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THE CHRISTIAN.

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CONDUCTED BY W. W. EATON.

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

PATRONS of the Christian, Friends and Brethren, we wish you all a happy New-Year! A *happy* year it *may be* to you all. Yes! you may spend it in the enjoyment of a greater amount of real happiness than any former year. "If the will of the Lord be so," say you. Well, it is the will of the Lord that all his creatures should be partakers of uninterrupted spiritual joy. He commands all men every where to repent; and to the disciples Paul once said, "Rejoice evermore;" disciples, too, who were encircled with tenfold greater difficulties than any which surround Christians at the present time. "He that followeth me shall not walk in darkness but shall have the light of life," said the Savior of the world.

A first principle in christian philosophy is, that no man can desire that which does not exist. To say that man possesses desires for that which is not, is to adopt one of the first principles of Atheism. The Almighty architect first made provision for animated nature, and then brought it into existence. That which was necessary for the gratification of our appetites first, and then man adapted to the state in which he was to exist. Atheism, on the other hand, would induce us to think that the stream has arisen above its fountain; that nature has produced beings superior to herself—beings which long after immortality and never ending happiness, beings, who after they have drunk every cup of nature to its dregs, desire more; they long for life and happiness; they are dissatisfied with the past and the present: and the future is to them dismal night! This is thy God, O Infidelity!

This boasted system is called *reason*. Then would I remain one of the superstitious and unreasonable creatures who cheat themselves with the visions of immortality. There certainly is happiness in the anticipation, and should I be mistaken there will be no person to laugh at my disappointment.

We have said that man cannot possess desires for that which does not exist. Now for the proof. We desire nothing in the kingdom of nature that the Lord has not provided. Reader, turn your thoughts inward; call to your aid all of your knowledge and experience; then

answer this question. Did your animal appetites ever crave that which does not exist—of which you never heard? It cannot be; for the creator of our bodies is the author of nature. God gave us our passions and appetites for our good; he then gave us his revelation for the regulation of them, to which, if we submit, we shall enjoy a great amount of happiness, even in this vale of tears.

Now, we know that God has made provision for the gratification of our animal wants, and also for the supply of the whole creation—birds, beasts, fishes, and reptiles. Does he have a greater care for our bodies than our souls? Has he made preparation for the wants of all his creatures “from Greenland’s icy mountains to India’s coral strand,” and wholly or in part neglected our souls? Had we no revelation, further than that we must live again after we have “shuffled off this mortal coil,” reason would say there is preparation made for the supply of our spiritual desires. And what does man desire more than every thing else? What is the main spring to noble deeds of daring—why will he cross sea and land in pursuit of various objects—why will he subject himself to every danger and privation and death itself? You answer, in pursuit of honor, wealth, or fame. And why seek for honor, wealth, and fame? We answer, *to satisfy the longings of the spirit after happiness.* The desire for happiness is inseparable with our natures. God has given it to us. Will any dare to say that He created us with it that it might be eternally blasted? Forbid it Heaven!

Our God holds our souls in as high estimation as our bodies. He loves our deathless spirits as well as he does beasts and fishes; if so, then he has made provision for their happiness. “All men,” say you, “are not happy now, nor ever will be in this world, or in the world to come!” What is the reason? Unhesitatingly we answer—because they are *unholy*. And why unholy: because they will not obey God. “Jesus being made perfect, has become the author of eternal salvation to all them that *obey him!*”

Common sense, then, says—the Author of our existence, who has implanted in our souls this longing after immortality, has prepared a way by which we may all attain to it. When we open the blessed volume, Heaven’s richest boon to sinful man, our doubts, if any remain, relative to the goodness of God, immediately vanish on reading, “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.”

Readers of the Christian, if any of you miss the path to eternal felicity, it will be because you choose the road to misery. If you go to hell, it will be because you choose the paths of sin. If you are unhappy now, it is because you will not take the yoke of Christ and wear it. Heaven has lavished innumerable blessings on you already, and now waits to bestow more.

Disciples of Christ, would you be always happy?—follow the Lord Jesus fully. Aliens from the kingdom of grace, would you rejoice in the love of God? “Repent and be baptised every one of you in

the name of Jesus Christ for remission of sins, and you shall receive the gift of the Holy Spirit."

Since our publication was first issued, several of your number have gone to their final account. This year may seal your final doom. Be wise. "The fear of the Lord is the beginning of wisdom." "How shall the young man cleanse his way? By taking heed thereto according to thy word." O then, friends, begin this year with all your heart in the service of Immanuel.

The past year has been an eventful period. Many things have transpired to imprint it upon our memories. The Protestants of Europe have been celebrating the third centenary of their religion. The Wesleyan Methodists of Britain and America have, with much splendour, kept the *first* centenary of Methodism. They have declared that their system is just *one* hundred years old. They begin then not with the birth, baptism (?) conversion, or death of their venerated founder, but with the first societies formed by him. Christians learn a lesson from this. Christianity began with the formation of the first christian church on the day of Pentecost, in the year of our Lord, 34; Therefore, last "Whitsunday" completed our *one thousand eight hundred and fifth anniversary of the Christian religion*. Praise God, brethren, the system is not a *modern* one.

The progress of the Apostolic Gospel the last year has been beyond the most sanguine expectations of its friends and advocates. May we expect a good harvest of souls for the year of Grace 1840.

God being our helper, we shall endeavour to make THE CHRISTIAN as interesting as our abilities and opportunities will permit. We shall do all we can for that cause, which above all others, lies nearest our heart.

EDITOR.

(CONCLUDED FROM LAST NUMBER.)

A DISCOURSE ON SIN AND ITS CURE.

BY ALYETT RAINES, OF KENTUCKY.

Therefore, as by Adam all die, so also, by Christ shall all be made alive. But every one in his own rank: Christ the first fruit, they that are Christ's, afterwards, at his coming.—NEW VERSION. 1 COR. xv. 22, 23.

Having now, very imperfectly we know, sketched the consequences of sin, we proceed in the next place, as was proposed, to consider the CURE.

That this part of our subject may be presented intelligibly and forcibly to the reader, we shall exhibit an analysis both of the disease and of the remedy; and show the adaptation of the remedy to the disease.

In SIN then, be it observed, there are just SIX POINTS. 1st, The love of sin. 2nd, The practice. 3rd, The state. 4th, The guilt. 5th, The power, and 6th, The punishment.

In the gospel there are also SIX POINTS. 1st, Faith. 2nd, Repentance. 3d, Baptism. 4th, Pardon. 5th, Holy Spirit. 6th, The Resurrection.

Now, behold how completely, as the glove to the hand, the remedy is adapted to the disease! By faith the love of sin is destroyed; by repentance the practice, by baptism the state; by pardon the guilt; by the Holy Spirit the power; and by the resurrection the punishment.

FIRST. *Faith destroys the love of sin.* But as there has been much difficulty and controversy in the religious world relative to faith, we ask, by what kind of faith is the love of sin destroyed? *Ans.* by that kind of faith which "comes by hearing the word of the Lord;" "which works by love" and "purifies the heart." The person who has this faith, has received not only the truth, but "the love of the truth that he might be saved." He has "believed with his *heart* unto righteousness;" and "has believed with *all his heart.*" The faith that destroys the love of sin, is not a mere speculative figment floating in some upper region of the brain, leaving the heart as cold as ice! It grasps both the head and the heart of the believer! It captivates the whole soul. It conquers the love of sin by the Grace of God, and the blood of the everlasting covenant, and gives the victory over the world, the flesh and the Devil! Any faith that does not thus affect us, is of no utility. The christian religion claims for its own legitimate subjects, both the heads and the hearts of all whom it recognizes as christians; the head as the seat of intellect, and the heart as the organ of the moral feelings. It will, therefore, appropriate both, or neither. Hence, we affirm that we believe in both HEAD and HEART religion!—Not head religion without the heart, nor heart religion without the head; because head religion without the heart is too COLD, while heart religion without the head is too IGNORANT! The faith that works by love brings head and heart into a state of happy harmony; and through these, takes the government of the whole man; leads the thoughts into the captivity of the obedience of Christ, and exhibits our religion, not upon the ends of our tongues merely, but like most precious jewels upon the ends of our fingers! Thus do the subjects of this faith enjoy religion "pure and undefiled." The "LOVE" by which it works, "rejoices not in iniquity, but rejoices in the truth;" and hence becomes the powerful spiritual mainspring of the human soul, by which it is propelled onward in obedience to the truth; and by which, consequently, the love of sin is destroyed. This leads us to remark:

SECONDLY. *That repentance destroys the practice of sin.* We may easily suppose that the practice of sin will cease, when its love has been destroyed. Repentance is indeed a fruit of faith; or rather a production by *grace* through faith. But we shall be asked, "what is repentance?" It is not mere sorrow for sin! for many are always sorrowing, and yet always sinning! But though repentance is not mere sorrow for sin, we say that never did a sinner repent, who was not first deeply, pungently sorry on account of his sins. "Godly sorrow," says Paul, "worketh repentance not to be repented of."—2d Cor. vii. 10. Now if godly sorrow works repentance, it cannot itself be repentance, but must precede it; and repentance must be the result of its operations. It cannot be both the *cause* and *effect* of itself! But godly sorrow works *reformation*, or an *amendment of life*. Take an example:

On the day of Pentecost, Peter preached to a large congregation of sinners, many of whom were pierced in the heart. The words *pierced in the heart*, are expressive of their deep sorrow. They asked Peter and the rest of the Apostles, what they should do to be saved. Peter commanded them to repent. But if Peter, when he commanded them to "*repent*," meant *become sorry*, there was not one of them that obeyed him! They all became GLAD! "They that GLADLY receive the word were baptized."—Acts ii. 41. They had been already made sorry enough. When, therefore, they heard and believed, that by amending their lives and being baptized, they could obtain pardon in the place of sorrow, overwhelming joy sprang up in their hearts! Thus, then, is the practice of sin destroyed; not, however, by mere external reformation; it is a reformation of mind and of heart, and which eventuates in a reformation of behaviour; it is a breaking off from our sins by righteousness, and our transgressions by turning to the Lord. Those, therefore, who repent evangelically, bring forth fruits meet for repentance; in other words, demonstrate their repentance by a change of practice; and thus is the practice of sin destroyed.

We can inform the sinner *how much* sorrow for his sins he ought to possess! Just enough to constrain him to amend his life! If he has a faith, through which a sufficiency of grace flows into his soul to work within him godly sorrow, and enough of genuine hatred of sin to effect in his behalf both internal and external reformation, he has become the proper subject for baptism or a change of state. We hasten therefore to show:

THIRDLY. *That by baptism the state of sin is destroyed.*—When a foreigner takes the oath of allegiance to the government of the United States, he passes from the state of an alien into that of a citizen; when persons are married, they pass out of the single into the married state. So, when penitent believers put on the Lord Jesus Christ, they pass out of the unpardoned into the pardoned state. Observe, we do not affirm that the state of a sinner is never changed except in baptism.—This is no part of our creed. What may be done out of baptism is not the present question. We have, however, no great liking for the principles of those persons, who are always enquiring how near they can approach the precipice of disobedience without falling over! The question is of what utility is baptism? Does it convey any blessing to the obedient? Or is it a mere empty, unmeaning ceremony? We say, that in it, the state of the believer is changed! and in effect, so say the popular creeds. Let us hear what our friends, the Methodists, say concerning baptism:

ART. 17. "Baptism is not only a sign of profession and mark of difference, whereby christians are distinguished from others who are not baptised, but it is also a sign of regeneration or the new birth." Baptism is a *mark of difference* whereby christians are distinguished from others that are not baptised. Will this Article recognise those as christians who have not this distinctive "mark?" If so, then of what use the "mark?" Did not the fabricators of this "article" believe that persons not having this "mark of distinction," ought not to be recog-

nised by the church as christians ? If they meant any thing less than this, then is this article a sounding nothing ! A tissue of words without meaning ! But we will hear them further on baptism : In the Discipline of 1828, the latest and the best, on page 107, the conversation between Christ and Nicodemus, relative to being "*born of water and the spirit,*" is used as applicable to baptism. On page 104, they pray that the infant "may be delivered from *God's wrath,* and received into the ark of Christ's Church." Would not this be a change of state ? On page 108, the minister, in a prayer for adult candidates for baptism, says, "give thy Holy Spirit to these persons that they may be *born again,*" &c. And on page 107, "we call upon thee for these persons, that they coming to thy holy baptism, may *receive remission of their sins* by spiritual regeneration." If these quotations do not fully imply a change of state in baptism, then is language an unintelligible jargon ! Equally strong is the doctrine of the Presbyterian Confession: "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Christ to walk in newness of life."—P. 120. "Baptism," says this Confession, "is a Sacrament." Let us then turn to the 92d *Question, larger Catechism,* and learn what we are to understand by the word "Sacrament:" "A Sacrament is a holy ordinance instituted by Christ ; wherein by sensible signs *Christ and the benefits of the new covenant* are represented, sealed, and applied," (take notice, *applied*) "to believers." And that "the Sacraments become *effectual means of salvation,* not from any virtue in them, but only by the blessing of Christ and the working of his Spirit in those that by faith receive them."

These things being admitted, we ask no more ! Baptism may then, "by the blessing of Christ" and the "*work of the Spirit,*" become to the believer an "*effectual means of salvation.*" We thank the Lord for this admission ! We may say then, without giving offence to the advocates of this Confession, that "he that believeth and is baptised shall be saved ; in other words, that if a man "*believes*" and has the "*Spirit,*" Christ will make "*baptism*" to him when he receives it, "*an effectual means of salvation.*" We shall never, we think, attach more importance than this, to baptism. But if baptism is "*made*" in any way whatever "*an effectual means of salvation*" to a person, is it not to that person a change of state ? Most incontrovertibly it is ! The person who receives, upon the principles of the Gospel, this "*effectual means of salvation,*" passes out of the unpardoned into the pardoned ; out of the saved into the unsaved state ; and therefore, most obviously and undeniably his state is changed !

Let it be deeply impressed upon the mind of the reader, that although we teach that baptism effects a change of state, we do not believe that it effects this change in behalf of any, who do not possess the *faith and repentance* of which we have spoken, as prerequisites to its reception. A believing "*with the heart,*" and repentance "*from the heart,*" we

must possess before we can be recognised as proper subjects of baptism! But, having these, "baptism," the Apostle Peter affirms, "SAVES US!"—1 Pet. iii. 21. In the preceding verse, he affirms in reference to Noah and his family, that "eight souls were saved by water." Not, however, by water ALONE! In order to obtain salvation by water, Noah and his family *believed* and *obeyed*! Thus it is in respect to baptism. *Faith* and *obedience* bring us into the enjoyment of pardon! so that Peter says, "the like *figure* or antitype whereunto, even baptism doth also now save us." Without faith and obedience, baptism is no more fitted to save us, than were the waters of the flood to save Noah, without the faith and obedience by which he built himself an Ark. And here, we cannot forbear saying, that the Pædo-Baptist creeds, attach more importance to baptism than we do; for they suppose it to possess the same efficacy, when applied to unconscious babes, without either faith or repentance, that we suppose it to possess when applied to believing penitent adults!

Baptism then, saves us; but not unless preceded by *genuine* faith and repentance. Nor does the parenthetical sentence—"not the putting away of the filth of the flesh, but the answer of a good conscience towards God"—which has been thrown into this verse, militate in the least against this position. "The filth of the flesh," what is it? Why, says the opposer of baptism for remission, "the filth of the flesh is sin!" But we say that it is not sin—and now for the proof! "For of the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your consciences?" &c. Heb. ix. 13.—Now observe, that the blood of bulls and goats, and the ashes of a heifer could *purify the flesh*, that is, *take away the filth of the flesh*. But says Paul, "it is not possible that the blood of bulls and of goats should take away sins."—Hebrews, x. 3. Now what is the logical conclusion from these premises? Why just this: that as the blood of those animals could take away the filth of the flesh, and could not take away sin; therefore, the filth of the flesh is not sin. Baptism was never designed, as were many of the legal ceremonies, for a mere purification of the flesh. It reached deeper. Through faith, and the blood of Christ, it reached the conscience—because when properly received, it was an act of obedience for remission, springing *from the heart*; an internal act, terminating in an external act; and, therefore, having an internal effect. As Eve, by the internal act of believing a lie, and the external act of eating the forbidden fruit, made herself the object of guilt, and many woes; so we, by a belief of the truth, and obedience, are made the subjects of remission, and unnumbered gospel blessings. The person, therefore, "who obeys from the heart, is made free from sin, and becomes a servant of righteousness." Let this suffice to show how little truth there is in saying, that "the filth of the flesh is sin, and that as baptism is not for the putting away of the filth of the flesh, therefore, it is not for the remission of sins." What then is it for? A mere sectarian form? It saves us! From what? From nothing! Then it does not save us at all! The contest is between the objector and Peter!

We affirm that baptism was, from the time of its first institution, for the remission of sins!—"John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins"—Mark i. 4. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins"—Luke iii. 3. "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins,"—Acts ii. 38. "And now why tarriest thou? arise and be baptised and wash away your sins, calling upon the name of the Lord"—Act xxii. 16. "Baptism doth even now save us"—1 Peter iii. 21. "He that believeth and is baptised shall be saved"—Mark xvi. 16. If these testimonies do not prove that baptism is "for the remission of sins," then there is no proposition under Heaven that can be proved by any testimony whatever—for the testimony in the present case is positive, which is all that can be presented to prove any proposition. Reader, do not the prejudices of your education, or does not the pride of party cause you to reject this doctrine of the gospel of the grace of God?

If then in baptism we receive the remission, we experience in baptism a change of state—we pass out of the unpardoned into the pardoned state! "Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death?"—Rom. vi. 3. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised unto Jesus Christ, have put on Christ"—Gal. iii. 26, 27. These persons are here represented as having passed out of the unregenerated into the regenerated state. How was the change effected? By faith. How is it proved to have been effected by faith? Why, "For so many of you as have been baptised," &c. It is as if he had said "Ye believed and were baptised into him, therefore ye are children of God by faith in Christ Jesus;" ye were "born of water and the spirit," and are therefore children. If any will not believe from the force of these positive declarations of holy writ, neither would they be persuaded though one should rise from the dead!

FOURTH. *Pardon destroys the guilt of sin.* We are the more anxious to introduce this topic lest some hypochondriac should suppose that we believe that mere water washes away sins!! No, not water—"the blood of Jesus cleanseth from all sin." The blood of Jesus "sprinkles us from an evil conscience." "We have redemption through his blood, the forgiveness of sins." Without the blood of Jesus there could be no remission. But we believe that the blood of Jesus has efficacy to cleanse us, when in the water, from all sin! You believe that this blood cleansed you, not when in the water of baptism, but when in the atmospheric air! And pray, why not be cleansed by the atoning blood when in the water as well as when in the air? Why not rather be cleansed by this blood in baptism, as "baptism doth even now save us?" Why not have your "hearts sprinkled from an evil conscience and your bodies washed with pure water?" Every place under heaven is suitable with some people for remission but the place which God has explicitly appointed!! Any place but the WATER to receive remission in baptism is heresy!!

Be it remembered then, that we attach ample efficacy to the blood of Christ. His death and resurrection constitute the immovable basis upon which the whole of our religion is reared. "We are justified by his blood," in obedience. We are not saved by faith alone, repentance alone, baptism alone, blood alone, hope alone, the word alone, the spirit alone, nor by any other thing alone, any more than Noah in being saved "by water" was saved "by water" alone! As "man does not live by bread alone, but by every word that proceeds out of the mouth of God," so we "purify our souls" not by any one thing alone, but "in obeying the truth;" because in obedience we are the subjects of the concentrated energy of all the gracious means appointed for our salvation.

It being a divinely attested truth, that "He that believeth and is baptised shall be saved," that is, pardoned, the believer receives baptism as a divine PLEDGE of pardon. He does not think that baptism pardons him, any more than faith or repentance pardons him—nor does he think that baptism, any more than faith and repentance, cleanses him from sin! He believes that the blood of Christ through faith in repentance and baptism cleanses him from sin; that God pardons him through the blood of Jesus in obedience! and hence, the act of obedience which is specifically for remission, becomes the *pledge* of his pardon. Hence, baptism being for remission is truly the "*answer of a good conscience*" Has Jesus said that "He that believeth and is baptised shall be saved?" "I have believed," says the obedient person, "and been baptised, and therefore as certain as there is veracity in Jesus, am a saved person!"—Saved too through the efficacy of redeeming blood! He is justified, pardoned, accepted! His guilt which had lain heavy on his heart, and pierced his soul with a thousand sorrows, has departed. "He has loved me," says the nappy convert, "and washed me from my sins in his own blood." Ask him if he now feels guilty? he will answer in the negative! Ask him by what means he knows he is justified? he will tell you "he has the word of God in proof of it!" He believes he has been pardoned, not because he feels happy, but he feels happy because he believes he has been pardoned; and his evidence of pardon is the word of the Lord. He trusts not in an inward impulse, in a burning flow of the animal spirits, nor in any of the suggestions of a "heart deceitful above all things, and desperately wicked," as an evidence of acceptance; but to the word of the Lord recorded in the New Testament, confirmed by innumerable miracles, and sealed with the precious blood of our beloved Redeemer. Is not this a sure foundation? On this then the genuine believer builds for present acceptance and for eternal salvation.

FIFTH. *The Holy Spirit destroys the power of sin.* If we would enjoy salvation or pardon, after having been made the partakers of it, we must enjoy also the influences of the Holy Spirit—we must drink into the spirit of God. The Spirit must strengthen us with might in the inner man. The more we shall be influenced by the Holy Spirit, the more "spiritual strength" shall we have; the more power to "resist the devil;" to "fight against our bodies;" to "crucify the flesh;"

to prevent sin from "reigning" within us; to put on the whole armor of God," and wield as good soldiers of the cross the "sword of the Spirit." To serve God aright we shall need even after our conversion, the power of the spirit continually. It must shed abroad the love of God in our hearts; that love which is the fulfilling of the law, which works no ill to its neighbor. Thus will the tyrant sin be crushed and kept under the feet of the "inner man." By a faith working by this love, we conquer the world, the flesh, and satan; we press onward against the torrent of this world's corruptions, until we grasp the crown of righteousness; until Jesus shall say "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus is the power of sin destroyed. All grace, all truth, all divine motives, all heavenly influences by which the power of sin is destroyed, are by the spirit of God. The spirit itself dwells in the heart of the believer; and it is on this account that "sin reigns not in our mortal bodies, that we shall fulfil it in the lusts thereof." May God give us more of his Holy Spirit. O may we be filled with it; and may we so act as never to "grieve" it, or cause it to depart from us.

SIXTH. *The resurrection will destroy the punishment of sin*; that is, the punishment inflicted on account of the sin of Adam. The process expressed under the five preceding heads, presents a perfect remedy for all our personal sins. By faith the love of sin is destroyed, by repentance the practice, by baptism the state, by pardon the guilt, and by the Holy Spirit the power. The conditions of present salvation are FAITH, REPENTANCE, BAPTISM. To those who perform these conditions belong the promises, PARDON, HOLY SPIRIT, ETERNAL LIFE; which life however cannot be obtained even by those who perform the preceding conditions, except by "a patient continuance in well doing" until death. But to those who perform these conditions and afterwards continue faithful, God will communicate all divine succor; he will make them more than conquerors; he will not only "work in them," here, "to will and to do of his good pleasure," but he will raise their bodies from the grave; he will "change their vile bodies, and fashion them like unto the glorious body of his son!" Then will their cure be perfect. Yes, in body as well as in soul, nothing but health, and vigor, and life, and glory!

In this world, even though the soul may be converted the body remains unchanged. Hence the illustrious Paul, long after his conversion, and after he had advanced exceedingly far in the divine light and life of christianity; after he had been caught up into the third heavens and into paradise, had still to fight against his body and bring it into subjection." "He knew that in his flesh there was no good thing."—His flesh still lusted against the spirit. "The "mind," or disposition of his flesh, was still "enmity against God!" And is not Paul's experience relative to the antispiritual principles of the flesh, the experience of every Christian? Unhesitatingly we say it is! Yes, and to a greater or less extent this warfare will continue until the day of our death. The penalty of the Adamic law must be inflicted upon our bodies; or else, their change be effected in a moment, in the twinkling

of an eye at the last trump, before they will cease their opposition to the "inner man" and the principles of the spirit of God.

The scriptures, we think, teach no doctrine with greater clearness and force, than that the diseases and death of our bodies were derived from the first sin, through the Adamic law. Hence it is said, "The sting of death is sin and the strength of sin is the LAW:" that "by *one man* sin entered into the world, and DEATH by sin;" and so death passed upon *all men* for that *all* have sinned; that "Death reigned from Adam to Moses"—by virtue of the Adamic law—"even over them"—infants and idiots—"who had not sinned after the similitude of Adam's transgression;" that "By the offence of *one*, judgment came upon all men to condemnation;" and that, "By the offence of *ONE*, death reigned by *ONE*"—Rom. v. But do not the scriptures also teach, that all men, by the first sin of Adam, have been somewhat *inclined* or *predisposed* to sin? We answer in the affirmative. Still, however, we do not attribute the whole "enmity" of the "carnal mind," the whole anti-spiritual power of the flesh to the first sin; for as the flesh of our first parents, without any native depravity, became a hot-bed, before the fall, for the reception of the lies, or evil seed of the father of lies, so has been the flesh of their posterity ever since! "When *lust* hath conceived, it bringeth forth sin"—James i. 15. Lust in the abstract is not sin! a conception of falsehood by lust is necessary to the production of sin! Thus was sin brought forth by our first parents—their *fleshly desires* conceived the lie of Satan, and immediately sin was born; their posterity have ever since been conceiving satanic falsehoods, and thus have sins, as the stars of the sky for multitude, and as the sands upon the sea shore innumerable, been born into the world. To the temptations injected by Satan, to the corrosive and burning influence of his poisoned arrows, his fiery darts, do we attribute almost the whole of the propensity to sin exhibited by the family of man. These inflame the blood; these set on fire the passions; these obscure the reason, and plunge every hapless sojourner who feeds not on heavenly bread, who becomes not the submissive patient of the great Physician, into destruction and perdition.

We admit then, that to some extent man has derived from his first father a propensity to sin, to what extent we venture not to affirm—but this much we will affirm, that "In so far as all have been injured by the first Adam they will be benefitted by the second!" PROOF: "For since by *man* came death, by *man* came also the resurrection of the dead. For as in (by) *Adam*, all die, even so in (by) *Christ*, shall all be made alive"—1st Cor. xv. 21, 22. "Therefore, as by the offence of *one*, judgment came upon *all men* to condemnation, EVEN so by the righteousness of *one*, the free gift came upon *all men* unto justification of life"—Rom v. 18.

Does not the apostle here teach, that as *all men* were condemned through the *one offence* of the first Adam, the same persons—all men—will be justified as a free gift through the *one righteousness* of the second Adam? If this is not his meaning, then may we forever despair of understanding him. But there is a divine beauty and equality in

this doctrine, such as we might reasonably suppose would belong to a doctrine descriptive of the operations of God, whose "ways are equal." As all mankind were involved in death and innumerable evils, and all this too in pursuance to a divine sentence, without any act of their own, does it not appear that consistency, that the equality of the ways of God would require their redemption, and that God would effect their redemption without any act of their own? That God will perform this work of wonderful mercy, the above scriptures, we think, prove most indubitably.

But in order to present this part of our subject more intelligibly, and prevent misconception and misrepresentation, we shall suppose mankind to be divided into three classes or orders. The first consisting of infants and idiots; the second of such persons as obtain pardon in this life and die in a state of justification; and the third of those who live and die in their sins.

FIRST. *Infants and idiots.* We have placed these in a separate class, because they are not *accountable beings*. The scriptures teach us that "God requires of every person according to his ability," "according to what he has, and not according to what he has not;" "and that to him that knows to do good and does it not, to him it is sin." But infants and idiots have no moral ability, neither know good nor evil; therefore obedience is not required of them. The gospel does not command them to believe, repent, and be baptised; nor indeed to perform any other act of obedience. And as "where there is no law there is no transgression," infants and idiots not being the subjects of moral law, are as incapable of disobedience as of obedience. If saved then (and we believe that they will all be saved) it must be without obedience. Will they not be saved through the righteousness of the second Adam, the Lord from heaven, by a resurrection from the dead? We answer in the affirmative. "*The free gift*" has come upon ALL upon whom the "*offence came, unto justification of LIFE.*" Jesus will, through his "*righteousness,*" raise all infants and idiots from the dead, for "by Christ shall all be made alive." This will be to them complete salvation. Having no sins of their own committing from which to be saved, they need no other salvation. In the resurrection through Jesus our great and merciful Physician, all their maladies will be removed, and their souls and bodies fully fitted for the recipiency and enjoyment of the inheritance incorruptible, undefiled and unfading. Thus by the superabounding of the divine favor, will all the millions of infants and idiots brought under the dominion of death by the "*offence*" of the first Adam, be made to "*reign in life,*" be clothed with salvation and everlasting glory through the "*righteousness*" of the second Adam.

Is not this doctrine more consistent, scriptural and compatible, than that of the popular creeds: Take, for instance, the following: "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word"—Pres. Con. p. 52.

"*Elect infants !!*" Does not this imply that some infants are not

elect? If it does not, why distinguish some infants by the epithet "elect?" But this will more obviously appear from farther developments of this doctrine found in other parts of this Confession. "God from all eternity did by the most wise and holy counsel of his will freely and unchangeably foreordain whatsoever comes to pass"—page 15. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death"—and "their number is so certain and definite that it cannot be either increased or diminished"—pages 16, 17.

Now, reader, if the "number" of both the elect and non-elect "cannot be either increased or diminished," and if the "number" of each of these classes was rendered thus "definite" by a "decree from all eternity," you will readily perceive that all persons must be at birth, nay previous to birth, and forever thereafter, either elect or non-elect! and that consequently there are non-elect as well as elect infants! and hence the Confession is quite consistent with itself, though not with the scriptures, when it tells us that "elect infants (contradistinguishing them from non-elect ones) dying in infancy are saved." But those who "from all eternity" "were predestinated to everlasting death," and who die in infancy, what will become of them? Will death spare non-elect any more than elect infants? If all persons at birth are either elect or non-elect (and such they must be according to this Confession of faith) then if non-elect infants die in infancy, into heaven they cannot enter! Tender, affectionate mothers, look at this! if you have subscribed this Confession, look at this! then look into the faces of your prattling little ones, and tremble!

But the Confession says, that "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit." Of this we require proof. As easily could we believe the mystic nonsense of popery as this, unless some promise to this effect can be shewn in the scriptures. Do not the advocates for this Confession teach that regeneration is "a change of heart?" At what period then is the heart of the "elect infant" changed? Immediately after birth? Immediately previous to death? Regenerated without knowledge! without faith! without repentance! unconscious babes regenerated! *Mirabile dictu!* Have the fabricators or advocates of this Confession ever seen a little babe exhibit signs of "a change of heart?" Was it more patient or less fretful after regeneration than before? Did it love God? Was either its head or heart spiritually illuminated by the truth? Transubstantiation, here is, if not thy sister, thy cousin german! Is not this an old wife's fable? There is no need for infantile regeneration such as this Confession teaches—having never known either good or evil, they have no sin for which to repent.—The second Adam will save them from all the consequences of the sin of the first Adam; will bestow upon them in the resurrection all the change which they need to fit them for heavenly glory. To his name be praise forever and ever! Amen.

SECOND CLASS, *Such persons as obtain pardon in this life, and die in a state of justification.* These persons having lived to years of accountability, "have all sinned and come short of the glory of God,"

but have also through the redemption which is in Christ Jesus, obtained pardon. Being therefore saved in this life from all their own sins, there will not any thing be necessary in order to their induction into the eternal salvation, but that which Jesus will perform for the individuals of our first class. "He will change their vile bodies and fashion them like unto his glorious body." "That which is sown in corruption shall be raised in incorruption; that which is sown in weakness shall be raised in power; that which is sown in dishonour, shall be raised in glory; that which is sown a natural body shall be raised a spiritual body." Thus the salvation of our second class will be perfect. Saved in this life from the love, the practice, the state, the guilt, and the power of sin, nothing remains in order to the completion of their salvation but the redemption of their bodies, by which the punishment of the Adamic sin will be destroyed. Then will all "who shall be worthy"—all infants and idiots, and every pardoned son of Adam, leap as it were into life and glory; ascend to meet their descending Redeemer; "and so shall they ever be with the Lord." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

THIRD CLASS. *Those who live and die in their sins.* These too, will be saved from all the consequences of Adam's sin! They will through the righteousness of Christ be made the partakers of "justification unto life;" that is, "by Christ all will be made alive;" and yet not saved with the eternal salvation! Their own sins in which they lived and died, will destroy them forever. Yes, their own sins. Having become heirs of the first death, or death of the body, by the sins of the first Adam, the second Adam redeems them from it. But who shall redeem them from the second death, of which they have rendered themselves the heirs? Not one! Redeemed from all the consequences of Adam's sin, they will stand in the presence of their Judge ashamed and confounded, covered over and polluted with their own sins; hence unfit for heaven, brands for the eternal burning! Men's own sins will be the only preventives to the accomplishment of *universal salvation*, and these it is believed, will prevent most effectually the salvation of all who die in their sins.

From what has been advanced the reader will perceive that we are not of the opinion that the sin of Adam made his posterity justly liable to eternal punishment. We contend, however, that the second death is due to sinners, and will be inflicted upon them on account of their own sins, if in this life they do not obtain pardon. But the Confession teaches, that by the "fall" we are "justly liable to all punishments in this world and that which is to come."—Larger Catechism, page 154. And it tells us that the punishment of the "world to come" is "everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission in hell-fire forever." This, we affirm, is a gross absurdity! because on this hypothesis no man can ever be punished for his own sins: "Most grievous torments in soul and body without intermission in hell-fire forever," is as large a quantum of punishment as can within eternity be inflicted. If, therefore, this "most grievous torment," or highest possible degree

of punishment, is *AL*' due on account of Adam's sin, and men in the future world subjected to this "torment," and moreover receive a due punishment for their own sins, then the punishment which they will receive for their own sins will be a torment *above* a "most grievous torment," a *degree* of punishment *above* the *highest possible* degree of punishment—a *superlative* above a *superlative*! which is impossible. But at the last judgment men will be judged "according to their works," and in the punishment to follow will "receive the things done in the body." They will neither be judged nor punished on account of Adam's sin. Thus by our view of this subject we escape the monstrous absurdity of supposing that either there are torments *more* grievous than "most" grievous torments, or that men will never be punished on account of their own sins, because through all eternity they can never suffer more than the "*most* grievous torments" due them for the sin of Adam!

The above absurdity is, perhaps, unsurpassed in the annals of mysticism and contradiction, except by another found in the same Confession. This Confession teaches, that God "hath *unchangeably foreordained* whatsoever comes to pass;" and that "By an *eternal*" and an *immutable decree*, he hath chosen some men to everlasting life"—Page 146. Now the absurdity is this:—saying that those persons who, by an "eternal" and "immutable decree," were chosen to everlasting life, were by the fall, "made *LIABLE* to the pains of hell forever." Certainly the "elect" were no more "*liable* to the pains of hell," than the "*unchangeable decree*" was liable to be *changed*!! But we must not further pursue this subject at present. A hint to the wise is sufficient.

In connection, however, with the principles of the preceding discourse, we wish to present two arguments; one against Calvinism, and the other against Universalism; which will, we trust, be profitable to the reader.

FIRST. *Against Calvinism.* Calvinists, we believe, deny that Christ died for all men. How then, will all men, through Christ, be raised from the dead? Is it not by virtue of certain relations which exist between all men and the first Adam, that his *ONE* act of disobedience brings us to the grave? This, we presume, will be admitted by every person. Well, if so, must not all men be related in some way to the second Adam, in order that he by his righteousness may raise them from the dead? If a relation of this kind does not exist between all men and Jesus, we cannot perceive why that part who are not related to him, and for whom, consequently, he did not die, should be any more affected by the death and resurrection of Jesus, than would mankind have been affected by the sin of Adam, had there been no relation between him and his posterity. "But now," says Paul, "hath Christ risen from the dead and become the first fruits of them that slept." Having "tasted death for every man," and "become a propitiation for the sins of the whole world," he rises the first fruits of the whole harvest of the dead, and demonstrates his covenant as well as natural relations to all mankind. Hence, "as by man came death,

(the offence of the first man passing upon all,) so also by man came the resurrection"—the righteousness of the second man coming upon all! As certain, then, as it is, that Adam sinned for all, and brings all under the dominion of death, Christ died for all, and will bring all into the possession of life.

SECOND. Against Universalism. We have seen that, in order to redemption from temporal death, Jesus died this death for us. We conclude, therefore, that his dying a death for us, is essential to our redemption from it. But neither Jesus nor any other person has died the second death for us, therefore there is no redemption from the second death! This argument appears to us conclusive against Universalism: and if it is not so, it must be because redemption from the second death can be obtained more easily than redemption from the first. But as there is no reason for this supposition, and as redemption from the first death could not have been obtained, had not Jesus first conquered this monster by dying and rising again; so neither can redemption from the second death. No person has ever risen for mankind from the state of future punishment. All therefore, in that direction is dark, and gloomy, and sad, and horrible! Those who die in their sins, die, consequently, without a scriptural hope of salvation. A hope they may have, but it is like the spider's web—it is a frail hope, founded upon the sand. And such it should be! Yes, if men will reject the great Physician; if they will dash from their lips the cup of heavenly medicines; if they will not submit to be cured by the gracious remedies of the gospel, they deserve to die without hope, and to die eternally!

But it just occurs to our mind, that an argument might be presented in this place against the *unbeliever*. We have seen how admirably each of the **SIX POINTS** of the gospel is adapted to the removal of each of the **SIX POINTS** of sin. Was there ever a more beautiful adaptation! Among all the wonderful productions of nature, are there any two things more nicely or wisely adapted than these? Surely the unbeliever will not say that this adaptation is a work of chance? As well might he say, that the adaptation of the glove to the hand, of light to the eye, of sound to the ear, and of truth to the conscience, are works of chance. And as it is not a work of chance, so neither is it a work of designing men. Men never saw sufficiently deep into human nature, never sufficiently understood moral pathology, to invent a system such as the gospel. No wisdom short of his, "who needed not that any should testify to him of man, for he knew what was in man," was adequate to this performance. Hence we have never heard of any system, religious nor philosophical, adapted to the physical, the intellectual, and the moral wants of man, as is the gospel. All human systems of religion are palpably defective. But the christian religion reaches the whole man; it anticipates all his wants; it cures all his maladies; and will fit him for the most exalted heavenly society and enjoyments.

It cannot, however, thus affect us, unless we receive it in its purity. It does not operate by a charm. We must become intelligent in it, and reduce it to practice, if we would become partakers of its whole efficacy.

cy. To exert its whole divine power and influence upon human nature, it must not be mixed with the doctrines and commandments of men. It abhors such unequal and deteriorating alliances. The un-mixed "gospel is the power of God unto salvation, to every one that believes," and therefore if we would become the subjects of its most powerful operations, we must submit to the unadulterated truth of heaven, as presented by the holy apostles and prophets; we must unlearn our unscriptural learning; divest ourselves of our prejudices; humble ourselves as little children; and not only say with the lips, "Lord what wilt thou have me to do?" but be willing in our hearts to do the will of God; to submit ourselves in all things to our heavenly Father, as he has expressed his will in his word.

This course is, to a certain extent, necessary in obtaining the cure of a physical disease. Do we place ourselves under a physician, in whose skill we have confidence? Then, assuredly, we should follow his prescription! A refusal to act in conformity to the prescription, would betray a want of confidence in the physician. And besides, to call a part of the medicines prescribed unessentials, would be offering an insult to the physician. Shall we thus insult our great spiritual Physician? Has Jesus all the treasures of wisdom and knowledge? is he indued with all divine and infallible skill? and has he caused to be written that merciful prescription, the gospel, for the curing of sinsick, perishing sinners, in which has been pointed out every spiritual remedy? and shall Jesus be told by a part of these sinners, that a part of his medicines are unessential? He has prescribed Faith, Repentance, Baptism, Pardon, the Holy Spirit, and Eternal Life! Will the sinner take these, as the gospel prescribes? Which of these will he reject as unessential? Why, perhaps baptism! often have quack doctors of human divinity called baptism an unessential!! But in whom shall we trust? these fallible doctors, or the infallible Physician? Sinner, we recommend you to Jesus. We urge you, as you desire salvation, as you value the immortal interests of your soul; as you dread the displeasure of your Maker, and fear the dark and horrible pit which has been appointed for those "who know not God and obey not the gospel;" we urge, we entreat you by the tender mercies of the Lord, to submit to the divine Physician as the gospel directs! Suffer not yourselves to be led away into error and mysticism by those bewildered men who would persuade you that some of the divine commands are unessential. Honest, these men may be! but remember, that their honesty is not your saviour! If you would be cured, you must look off to Jesus, the author and finisher of the faith. You must esteem Jesus above father and mother, above wife and children, above all earthly objects, or you cannot be his disciple. You must esteem all his commandments too, as of paramount importance. If you "love Jesus," you will "keep his word;" you will continue in it; and you will "know the truth, and the truth will make you free!"

Now, from all the preceding premises, to what conclusion will the sinner arrive? Will he, after all that has been said and done by Jesus, permit sin to be his ruin? Will he still permit it to run its deathly

course in his moral constitution? Will he permit it to reign in him and over him; to be his lord and master; to benumb his faculties; to trample upon his conscience; to paralyze all the better, the nobler feelings of his heart? Mean, degraded servitude! Alas! such, we doubt not, will be the course pursued by many. In thousands, it may be that the disease of sin has already raged far beyond the reach of gospel remedies; so that "the things which once belonged to their peace have been forever hid from their eyes." Concerning these vessels of wrath, these heirs of destruction, we can only say in the language of Jesus, "O that thou hadst known, even thou in this thy day, the things that make for thy peace." There are others in whom the disease of sin has not yet advanced so far. Of them there is hope. Yes, if they will use the heavenly remedies, there is hope for them. But if they refuse, if they continue longer to tamper with sin, even the gospel may become to them "a savor of death unto death." God will not, cannot permit sinners long to insult him with impunity. It is true, he is merciful and forbearing; but the majesty of his government, his own dignity, the greatest good of the universe, require that justice should be suddenly, and in many cases awfully executed upon incorrigible evil doers. He has sent to our perishing world a good and most gracious Physician; and through him the whole materia medica of heaven. He offers to heal all our wounds, to cure all our moral maladies, without money and without price! Will he not strike, with the burning sword of justice, those earth-born and grovelling souls, who love darkness, and sin, and pollution, and Satan, better than light, righteousness, holiness, and God? But his favor, like dew upon the mown grass, will descend upon the obedient! AMEN.



[FROM THE CHRISTIAN BAPTIST.]

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

Before the Flood an idea got abroad into the world that some animals were clean and some unclean. This distribution of "birds and beasts" was as superhuman as the ordination of sacrifice. Noah made his selection according to it, and in the offering of sacrifices among the Patriarchs, from Noah to Moses, respect was paid to this distinction.

It is an idea which has generally obtained among the more learned antiquarians and which has some confirmation from ancient scripture, that the sacrifices of the godly were all consumed by fire from heaven—such of them, at least, as were of the burnt offering character. How such an idea obtained it would be hard to tell, unless from established fact. We do know most certainly that, in after times, some offerings were consumed by fire from heaven. And in the time of Abraham it appears that fire from heaven consumed some sacrifices. Abraham presented on one altar, at one time, "one heifer, a female goat, and

a ram of three years old, a turtle dove, and a young pigeon." The former were all severed, and the birds laid on entire. After the sun set, "a smoking furnace and a burning lamp," or fire from heaven fell upon these carcasses and consumed them. To such offerings as these promises or covenants were usually appended. Thus after Noah had offered a similar sacrifice, God promised a continuation of the seasons without the intervention of a flood—and here to Abraham the promises concerning Canaan were confirmed.

Jacob, in confirmation of his vow, Gen. xxxv. 14, poured oil upon the stone which he had set up. And on another occasion "he set up a pillar in the place where God talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon." Such were the positive acts of patriarchal worship of the sacrificial kind—sin-offerings, thank-offerings, vow or dedication-offerings.

Some sorts of ablutions or washings were also practised among the patriarchs before the Mosaic economy. Jacob, in order to prepare his family to offer sacrifice with him upon the altar, erected at Bethel, commands them to "change their garments" and "be clean," which, as the most learned critics have proved, is equivalent to "wash yourselves." All sorts of ancient writers, sacred and profane, viewed the deluge as a purification, or washing, or immersion of the earth. Philo the Jew, and Plato the Greek philosopher, give credit to this idea. It was so referred to by the Apostle Peter. And it is not improbable but the ablutions of the pagan world originated from this view of the deluge—sanctioned by the practice of the patriarchs.

It would appear also that the *proseuchæ* of which we read in the New Testament, or places of prayer built on hills or by brooks of water, in retired situations, may be traced back as far as the time of Abraham. (Gen. xxi. 35.) And Abraham planted a grove (or tree) in Beersheba, and there (or under it) he called on the name of the Lord, the everlasting God." From this custom unquestionably arose the corruptions of the pagan world in consecrating groves and high places to their gods. Such were the religious institutions, and such the venerable customs of the holy men of the Patriarchal Age.

In forming a correct view of the religious character of the ancient nations, it is necessary here to inquire how far the inhabitants of Persia, Assyria, Arabia, Canaan and Egypt, were affected or influenced by the religious institutions of this period: for these were the first nations whose institutions gave a character to all the nations of the world.

Abraham was the son of Shem by Arphaxad. The Persians were the descendants of Shem by Elam. The common parentage of Abraham and the Persians laid a foundation for some similarity in their religion. Abraham's ancestors dwelt in Chaldea, and at the time that God signalized Abraham, the Chaldeans began to apostatize from the service of the true God. Hence the expulsion of Abraham from among them. But Dr. Hyde and the most learned antiquarians presented documentary proof that the Persians retained the true history of the Creation and the Antediluvian Age; and so attached were the Persians to the religion of Abraham, that the sacred book which contained their re-

ligion is called *Sohi Ibrahim*, i. e. the Book of Abraham. For a considerable time after Abraham's day they worshipped the God of Shem, for they did not know all the special communications to Abraham.

The Arabians, down to the time of Jethro, retained the knowledge of the true God. How long after we are not informed; but their religious institutions, as far as we have account, differed little from those practised by Abraham, with the exception of circumcision.

The Canaanites themselves, in Abraham's time, had not apostatized wholly from the religion of Shem. The king of Salem was priest of the most high God; and during Abraham's sojourning among them, they treated him with all respect as a prophet of the true God.

Even amongst the Philistines at Gerar, Abraham found a good and virtuous king, favored with the admonitions of the Almighty. This he little expected, for he was so prejudiced against those people, that, on entering their metropolis, he said, "Surely the fear of God is not in this place." But he was happily disappointed. For Abimelech, in his appeal to Heaven, says, "Lord, will you slay a virtuous nation?" And the Lord did not deny his plea, but heard and answered his request. There appears in the whole narrative no difference in the religious views or practice between Abraham and Abimelech the king of the nation.

The Egyptians, too, in the time of Abraham, were worshippers of the true God. In Upper Egypt they refused, as Plutarch informs us, to pay any taxes for the support of the idolatrous worship; asserting that they owned no mortal, dead or alive, to be a God. The incorruptible and eternal God they called *Cneph*, who they affirmed had no beginning, and never should have an end. In the first advances to mythology in Egypt, they represented God by the figure of a serpent, with the head of a hawk in the middle of a circle. We find no misunderstandings nor difference between Pharoah and Abraham, when the latter went down into Egypt. Indeed, with the exception of the Chaldeans, who were the oldest nation, and the first to introduce idol or image worship, we find a very general agreement in all the ancient nations respecting religious views and practice. And the only defection from the religion of Noah and Shem which we meet with in all antiquity, was that of the Chaldeans.

All the religious rites and usages of the Pagan nations down to the time of Homer, and still later, were very similar to the patriarchal institutions. They offered expiatory sacrifices, deprecations, vows, and ablutions; had altars, priests, and sacred groves; and made the same distinctions between clean and unclean victims. Homer talks of "hecatombs of bulls and goats," "lambs and goats without blemish." And not only the Greek, but the Roman poets, speak of the ablutions, purifications, and sacrifices of ancient times, in such a way as to leave no doubt but that they all came from the same origin.

[FOR THE CHRISTIAN.]

WHAT IS THE DESIGN OF BAPTISM.—No. 2.

BY VERITAS.

In reply to "L. B.'s" remarks I am not clear I altogether understand him, he is somewhat obscure as regards his creed; however, I shall reply to only one or two remarks which will serve my purpose. He says—"Nay, friend Veritas, I must prove to thee, that so far from the baptism of the Holy Spirit being promised at the second coming of Christ, it did not even follow Baptism in water under the Christian Institution, but did precede it, for no one soul was baptised in the name of Jesus, until the baptism of the Holy Ghost was performed." Now hear him, my readers, and let us see what is said in Acts, viii. 15, 16, and 17th verses:—"Who, when they were come down (Peter and John) prayed for them that they might receive the Holy Ghost, for as yet he had fallen on none of them, only they were baptised in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Now here is a flat contradiction to this assertion. Read also Acts, xix. 4-6; here again, about twelve were baptised in the name of the Lord Jesus previous to being gifted with the Holy Ghost, and yet these had been baptised in John's baptism, evidently proving that John's Baptism was done away with, or why baptise them again—and according to L. B.'s. creed, if the gift of the Holy Ghost precedes baptism by water, we have only to wait for that gift before being baptised in the name of the Holy Ghost. There is a difference between being baptised in the name of a thing, and receiving it, the promise is one thing, the gift another. The one therefore is received as a pledge of the other, but it must be received in faith, or it is of no avail, for all the promises in the Bible were obtained through faith, for those who received the gift, received it through faith before baptism; but surely no man will come forward and say he has received the Holy Ghost by baptism. These received it by obedience, for it is not the form that is made common among men, that brings the Spirit of Christ into the heart; it is faith in believing and obedience to the word of God that brings the promises throughout the Bible.

As for being buried in water, this is a far-fetched idea. I wonder where L. B. met with it in scripture, perhaps he will point it out to us. I suppose next we shall hear of being buried in fire, the one is as plausible as the other.—See Matt. iii. 11.

It is to be observed—I did not intend to say the baptism of the Holy Ghost, but the gift of the Holy Ghost abiding with us forever, and bringing all things to our remembrance. I again repeat, that baptism by water, in the name of the Father, Son, and Holy Ghost, was a saving grace, and is to be received in faith as a pledge for the gift when our Saviour thinks fit to send it—when we shall be redeemed from sin, for we must all be born again, that is, of the Spirit. I think friend L. B. that you stand most in need of the advice you have given me at the end of your remarks.

♠ L. B.'s. strictures will appear in our next.—Ed.

BROTHER EATON—In perusing the sixth number of the *Christian*, I fixed my attention on a report published on the last page, viz. that the "Christian Band," or "Free-Will Baptists" of this Province, during the last session of their Conference, voted that Brother George Garraty shall not occupy their Meeting Houses. Reason, "Brother Garraty preaches the ancient Gospel." I have not only been credibly informed by one of their own fraternity that such an act does actually stand recorded in the Statute Book of the Great—Great—Great Grand-daughter, but experience has also taught me that such an act is now in force. While on a tour up the River Saint John November last, committing the aforesaid "crime," (viz. preaching the Ancient Gospel) and also endeavoring to extend the circulation of the *Christian*; two days previous to my arrival in the Parish of Wakefield, I sent on an appointment to proclaim the gospel in the supposed free meeting house on Thursday evening following. I arrived at Brother G. Boyer's in the afternoon. Brother B. was not at home, but his consort hospitably entertained me. After I had refreshed myself, I made enquiry of her concerning my appointment. She informed me that it had arrived there, and as far as she knew, it was the expectation of the people to meet accordingly. I then retired to my chamber with meditation and prayer, to be prepared for the services of the evening. Alas! my expectations were soon blasted; for a little previous to the Sun's hi-

ding himself from our view, one of the leaders of the society, a very (pretended) spiritual man (Ezekiel Sippore), darkened the door of the dwelling. After seating himself by the fire, he turned to me with the following question. "Have you consulted the Trustees whether you shall go into the Meeting House to-night or not?" I replied, "I see no necessity for such consultation." I being perfectly acquainted with the conditions on which that house was built, as well as all others belonging to the same sect,—built by the public, I was not aware that there would be the least objection—(not yet knowing that the aforesaid act was passed, or that they had got so far into the spirit of the Old Lady.) I appointed the meeting without consulting any person. He then forbade me entering the meeting house. I then, in a very friendly manner, requested the reason. I asked him if my moral character would not bear inspection? He said he did not know but that it was as good as any man's in the world.

What then can be the cause, seeing it is not my moral character, as to my views of the Christian Religion, you know nothing, not having heard them for some years. He said it was neither of them, but an expression I made use of in regard to the conduct of the General Conference towards myself, viz. "That their [the Preachers] conduct [towards me] was no better than popery." I told him I said it, I had reason to say it, and could prove it—(which I shall do, Brother Eaton, at another time, the Lord willing, and I am thankful to the Father of Mercies, that there is one religious paper in these Provinces, that will give every injured man an impartial hearing,) there were many other things passed between us, but when I found his determination to close doors against me, it being then too late to appoint a meeting elsewhere, I asked him, "should I appoint a meeting in the neighbourhood, would you be one that would come and give me a candid hearing?" He assured me positively that he would not, but yet condemned me. Now considering that the supercilious Jews, the idolatrous Gentiles gave Paul a hearing before they condemned him, I now wish most respect fully to call the attention of the intelligent community, if they think it was the spirit and mind that was in Christ Jesus, that this "spiritual" brother has exhibited to secure the safety of his Church from supposed error, viz. the *Ancient Gospel*.

GEORGE GARRATY.

BROTHER JOHN DOYLE spent a week with us in Saint John the latter part of November. His efforts for the dissemination of the Apostolic Gospel were duly appreciated by the brotherhood, and were listened to by a respectable number of our citizens with profound attention. He departed for his residence in Nova Scotia, by the way of Sussex Vale, carrying with him the prayers and best wishes of all who became acquainted with him during his short stay. He spent two weeks in the upper part of Sussex, where he baptized *nine*, and constituted a congregation of the Lord (numbering *fourteen*), on the foundation of the Apostles and Prophets, Jesus Christ, the chief corner. May the little one become a thousand!—Ed.

NEWS FROM BRITAIN.

LINCOLN, AND THE DISCIPLES' VISIT TO IT.—The ancient city of Lincoln contains from twelve to thirteen thousand inhabitants, and is most beautifully situated on the river Witham, in the western part of the country, of which it is the metropolis. Besides monasteries, nunneries, and other edifices for pious uses, Lincoln formerly had fifty churches, eleven only, exclusive of the cathedral, now remain,—most of which are richly endowed. Although the different sects and parties, pious and profane, which have come forth from this community have robbed a number of these churches of their worshipping assemblies, still they are permitted to exist, simply because of the patronage and influence they afford to the clergy. We subjoin the following remark, as it appeared in the *Stamford Mercury* of November 23, 1838. "If the real value of the Prebends was told, and the amount of fines on lease-renewals was taken for a period of *fourteen* years instead of *three*, the actual yearly produce of the splendid funds demised by Catholic piety for the support of Catholic worship in Lincoln, after all the robberies which Henry the Eighth and some of his *ghostly* successors have committed, would, we doubt not, be found to reach *fifty thousand pounds*'—the interest, at five per cent. of *one million sterling*!

The city is under the government of a mayor and corporation, which, since the passing of the reform bill, have become comparatively liberal in their sentiments and

politics; still it is the seat of clerical domination, both episcopal and sectarian, and, as is the case in almost all other parts of England, voo awaits the man who shall think and speak differently from the sect to which he belongs.

A few intelligent individuals from among the Particular Baptists have, for some time past, been desirous of seeing something in existence in the religious world, more in accordance with what they deem the spirit and practice of the primitive disciples of our Lord. Under these circumstances, the "Christian Messenger and Reformer" was unexpectedly put into their hands; after the reading of which, a correspondence was opened between them and the disciples at Newark and Nottingham, which issued in an invitation to hold a public meeting in their city as soon as possible: consequently, Monday, July 29, 1839, was fixed upon for this purpose. On the 23d, the following printed notice was circulated through the town:

"By permission of the worshipful the Mayor. At the Guild-hall, on Monday, the 29th instant, at seven o'clock in the evening, Mr. Wallis and friends from Nottingham will deliver addresses on the *primitive gospel and order of worship*, to which the attention of the public is respectfully solicited."

Although the weather proved very unfavorable, the meeting was well attended. Seven or eight individuals came upwards of twenty miles to hear this new doctrine (so called), although it is, in truth, as ancient as the apostles.

After the addresses, many objections were proposed, and answered.

A public meeting, for the third time, was, on the 26th of August, convened in the Guild-Hall, in the city of Lincoln. The design of this meeting was well expressed by the following notice, printed and circulated through the city a few days before the time of assembling: "By permission of the worshipful the Mayor. The friends of reform are respectfully solicited to attend at the Guild-Hall, on Monday, the 26th instant, at seven o'clock in the evening, when M. J. Wallis, from Nottingham, and other friends, will deliver addresses on the *Ancient Gospel and Apostolic Order of Worship*."

"The reform contended for regards not things temporal but eternal—freedom from the **BONDAGE OF SYSTEMS** to the unshackled investigation of God's Holy Word:—the **TRUTH—the WHOLE TRUTH—and NOTHING BUT THE TRUTH.**"

The Hall was crowded to excess, and the meeting continued with great spirit and interest for four hours successively. The sentiments advocated by the brethren were strongly opposed by all classes of professors. Pious and profane lifted up their voices against the true sayings of Jesus, as delivered to the world by his holy apostles. Notwithstanding this opposition, eight or nine individuals have since publicly renounced their former sectarianism, been baptized into Jesus for the remission of sins, and agreed to meet on every first day of the week to obey Him in all things pointed out in the New Testament, and evidently practised by the first christians. May they hold fast the truth till He come!

On the succeeding day, a public meeting was held in Horncastle, twenty one miles distant from London. This meeting was not without its effects. On Lord's Day, September 15th, four individuals, three males and one female, were baptized into Jesus, and united together on the true foundation, as brethren in the Lord. On Monday the 16th, a second public meeting was convened in the same place; at the close of which, three intelligent persons arose, confessed the faith, and demanded baptism into Jesus for the remission of all past sins, which took place the following day in the river Bayne. There are now, we believe, nine individuals in Horncastle, who are unitedly engaged in bearing testimony to the true doctrine of remission of sins, and a glorious resurrection from the dead when the Lord shall return.

GOULSBY.—On Tuesday the 17th, the brethren were invited to hold a public meeting in the Baptist Chapel at the village of Goulsby, about seven miles from Horncastle. Here the worthy pastor, who had attended the meetings at Horncastle, and his flock, assembled with one accord, and were, as far as we could learn, much gratified with the sentiments introduced to their notice. "Hitherto, the pastor of this congregation is the *only one* we have met with, who is prepared to inquire into, and plead for, such a reform in the theory and practices of the disciples of Jesus as will find a counter part in the New Testament. Perhaps this state of mind arises from the *fact* that our brother does not depend upon the brethren for his daily bread, but like brother Paul of old, labours with his own hands for the supply of his own necessities and those of his family, and that he may have to give to him that needeth, remembering the words of the Lord Jesus, how he said "it is more blessed to give than to receive."

At this meeting, the leading man of the village from amongst the Methodists, came to oppose and ask questions. The candid manner in which these questions were presented, and the replies given, we have reason to believe proved much to the edification and satisfaction of all parties. One poor woman said that the doctrine of remission of sins, as given to the world by the apostles, is so simple, and appropriate to our condition, that the people, while so full of themselves, cannot discover it.

The following evening, Wednesday 18th, a third public meeting was held in Horn-castle. And as it had been currently reported during the day that the Baptist, Independent, and Methodist ministers were to come and publicly set things straight, in reference to the awful errors introduced amongst them, a large assembly convened together to witness how matters would end, but, alas, for society, these infallible defenders of the faith, the clergy, did not make their appearance. At this the people were much disappointed, and some of them will not in future place confidence in these spiritual guides and professed defenders of truth.

On Thursday the 19th, we returned home much gratified with the visit, and fully persuaded that in the county of Lincoln there is a fine opening for an evangelist. The harvest is ripe, the labourers are few. Pray ye therefore the Lord of the harvest to send forth reapers to reap it.

NOTTINGHAM.—The brethren in Nottingham are progressing, we trust, in knowledge, purity, and love, as well as in the gradual accessions to their numbers. Since our August number was issued, nine males and ten females have been added by confession and immersion. Within the last month, the congregation has removed to a more commodious house in which to hold their public meetings. — *Chris. Mess. & Rev.*

CORNWALLIS, November 22, 1839.—*Mr. Editor*.—In reading your 4th Number, 84 page, I find a reference made to Mr. Carson, in support of Immersion, as the only acceptable mode of Baptism, or in other words that *baptizo* means to immerse, and nothing but immerse. And there stated that he challenges the whole literary world to produce a single instance from all the Greek authors, in which the term is used in any other sense. Now, Mr. Editor, will you have the kindness to name such Lexicographers as give the definition of *baptizo*, to mean exclusively immerse, that such of your readers as are not favored with a Greek Lexicon, may at least know the amount of authority on which they rest. In so doing, you will much oblige the enquirer, &c.

SYLVANUS.

[We purposed a particular notice of this letter in the present Number, but we have not room. We have a series of articles on the "mode" of Baptism, in embryo, which shall be seen not many days hence, the Lord willing. In the mean time, however, will "Sylvanus," or any other person refer us to the Lexicon or author who gives *bapto* or *baptizo* any other rendering than *dip* or its equivalent? Was there ever a man living who translated *bapto* or *baptizo*, by pour or sprinkle?—Ed.]

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ROBERT SEARS, PUBLISHER.