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# THE CHRISTIAN GLEANER.

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VOL. 2.

HALIFAX, NOVEMBER, 1836.

No. 9.

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

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## HOPE.

Hope is the expectation of something good, and is the mainspring of every man's life. It is alike the resident of the castle and the cot. Without it the world would be a blank, and every member of Adam's family would exhibit a monument of despair! She kindled her first fire, as a beacon to the fugitive of Eden, when he took his last long lingering look at his loved abode, conscious that he was quitting his sunny bower forever, with guilt inscribed upon his heart, despair lowering on his brow, and the world, to him, drooping in mourning,—but he sees on a distant shore the faint glimmering of the taper of Hope! In every age, and in every clime, from that period to the present, she has ever been the companion and comforter of man. She at one time stimulates the Patriarch to forsake his own country and seek a better: she encourages Moses to disregard the stern mandates of Pharaoh, and Joshua to pass through and subdue seven nations in arms and at last to obtain the promised patrimony. But the time would fail me to describe all the places and conditions in which Hope has been the buoy of safety to the drifting vessels of distressed humanity. We shall not attempt to describe the hope of the fond parent watching the dangers which attend the loved and only child; nor the high, though oft disappointed, hope of the youth attempting to climb the rugged hill of science, nor the fond hope of the mariner who has braved the fury of the rude tempest, and is now on his 'homeward voyage;' nor the hopes of the ten thousand adventures in pursuit of the baubles of time; but shall content ourselves with elucidating one prominent object of hope.

Almost every man has heard of the idea, of eternal life, and we may safely conclude that there never was a man who heard of it, and understood the idea designed to be communicated, but who desired it above all things else. Yes: no sooner does the sound of immortality strike the ear than it becomes the strongest desire of the human

heart, and it is a true principle of philosophy that there can be no desire in the human breast but what there must be something in the universe to gratify that desire. Now, if this is a correct statement, permit me to address a query to those who do not believe in the Bible: If the Bible is not true, from what source do you expect to have that desire for eternal life gratified? This is a question we are sure you cannot answer. Where, indeed, can you point for evidences that though you die you shall live again, if you reject the testimony of the Prophets and Apostles? Will you look to Nature for evidences? She will answer in a plaintive accent: "from the smallest particle in my body to the heaviest orb that floats in its sphere, change is my order, and destructibility my nature!" Look around you, child of mortality, and you will perceive that every thing above, below, and around, proclaims, in silent eloquence, fluctuation and decay. It is not then on the decaying ruins of nature that Hope has kindled her torch, but on the battlements of Zion. Persian Philosophers built their towers, raised their telescopes, and directed them to every part of nature; yet they never once perceived a single ray of Hope shining from one of nature's battlements on the tomb! No, not one! Greece, and Rome, with all their boasted philosophy and burning eloquence, were equally benighted, until one called a babler, whose name was Paul, preached *Jesus and the resurrection* to them. Thus has God shorn philosophy of its pride, and scepticism of its boast, by bringing "LIFE AND IMMORTALITY TO LIGHT THRO' THE GOSPEL." To one of two conclusions must the rejector of Revelation come:—either he will endeavor to extinguish the desire of eternal life which flutters in his bosom, and consequently declare war as well against Nature and Philosophy as against the Bible; or he must conclude to direct his attention to the Prophets and Apostles, and rest on their testimony for a hope of that which he so ardently desires. When a man looks at the rapidity with which time wings his course, and with what unerring precision he sweeps off, by ten thousand instruments, the generations of Earth, how wise to ask himself the question—*what is my hope?* "The hope of the wicked shall be cut off, and that of the hypocrite shall perish in his death," is the decision of inspiration. But not so with the righteous; the testimony of all the Prophets of God forms a bulwark in the rear of his hope, and the demonstration of their testimony by the resurrection of Jesus Christ from the dead, has raised such a mound around his expectations of the life to come that the waves of persecution can never wash away, nor the hand of time deface the place where it stood.—When the soldier upon the walls of a besieged city arises from the slumbers of the night and hears the assaults of the besiegers, his first object is to see if the walls are good and unbroken; so the Christian, when his hope is assaulted awakes to an examination of his fortress. How pleasing the survey? He beholds the wall, commencing with Abraham, on Moriah, and ending with John, on Patmos. The great and the good of every age he sees engaged in the heavenly task; and, rather than abandon the

cause, they lay down their lives in its defence. But what is the character of the besieger of the Christian fortress? Let every infidel answer this question, and methinks he would blush at giving a portrait of the abandoned; profligate and hopeless cohort, in the act of attacking the walls of Zion! To him who could view them from the city of our king, through the telescope of faith, they would present a chequered scene, with no leader save their individual fancy—no principle of action but a hatred of all good; and no object in view but the destruction of religion's tower and virtue's safeguard. Surely a man could not be envied his rank in such an army. At such a spectacle every honest man would say, with Phillips, "Should the ridicule of Earth, and the blasphemy of Hell assail me, I shall console myself by the contemplation of the blessed spirits, who, in the same holy cause have toiled, and shone, and suffered, in the "goodly fellowship of the saints"—in the noble army of the martyrs:—in the society of the great, and the good, and the wise, of every nation. If I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their aberrations. If they err, it is in a heavenly region—If they wander, it is in the fields of light—If they aspire, it is, at all events a glorious daring; and rather than sink with Infidelity into the dust, I am content to cheat myself with their vision of Eternity. What a pleasing consolation to the disciples of Jesus, that as no system can shed a single ray of light on man's destiny save Christianity, so, no theory can prove one saying or maxim of the author of the Christian's hope false. The Bible has been the beacon rock on which hope has remained since Jesus rose. The Apostle had a vivid picture of the place where it would land him when he penned the following: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1st Peter, 1: 3—5. Once more, Paul has eloquently described, the strength, end; and glory of the hope which we have presented, thus:—"Wherein God; willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul; both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. vi. 17—20. Within the veil is in the highest Heaven; consequently the metaphor stands thus: Jesus is the forerunner who has carried the Christian's anchor, hope with him, and as a vessel rides in safety when her anchor is fast, so the Christian who has laid hold on this hope set before

him is safe. While time lasts or eternity endures, if he obeys Jesus his cable will never 'part', nor his anchor 'come home.'

"Eternal Hope! when yonder spheres 'sublimo  
Pealed their first notes to sound the march of time  
Thy joyous youth began:—but not to fade.—  
When all the sister planets have decayed;  
When wrapt in flames the realms of ether glow,  
And Heaven's last thunders shake the Worlds below;  
Thou, undismayed, shalt o'er the ruins smile,  
And light thy torch at nature's funeral pile!"

A Letter of which the following extracts is the purport, was lately received by the Editor of the Gleaner.—As the subject of it refers to matters, not of a private character, but of a public interest to the churches; it is deemed expedient to give it, with the answer, a place in this number.—*Ed.*

*To the Editor of the Christian Gleaner.*

NEW-GLASGOW, P. E Island, October 1836,

Our Brother J. Stevenson has been laboring here for some years as a Farmer, and also met with a few friends on the first day of the week, for prayer, praise, reading the scriptures &c. &c. For some years he made no great impression on the minds of the people of this neighbourhood,—only four put on Christ by baptism, who were baptized by him.

Having had several conversations with such Nova Scotia Baptists as visited the Island from time to time, and not being able to discover any great difference between them and us, and having been present when the Charlotte Town Church was constituted without the covenant, we were led to expect the same favor, and applied to them to put us into Church order. We were on the point of obtaining our request, J. S. had preached a sermon before three of their Pastors viz. T. S. H. of Horton and two others who were here. But prior to this being done, we must be examined as to our soundness in the faith, and agree to the Declaration and take the Covenant. To this we objected.

It has pleased God with whom is the residue of the spirit to give us in this place a reviving time, eight have been baptized, and were J. S. made Pastor, more would now be baptized. Those who meet here, wish to be put in Church order on two accounts; First, for

their own consciences, and secondly, to do away prejudices from those without. If you have any such thing in your Church as an Evangelist or Pastor, who could or would come among us and perform this labor of love, in so doing you would confer on us a great favor, and we would bear the expense.

\* \* \* \* \*

J. S. received the first rudiments of a church of Christ in Paisley, Scotland. He had been twenty years a member, five of which he was Deacon, and hence he thought might be inferred his right to administer the ordinance of Baptism. We believe that all who have liberty from the church to preach the gospel, have also a right to baptize those who confess Christ's name and obedience to his commandments: \* \* \* \* \* We beg your answer, immediately in the name of the Church,

JOHN STEPHENSON,  
DAVID ORR.  
ANDREW NISBET. ;

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### ANSWER.

HALIFAX, October 26, 1836.

*Dear Brethren,*

I received your Letter,—which seems to seek christian counsel in respect to the Church with whom you worship, setting apart some of the brethren to the Elders' office. It is a responsible thing to give directions respecting the institutions of the Church of Christ, beyond what his word *plainly* reveals. "Secret things belong unto the Lord our God, but those which are revealed belong unto us, and to our children forever, *that we may do* all the words of this law."—Deut. xxix. 29. The difficulty of finding out from the New Testament an answer to our inquiries, on any particular subject, often arises from our seeking in it, for things, or for a way of doing things, about which it has never made any revelation. Churches are to obey and to conform to, the laws and ordinances which Christ has ordained and by apostolic example or precept pointed out.—They are not law makers, and cannot expect to find from the New Testament any directions how to fulfil the traditions of men.

I cannot discover that the Bible reveals any thing equivalent to what many mean by the terms "constituting a church with, or without a covenant," "being put in church order," &c &c.—these with different persons imply the most different ideas.—I learn from that revelation of the Spirit, which holy men were moved by Him to make known to man, that God hath in these last days spoken unto us by his Son, and his Son, by his Apostles—these speaking as they were moved by the Holy Ghost, and therefore infallibly knowing the mind of Christ, could alone direct churches *how* to act, agreeably to the divine will; or could specially instruct and appoint others,

(as Timothy and Titus) in their stead to put in order the things wanting in the churches. But no man is now an Apostle—or has received any special or divine authority or instruction—beyond what is revealed equally for the instruction and obedience of all churches; therefore for the pastor of one church, *to make it essential*, to go to another, to exercise authority in putting them in order, or to ordain other officers in other churches, as if he were in some sense an apostle, or the successor to the apostles, would be in my opinion as presumptuous as unscriptural.—But a christian should be able and willing to give a reason for all he does—not to dictate to others, but that they may test him by, and follow him as far as they find he follows the word of the Lord. Perhaps therefore the best answer I can make to your letter, and the clearest idea I can give you of the views on this subject, of the church I worship with, will be briefly to tell you the way which in a like case with yours, they deemed and followed as scriptural.

This Church being left some years ago without a pastor, and with none in their body at that time either willing, or qualified to take the office of pastor upon themselves—they determined to examine the New Testament prayerfully and considerately, how far it authorised them to act as a church and to worship God, in his stated ways and ordinances, without a regularly ordained minister. Without going into the detail or proof, it will be sufficient at this time to shew the result they came to. That they could find no intimation whatever in the Bible restricting or limiting any of the ordinances of the church to the presence, or absence of the Elders—so that in their providential and necessary absence they must cease to exist as a church, or omit or neglect any of the stated ordinances of the Lord. It seemed as clear from revelation as from the nature of the case, that churches must have existed and as such observed christian ordinances before Elders could be proved to be apt to teach, or be appointed as we read “in every Church,” Acts xiv. 23. Titus i. 5.—They learned also from the word, that whenever elders are referred to, in relation to the Churches, they are always referred to as being a plurality; never in one instance as a single elder in one church, still less one elder over many churches.—That to come together on the first day of the week—to remember the Lord in his own institution of the Supper, was apostolic custom, as revealed by divine statement and example.—That to exhort one another, was as literally and as plainly directed to the churches by the apostles, as it seems that they obeyed these precepts.—“Wherefore comfort one another with these words,” “comfort yourselves together and edify one another, *even as also ye do.*”—I Thes. v.

The church therefore under the influence of the teaching of the word of God, continued, in the name and in the fear of the Lord, to assemble together on the first day of the week, to worship him in his instituted ways. They appointed three of the brethren, (thought to be most competent by the church) to preside in turn, to lead the

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meetings and to read the word—they determined to come together to read the word of God in course in large portions—to meditate upon it, and to seek earnestly and prayerfully to be instructed by it, in the will of God, without any human speculation of their own or others.—They began there morning service, (as usual) with praise and prayer, then praise, and a short prayer for the right reading and hearing, and for the divine blessing on the word; the word of God was then read in course—having begun with the 1st Chapter Genesis, 1st Isaiah, and 1st Matthew. The brother who presided making occasional references and exposition of the truths read—enforcing upon all, such earnest and plain application of them as they were enabled to do—generally leaving time for one or other of the brethren, to make any short exhortation or improvement they saw fit. But all seemed gradually more and more to perceive the greater importance of taking heed to the divine word itself; as it variously conveyed, its plain yet practical,—simple, yet significant lessons of instruction; and shewed by its examples, and teaching, the faithfulness of God to his promises and threatenings, the love and grace and excellency of the divine character—the sinfulness, and ingratitude and folly of man—his wisdom and blessedness in cleaving to the Lord—his folly and misery in following his own ways, or in leaving him the only source of security and happiness.—A short prayer, hymn, and the apostolic benediction closed our forenoon meeting.—In the afternoon we came together to break bread, to remember and to shew forth the Lord's death—the services being similar to our forenoon worship except that the portions read were shorter—we began with the 1st Psalm and 1st Romans. In this way we have enforced upon us from the Scriptures, 'all that we are concerned to know and to believe—all that we ought to avoid and practice, for promoting the glory of God and securing our present peace and future happiness'—while the gospel is as stately, as it is scripturally and simply proclaimed and explained in the meetings of the church.—So that *all who have tried both ways*, can testify from experience that the Lord's ways are better than man's ways, being ways of Godly edifying, pleasantness, and peace;—and that while He, has been pleased to make them of easy attainment and use—they combine, and would afford in the church of Christ, to *all hearers*, all the appointed means of grace, with every advantage of divine instruction, and of proclaiming the gospel, which all, or any of the more popular and diversified methods of instruction, profess to possess; whether from sermonizings, Sunday schools, Bible classes, or other ways, with fewer of the difficulties, and temptations to abuse, more or less connected with some or other of these—arising from false glosses on the word—multiplicity of meetings—speculative and untaught teachers—itching ears—sectarian motives. &c. &c.

We might be discouraged, and our faith might fail, from the many who oppose—the few (even of those who approve) who help us—did not the Scriptures continue to shew us, that numbers never were, and



never will be, a test of the truth of God—did not its promises encourage a few, even two or three who meet together in the name of Christ, with the hope of his presence—and that they “ who keep the *word of his patience* ; he will also keep from the hour of temptation which shall come upon all the world, *to try them that dwell upon the earth.*”

After a year or two, the three brethren who had presided, and had more stately exercised and improved their gifts, and whose aptness to teach, and other qualifications had been proved, were unanimously called by the church to fill the Elders' office, which after due consideration they consented to do. On the Lord's day, the church (by one of the brethren) publicly declared their nomination to the office, when they were by this intimation, and by prayer to God, considered as set apart and appointed to be pastors or elders over the church—the duties of which office, (much in the same way) they have endeavoured to fulfil, with conscious self diffidence, and weakness. At the same time, and in the same simple manner, by the consent of the church publicly intimated, and by prayers, were three other brethren set apart to the deacons' office. I should have mentioned, that after the supper on every Lord's day, the church make a contribution for the necessities of the poor saints.—This is a very brief hint of the way the Bible has led us to act and feel in these matters, and of the peculiarities charged against us. We endeavour in reality, and from an increasing sense of its value and authority to make the Bible our guide, and to enforce upon one another, and upon all who hear us, the belief and influence of its divine truths, and precepts, and conformity to them, not only in regard to worship, but in regard to our families, and in society at large—that all duly affected with the grace and goodness of God in Christ, may do justly, love mercy, and walk humbly with our God. As sinners believing and obeying the gospel, we trust alone on the finished work of Christ, and the free word of God, that our sins are forgiven for his name's sake, and that as he rose, so all his followers must, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation.

We look up, (and encourage all who love the Lord to do so,) to our Heavenly Father, for his promised Spirit to abide in us, to influence us, and to comfort us, and help us with every needful grace and spiritual blessing according to our need. We therefore would commend you brethren to the word of his grace, trusting you may thereby be enabled to know what is the perfect will of God—and in this as in all matters connected with his cause be led to act as his word directs—acceptably unto him, who has loved us and washed us from our sins, and given us a hope full of glory and immortality—knowing that if any man will do his will, he shall know of the doctrine if it be true. Yours in Christian bonds,

EDITOR.

J. STEPHENSON,  
DAVID ORR,  
ANDREW NISBET.

## FULFILLED PROPHECIES.

## THE JEWS.

We have only to read the various prophecies concerning the Jews, as they are written in the earliest records in the world, and to ask whose history they relate; there is scarcely a man in any country under heaven, who would not answer in one word, "The Jews." To all the inhabitants of the earth, the scriptural appeal may here be made, in relation to facts of which all are witnesses. It is only needful to look to the Jews, and to hear Moses and the prophets, to know that the word must have been of God. Read as follows:

"I will scatter you among the heathen; and will draw out a sword after you; and your land shall be desolate, and your cities waste. And upon them that are left alive of you I will send a faintness into their hearts, in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth. And ye shall have no power to stand before your enemies. And ye shall perish among the heathen: and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands. And yet, for all that, when they be in a land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them," Lev. 26. 33, 36---39, 44. "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord will lead you," Deut. 4. 27. "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given unto another people.—There shall be no might in thine hand. The fruit of thy land and all thy labours shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away; so that thou shalt be mad for the sight of thine eyes, which thou shalt see. Thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. All these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God; and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee," Deut. 28. 25, 28, 29,

32—34, 37, 45—48. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.—And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other;—and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none-assurance of thy life. In the morning thou shalt say, *Would God it were even!* and at even thou shalt say, *Would God it were morning!* for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see," Deut. 28. 58, 59, 63—67.

"I will cause them to be removed into all kingdoms of the earth.—I will cast you out of this land into a land that ye know not, where I will not show you favour. I will scatter them also among the heathen, whom neither they nor their fathers have known," Jer. 16. 4; 16. 13 : 9, 16. "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them; and I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.—I will bereave them of children," Jer. 24. 9, 10; 15. 7. "I will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them," Jer. 20. 18. "I will execute judgements in thee, and the whole remnant of thee will I scatter into all the winds," Ezek. 5. 10. "I will scatter them among the nations, among the heathens, and disperse them in the countries," Ezek. 12. 15. "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity. For the iniquity of his covetousness was I wroth, and smote him," Ezek. 7. 10; Isa. 57. 17. "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," Amos 9. 9. "Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts. They shall be wanderers among the nations," Jer. 8. 3; Hos. 9. 17. "Make the heart of this people fat, and make

their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord how long? and he answered. Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land," Isa. 6. 10—12. "Though they go into captivity before their enemies, thence I will command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good." Amos. 9. 4. "I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished," Jer. 46. 28. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosea 3. 4, 5.

All these predictions respecting the Jews are delivered with the clearness of history, and the confidence of truth. They represent the manner, the extent, the nature, and the continuance of their dispersion; their persecutions, their sufferings, their blindness, their feebleness, fearfulness, and faint-heartedness; their ceaseless wanderings, their hardened impenitence, their insatiable avarice; and the grievous oppression, the continued spoliation, the universal mockery, the unextinguishable existence, and unlimited diffusion of their race.

It would, indeed, be fearful, as it would be endless, to tell of the unceasing spoliations and unsparing cruelties exercised towards them, in dark and barbarous times, when men seemed fitted, like demons, for being the executioners of Divine wrath, and when such was the blindness and madness of the Jews, that, by their usury and covetousness, they often provoked the ferocity of their enemies, and plunderers, and murderers. Nor can any tongue of man tell, or pen write, what trembling of heart and failing of eyes were theirs, or what sorrow of mind, what sore sickness of soul, what madness for the sight of their eyes that they did see, what pining away, and choosing of death rather than life, were the portion of the residue of this evil family, among the nations whither they were driven; in the oppressions and crushings, the riflings and banishments, the miseries and massacres which, time after time, were relentlessly inflicted upon them throughout Spain, Portugal, France, Germany, Hungary, Turkey, Italy, and England. Did not every account conspire in attesting the facts, the nature and extent of the miseries which the Jews then suffered in many kingdoms would be altogether incredible. They were every where the objects of popular insult and oppression, frequently of a general massacre. These dreadful persecutions were uniformly accompanied with pillage. They were bereaved of their children by

the artful policy of the Mahometans, and in a more forcible manner by Romanists.

For the details, the reader must be referred to the pages of history. He will however find an able summary in the work of *Keith* on Fulfilled Prophecy, from whence these pages are taken. They have in all places been subjected to innumerable indignities, which words fail adequately to express and represent. And were it to be asked, What is the by-word used by all nations, and common to the world, the universal stigma that is applied in every country to a single name, the answer would rightly be, in every language, *a Jew*.

It was for their sins that they were to be punished, but covetousness was the stumbling-block of their iniquity, Isa. 57, 14, 17; Ezek. 7. 19. A new heart has to be given them and a new spirit to be put within them, the veil has to be taken off, and this stumbling-block to be put out of the way, before they can see a Messiah in a crucified Saviour, or find the way to that kingdom which is not of this world.

Contrarieties, which it might seem impossible to reconcile, are involved in their most wonderful fate, yet each extreme tallies perfectly with its corresponding prediction. While they were to be oppressed and crushed, their often-renewed possession of wealth is not only applied in their being spoiled evermore, but it is expressly foretold that, when they shall be gathered out of all nations, they shall take their silver and their gold with them, and inherit the riches of the gentiles. And, after all their spoliations, silver and gold is theirs in the greatest abundance. And, from their large share in the funds of every kingdom in Europe, it may not now be difficult to see how they shall yet possess the riches of the gentiles, Isa. 60 9; 61. 6.

Many prophecies concerning the Jews, of more propitious import, are reserved for testimonies to future generations, if not to the present, Deut. 30. 3—5; Isa, 11. 11, 12; 60. 9, 10, &c.; 61. 4; Jer. 31. 38. &c.; Ezek. 36. 37; Zech. 9. 12, &c. Amos 9. 13—15; Micah 2. 12. And that, throughout all the changes which have happened in the kingdoms of earth, from the days of Moses to the present time, which is more than 3300 years, nothing could have happened to prevent the possibility of the accomplishment of these prophecies, but, on the contrary, that the state of the Jewish, and Christian, and heathen nations at this day, should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every particular, if the will of God be so; this is a *miracle* which hath nothing parallel to it in the phenomena of nature.

In regard to the past, as we have seen on a brief review of their miseries, the most wonderful and amazing facts, such as never occurred among any other people, form the ordinary narrative of the history of the Jews, and fulfil literally the prophecies concerning them. Many of them apparently are contradictory, yet they are all literally true, and identified in every particular with the fate of the Jews. Who but the Father of spirit, possessed of perfect prescience, even of the knowledge of the will, and of the actions of free, intelligent, and

moral agents, could have relieved their unbounded and yet unceasing wanderings : unveiled all their destiny, and unmasked the minds of the Jews and of their enemies, in every age and in every clime ? It is a visible display and demonstration of the power and presence of God, and of the truth of his word. And, although it forms but a part of a small portion of the christian evidence, it fixes at the very threshold of infidelity an insurmountable barrier which all the ingenuity of sceptics cannot evade, and which all their power can never overthrow.

“ What seest thou ? ” was the question of the Lord to the prophet Ezekiel, when he made to appear before him a sign of judgments that were to come upon the Jews. And the words were repeated at every sign.—And now, on a retrospect of their actual sufferings, prolonged for ages, and not yet passed from view, and when all these have been to us a sign set before us that we may see it, the voice of the Lord seems to put the question again, “ What seest thou ? ” And who so blind as not to see that the Jews stand forth from among the nations of the earth as a token, a sign, a wonder, and a witness to all people, that the prophets spoke not a vision of their own hearts, but out of the mouth of the Lord, and that the sufferings of the Jews have not been by chance, but by judgment ? We have seen the judgments on the house of Israel, and what are their future destinies ? “ Thus saith the Lord, If my covenant be not with day and night ; and if I have not appointed the ordinances of heaven and earth ; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob ; for *I will cause their captivity to return, and have mercy on them,*” Jer. 33. 25, 26,

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## EXTRACT.

### *The 9th Chapter of the Romans.*

A Brother writes for my views on Election and the 9th chapter of Romans. If the following shall prove of any immediate value to the enquirer, his acceptance of it will sufficiently repay me for the trouble of writing it.

I shall suppose myself a physician, having an only son, and possessing at the same time, a medicine, equal to the cure of all manner of diseases. That I own land, and have concluded to build a city, which, I foresee, will shortly be crowded with inhabitants, until it contains mill'ons.

I see, also, that the population of said city will taste of the misery incident to humanity,—that every class of disease will find a lodging within their walls. Now, what must I do ? my medicament is my own, and on that account, I may do with it as I please : I may give

it; I may give it too on such terms as I please; and if I please I may withhold it, if my sovereign pleasure runs in that direction; but I am benevolent, and my benevolence prompts me not to withhold, but to bestow it for the good of the inhabitants of the immense city which I have founded and built.

Well, I say to my son; Son, thou knowest, even as I do, the virtue and value of the medicament in my possession: with me also thou foreseest, that the population of the city, which we were about to build, will need it; and it is my sovereign pleasure to bestow it upon them for their benefit: but the terms;—on what terms shall each invalid partake of it?

My son replies: Father, thy wisdom is sufficient for the case; but if you bestow it on account of superior wealth, the rich will despise the poor; if it be given to the poor only, this will destroy in those who receive it, the reverence due from them to their fellow citizens: moreover such a partial distribution of the favor would not meet the case, for rich and poor will equally experience the tortures of disease; they will stand in equal want of relief, and will be equally deserving of it.

If fame, or family, or office, or personal attraction, or age, or youth, or genius, or stupidity, or mental distinction of any kind, or any quality of a nature purely accidental be selected as a principle or ground on which, and for which the favor shall be conferred, then thy benevolence will be impeached; the state of the case will not be met; and men will blame thy partiality.

Son, I reply, thou art ever with me, and all that I have is thine, what thou hast just stated is wise and righteous. The accidents of wealth, and fame, and professional distinction, are all of too limited a nature to meet the exigencies of the case; therefore, in accordance with my better benevolence and thine own wisdom, I shall select a *principle*, which shall put the *great* good equally within the reach of all who shall need it, whether rich or poor, or men of inferior renown, the high, the low, the wise, the foolish, the young, the old, of both sexes, and of all ages, and conditions in the city.

I shall select *belief*; and as all men can believe on proper and adequate testimony, this will bring the possession of the favour equally within the reach of all; this is my sovereign decree, and the point at which my absolute pleasure shall obtain, yes I, of myself; ordain that all who believe thee to be my son, the dispenser of this good, and will submit their future health to thy guidance, shall partake of the benefit,—shall be cured and cured for ever of whatever malady they may be possessed and I myself shall introduce thee to the citizens as '*my son, the beloved in whom my soul delighteth.*'\*

\*If the reader reflect on the illustration of election given above, he will perceive, that *God's sovereignty* as exhibited in Christianity, and appearing in the selection of the universal principle of faith, and in granting salvation to all on that principle, is his *grace*; his *sovereignty* and his *grace* are an identity in our religion, and the distinction between *sovereign* grace and *free* grace, about which Methodists and Calvinists contend, has, in reality, no existence but in their own imaginations; more remarkable for nothing than the strife which it has engendered. In whatever way God reveals his grace, if according to his will, it must be sovereign.

Now, sir, please observe the points at which my sovereignty does not obtain; and you will then more distinctly conceive of the points at which it actually does obtain.

1st. My sovereignty does not discover itself in decreeing that certain individuals, high and low, or rich and poor, shall *believe*.

2nd, Nor in decreeing, that certain other individuals high and low, or rich and poor, shall *disbelieve*.

3rd Nor do I elect men to believe, that they may be cured, but

1st. I elect them to be cured because they believe.\*

2nd. I ordain faith as the principle on which cure shall be administered.

3rd. In these *two* points, then, the selection of *belief* and *believers* to be cured, does my sovereignty discover itself.

Corollaries 1. Though it cannot be deduced from the above, that men are chosen to *believe*; it is most obvious, that they are chosen to be cured through, or on account of their belief.

2d. And as their belief terminates on my son, then, strictly and properly, they are chosen in him, i. e. when they are found *not out of*, but *in* him by faith, then they are chosen to be cured, and may receive the medicine.

3d. Again as the whole scheme of election as regards my son, belief, and believers, was settled before the city was built, then all, who shall be cured, may be said to be chosen to this good in my son before the foundation of the city!

4th. And last, in selecting *belief*, and in administering the cure on account of it, I gave to the citizens the highest proof of my philanthropy. In short my sovereignty and benevolence are here an identity, they are the same thing.

Now then to apply all this to religion, the christian religion: Let God take the place of the benevolent physician; Jesus the place of the son; and let pardon, &c. be put for the medicine.

And then, God's sovereignty and benevolence are displayed in proposing *faith*, and in pardoning those of men, who have this *faith*.

1. He has not decreed, as Calvinists affirm, that certain of mankind shall believe and be forgiven *in preference* to others.

2. Nor, that certain others of them shall disbelieve, and be forever-damned, but

\* Suppose the city to be built and the time fully come for the exhibition of the medicine, the son is introduced and the people believe and are cured. This is Election, the general Election; but suppose again, that the good Physician wished to communicate his Panacea to the world—the whole world; then he requires Apostles—this would be a special election, or an election of individuals for special purposes. (See, Jer. i. 5. Acts i. 5. xxii. 14. Well he selects from among the cured twelve to preach his medicine to the world, and men every where believe and are cured, and commit their future health to the guidance of their great Physician: but for social purposes these disciples or converts are congregated into bodies great or small as the case may be; this gives birth to another election, viz: that of Bishops and Deacons: and thus the whole business of general and special election is concluded.



His public decree is 'Go ye unto all the world, proclaim the good news to the whole creation; *He, who believes* and is baptized, shall be saved: *He, who believes* not shall be condemned. 'To him give all the prophets witness, that through his name, *whosoever believeth on him* shall receive remission of sins.' 'And the Spirit and the bride say come, and *whosoever* will let him take the water of life freely.'

And though it is never said in scripture, that men are chosen to faith, yet it is actually declared, that they are chosen through faith.

And as this faith terminates on the Son of God, we are, therefore, said to be chosen in him.

But the whole scheme was framed before the foundation of the world, and therefore we are said to be chosen in him before the foundation of the world.

And, finally, as all this originated in the sovereign pleasure and benevolence of God, hence we are said to be saved by his grace, his will, the good pleasure of his will, his philanthropy, &c. &c.

Now for the 9th chap. of the Romans.

*Pardon by faith* in Christ, then, is the great subject preached and defended by the Apostle in this extraordinary epistle.

This doctrine had been committed to Paul by the Saviour according to the will of God, the Father, to be proclaimed to the heathen.

This the Jews greatly abhorred and declared that the detested doctrine,

1. Deprived them, the Jews, of all pre-eminence over the Gentiles.

2. That righteousness or pardon was attainable only by the Mosaic institute.

3. The Apostolic doctrine was, they said, no better than, 'Let us sin, that grace may abound.'

4. It set aside the Law, they supposed.

5. God's promise to Abraham and his seed forever was wholly at war with it, &c.

Now the Apostle after settling the premises concerning good and evil, nature and revelation, law and gospel in the beginning of the epistle, comes to discourse of *pardon by faith* under the several names of *righteousness, a righteousness of God, a righteousness without law, righteousness imputed, remission of sins that are past, justification, redemption, reconciliation, &c. &c.* until he arrives at the 9th chap. in which he defends God's sovereign right to propose this christian doctrine to mankind, and to admit to mercy and pardon all among Jews and Gentiles who *believe* in his son Jesus Christ; and also his right to reject all who disbelieved it. "For there is no respect of persons with God." "As many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law." "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, *which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference.*"

The Apostle's mode of arguing with his countrymen in this chapter, is of the simplest and most forcible kind.

Argument 1. God in his sovereign pleasure, had chosen Abraham's seed by Isaac in preference to Ishmael, whom he rejected from this honor.

2. He had elected Jacob and rejected Esau according to his own will before ever the children were born, or had done either good or evil.

3. He had raised Pharaoh to the throne of Egypt in order that by the wicked wretch, he might display both his power and his long suffering.

4. He had, by Moses in their own scriptures, claimed the right to have mercy on whom he pleased, and of hardening whom he pleased.

5. He had the kingdom of this world, yea the world itself under his sovereign control as the potter hath the clay, and therefore he might and would act, according to the good pleasure of his will with good and evil men. No sovereignty, no God.

The conclusion to the whole matter was, that God had rejected the infidel part of the Jewish nation from their high standing as his people.

And, that he had elevated to that distinction all who believe his Son; even us, christians, whom he hath called, not of the Jews only, but also of the Gentiles.

In short, it was a fact, that, by this impartial and benevolent scheme of bestowing forgiveness on the principle of *faith* in Jesus, the *Gentiles* found what they were not looking for; while the Jews, who stumbled at its levelling nature, fairly missed what they had waited for during fifteen centuries from Moses to Jesus. "What shall we say then that the Gentiles which followed not after righteousness, have attained to righteousness, *even the righteousness which is of faith*. But Israel hath not attained to the law of righteousness—wherefore, *because they sought it not by faith.*"

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*From the Millennial Harbinger.*

## SOCIAL WORSHIP OR OPEN COMMUNION.

IN the religious world there appears a strange anomaly respecting social worship—one which has caused me no little reflection and embarrassment, and which I feel considerable difficulty in adjusting by any scriptural rule.

All sects have their own table, called by them *the Lord's table*, at which none are allowed to sit down, save those belonging to the party—none save those who unite to pay the same minister, attend the same house, and acknowledge the same creed and form of church govern-

ment; yet all these differing and conflicting parties are wont to meet together around the social hearth, or at a preaching, or prayer meeting, and offer up their prayers and praises as an act of social worship: and also join together in all or any of the "benevolent schemes" of the day; and this too, *because they view each other as CHRISTIANS*, who differ merely in non-essentials—as all travelling to the same place by different roads, and expect ultimately to sit down around the same table in the King's own country. To-day around the social hearth, *as Christians*, they will join in social prayer and praise, and to-morrow they will refuse to break the loaf together! What's the reason? Not because they think they are not Christians, for this they have before acknowledged; but because of some speculative difference. Now I know it is commanded. 2 Cor. vi. 17. to come out from the unrighteous, unbelievers, and infidels, and to be separate, and not to touch the unclean, and the Lord will receive us; but that any command exists to come out from *Christians*, and be separate when performing *any act of social worship*, I have yet to learn. So that consistency would say, if we unite in one act of social worship, we ought in all.

In the *Christian Baptist*, vol. 6, page 183, you give five reasons why you "object to making it a rule, *in any case*, to receive unimmersed persons to church ordinances:—

"1st Because it is no where commanded.

"2d. Because it is no where preceded in the New Testament.

"3d. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Institution.

"4th. Because it not only deranges the order of the kingdom, but makes *void* one of the most important institutions ever given to man. It necessarily makes *immersion* of non-effect. For, with what consistency or propriety can a congregation hold up to the world either the *authority* or *utility* of an institution they are in the habit of making as little of, as any human opinion?

"5th. Because, in making a canon to dispense with a divine institution of momentous import, they who do so assume the very same *dispensing power* which issued in that tremendous apostacy which we and all Christians are praying and laboring to destroy. If a Christian community puts into its magna charta, covenant, or constitution, an assumption to dispense with an institution of the Great King, who can tell where this power of granting license to itself may terminate."

Again, (C. B. vol. 5, page 122,) you say, "Christian immersion stands in the same place in the Christian temple, or worship, that the laver, or bath of purification, stood in the Jewish—viz. BETWEEN THE SACRIFICE OF CHRIST AND ACCEPTABLE WORSHIP;" and you make "prayer, praise, and vocal worship, the antitype of the Priest approaching the holiest of all;" and this (as in the case of the Priests) subsequent to immersion.

The question is, if it be scriptural, for those who have believed the gospel and put on Christ by being immersed into his death, to join in prayer, praise, or any other act of social worship with those who have

not been immersed, no matter how good their characters may be; why not upon the same principle receive them to the Lord's table?

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Should any, and what allowance ought to be made for the peculiar situation of the day in which we live? That many are sincere in their present course can admit of no doubt, who, through the influence of education, &c. &c. cannot see as we do; and shall we say we will hold no fellowship with them, no matter how pious, humble, and devout, merely because they have not been immersed, though their lives may shame those of many an immersed professor? *If the volume of inspiration affords any light upon this subject, you will confer a particular favor by letting me see it, either privately, or through the Harbinger.*

Yours in the hope of a glorious resurrection,  
ISAAC W. TENER.

*Taylorstown, Pa. Dec. 6, 1834.*

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WE give the following Letter a place here, instead of A. C's. answer to I. W. T.—This, besides being the more generally interesting of the two, also contains A. C's. views on the subject of I. W. T's. inquiry respecting open communion.—*Ed.*

TO MR. WILLIAM JONES, OF LONDON

*Letter II.*

My much esteemed and valuable brother Jones,

Your second question is in the words following, to wit:—"How do your churches act with regard to the admission of *whites* and *blacks* to the Lord's Supper; Do they meet promiscuously, or is the distinction kept up as in other societies, and are separate tables used?"

To which I reply:—We have learned from the holy Apostles, and even reason enlightened by the lamp of Heaven, teaches us, that "in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free;" In political society, ranks, and classes, and cast are necessary, and may be necessary to the good order and government of the world; but if there be on earth a spot of ground, on which all ranks and degrees of men, all classes and casts of society should feel, confess, and exhibit that they stand upon equal ground—it is in the temple of God. If there be an hour or a day in which the high and the low, the rich and the poor, the master and the servant should forget all the differences which the circumstances of this life, the artificial and political arrangements of society have instituted, it is that sacred hour in which they prostrate themselves before the throne of the Almighty Father of the whole family in earth and heaven: it is that hour in which they surround the table of the Lord, and express their common

faith and hope in the common salvation, and unite in heart and soul in commemorating the love of God, and in acknowledging their united obligations to him that has washed them from their sins in his own blood, and made them all children of God, and joint heirs of one eternal inheritance.

In the secular, and by law established religions of the Old World, and in the humble imitations of them in the New, there is nothing that more fully and unequivocally proves that they are secular institutions modelled after the fashion and in the pride of this world, than the recognition of wealth, standing, and reputation, which obtain in the form, the theatre, and the festivals of this world. When we see the man with the gold ring and the splendid apparel sit in a high place, or reclining upon his rich saloon; while the poor man sits behind the door or stands in the aisle, we may be sure, as if a voice from heaven had spoken it, that this is not the house of God, nor the gate of heaven.

It is our misfortune to have in this community African slaves—a misfortune entailed upon some of the fairest portions of this extensive, fertile, and highly favored land by our English ancestors—or, rather, by the policy of your government. While we have inherited the rich legacy of the language, science, and religion of England, and a rich patrimony of lands, goods, and chattels, we have also inherited from them one great curse, which I fear we have not the magnanimity and the independence to convert into a blessing. Meanwhile, however, as in the case of selling Joseph for a slave, while his brethren “meant it for evil, God meant it for good,”—many of the Africans have blessed the day and kissed the chains which enslaved them to English masters. They have been made the freemen of Christ by being made slaves to men; and though no thanks be due to them who kidnapped them from their native home, they very generally *now* enjoy more earthly good in the huts of the sons of Japheth, than did their Pagan fathers in the land of Ham.

Still, however, we are not in despair, but that this young, and vigorous, and growing nation, proud of its independence, boastful of its love of liberty and strict regard for the rights of man, will yet believe that God has made of one blood all the nations of men that dwell on all the face of the earth—that God Almighty is just as well as merciful—and that it is due to ourselves, our children, our contemporaries, to the perpetuity of our union, to the happiness of mankind, that we set before the world an example of our respect for religion, morality, and good government—a demonstration that we appreciate our birth-rights, and that we will not sell them for cotton, tobacco, and sugar.

A number, a goodly number of these bondmen are members of our churches. In these churches they assemble around the same table, and are recognized and treated as brethren in Christ. I never knew an instance in which they had a separate table in a church where there were any white members. I do not say, however, that

they fully enjoy in all places that share of respect, and attention, and education in Christ, which is due to them as joint heirs of the blessings of his salvation. The long established customs, and the feelings too, which spring from the American system of slavery, are exceedingly adverse, and it requires a spirituality and heavenly mindedness which few comparatively attain, to spend six days in the week as master and servant, and one day as brethren and equals in the kingdom of heaven.

To this subject there is however, a growing attention; and as the Christian communities advance in the knowledge of the Scriptures and acquire greater proficiency in the heavenly doctrine, they will more assiduously devote themselves to the mental, moral, and religious culture of those brethren who are politically degraded on account of circumstances over which themselves have had no control.

Your third question is—“*Do any of your churches admit unbaptized persons to communion; a practice that is becoming very prevalent in this country?*”

Not one, as far as known to me. I am at a loss to understand on what principles—by what law, precedent, or license, any congregation founded upon the Apostles and Prophets, Jesus Christ being the chief corner stone, could dispense with the practice of the primitive church—with the commandment of the Lord and the authority of his Apostles. Does not this look like making void the word or commandment of God by human tradition? I know not how I could exhort one professor to “arise and be baptized,” as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether, and be consistent?

If I felt myself authorized to dispense with it in one case, I know not why I might not dispense with it in every case, and thus wholly annul the institution of Jesus Christ. But this is said only with respect to the authority by which it is done. Viewed in relation to the meaning and design of the institution, it assumes a still more inexplicable mysteriousness. Does Christian immersion mean any thing to a believer? Is it the sign or pledge, or means of any spiritual blessings? Is it the demand, or seeking, or answer of a good conscience? Has it any thing to do with the understanding, the conscience, the state, or character of a man? And if so, what is it? If he be as happy in himself, and as acceptable to God without it as with it, is it not an unmeaning ceremony?

But it may be said there are two baptisms—a spiritual and a literal—a baptism in the Spirit and a baptism in water. Paul, however, says there is but “one baptism,” and that is a literal baptism: for he says, “One faith, one Lord, one baptism.” Now if he does not mean a literal baptism, he cannot mean a literal faith or a literal Lord. If we turn Quakers, and spiritualize away the one, we must to avoid tyranny in language, spiritualize the others—the one Lord, the one body, the one faith, &c. &c.

The Baptist churches in England must, on this point, assume the Methodistic and Cumberland Presbyterian ground in America. In this accommodating age many of these preachers have given up their own conscience to the proselyte. They say, 'We will sprinkle you with water, or we will pour water upon you, or we will immerse you in water, or we will lay a moist finger on your forehead; and we will do it *in the name*, or by the authority of the Lord.' As a Pennsylvania Lawyer said to a client who wanted his advice for nothing, "My tongue, sir," said the Barrister, "is in your pocket"—so these accommodation ministers say to the candidate, 'My conscience is at your will, or in your election!' Can it be possible that the English Baptists have degenerated thus far!—that they say, 'We have no conscience in this thing. You may become one of us upon our terms or upon your own!' Nicodemus was rebuked by the Messiah because he did not understand him when he said, "Unless a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God." Are Christian ministers, then to ask "How can these things be?"

In the churches that have been built on "*the Rock*" in this country, no one is admitted but those who believe and obey the gospel preached by Peter in Jerusalem on the day of Pentecost.

We regard Peter as having the keys of the kingdom of heaven on that day. "*He opened the door of faith*" to the Jews and to the Gentiles; and in doing this, we regard him as immersed in, or under the influence of the Holy Spirit; and that whatever he said on the day of Pentecost he spake as the Spirit gave him utterance; and, therefore, as there is "but one Lord, one faith, and one immersion—but one body, one spirit, and one hope"—as there is "but one God and Father of all," we require every man to pay a courteous and decent respect to Peter—to believe what he preached, and to do what he bade him. With us, in this New World, a Christian means *one that believes what Jesus Christ says, and does what he bids him.*

I trust, my dear brother, that I will be able to get through with all your questions in my next. Meanwhile I must again beg your indulgence; and please accept the assurance of my unfeigned affection in the Lord.

EDITOR.

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[From the Boston Christian Watchman.]

### THE PROTRACTED MEETING.

MESSRS. EDITORS,—I was asked, the other day, when the Protracted Meeting at ———, was to commence. I was surprised, at the question, when I considered the character of the inquirer, and the reasons assigned for making the inquiry. The inquirer being a person void of any thing like the form of godliness, and who can live weeks and months without attending to the ordinances of grace. I asked *his* reasons for so anxiously inquiring after it.—"O dear," replied he, "I would not be absent on such occasions for any money; it does appear to me, sir, that these are God's appointed

times for converting sinners; and besides, sir, the very ministers seem as if inspired too, Christians seem inspired, *all* seem inspired. I have not been absent from any of them within many miles round for these many years, and I would give any thing to know when this one is to begin at ———. It was at one of them, sir, that I *received religion and came out, and I never feel as if I enjoyed religion but when attending them!*” I was now more astonished than before. Has the protracted Meeting deceived you said I to myself, to your everlasting ruin? What means this man by “*coming out?*” It must be to the *anxious seat* that he came out, for he has never *come out from the world.*—What means he by *religion*, which he says he received at one of them, and which he only seems to enjoy when attending them? It can only be the *excitement* of his mind produced on such occasions, for if *prayer in the family, love to the brethren, waiting upon God in his instituted ordinances, and a spiritual conversation and holy life,* are parts or parcels of religion, he gives no evidences that he possesses it. But, Messrs. Editors, it is a fact clear as day, that this man does not stand alone in his notions either respecting the *glory* of Protracted Meetings, nor of the nature of religion received and fostered on such occasions. It is a fact, sir, that many, *very many*, with whom I meet, speak and feel precisely as this man does. *Excitement* is religion, and to *convert sinners*, the noise and bustle of the Protracted Meeting and the anxious seat must be resorted unto. God’s holy Sabbaths, and appointed means of grace, were mere nothings compared with these. What can they do for the conversion of sinners and the edification of saints, compared with the excitements and noise of a Protracted Meeting? Hence we see that those who advocate most of the above practices, can live in the partial neglect of sanctifying the Sabbath of the Lord, and in the neglect of his appointed means of grace on that holy day. This is an awful God-dishonoring and soul-ruining evil, but an effect to be expected would result from such a cause. And alas! ministers have helped it on, and Christians have helped it on, and now both must mourn over it.

That what I have stated are the feelings of a vast multitude, no man of observation dares deny. They think so. They talk so. They act so. True, they come to church on Sabbath, (if it is convenient,) but do they come with any thing like that feeling of mind, that desire, that good will, that readiness of mind, those expectations with which they would repair to the Protracted Meeting? Nothing of the kind. It is but a Sabbath day assembly—their own ministers only—there will be no anxious seat—no bustle nor exciting confusion. No wonder that the word preached to such people does not profit, while they make so little of God’s own ordinances, and holy Sabbaths, and *every thing* of the days of man’s appointment. The Protracted Meeting *must* do every thing, *can* do every thing, *will* do every thing, the Sabbath *nothing!* The Protracted Meeting must convert our sinners, and inspire our lukewarm saints. It, and it only, is sufficiently Almighty to make all things new in the church!



But, sir, would any of your able correspondents have the goodness to tell us (if they can) why it happens that Protracted Meetings are so very popular with the mere worldly and irreligious part of society, seeing we find that *one day*, or a *few hours* spent in the worship of God, on the holy sabbath which he has appointed, is so unpopular, and so much disliked by them? The Sabbath of the Lord! than it, what is more wearisome to them. What then would have been the case, and how would such have felt if God had or should appoint a protracted Sabbath of four, eight, or fourteen days? How comes it to pass, then, that eight, ten, or fourteen days' meetings are so cried up, run after, and desired by them? There must be an existing cause, but can it be good, can it be spiritual, can it be holy? Nay, nay; for the Apostle says the carnal mind is enmity against God; nor can it be love of religion, nor of the service and worship of God that makes those meetings pleasing and popular with the above characters, but some other cause. I wish some one would say what that cause is. Supposing, then, that instead of the present method of conducting Protracted Meetings, these characters were called upon to spend four days, eight days, or fourteen days in their closets, with their Bibles and their God, in humble contrition for sin, and supplication for mercy to themselves and others,—I do not say all the days, but just as much of each as they would be ready and pleased to spend at the Protracted Meeting, would the same rage and readiness be manifested as is for the present method? Alas! not, and yet who will deny but that this latter is the most certain way to obtain and secure the blessing of God upon *his ordinances*, and a *true revival* of religion in his churches.

OMEGA.

## STANZAS,

*Unto him who loved us, and gave  
himself for us, and washed us from  
our sins in his own blood.*

## REVELATION.

HOW HATH HE LOV'D US?—Ask the star  
That on its wond'rous mission sped,  
Hung trembling o'er that manger scene  
Where he, Messiah, bow'd his head;  
He, who of earth doth seal the doom,  
Found in her lowliest inn—NO ROOM.

Judea's mountains, lift your voice,  
With legends of the Saviour fraught;  
Speak, favor'd Olivet, so oft  
At midnight's prayerful vigil sought—  
And Cedron's brook, whose rippling wave  
Frequent his weary feet did lave.

How hath he lov'd us? Ask the band  
That fled his woes with breathless haste,  
Ask the weak friend's denial tone  
Scarce by his bitterest tears effac'd;  
Yes, ask the traitor's kiss—and see  
What Jesus hath endur'd for thee.

Ask of Gethsemane, whose dews  
Shrunk from that moisture strangely red,  
Which in that unwatch'd hour of pain  
His agonizing temples shed!  
The scourge, the thorn, whose anguish sore,  
Like the unanswering lamb he bore.

How hath he lov'd us? Ask the cross,  
The Roman spear, the shrouded sky;  
Ask of the sheeted dead, who burst  
Their cerements at his fearful cry,  
O! ask no more; but bow thy pride,  
And yield thy heart to him who died.

L. H. S.