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THE
CHRISTIAN;

A MONTHLY PERIODICAL,

DEVOTED TO THE

FAITH AND PRACTICE

OF

PRIMITIVE CHRISTIANITY.

CONDUCTED BY

W. WENTWORTH EATON.

"Thou art the Christ, the Son of the Living God."—PETER.

"On this Rock I will build my Church, and the gates of Hell shall not prevail against it."

VOL. III.

SAINT JOHN, N. B.

PRINTED AT THE BRUNS VICK PRESS, PRINCE WM. STREET,

BY WILLIAM L. AVERY.

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THE CHRISTIAN.

VOL. III. } SAINT JOHN, N. B., JANUARY 1847. { No. 1.

CONDUCTED BY W. V. 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.*

THE DESIGN OF "THE CHRISTIAN."

"FOR ZION'S sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Trusting in Israel's God, such is our purpose. As a teacher of Christianity, and a proclaimer of the Gospel, our labours are neither few nor small. We have, however, some leisure; and that we wish, most ardently, to devote to the dissemination of the truth. We know of no better way to spread before our fellow citizens the convictions fastened on our own mind, than by making use of the great moral engine—the Press. We have called to our aid our friends the printers, and they have promised to give a monthly impression of our thoughts: good brethren and friends have promised to pay them and the paper makers; the compensation which we anticipate is the luxury of doing good. We have abundant proof that our former efforts were beneficial to our readers, and this gives us courage to renew the task. During the suspension of the publication, we have had many opportunities of witnessing the effects of the system for which we plead: we have formed a pleasing intimacy with the oldest congregations in America, who plead for a return to primitive faith and practice, and have associated with some of the men who were among the first to take the field in opposition to the doctrines and traditions of men, and in favor of the doctrine taught by the Apostles, and the practices which characterized the first congregations of the Lord. We should be ashamed to say that we had learned nothing during the six years "The Christian" has been laid on the shelf. We see so much more to learn that we dare not boast; but we deem ourselves much more competent to the task before us, than when we first raised our voice and pen to advance the cause—to establish which the adorable Jesus suffered, and bled, and died. So much the reader will permit the conductor to say for himself.

1. In our publication we design to prove that God has spoken to man. Human speech is a demonstration of this. Every time the human voice is heard, an ocular demonstration is given that man has heard God's voice. We shall prove from internal and external evidence that the

Scriptures of the Old and New Testament are a true record of that voice; the truths therein contained are the impressions made on the minds of Patriarchs, Prophets and Apostles, by the voice of God; and shall shew that the improvements in literature and science, and correct views of the Oracles of God, harmoniously blend.

We are not alarmists; but we most sincerely believe that a Periodical devoted exclusively to the defence of the Christian religion is most imperiously demanded. How few, comparatively, "without exception and without a doubt," believe in the Word of God. Confident that a thorough examination of the sacred Scriptures will result in good to individuals and the cause of truth generally, we purpose devoting a few pages occasionally to this important subject.

2. However painful the task, we shall feel ourselves bound to show how far many of our fellow professors have wandered from primitive faith and practice. It requires but a hasty glance at the history of the early Christians, to see how far short modern ones come of the original pattern. Nothing short of their faith and devotion to the Lord will give us ground to appropriate the promises made to them. One of the great errors of the present age is claiming the promises of the Gospel, without complying with the conditions on which these promises are based; it becomes necessary therefore for the reader to determine what the faith and the practice of the Christians were, to whom the Apostles addressed those letters, before they presume to claim the promises addressed to them. This discussion will occupy a large space in the present volume of "The Christian."

3. Many of the periodicals and advocates of reform proceed on the conviction, apparently, that enough has been said and written on first principles. This we are certain is a great mistake; especially in the region in which we anticipate our chief circulation. Faith and the obedience of faith are subjects on which the community need much more light and discussion.

Men generally, have learned so much more from their ancestors and contemporaries than they have from books, that it is no easy task to induce them to leave the early impressions of error, which have "grown with their growth and strengthened with their strength;" but truth is powerful; and by giving them "line upon line and precept upon precept," we expect that all who give us a careful hearing will be induced to examine themselves in the light of that volume which has been given as a "light to our feet and a lamp to our paths."

4. "The Christian" will also keep in view that very important class of its readers who are well versed in the theory and practice of first principles of the Gospel; these shall be exhorted to "go on to perfection." The principal inducements furnished by the volume of inspiration shall be spread before them to excite in them the strongest desires, possible, to attain a high degree of excellence in the "work of faith, and labors of love and patience of hope in our Lord Jesus Christ."

How deep the anxiety of our Apostle that the Ancient Christians should be entirely the Lord's. "For this cause," says he, "I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened by his spirit

in the inner man: that Christ may dwell in your hearts by faith; that you being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God."

5. "The Christian" will venture to say something to mothers in reference to their children. Mothers make the first and most lasting impressions on the mind. How necessary that they should always be under the influence of Christianity! How great their responsibility! How much encouragement they need!

Whether the next generation be enlightened or ignorant—virtuous or vicious, depends—under God—more on the intelligence and devotion of mothers than on any one contingency. What little aid we can render them shall be attempted with a hearty good will.

6. Church order and discipline—the officers that each congregation requires, their character or qualifications—are subjects which must engross some of our attention. The scriptural and proper observance of the Lord's day; its effects upon every class in the community are subjects of great moment. They must be discussed, and their importance realized by those who would roll forward the car of reform. Intimately connected with these themes is that of family devotion and the daily study of the Living Oracles. These duties shall also be kept prominently before our readers.

7. Whatever may be uttered in defence of the foregoing themes, not approved by the reader, he shall have equal space with ourself to sustain what he deems a more correct view of the subject. Provided always, the articles furnished be fully prepared for the press, and written in a style worthy of a gentleman.

Such are some of the designs of "The Christian." How far we shall be able to mature them, time, that great revealer of secrets, will soon disclose. Trusting in the Lord, and expecting the aid and co-operation of the brotherhood, we hope our readers will not be disappointed.

W. W. EATON.

THE GOSPEL.

"Go ye into all the world, and preach the Gospel to every creature."—MARK XVI. 15.

THE subject before us is one of infinite importance. A theme more glorious could not be announced to mortal man. A proclamation of God's love to the human family ought ever to fill our hearts with joy; but the demonstration of the good will of Heaven in the mission, death, and resurrection of God's own Son, and that too for the emancipation of man from the guilt, power and dominion of sin here, and to fit and prepare him for bliss and glory in that immortal world which lies beyond death's cold river, should fill every soul to whom it comes with joy unspeakable and full of glory.

What is the Gospel? By whom proclaimed? In what territory was it, or should it be announced? To whom is it to be addressed? What benefits are proffered? Who may enjoy them? are questions of great moment, and intimately connected with the subject under

consideration. Were it not however for the doctrines and commandments of men, the passage with which we began, its connexion, and its parallels, are abundantly sufficient satisfactorily to answer all these questions. Indeed the commission gives a full and unequivocal response to that most important inquiry ever made by an awakened sinner: "What must I do to be saved?" "He that believeth and is baptized shall be saved" is the heart-cheering answer of our Lord Messiah just as he is about ascending to glory.

But the age in which we live demands not only a general, but a detailed exposition of this most interesting subject. In the light of the divine word let us then approach the theme, and cheerfully abide its mandates.

1. What does the word Gospel mean? "It is compounded of two Saxon words—*god*, 'good,' and *spell*, a 'message,' or 'tidings,' and thus corresponds to the Greek *euangelion*, which signifies a joyful message, or good news." To the same conclusion would a diligent student of word of the Lord come, though ignorant of Saxon or of Greek. What the "evangelical" prophet Isaiah denominates glad tidings, the Saviour and the apostles call the Gospel. Says Isaiah iii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." [Also Nahum i. 15.] Which passages are interpreted by Paul as prophetic of the Gospel. Rom. x. 15, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

Again, in Isaiah lvi. 1. "The Lord hath anointed me to preach good tidings to the meek." When the Saviour made his first appearance in the synagogue of Nazareth after his immersion, "there was delivered to him a book of the prophet Isaiah." From it he read the passage just quoted: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor."—Luke iv. 18.

That the proclamation of the Gospel is the annunciation of good news, is a fixed fact in the minds of all who will examine the subject either as a literary or theological question.

2. If the Gospel be a proclamation of good news, what is the intelligence communicated? The Gospel preached before of God unto Abraham was that "in him and in his seed all nations should be blessed." This was the gospel in promise—a prophetic view of it. The ancients had their hearts cheered in anticipation of one to come. During the days of John the Baptist, and the personal ministry of Jesus, the "Gospel of the Kingdom" was the "kingdom of heaven is at hand." But neither of these messages were communicated by the apostles after having received the above commission. They neither said the Messiah was to come, nor the kingdom of heaven is at hand; but, being filled with the spirit from on high, they shewed to men the way of salvation.

It is very important that we know exactly what the apostles preached; for Paul says (Gal. i. 8, 9), "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The apostle is very definite on this point. From Paul alone we may gain certain information as to the

message, which is termed good news, were we destitute of all the admirable discourses of the other apostles: "Moreover, brethren, I declare unto you the gospel, which I preached unto you — by which you are saved if you keep in memory what I preached unto you — ; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures—that he was buried—and that he rose again the third day." 1 Cor. xv. 1, 3. Every discourse on record pronounced by the apostles, confirms this view of the subject taken by Paul. Christ's "death for our sins," and his "resurrection for our justification," were the themes on which they continually dwelt when they would fasten conviction on the minds of their hearers: they preached not themselves, but Christ Jesus the Lord. When men would make disciples for themselves, they talk about their own sayings, doings, and sufferings; they keep self continually before their auditory. These ministers of Jesus always kept him prominently before sinners; for they were desirous of making converts to the Lord Messiah.

A very important question now presents itself, growing out of the one now under consideration, namely—did the apostles proclaim to all collectively and to each in particular that Christ died for them? We would avoid the discussion of this point in this article if we could do it consistently. We cannot. It must receive a passing notice, and a more thorough examination at some more convenient season.

The apostles were commanded to preach the Gospel to every creature. We have learned that the Gospel is a proclamation of good news. This was to be announced to the whole intelligent creation. Is it good news for a sinner to hear that though Christ died for sins, the just for the unjust, yet it is a matter of doubt—not certain whether he died for his sins? And if faith comes by hearing, and hearing by the word of the Lord, how can any sinner believe in Jesus Christ as his Saviour unless on the testimony of those passages which declare that the "just died for the unjust"—that he "came to seek and to save the lost"—he "died for the ungodly"—"for we thus judge that if one died for all, then were all dead"—"that he by the grace of God should taste death for every man." These and many other portions of the divine record bear a strong testimony to the goodness and mercy of God in Christ Jesus—that through the death and glorification of God's own Son salvation has been procured, and is proffered to the whole creation. We see no other way the commission can be interpreted: indeed this view is a kind of gauge by which we try all our other conclusions. When our faith or practice in reference to any religious subject opposes this, we fear that there is something radically wrong. In the language of another we say "We hold no doctrine—and, by the grace of God, never can hold any, which, in our view, will be inconsistent with the free and full offer of the Gospel to all men, or which will bind our hands, or palsy our tongue, or freeze our heart, when we stand before sinners to tell them of a dying Saviour."

The intelligence thus communicated to the sinner in the proclamation of the Gospel is, that Jesus is the Messiah—God's own Son—who divested himself of the glory which he had with the Father before the world was, and sojourned here in mortal flesh; that he lived to teach us how to live;

that he died for our sins, and rose again for our justification; and now God can be just and the justifier of him that believeth in Jesus.

3. By whom was the Gospel proclaimed in ancient times? Who are authorized to publish it now? The apostles were the first heralds; but we soon hear of others being engaged in the work of the ministry. Soon as many hearts were subdued by the Gospel, persecution began to rage. The Jerusalem Church was scattered throughout Judea and Samaria—*except* the Apostles; but they were not idle, for “they went every where preaching the word.” In those days all who understood the Gospel proclaimed it: it was not only his privilege, but his duty to do so. Paul said to Timothy (2d Epistle ii. 2), “The things which thou hast heard among many witnesses commit thou to faithful men, who shall be able to teach others also.” While then in every Christian congregation there should be faithful men able to teach others, all the disciples are authorized to speak the truth, and required to proclaim the Gospel in the best way they know how. There is only one condition: “if any man speak let him speak as the oracles of God.” 1 Peter iv. 11. All then who “speak as the oracles of God” are authorized so to do. The practice of the first Church and the teaching of the Apostles lead to this conclusion.

4. When and where shall this gracious message be published? The apostles were forbidden to make the proclamation “till they were endued with power from on high.” They were then to “preach repentance and remission of sins in the name of Jesus to all nations beginning at Jerusalem.” They were to be witnesses in “Jerusalem, Judæa, Samaria, and to the uttermost parts of the earth.” Jerusalem then was the place of beginning; for the “law was to go forth from Zion, and the word of the Lord from Jerusalem.” Isaiah ii. 2. The whole world was the field: the message was to “every creature.” The herald of salvation in Jesus’ name has nothing to do with parish lines or national boundaries; wherever he can find a son or daughter of Adam, to them he is authorized to proclaim the glad tidings of eternal life through him who died on Calvary.

The facts in this section are important. One of the principal causes of division in sentiment, and ignorance of the plan of salvation, is the want of correct views in reference to the time when the present dispensation of grace and mercy began. In the above testimonies the time and place are clearly and distinctly pointed out. The bare reference to a previously proved fact—that the Gospel message consists in an announcement of the death, burial and resurrection of the Messiah—ought forever to satisfy every intelligent mind that the good news of salvation, through the sacrificial death and glorious resurrection of Jesus, could not have been announced until these awful events had transpired.

5. Who may enjoy its benefits; and on what conditions? All may be partakers of the great salvation, for the proclamation is to all; if they will but bow to the Prince Messiah, they may become partakers of the blessings procured by him. All blessings are conditional. Even in the state of primitive purity man’s moral existence was conditional. Though the grape, the fig, and the pomegranate, hung in rich and ripe clusters, within his reach, Adam was not benefitted in the least until he used the

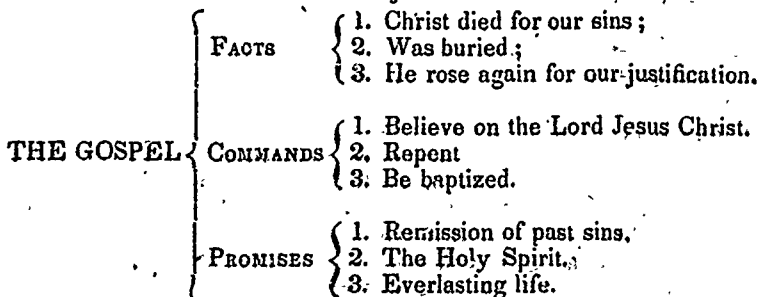
means given by his merciful creator in order to their reception. Neither the light of God's bright sun, the gales that fan our mountain tops, nor the gurgling rill, though free and ordained by heaven to bless and refresh the whole creation, benefit not one who receives them not. We may descend the deep dark cavern and hide ourselves from the bright sun, and there enveloped in the nausea's vapors, far from the babbling brook, find a speedy and certain death.

From what source man got the information that Gospel blessings were, in this world or in any other, unconditional, is to us one of the greatest mysteries that ever was broached. From the study of nature we know he never could have learned it; from the history of man such information could not have been obtained; the Bible does not teach it: if it does, the chapter and verse has not yet been disclosed. Every error in God's universe is a counterfeit. [We have some essays in embryo to prove this.] The idea, then, that spiritual and eternal blessings are unconditional, we conclude is a perversion—if not a contradiction—of God's truth.

If, then, the Gospel blessings are conditional—what are these conditions? This is a point which we wish to make as clear as the sunlight. The reader then will bear in mind that the Gospel is a system of **FACTS**, **COMMANDS**, and **PROMISES**. We have already before us, in the *second* section of this article, the Gospel facts which were to be proclaimed by the apostles. The commands then are the conditions—by obeying which we may come into the enjoyment of the rich blessings of the Gospel.

Being exceedingly anxious that this part of our subject should be fully apprehended by every one who has come to the years of understanding, we shall be at some pains to make it very plain.

The following diagram may present clearly and distinctly to the mind a full outline of the momentous subject under consideration:—



What a beautiful harmony is there in truth! What perfect order in all the developments of the divine nature! The more intimately we become acquainted with the revelation of God, the greater the beauty and consistency. Father, Son and Spirit are engaged in saving a creature, made up of body, a soul, and a spirit—of animal, intellectual and moral powers. The development of God's good will in the salvation of man is called the Gospel, and although a unit, consists in *three facts* to be believed, *three commands* to be obeyed, and *three promises* to be enjoyed. The facts are such that faith in them includes confidence in the whole revelation of God. An obedience from the heart of the com-

mands necessarily includes that state of mind which ensures an entire conformity to the will of the Lord in all things. And the promises reach from time to eternity! All spiritual blessings, of which we can have any conception, are included in the three promises. Well may such a glorious system be called the Gospel—glad tidings to every creature. Who would not rejoice to learn, on the authority of Heaven, that he may have all his past transgressions cancelled; his sins and iniquities remembered no more; be filled with God's spirit here; and in the immortal world enjoy everlasting life! — W. W. E.

A WORD OF ADVICE TO YOUNG DISCIPLES.

READING THE LIVING ORACLES.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."—PSALMS CXIX. 9.

Dear Brethren.—Towards you our longing eyes and anxious hearts are turned. Under God, we trust in you for the future success of the gospel. We are exceedingly desirous of being able to say to you in truth, what the beloved apostle said of the disciples in his time: "I have written unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one." John ii. 14. Whether you are the man that God would have you to be, or not, depends upon the possession or rejection of these qualifications. Within your own reach, by the blessing of God, is placed all the means necessary to the attainment of a high degree of usefulness. Your eminence and usefulness, in the kingdom of God's dear son, do not depend on the Goliath armor of extraordinary literary and scientific qualifications—nor in the show, splendor, and popularity of the world. Trusting in "God and the word of his grace," you need only to arm yourself with the smooth stones of truth and righteousness, and the virtues of the gospel. In God's armory these weapons are prepared for you; and may be had by all who seek for them. They are free as the pardon and grace of which you have already been made the happy recipients. You may have all the blessings of the new and everlasting covenant without money and without price, so soon as you are prepared to receive and enjoy them. Exclude then from your affections all the buyers and sellers of the things not connected with the word of God. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Your minds must be filled with something. It is better to have them stored with Heaven's truths than with earth's follies and lies. If you would prove a blessing to the human family, and gain the blissful fields of immortality, and dwell with God forever, you must prepare yourselves for usefulness. You must "stir up the gifts which are in you;" you must make yourselves very familiar with the oracles God. A few idle-wishes will not put you in possession of the knowledge of this precious gift of God to man. You must study closely, diligently, perseveringly. No one but an idiot expects to gather gold and silver, and precious stones from the surface of the earth and the daily trodden path. If we would have treasures we must dig and toil for them. Mountains must be levelled, the "unfathomed deeps of the ocean" must be sounded. Who then can expect the riches of glory in Christ Jesus without study,

toil, and self denial ! Deny yourselves, then, every sensual gratification, that would prevent high attainments, especially in the knowledge of the Christian scriptures. Whatever aid we can afford, it will be our highest happiness to render you.

When the intelligence is sounded abroad that some distinguished man is about to address the community, how eagerly do you repair to the place of hearing ; you pore with unabating interest over the pages of an interesting narrative penned by a popular writer ; but alas ! how few take the abiding interest in the perusal and study of God's word that its merits demand. Think, dear brethren, that the most distinguished writers and speakers that have ever graced our earth ask for a hearing : they discourse not on things transitory ; the evanescent joys of earth are not the subjects that dwell upon their tongues or flow from their pens—

“ Sublimar strains to heavenly themes belong.”

Remember, young friends, one of the great faults of the age is strong excitement on a subject for a short time, and then an almost entire neglect of it. Be determined to correct this fault. If you study your Bible only by fits and starts, you will never be familiar with it. Fix upon the best plan, and perseveringly adhere to it ; and more can be accomplished in one year than in the usual way of study in seven.

Permit us to suggest a plan—which, from experience, we can recommend as the best which has come under our notice.

Begin, the *first* day of the year of favor 1837, at Genesis, Job, and Matthew, and read one chapter in each book. Examine the references to other parts of the volume, and endeavour to make yourselves familiar with the contents of these chapters. Pursue the same course during every day in the year. On the Lord's day add two chapters more to the number ; and before the year terminates you will have carefully examined the whole of the Old and New Testaments. This course of reading will occupy but a short time. Every one of us spend, uselessly, every day, more time than would be sufficient to accomplish this task.

Committing to memory *eighteen* verses per day will put you in possession of the New Testament entire, omitting the repetitions in Mark and Luke, in one short year ! A large proportion of our young readers would thoroughly, after a little practice memorize, *six* verses in *ten* minutes. Then in *three* years they would have stored away in their minds the precious sayings and doings, and sufferings of the Lord, and the glorious truths revealed to the world by the spirit of God through the apostles of Jesus Christ !

Come, dear young friends, who will begin the task ? Get one of those beautiful little pearl testaments, that you can place in the smallest pocket imaginable. Have the blessed little volume always by you ; get your task every day the first thing in the morning, and review, and repeat it the last thing at night. Let sweet slumber close your eyes with the precious words of the eternal sealing their divine impress on your hearts.

By so doing, with continual prayers, ascending to the Father of lights, and a constant endeavour to do the whole will of God ; if you do not spend the happiest year that ever dawned upon you, we will acknowledge ourselves entirely unacquainted with the genius of the Christian system. More in our next, the Lord willing. Your friend: w. w. p.

THE CAUSE.

THE condition of the congregations seeking a restoration of the ancient faith and practice of christianity in Nova Scotia, New Brunswick, and Prince Edward Island, is better than, under all the circumstances, we had expected.

During our late residence in the United States we heard first, that all the proclaimers had left the field for other departments of labor. This, we subsequently learned was partly true. The next intelligence was that the congregations were scattered; some had apostatized, some had gone back to the sects, and some had done worse! We even heard that the congregation in Saint John, where we had labored so long, was broken up. We were filled with grief. But we had too much confidence in our fellow laborers to believe the report was true of them as individuals. It might be possible that some misunderstanding or local difficulty might scatter the little flock; but that the good seed which had taken root in so many honest hearts would be so soon plucked up, we never credited for a moment. We soon learned that the reports were nearly all groundless.

The congregation in this city has always had the Lord's table spread on every Lord's day, and it has always been surrounded by a goodly number from the day of its organization [June 1834] until the present time. It is true we have cause for humility and self abasement that we are not more useful in the community; but we keep up the form of godliness, and anxiously hope that we may exhibit more of its power to bring "into captivity every thought to the obedience of Christ."

In a recent rapid tour through a part of Nova Scotia, we found the greater part of the brethren steadfast and all apparently anxious to do their part towards rolling forward the cause of reform. Compared with popular societies around them—taking every thing into consideration—the little congregations have done about as well as their neighbors; but this is a poor consolation. They ought to have been all the time rapidly progressing in the knowledge and practice of christianity.

The reaction attending a new cause, or an old one revived, is now past, and all the ground which can in future be occupied can be easily maintained by the faithful.

The congregations in Nova Scotia need several tried, faithful teachers of christianity, and a few efficient proclaimers of the gospel. It is hoped that they will soon take decisive action in order to secure the labors of such men, as will be of lasting benefit to the cause of truth and righteousness.

We were much cheered by the reception of a letter, a few months since, from our tried friend and faithful brother, Charles Stevenson, of Prince Edward Island. Though not designed for the public, its contents will cheer other hearts, and we venture to give an extract to our readers. It introduces to us a gentleman of whom we never before heard. Whatever he may call himself or what may be his private opinions, it matters not to us: he goes for truth as taught in God's message to man; for freedom from human devices; for the real brotherhood of all the disciples of Jesus; and we hail him as a fellow laborer in the cause of Immanuel.

Without further preliminaries, we will hear an extract from one of his letters, given by brother Stevenson :

“ Our Elder received a letter the same day, that your’s came to hand, from a Mr. Knox, pastor of a church of Christ in 48, [P. E. I. is surveyed, and laid off in numbers,] near Charlottetown, in which he gives us to understand a little of the state of the congregations of the Lord in his district. He says, ‘ I formed a church on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, at East Point, last Lord’s day week. A church which is 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. There are *fifty-nine* members in the E P. church ; *one* that I baptized twelve days ago. Many of the brethren are intelligent and growing daily in the truth. There are now more than *three hundred* disciples, whose care rests upon me in a great measure, under God, and who when the things are set in order, which are now wanting, will, I hope, be a goodly band exhibiting to the poor, wretched and bewildered professors of this Island the simplicity and power of truth.

“ I have strong expectations, I confess, of the future ; but these are founded not on the character of the brethren, for human nature is feeble under all circumstances and names, but on the transforming and harmonizing energy of divine truth, through the Spirit. That is my rock ; there I rest ; and on it I build. The promise of my God is sure, he is faithful, and the truth is immutable. To exhibit it in its own clearness and dignity, disrobed of the darkness and mysticism with which human ignorance and blindness have arrayed it, will be my aim. To possess its humility and teachableness of spirit on the one hand, and its living joy, glorious hopes, and unflinching boldness on the other, is my heart’s desire and continual prayer ; and to behold these exerting their influence in the exaltation and endearments of the character and labors, and spirit of the brethren, my life and my joy.

“ My dear brother, let us never despond but always rejoice in him who loved us, so shall our hands be strong and the victory shall be ours—ours through him that died for us and rose again.

“ The separation between the churches who stand on the truth, and those in connexion with the Nova Scotia Baptist Association is now entire. The Bible, and Bible alone, must govern the disciples of Jesus ; and those who reject it or regard it as not enough, must after scriptural treatment be treated as rebels, and rebellious as in the sin of witchcraft, and stubbornness as iniquity and idolatry.”

“ By this, dear brother Eaton, you will see that reformation is somewhat on the increase in this same Island:

“ Your faithful brother in the Lord,

“ September 4. 1846.”

“ CHARLES STEVENSON.

CAN one who professes the peaceable doctrine of the gospel, be a soldier ? Jesus Christ by disarming Peter, disarmed every soldier afterwards ; for custom can never sanction a wrong act. *Tertullian, A. D. 197.*

RELIGIOUS MAXIMS.

Having a Connexion with the doctrine and practice of Holiness.

I.

Think much, and pray much, let your words be few, and uttered with seriousness and deliberation, as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons would have the appearance of thoughtfulness and levity; and may perhaps at times express our gratitude to God, and our holy joys, with an increased degree of freedom and vivacity, especially in the company of those who bear the same image, and who know what it is to rejoice in the Holy Spirit.—*Upham.*

II.

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely from the influence of his own reflections, to discover his error and wrong speedily. Listen not to the suggestions of nature which would prompt a hasty reply; but receive the injurious treatment with humility and calmness; and He in whose name you that suffer will reward you with inward consolation while he sends the sharp arrow of conviction into the heart of your adversary.—*U.*

III.

In whatever you are called upon to do, endeavor to maintain a calm, collected, and peaceful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.—*U.*

IV.

Seek holiness rather than consolation. Not that consolation is to be despised, or to be thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness, therefore he who seeks consolation as a distinct and independent object will miss it. Seek and possess holiness, and consolation (not, perhaps, often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace) will follow as assuredly as warmth follows the dispensation of the rays of the sun. **HE WHO IS HOLY MUST BE HAPPY.**—*U.*

The proper work of christians is the extension of christianity; the adding to the crowd of witnesses, the diminution of the sons of darkness, the accession of the gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like ourselves from going down to the pit; and because time is short, to devote every power, to concentrate every talent, to devise every means, to employ every resource, to "save souls from death;"—consequently to remember that men are always perishing, that therefore, we should be always laboring; that the season for activity is circumscribed, and that ere long the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are rapidly hastening.

"THE CHRISTIAN"

Is not designed to be the rival of any other work. It calculates not on the discontinuance of a single subscriber for any other religious publication. Any one taking another publication can take this too without very much increasing his periodical tax.

The brotherhood of Nova Scotia, Prince Edward Island, and New Brunswick are able to sustain the "Christian," and we have every reason to believe that they will manifest a benevolent *willingness* to give it an extensive circulation. When we say the brotherhood, we mean those who belong to the "one Lord"—who have the "one spirit," the "one hope"—"one Lord, one faith, one baptism, one God and Father." These we call brethren, whatever may be their opinions; and with them we would co-operate in the promotion of the cause of truth and righteousness.

From our old friends and brethren in Canada and the United States, we expect some assistance. Again we say to them, you must not look upon our humble sheet as an intruder. It is designed to fill a vacuum not occupied by any other publication.

To brother editors we would say, that so soon as they will furnish us their respective publications we will find a spare corner for their titles, terms, &c., and for all who desire it, very cheerfully act as agent.

SPECIAL NOTICE.—All who receive this number of "The Christian" are respectfully invited to become Subscribers. We very affectionately remember the names of our former patrons who paid up their bills. It would give us much pleasure to be allowed to place their names on our new list. If they desire us to do so, they will inclose the amount, and send on by mail (post paid) at our risk—or by any other conveyance, at their own—the small sum of *Half a Dollar* per year for each subscriber. We wish to hear from all our friends previous to the 1st of February, as we are desirous to know how large an edition of the second number to strike off.

Those who do not wish to take the work, will please hand this number to some of their neighbours, who would be likely to patronize it. Those who do not send us the payment in advance need not expect to receive any more.

Our friends in the United States, who are willing to aid us in our undertaking, will please hand the money to their Postmaster, and take a receipt from him—inclose that in a letter to JERY BURGIN, Esquire, Eastport (Me.), and pay the postage, and it will be all right. We will pay the British Postage on the publication. All other letters, papers, &c. from the United States and Canada, designed for us, will be addressed to the editor, Eastport, Me. Letters &c. from Nova Scotia, Prince Edward Island, and New Brunswick, to be sent to Saint John, N. B.

[FORM OF RECEIPT.]

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C. D., Postmaster.

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