gave one address, we concluded that they were very fervently devoted to the promotion of the blessed cause of the Redeemer. The accounts that some of them gave us, of many occurrences connected with the rise and progress, trials, and triumphs of the cause, at the several points where brother Knox labours, would make an interesting volume. But it is not our purpose to detail these matters, although a faithful history would disclose the workings of sectarianism as well as the glorious influences of the blessed gospel.

We took no notes, and we may be mistaken in our statistics, but from the best of our recollection, we heard that the church in 48, numbered some one hundred and twenty or thirty. At Three Rivers, twenty miles further east, about as many more, at East Point, fifty miles still further east, about eighty members, and then at St. Ellenor's, forty miles west of Charlotte Town, a small congregation of some twenty or thirty members. In all these congregations brother Knox is the principal teacher, and appears to be doing what he can to raise up other teachers and overseers, and to get them all in the order of the New Testament. May the Lord grant them great success.

Brother Hughes of Charlotte Town invited us to speak there; we readily consented. He solicited for us, for a single evening, the use of the Baptist chapel, of Mr. S. T. Rand, one of the resident Baptist missionaries of the Island;* but Mr. R., after consulting Mr. Scott, another Baptist preacher, promptly responded, we presume on his own responsibility, *no*. One of Mr. R.'s members had a room which was sometimes used for meeting. To this man brother H. repaired; but, being rather tardy in his movements some one had preceded him, who had so much influence over him that he too refused the use of his room. Some of his family intimated that Mr. Rand was the cause of the denial! And yet Mr. R. readily opens his chapel, which by the way was much of it built by the public, to Pædo-Baptists, and that too when his own appointments are there. Yes, will it be believed that Baptist preachers will readily throw open their chapels, and that too during hours in which they are in the habit of addressing their own congregations, for the use of those who teach that "baptism (more properly called ransom) is a sign and seal of the covenant of grace, of engraving into Christ, of regeneration, of remission of sins, and of his giving up to God, through Jesus Christ, to walk in newness of life, &c.," to *unconscious* babes, and close the doors by an emphatic *no* upon those who are anxious neither to teach nor practice anything without an express command, or an approved precedent from God's word! Incredible as it may seem, such indeed is the fact. Presbyterians have not only occupied this house on the Lord's day with Mr. R.'s consent and approbation, but their labours have been

* All the immersed on the Island are called Baptists; but part of them belong to the Nova Scotia Association, and between them and those who are striving for the ancient order of things, we are sorry to say, there is not a very cordial co-operation.

followed by an extra puff written by Mr. R. for the periodical organ of the Baptist Association of Nova Scotia.

The Masonic Hall was procured, but too late to give an extensive notice. We addressed a small assembly in the evening, but in consequence of a peculiar palpitation of the heart, brought on by indulging in an occasional cup of tea during a few previous days, our effort was a laboured one, at least to ourself, and we suppose also to our hearers. The next day in the steamer *Conqueror* we left the Island, to meet our appointments in Pictou county. On board the boat we first learned the manner in which the notice was given of our intended meeting in Charlotte Town, and were not a little mortified on perusing it, viz. :—"Rev. W. W. E.—, a Baptist minister of New Brunswick, will preach, &c." A fondness even for scriptural appellations always impresses our mind with the thought that the individual feels his own want of intrinsic value of talent for his profession, or character for his work, and he wishes to make up by titles his deficiencies; and we cannot rid ourself of the idea that it is *profane* to call any man *Reverend*, seriously considering its scriptural import and use. Neither was it true to represent us as a Baptist minister in the popular acceptance of the term. It was not giving the people of C. anything like a correct idea of the character or profession of the humble individual who wished to speak to them on the things of the kingdom of heaven. Scripturally, all who immerse may be called baptists or immersers, but no others. Were this generally understood we should not object to the appellation. These remarks are made to correct, as far as we can, any improper impression that was made by the notice, which was given, no doubt, with the best of motives, but too much under the influence of common custom and sectarian usages.

The sea in Northumberland Straits was quite boisterous; but we made the fine harbour and village of Pictou in six or seven hours. A friend was in waiting who gave us a rapid drive through the rain, a few miles out of town, where we enjoyed the hospitality of brother Daniel Fullerton. Early the next morning, against a fine bracing north-west wind, we rode seventeen miles to River John, where an appointment had been made for us. Being the first day of the week, the disciples met to break bread, and we had the privilege of participating with them, and afterwards of addressing those that were without on the great question, "What must we do to be saved?" In the afternoon the town-house was procured, and a most serious and attentive hearing was obtained. The people retired from the building with much seriousness. We trust that the good seed fell upon good ground. Our interview with the brethren at River John was one of no ordinary interest. If they derived as much benefit from our poor labours as we did from our fellowship with them, we shall all remember with devout gratitude, our interview so long as we are engaged in the good service of the Lord. The faithful, zealous, persevering, disinterested labours of such overseers as Elders Murray and Sillar, ought to be highly appreciated. In the company of brother Sillar we made some calls on our way back to Pictou. During one of these calls, a young man came in from his labour and confessed his faith in the Messiah, and requested immersion. We immediately repaired to the water and baptized him in the name of the Lord. He returned re-

joining to his labour, and we on our journey conversing on the best means of promoting Messiah's kingdom. In brother Fullarton's neighborhood, some three or four miles from Pictou, we spoke in the evening to as many as the school house would hold. The next evening we gave a long address on ancient and modern christianity, in the Court House in Pictou. From personal observation we could form only a hasty judgment of P. as a field for the Apostolic Gospel. Temples for "the Church," and different kinds of Presbyterians, &c. reared their spires. The harbour and wharves manifested some commercial activity. More than one hundred sail of vessels were lying there and at the mines; thirty of them belonging to the United States. It is our opinion that a zealous, persevering effort would result in the erection of a congregation in the village, built on the true foundation, whose influence would be felt in all that region.

The brethren there and at River John, manifested a noble disinterestedness in the cause of the Lord; for, although we had intended spending two days more with them, so anxious were they that we should see some friends in Truro, in which place we did not purpose making any stay, that they were willing to dispense with our labours during this time. Early the next morning we took the coach for Truro. By a fortunate mistake we permitted the coach to take us some miles further than we had intended, which, almost providentially, threw us into the company of Mr. Francis Layton; though to us an entire stranger he gave us much attention; entertained us most hospitably; at considerable inconvenience, gave us a ride to another place which we desired to visit; procured a meeting house for us, warmed and lighted it, and collected for us, under all the circumstances, quite an audience, on whom we inflicted a two hour's speech. Judging from the solemn attention given that evening, were such efforts followed up, not a few in that beautiful rural spot would be found the practical promulgators of the true gospel.

The next day we had a pleasant ride to Halifax, some sixty miles. We found the coaches, horses, and coachmen, on the route from Pictou to Halifax, the best that we have yet seen in the British Colonies.

We had been absent from Halifax, full twenty-seven years. Although a very small lad when we last saw it, yet from the coach, as we were being driven in through Dartmouth, we distinctly recognized the house, although it was after night fall, where first in that village we went to school. The general outlines of the town (now city) and harbour appeared to us, in a great measure, unchanged.

But at present, it is our intention merely to allude to the moral and religious state of the community, but to do that fully would require a volume. No town or city with whose history we are at all familiar, has ever undergone so many theoretical changes in religion within twenty years, as has Halifax, and yet morally and practically we fear, the improvement has been but partial! If some able and impartial hand could be found who has been a spectator of all these changes, would give us but a brief history of them, with their moral and political workings and influences on the whole colony, he would furnish the world a more singular piece of ecclesiastical intelligence, than has ever yet been published. The heads of some of the chapters would be something like the following,

A poor despised Baptist church, mostly colored people; a sudden change of the "evangelical church" party—lawyers, doctors, merchants, *cum multis alis*—to Baptists, forming one of the most wealthy, influential churches in the place, guiding and to a great extent governing all the Baptist churches in the Province; a large portion of these going into the weekly observance of the ordinances of the gospel; divisions and sub-divisions of the popular party; dissolution of the Reformers; a remnant again collected, &c. Protestant Methodist Society formed; shewing quite a formidable front; the founder becomes a Baptist; a Wesleyan sent out by the English Conference, becomes the pastor; he is subsequently immersed on profession of faith; another Protestant Methodist preacher is imported, and he too in a few months is immersed for remission of sins!! A Mormon church suddenly sprung up, and as suddenly vanished. A Universalist Society is built up out of the scattered elements of all societies and no society, and erects a chapel; a new church of England—a relief church, springs up, surmounted by a glittering cross, overtopping even the mass house of the Romanists! These chapters would contain but a small proportion of the religious history of the town and city of Halifax.

With some knowledge therefore of its history, we had not the vanity to suppose that much could be done by a brief visit which we might make Halifax. Soon after our arrival we learned that Mr. C. Dealtry, who made us a very short visit in this city last summer, was attracting much attention. Brother Dealtry appears to have a clear discriminating mind, understands the apostolic gospel well, announces its facts, commands and promises, as we were informed, in a plain scriptural, energetic, and most eloquent manner. Indeed from what we heard from him, we came to the conclusion that his talents as an evangelist, are of the first order. Hence it was with unspeakable regret we learned that he frequently furnished his hearers discourses on the state of the dead, and the end of the wicked; that the spirit of the former were in an unconscious state from death to the resurrection, and the latter, immediately after the judgment, were burnt up, soul, body, and spirit. That talents of so much value and power, for a public proclaimer of the gospel, should be in the most remote manner devoted to such speculations was and is to us a source of no little anxiety and grief. We had our fears that the enemies of the ancient gospel would by getting him into controversy on this speculative point, turn his and the public attention to subjects which never have been, nor possibly can be, productive of any real good. We hope soon to learn that his noble powers are consecrated wholly to the facts, commands, and promises of the gospel. Brother Dealtry was unable to get any chapel that would hold anything like the crowds desirous of hearing him. Although in the full tide of prosperity, unsolicited he yielded up his stand to us. During our stay in the city we addressed his congregation three times, and twice we discoursed to those who assembled in Zion's chapel, belonging to the brethren. Our visit was to us interesting, though no immediate fruit was apparent. Since then we have learned by letter that brother Dealtry has immersed some twenty-six for remission of sins, and that the believers in the ancient gospel and ancient order of things have united with him and those

who had clustered around him, and that in future they are resolved to make one common cause. May they be blessed in the promotion of *the truth*.

From Halifax we proceeded in the coach to Saint Croix's, near Windsor. Finding that our appointments for Hants' county had not come to hand in time to be circulated, we had to start again immediately, on foot, back to Newport, to make arrangements for our meetings. The next evening we had a small assembly in Upper Rawdon, on Friday in Douglas, Saturday evening in Lower Rawdon, near the Newport line; on the Lord's day, fore and afternoon, in Newport village, and in the evening at Ardois Hill.

To the zealous and excellent brethren in Rawdon, and more particularly those in Douglas, do we owe an apology for the short visit which we were compelled to make them, and the extremely short notice which was given them of our intended meeting. Brethren who have, amidst so many changes, and such formidable obstacles kept up their meetings, and have taken such a deep interest in the spread of the truth, deserve the zealous and continued co-operation of all who can publicly advocate the cause of truth and righteousness. But under all the circumstances we did the best we could. If we are again permitted to take such an excursion, we shall be able to make our appointments a month or two previously.

On Monday evening, we spoke at Saint Croix's; Tuesday in Falmouth village; Wednesday we were brought on our way through Chester Road, to brother Church's, by brother Harvey, of Falmouth. Brother Lot Church has been a prominent politician for some twenty years. For some time a member of the Legislature. By nature a zealous reformer. Some forty years since he became a Baptist in practice, but never a high Calvinist in theory. His letter to us, published in the second volume of *The Christian*, discloses the influence which the apostolic gospel had upon his mind. He is a real philanthropist, and a most ardent lover of those who have practically embraced the apostolic gospel. He is one of the warmest personal friends we have in Nova Scotia. He readily offered his services, his horse and carriage, to take us through the counties of Lunenburg, and Queen's. The next day we had a pleasant ride of forty or fifty miles over the granite roads near the southern boundary of Nova Scotia. The next evening we had a meeting in the flourishing village of Bridgewater, on the Le Have River. Saturday we rode on some forty miles further to Liverpool, and in the evening spoke to the brethren assembled in their chapel, in the village of Milton. On the Lord's day we spoke in the same place, three times, to attentive congregations. In the evening the house was well filled, and the prospect for a rapid spread of ancient principles, in practice, as well as theory, was never better than in the village of Milton. It is true, we speak only from appearances. We learned from the brethren there, that an acceptable speaker could obtain a good hearing from a large number in the village, and where this is the case, a faithful preacher of the truth, in the pulpit, and from house to house, must certainly see sinners converted to the Lord. One thing remarkable for a mill-village, a community engaged in navigation, commerce, and lumbering, ought

to be published to the world; *not one haunt of vice*—a ruin shop—exists there, and the teetotallers number seven hundred members—we suppose nearly, if not quite, the entire population. The right influences brought to bear on such a population would certainly result in the triumphs of the apostolic gospel. The congregation is both able and willing fully to sustain the right kind of a preacher, one who understands the gospel, and who will in public, and from house to house, proclaim it; and above all, who will in word and in deed exemplify it. We trust they will not be long unsupplied. Will not some active, God-fearing man, a lover of the truth, hating covetousness, take and occupy that important field, and devote his whole energies to the work of the Lord!

Having an appointment in Bridgewater, on Monday evening, our stay in Liverpool, was necessarily short. Although we started early, and had, for the first day of November, good roads, and most delightful weather, yet to get sooner to our appointment, brother Church thought best to turn out of the post road, for a shorter way through the forests. The sun went down upon us slowly plodding our way over a rail road; but the rails were wood, and laid across the way to prevent us going down into a swamp. The horse was soon entirely jaded out. The road appeared to increase in hills and rough places. Though hungry, fatigued, and chilled, we did not arrive in Bridgewater, until ten o'clock!! A large congregation had come together, some from several miles distant, and had for some time looked for us; but they had gone to their homes, and most of them to their beds, before we had found our way out of the wilderness. This was to us a great disappointment, a failure which we could not remedy, as we had appointments for every evening in the week before us, and our utmost exertions were necessary in order to meet them. Indeed we had not time to pause, to make an apology; for before us, next day, was a journey of nearly fifty miles. With feelings of very deep regret, we had to leave behind us our good old brother Church, to recruit his horse. And aided principally by brother Porter, and Mr. Bates, we were furnished with a fresh horse and a light conveyance, driven by Mr. B. We had a pleasant ride back to the hospitable mansion of brother Church. But the neighbours looking for our return with brother Church, would not think of starting for meeting until they saw his well known horse and carriage; and though they saw us, they knew us not, but concluded that something had prevented brother Church's return with the "minister." And we were again disappointed.

The next day we rode back to Falmouth, and had an attentive hearing in the evening. The day following we arrived in Cornwallis, and in the evening commenced our labours. Here we remained *eleven* days, preaching nearly every evening; by day visiting friends, brethren, and relations. We spoke some twelve times, and the last Lord's day we spent there, immersed two young ladies. We had, as we always have when we visit our birth-place, an attentive hearing, and many most interesting interviews with those who feel deeply impressed with the necessity of the union of the ancient practice and theory of the apostolic gospel, in order to the renovation and salvation of the human family.

Brought on our way by our excellent brother and co-labourer, Elder John M'Donald, we made a halt in Wilnot. A small company called

together, by a few hours notice, was addressed by us in the evening. After a delay of a day or two more, in consequence of head winds, we embarked again on the Bay of Fundy. Some sea sickness, the constant companion of all our voyages, delivered us of the good things on which we had been feasted. On the 19th ult. we were safely returned to our family, and the permanent field of our labours, grateful to the Lord for all his mercies.

During our absence we gave about forty-five discourses in about as many days. Our addresses were from one to two hours in the delivering; twice the length of our ordinary efforts. Besides this, we were, except a few hours for sleep, constantly in conversation, and yet we were not once even hoarse, or for an hour indisposed, except on the sea. We stood the fatigue of travel and speaking beyond our most sanguine expectations. To the Father of mercies, be all the praise and honour!

W. W. E.

PRAY WITHOUT CEASING.

SOME years ago I read a striking illustration or rather exposition of this injunction of the Apostle. It made such an impression on my mind that I have often referred to it. For the benefit of our readers we will give it a place in *The Christian*. A number of clergymen settled in parishes not far removed from each other, were in the practice of meeting at stated periods for their mutual benefit. On such occasions they frequently selected difficult texts, on which the most able pondered, and gave the result of his study at the next meeting. On one of these occasions the subject was prayer. The question to be discussed was, How is it possible for depraved beings, continually surrounded by untoward circumstances to pray without ceasing? One of the most able was solicited to write on the subject, and a full month allowed for that purpose. At the time of the announcement of the subject, the duties of a domestic called her into the room where the clergy were assembled. She heard the subject named, and almost involuntarily exclaimed, "What! a whole month to study and write on that text! Why it is the plainest in the Bible!" "Do you understand it, Mary?" She answered in the affirmative. He continued "Can you pray without ceasing when you have to labor so constantly, and have so much to disturb your mind?" "Why, as to labour," said she, "the more I have, the more I pray!" "Well, Mary," said they, "let us hear your exposition of the command, 'pray without ceasing.'" She replied, "When I awake in the morning I thank God that I am alive and in health, and pray that I may spend the day in his fear and for his glory; when I see the sun I pray that the Sun of Righteousness may continually shine on me; when I clothe myself I pray that I may be clad in righteousness; when I sweep and wash, I pray the Lord to cleanse me from every thing displeasing to him; when I kindle a fire, I pray that religion may revive in my soul and in that of others; when I take care of the children, I pray that I may be like a little child, and I look up to God as my heavenly father; at my labour I pray that my strength may be equal to my day, and that I may be able to perform my duties; when I receive food I pray that my soul may be

fed with the bread of life." "Enough, enough!" exclaimed the clergymen, "you have taught us a lesson; we see clearly how every one, so disposed, may pray without ceasing." W. W. E.

[FOR THE CHRISTIAN.]

TO THE DISCIPLES OF CHRIST, SCATTERED THROUGH THE BRITISH PROVINCES.

DEAR BRETHREN—The present time calls for unremitting exertion on our part to sustain the divine "cause" of our exalted Redeemer. He persevered through one continued scene of opposition and temptation from the day of his baptism until "on the tree of the cross" he cried "it is finished." All this he performed in order "to confirm the promise made of God unto the fathers." And that "promise included the present and future salvation of all obedient believers in Jesus Christ." Paul says, "For the joy that was set before him, he endured the cross, and despised the shame, and is set down at the right hand of God." Dear brethren, let us remember the indefatigable labours of our blessed Saviour. He never flinched from his duty, but always manifested an humble but persevering determination to accomplish his "Father's will." And when he had "finished the work" his Father gave him to do, he left the world and "ascended to the throne of his Father." And on leaving the world he gave his last will and testament to his holy apostles, commanding them to teach it to all nations; and I pray you my brethren to mark the strictness and force of our Saviour's language at the time he was about to give them his last will and testament; he says teaching them (the disciples) to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU. And let us now hear *one* of the "all things" he commanded them. "This is my commandment, that ye love one another, as (in like manner) I have loved you."—John xv. 12. There are two things enjoined upon the apostles in this command of love: first, we are to love one another as he had loved them; secondly, they were to teach others to observe the very same command; and did they submit to this injunction? Let us see, "See that ye love one another with a pure heart fervently."—1 Peter i. 22. My dear brethren, have we been careful enough to fully ascertain the real scope and drift of this precious link in the system of our salvation. Come, my brethren, let us examine ourselves on this important subject. Have we been prompt in our duty as loving disciples of our Lord? Do we yet really understand the nature of this love that we are to manifest to the disciples of our Master? Are we willing to lay down our lives for the cause of Christ and for his children? Are we doing all we are able to do in advancing the individual interests of every true disciple? Do we feed those of his, who are bearing his image in this world? Do we seek out those members of his, that are poor and destitute, and clothe them; and administer comfort and consolation to the sick? Do we frequent the prison to see if there are any of his disciples there? And are we really and truly making all our worldly interests subservient to the advancement of Christ's kingdom? We who are the disciples of Christ, must stand fast *in the truth*, with the manifestation of a Saviour's love on the one hand, and unflinching vigour on

the other, until all the disciples of our Lord are standing fast in the gospel, and are travelling in scripture order, and are fully under the discipline of the law of love. And in order for us to accomplish our Lord's will, we must exert our energies, and make use of every scriptural means in our power to gain access to the hearts and understandings of sinners. Our publications should be well sustained. The preachers of the ancient gospel who are now tied up to hard labour to support their families, to the neglect of being engaged in the proclamation of peace and pardon to poor sinners, must have their hands loosed, that they may go into every town, city and village, proclaiming the gospel of Christ, in all its ancient simplicity and fulness. Discipline must be kept up in all the churches adhering to the ancient gospel. The congregations must be kept pure and holy, according to the apostles' direction. Let christendom so called, form her alliances, and then call it evangelical, she will never please or do the will of God, while she holds on those dogmas which make the commandments of God of non-effect. Come you who have embraced the truth as it is in Jesus, up, contend for the faith once delivered to the saints, until we shall spread the force and power of that truth, that brings salvation to all who obey the Lord Jesus Christ.

Your's, in the kingdom and patience of Jesus Christ.

CONDONO.

BROTHER EATON.—Respecting the “ministrations of (law) death, written and engraven on stones,” I am peculiarly desirous that you should give your readers some instruction. Almost all the books written on the subject of “divinity” that I have read, speak of the “ministration of death,” or the “moral law” as they termed it, as remaining in all its force and power, not only from the days of Moses until the Christian era, but as designed to continue until the final restitution of all things. And the most, or a greater part of the preachers of the various denominations, professing to adhere to the Bible as their “only rule of faith and practice,” tell sinners that they are under this ministration of death, or as they very frequently call it, “the law.” They then proceed to pour upon the sinner's head all their imaginary fulminations respecting the power, force, and condemnation of the law. After this is done, they proceed to proffer to them the way of pardon through a Saviour. Thus it appears that preachers of the present day hold a higher office than the meek and obedient Moses, for he ministered *only* under the ministration of death; but they minister both law and spirit. I wonder if the apostles were called to fill this twofold office of death and life. Let me see, “Who also hath made us able ministers of the new testament, *not* of the letter (law), *but* of the spirit.”—2 Cor. v. 6. I think brother Eaton, that you might employ your pen—to good effect on this great subject.

CONDONO.

REMARKS.—We are of brother Condone's opinion in reference to the want of discrimination on the part of the religious community between law and gospel. No man can possibly understand the gospel who does not have something like correct views on this subject. There is a line of demarcation between Moses and Christ, a time when the authority of

one ceased, and the other became a Prophet, Priest, and King. Until this is understood, no one will be able to make a proper application of many important portions of the divine record. Will some of our readers who have given this subject extra attention, favour us with a plain, scriptural, and brief article on this subject? We promise brother C. to keep his suggestion in mind, and at our earliest convenience prepare something for our readers on the Dispensations. In the mean time let all our readers bear in mind that the apostles in their exhibitions of the truth to sinners, never preached Adam nor Moses, but Christ: it was neither the condemnation of the law, nor the thunderings of Sinai, that awakened sinners to a sense of their danger. They were already condemned because they believed not in the Lord. The terrors of the Lord, more severe than any punishment threatened by Moses, were announced as suspended over those who despised the authority of Messiah. "Everlasting destruction from the presence of the Lord and the glory of his power," is to be the portion of those who "know not God, and obey not the gospel."

W. W. E.

THE CAUSE—ITS PROGRESS.—Not having time to prepare a synopsis of news from the churches, we have hastily glanced at one number of the "Proclamation," and two of the "Harbinger," in which we see reported from two or three States recent immersions to the number of *five hundred and forty*. Our readers in future may anticipate a regular monthly account of conversions, as reported in our exchanges and by correspondents, so that we may rejoice at the success of our fellow laborers, if not in our own. We trust in future to be able to add to our American exchanges, Brother Wallis' "Christian Messenger" from England, and such other works as the Brethren there have in circulation.

W. W. E.

POSTAGE—*New Regulations &c.*—Every thing sent from the United States per mail must be prepaid, or it will get no further east than Robinson, Maine. Some of our exchanges &c. have been frequently sent to Saint John: unless prepaid, they can't come. Our friends and correspondents in the United States and Canada will please bear in mind our former directions, and superscribe any thing which they may wish to send us "Eastport, Me.," and then all will be right, paid or not. It is our hope that we shall soon have cheap postage in these colonies, that greater inducements may be held out for brethren and friends to correspond with each other.

W. W. E.

TIME-SERVING CLERGY.—When Elizabeth came to the throne of England, only *two hundred* in nine thousand four hundred clergymen, were deprived of their office by a change of the national religion from Popery to Protestantism. In other words, *forty six* in *forty seven* of all the clergy of the land changed their religion with the change of government, FOR PAY.—*Vermont Telegraph.*

Time *was*, is past; thou can'st not it recall:

Time *is*, thou hast; employ the portion small;

Time *future* is not; and may never be:

Time *present* is the only time for thee.

CONCLUSION OF VOLUME III.

THE year of favor 1847 has nearly terminated. On many accounts it has been one of uncommon interest, and will long be remembered. Scarcity of provisions in Europe during the first part of the year, and a bounteous harvest in its season; famine and pestilence in poor Ireland and the desolating influence of disease carried by the destitute emigrants wherever they have gone. Besides the wretched emigrants, how many have and are now suffering from disease, or mourning the loss of dear friends in consequence of the contaminating influence of the famine fever, which they have spread wherever they have breathed! Saint John has not only been the receptacle of from fifteen to twenty thousand of these poor, suffering, pestilence, and famine carrying creatures; but it has in its bosom or in its immediate vicinity some of the most daring assassins that now live unchanged. How many have been stabbed, beaten, mutilated, and shot down, we dare not record. Since the issue of our last number, *three* of the regular watchmen, in the early part of the evening, were stabbed; one has since died of his wounds, and the others in a doubtful state, and the assassin uncaught!

And what are the religious communities doing? We have not heard of a single conversion during the year! It is even doubtful whether, in a population of forty thousand, one heart has been turned from the love and practice of sin to the service of God. How much we have to humble us in the presence of a God that cannot look upon sin. The business men in the community are in a state of doubt and suspense; merchants and mechanics know not what will be the result of the present crisis. We implore no ill upon our active population, but we believe that less business and toil, and anxiety about the things of the world, would prove a blessing to a large proportion of professing christians. May predicted distresses, failures, &c. induce christians to be more anxious to lay up for themselves treasures in the heavens that will never fail; and may sinners, seeing their gods fleeting and perishing, be induced to seek and serve the true God.

Although we have not had the privilege of recording in *The Christian* any conversions in this city, yet we have had numerous most interesting accounts of the progress of the Apostolic Gospel, both in Europe and America; a record of some of these triumphs we have given to our readers, and had we room many more would be furnished. In future we hope to keep pace with the times, and put our readers in possession of earlier intelligence of the spread of truth and righteousness.

We are apprized of the fact, that the *Christian* has not been, to many, so interesting as were the former volumes. A. is interested in a publication that is wholly controversial: it is meat and drink to hear and read severe strictures on the sects. B. longs for these fine essays on the ancient order of worship, &c. such as characterized the *Christian Baptist*, and were republished by Dr. Johnston in the "*Gleaner*." To B. we would say, no man in America, could now prepare such essays. The author of them has exhausted the subject. The ground has been occupied. And the entire work, the seven volumes of the *Christian Baptist* (now well bound in one) can be procured in New York for two dollars. C. would be well pleased if the conductor was warmly engaged

in a personal controversy with some sectarian leader. D. says give us more such essays as that on the decline of congregations, the cause and remedy. E. is anxious that a large proportion of the work should be occupied by plain, heart searching appeals to the disciples to seek holiness, and never be satisfied until every thought be brought into sweet submission to the Divine will. F. is surprized that the conductor has not more poetry in him; thinks that he might furnish some favourite piece every month. G. cannot endure these long articles; none, in his estimation, should exceed three pages. H. wants a scientific periodical, he wishes his family to understand Geology, Botany, Natural Philosophy, Chemistry, &c. I. says he cannot afford to take but one paper, and wishes to learn from that, all that is going on in the world; religion, politics, wars, pestilences, and famine. J. is anxious for a work on the prophecies: to him every thing else in the Bible is sufficiently plain, but a work on the prophecies is a desideratum. K. would be pleased with a religious publication filled with brief letters of news from the churches, and detailed accounts of conversions, &c. And so on to the end of the alphabet. Now, no one has more respect for the taste of others than has the conductor; but we exercise our own judgment, and we publish what we think the reader *needs*, and not merely what he wants. We try to please ourself, and the Lord. Concluding this small volume, we dare not promise what we shall do in the future, even should the Lord permit us to publish another volume. Our friends, by this time, in nearly all the places where *The Christian* circulates know all about our speaking and writing abilities. We promise to do *what we can* to advance the interests of the Redeemer's kingdom. We solicit the hearty co-operation and prayers of all who love our Lord Jesus Christ in sincerity, that we may be really useful in pushing forward the victories of Calvary.

During our late excursion we said but little about our publication. Indeed if it had not been for some warm friends who called our attention to the necessity of saying something about it for the future, not a word, in public, would have been uttered in regard to it.

We desire its continuance, just so long as it forms an index pointing to the fountain of truth, and no longer. We are willing to leave the work with the brotherhood. If they desire such a work they can sustain it; if they do not wish its continuance they have only to withhold their patronage and we are done.

They have nobly sustained us this year, they have made us believe that they are anxious that we should continue; and we have made preparation for another volume, and by the blessing of heaven, and the aid of our good brethren, we hope to meet the expectations of our numerous friends.

W. W. E.

AN APOLOGY EXTRA.

OUR readers will, we hope, pardon the great length of the article respecting our excursion. We have been as brief, under all the circumstances, as we could. To men of metaphysical minds such minute details are very tedious, especially when written in a prosy style; but such minds will bear with us when they know the motives that have prompted

the detail. First; many brethren requested that a detailed narrative be given; some were anxious to know what kind of a reception we obtained at this place, and others how we were treated in that; and others have been anxious to know something of individuals concerning whom general and passing remarks have been made: many of our readers therefore, have demanded a history of our excursion. In the second place, we are desirous of making the brethren in part of the country acquainted with the condition of their fellow labourers in other parts—believing that it will be for the general good of all. These reasons we trust will be a sufficient apology for occupying so much space in which we have had to say so much of ourself.

W. W. E.

“THE GOSPEL PROCLAMATION.”—Reference has been had to this work already. But one number, the fourth, has yet come to hand. We anticipated much pleasure in its perusal, and were not disappointed. We shall anxiously look for its monthly appearance: we trust the editor will send us the back numbers. “The Gospel Proclamation” is edited and published by Alexander Hall, author of “*Universalism against itself*,” one of the best works on that system of unbelief, for the times, which we have yet seen. The Proclamation is a fine monthly of 48 pages, containing nearly as much matter as 36 pages of *The Christian* would, at one dollar a year. We are happy to hear that Brother Hall is obtaining such a fine circulation. *Four thousand* subscribers so soon after commencing, give evidence of a desire on the part of his friends to learn whether on other subjects, and in opposition to all other errors. Brother Hall can sustain himself as well as in the book to which reference has been made. The editor’s address is *A. Hall, Loydsville, Belmont Co., Ohio.*

THE PRESENT VOLUME we intended should be in itself complete; that is, we purposed finishing what we had to say on the topics introduced, but we see by running over the index, just prepared, that several subjects have been left incomplete. Ancient and modern Christianity in theory and in practice, ought to have had more attention. The queries of “Senex” are not yet answered to his satisfaction: they must receive more attention.

WE have yet on hand a few copies of vols. 1 and 2; and 150 full sets of vol. 3 are waiting for readers. These we will have stitched, and neatly put up, and sent by any conveyance that may be suggested, at a reduced rate: For one dollar, three volumes; for three dollars, ten volumes, and so on in that proportion,

CAMPBELL AND OWEN’S DEBATE is often called for. It has for years been out of print. We have for some time been looking for a new edition from Bethany. We have heard that the work has been reprinted in Britain. Will Brother Wallis inform us where, from whom, and at what price the work may be obtained in Liverpool?

HYMN BOOKS.—Mr. Avery has two or three hundred of our Hymn Books yet on sale, which he is selling off at *one shilling*. Send on your orders, and get a new supply: they are very well bound.

INDEX.

Advice to young disciples	10	Maximum Religious	14, 20, 46, 637, 169
Acts of Apostles Introduction to	49	Musical instruments	47
Ancient Gospel, its success 61, 79, 107,	198	Meeting House, Apostles shut out of	171
Apologues	63	Notice, Special	15, 48, 101, 154.
Altar, domestic	64	Notes on Luke, xvi. 8, 9	29
Alliance, Evangelical	67	Order, Chapter 1,	52
" Christian Union	39	" " 2,	53
Anxious Subscriber, a letter from and		" " 3,	57
Remarks on	134	Obedience, not acceptable without love	
Apology	186, 200	to God	148
Bethany College, Endowment of	43	Professors of Christianity, Ancient and	
Bible Society, A. C.	60	Modern	26, 33
Bitritt, Eblin	145	Portrait, Saviour's Birth,	23
Barrel of Flour and Laura Brigham	146	" Irish Famine,	105
Bells, the Baptist of	166	Poems, Original and Selected	185
Baptize, who is authorized to	177	" New Brunswick, Address to	185
Cause, the	12, 198	Postage	31, 193
Christian, The	15, 32, vol. iv.	Periodicals, Reform	32, 41, 201
" its circulation	44	Psalmist, The Christian	405
Christians, early, uniform practices	63	Pictures, The two	706
Congregations, Decline of, cause and		Philippians, Epistle to	146
remedy	91	Philemon,	142
Correspondents, To	122	Peter,	175
Corinthians, Epistle to	131	Query, Lord's day and Remarks on	70
Colossians, Epistle to	143	Query on Micah iii. 12,—i. 1, 2, and	
Christian? Are you a	154	Remarks	102
Conclusion of the volume	199	Queries, Three from Senex	193
Design of the Christian	3	Remark, passing	31
Dress, Vanity of	30	Request,	63
Disciples, Address to	196	Religion, the Christian	64
Education, Scraps of	31	Romans, Epistle to	99
Exposition of Acts ii. 39, New	58	Reply to the Queries of Senex	111
Epistolary writings	98	Remission of Sins, a Query on and a	
Evidence, supposed no	136	Reply to	120, 130
Ephesians, Epistle to	142	Revelation, to John	176
Epistles, their arrangement	177	Saviour's Birth	28
Faith alone, by Condott	77	Study of the New Testament, No. 1	17
Forbearance, Christian	162	" " " " " 2	35
Gospel, The	5	" " " " " 3	49
Governing Children, Rules for	74	" " " " " 4	72
Galatians, Epistle to	133	" " " " " 5	98
Heart and sword	31	" " " " " 6	107
Hints to readers	36	" " " " " 7	134
Hebrews, Epistle to	158	" " " " " 8	142
Irenæus on peace	31	Scriptures, Reading the	89
Intelligence, Items of	45	Star, the True	81
Immersion, the design of	56	Tertullian against war	13
Imprisonment of A. Campbell	179	Testament, New, its study	17, 35, 49, 17
James, Epistle to	174	Thoughts to be remembered	23
John,	175	Things as they are	78
Jude,	176	Thessalonians, Epistle to	143
Kind words	29	Timothy,	144
Letters to a younger brother, No. 1	42	Titus,	145
" " " " " 2	65	Tour through Prince Edward's Island	
" " " " " 3	117	and Nova Scotia, 18, continued	167
" " " " " 4	150	Universalism against itself	63, 123
Lord's day, Observance of	136	Vanity	62
Law and Gospel, Letter and Spirit	197	Works we read, how to estimate them	47
		Wanted immediately	26