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THE CHRISTIAN.

Vol. II. } SAINT JOHN, N. B., AUGUST, 1840. } No. 3.

CONDUCTED BY W. W. EATON.

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

BAPTISM IN FIRE.

BY A. CAMPBELL.

At the request of some of our *Baptist* readers we promised a dissertation on this subject some time since. I have no doubt but our views on that subject will be adopted by the popular journals of at least the Baptist society. I should be glad, however, that there was a little more honesty in giving credit. Surely they have *charged* us with so many errors, they ought to give us *credit* for some services rendered them.

"I indeed immerse you in water in order to your reformation: but he that comes after me is mightier than I: he will immerse you in the *Holy Spirit and in fire*."

JOHN THE BAPTIST.

"*In the Holy Spirit and in fire*," say some of our Rabbis, means simply *in the Holy Spirit*. Of this opinion are Adam Clarke, Matthew Henry, Dr. Samuel Clarke, with many others. Others, not thinking this natural, inasmuch as fire is not the sacred emblem of spiritual blessings, have sought to exclude the phrase "and in fire" out of the sacred text as an interpolation, on the ground that it is wanting in several manuscripts. But as it is found again in Luke iii. 16, in all the manuscripts, they are as much as ever pressed with the difficulty.

When asked how can the influence of the Holy Spirit be set forth under emblems so opposite as *fire* and *water*, some of our Doctors allege that as fire purifies certain substances, and water others, both terms may be used as indicative of purification; and in proof of this, they urge that Christians are said to be tried and purified by fire—and that Jesus Christ himself is set forth under the similitude of "the refiner's fire" and "the fuller's soap," by Malachi, the last of the Jewish Prophets.

But those of a more discriminating eye allege that the purification of Christians by fire alludes not at all to the influence of the Spirit, but to

the influence of persecution. For example—"Think it not strange," says Peter, "concerning the fiery trial which is to try you"—"That the trial of your faith, being much more precious than of old, though it be tried by fire, might be found unto praise, and honor, and glory, at the appearing of our Lord Jesus Christ." "The fire shall try every man's work of what sort it is," says Paul. "The hay, stubble, wood, shall be burned—the gold, silver, precious stones, will stand the fire," &c. &c.

The prophecy in Malachi which exhibits the Messiah as a "refiner's fire and the fuller's soap," is still more unfortunately advanced in proof that *fire* and *spirit* are two names for the same influence. Our most learned expositors, who are most conversant with the imagery of the Old Testament, do not hesitate to expound Malachi in these words: "He," the Lord, "shall consume the wicked by his judgments, and purify those that are sincere by his doctrine;" and this indeed is free enough: for the *refiner's fire* is for consuming the dross, and the *fuller's soap* for separating the filth. But who are the *dross* and *filth* in that context? Not the sins of men, but the sinners amongst God's people. It is thus explained by the Prophet: "I will come near to you in judgment, and I will be a swift witness against the sorcerers, the adulterers, the false swearers, the oppressors, and those that fear not me, saith the Lord of hosts." These are the *dross*—these the *filth* that the Messiah would consume; of which, more particularly in its proper place: for, indeed, our Lord is "a consuming fire." "I am come," says he, "to send fire on the earth, and what will I if it be already kindled?" "I have first, continues he, "to be baptized, and *how am I straightened till it be accomplished:*" then will I send the fire: for "suppose you that I am come to give peace to the earth? I tell you nay; but rather division." As the canons of criticism will not allow us to apply to the *Spirit* what is said of the *Messiah*, so neither will the sacred usage allow us to make the established symbol of punishment the emblem of holiness and peace.

If, then, to be "baptized in fire" mean to be "baptized in the Holy Spirit," it is not merely a pleonasm, but a solecism—an anomaly in the Bible. 'But hold,' says a late expositor, 'does not this *baptism in fire* refer to the day of Pentecost; and was there not an immersion in fire on that day as well as in the spirit?' No fire appeared on that occasion: but on the Apostles appeared the figure of tongues, clear and bright as fire; not fiery tongues, but tongues as of fire, or of a fiery brilliancy, sat upon each of them. The beauty of this fine figure is undiscovered by those who imagine that the baptism of the Spirit on the day of Pentecost is the baptism in fire. *Tongues as of fire* is quite another thing than they imagine. These holy men, now filled with the Holy Spirit, were now to utter "the word of the Lord." The word of the Lord was now to go forth from Jerusalem. It was to be spoken by human tongues and in all languages; and as the word of the Lord compared to fire in the Prophets, what more apposite in the fitness of imagery, than that tongues resembling fire should sit upon the heads of those who were now to utter the last message of Jehovah to the

Jewish nation. "My word," said Jehovah, "is as fire, and as a hammer that breaketh the rock in peices;" and "my word in thy mouth shall be as fire, and this people wood, and it shall devour them."

Fire, indeed, is in no place the symbol of spiritual blessings; The fire of persecution may be a blessing—afflictions may be a blessing—calamities may be blessings in disguise; but that *fire upon a person* can be a natural blessing, must first be proved before it can be the type or emblem of a spiritual blessing! Will any lover of mysticism undertake to show how fire upon a man's flesh can be refreshing as the water; as preparatory to his proof that to be immersed in flame is an appropriate symbol of the refreshing and consoling influences of the Spirit!

But still more preposterous is this visionary interpretation, when we consider that our Lord, to whom the Baptist refers in this passage, often promised a fiery immersion to his enemies, and never to his friends. In the parable of the Tares, he promised a baptism in fire to his enemies. Matt. xiii. 40—42, "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world: the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity: and they shall cast them into a furnace (a baptistry) of fire: there shall be wailing and gnashing of teeth." Again, says he three times, Mark ix. "Better for you to enter into life maimed," &c. "than to go into hell, into the fire that shall never be quenched." And in Matt. xxv. "Depart, you cursed, into the everlasting fire prepared for the devil and his angels," &c. There is, then, no countenance for such a shocking confusion of figures in any portion of scripture, Old Testament or New. Let us, then, look into the whole context of Matthew, Mark, Luke, and John, in reference to this point.

Matthew makes the Baptist ask "the vipers" of that day, "many of the Scribes and Pharisees who came to his baptism," to tell "who had prompted them to flee from the wrath to come"—"the impending vengeance," spoken of by Malachi. "For," says that Prophet, speaking of the last days of Jerusalem, and his people, "Behold the day comes, saith the Lord, that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, and it shall leave them neither root nor branch." "Behold I will send you Elijah the Prophet before the coming of that great and terrible day of the Lord"—the day of this immersion in flame. Here, then, was Elijah in the person of John, saying to those "vipers" who would not reform, "Who has prompted you to flee from the wrath coming on this nation?" "I, indeed," says he, "baptize you, (i. e. men,) into reformation," in order to your escaping this vengeance: for 'now the axe is ready to cut down all you rotten trees, that you may be cast into the fire.' "He that cometh after me is mightier than I; he shall immerse you (i. e. men,) in the Holy Spirit and in fire." He can separate the pretender from the reformer—"his fan or winnowing shovel is in his hand." "He will indeed cleanse his floor." He will blow out of you the chaff, and he will gather out of you the wheat into

his garner. "He is mightier than I." "He will burn up the chaff in the unquenchable fire." Methinks this is so obvious, that were it not for the word *you*—(he shall baptize *you*)—all men, women, and children might see that it is the meaning of the passage.

That "*you*" means only some of the applicants for John's immersion, is so evident that all men of perception, whatever be their theory of the passage, allow it. Even Mr. Henry himself says, "*You* here means *some of you*." It is not peculiar to John, nor to any preacher, thus to address men. It is common to all. "I baptize *you*"—not all the Pharisees and Sadducees—but *some of you*. I baptize men in order to reformation. He will baptize men—some of you in the Holy Spirit, and some of you in fire. But why argue that "*you*" here means only *some of you*, since those who oppose our interpretation agree with us in this point. No man will say that he that followed John would baptize all men who came to his baptism with the Holy Spirit and with fire.

That we justly interpret this passage, is proved from Mark's version of it. He does not mention *the vipers*—he does not allude to those pretenders; and therefore he says *nothing about fire*. He speaks only of the immersion in the Holy Spirit. He speaks of multitudes who "were immersed in the Jordan, confessing their sins;" and only adds, "I indeed have baptized you in water; but he shall baptize you in the Holy Spirit." Now had Mark added "*in fire*," without the vipers in his premises, our opposers might have had some pretext for their assumption: but as he has omitted both *the generation of vipers* and *the baptism in fire*, they are without excuse for their error.

Again, and still more confirmatory of our views, Luke tells of the multitude and of the generation of vipers that flocked to John's baptism; and he makes John caution them of their temerity and folly, in the same words—assuring that every tree that yieldeth not good fruit shall be converted into fuel—"he shall immerse you in the Holy Spirit and in fire." The fruit-bearing trees in the Holy Spirit, and the bad fruit, or no fruit-bearing trees, "he will burn up in unquenchable fire."

And further in corroboration we might also cite John, who, like Mark, says nothing of the vipers, and consequently nothing of the baptism in fire; but simply contrasts the baptism in water with the baptism of the Spirit. He makes the Baptist say, "I am come baptizing in water; but he that sent me to baptize *in water*, said, Upon whom thou shalt see the Spirit descending and remaining, he it is that immerses in the Holy Spirit."

Having shewn the remarkable consistency of Matthew, Mark, Luke, and John, with our interpretation of the passage, if I thought farther illustration or confirmation was needed, I would close with the comment of the Messiah himself. It was spoken after his resurrection and immediately before his ascension. Acts i. 5. John, indeed, said he to his beloved disciples—not to the hypocrites that oft attended John's ministry—but to his disciples, "John truly baptized in water, but you shall (as truly) be baptized in the Holy Spirit not many days hence." No *fire* mentioned here, because none but disciples were

addressed. It may not be amiss to add, that Peter himself, when sent to preach the word to the Gentiles—and while speaking it to Cornelius and his friends—on seeing the Holy Spirit descend upon the Gentiles, also says, on rehearsing this strange incident to his brethren, “Then I remembered the word of the Lord, how that he said, John, indeed, immersed in water, but you shall be immersed in the Holy Spirit.” No *fire* here, because no enemies, pretending friendship on the ground.

May I not say that we have all the testimony and all the evidence that we are correct; and that they err, in their interpretations of this passage, who regard the “baptism in fire” as a spiritual blessing—a heavenly influence upon the soul; or as a pleonastic affirmation of the baptism of the Spirit—equal to saying, He will baptize you in the Holy Spirit and in the Holy Spirit!!

Some of our too ungrateful and ungracious opponents have lately given dissertations on Matt. iii. 11, for the sake of imposing their views of John iii. 5, upon the community. They will have Jesus to say to Nicodemus, “Unless a man be born of the Spirit and of the Spirit, he cannot enter into the kingdom of God.” Thus they make *water* and *fire* emblems of the same Spirit upon the same persons—indicative of the same change. They are only perplexed a little that Jesus should have placed the *water* before, and John the *fire* after the Spirit. This, indeed, is easily explained—by assuming that there is a degree of carelessness apparent in the language of our Saviour on other occasions, and we may as well admit it here!!

The threatening was fulfilled; the unbelieving and impenitent Jews, addressed by John, *the generation of vipers*, not long afterwards, were, together with their city and temple, converted into fuel, and immersed in fire, according to the words of Malachi and John. While those who repented at the preaching of John, and were immersed in water confessing their sins, and brought forth the good fruit of a thorough reformation, were immersed into the Spirit, and made partakers of his wonderful gifts and powers.

To convert a *threatening* of impending vengeance upon a “generation of vipers” into the promised miraculous influence of the Spirit of God, is no trifling blunder on the part of system makers. John’s address was full of threats to these hypocrites. They are compared to chaff, to dry and rotten trees; and an unquenchable fire is kindling for their destruction. The power, the mighty power of Jesus, is extolled for the purpose of giving force to these threatenings. His power to save and to destroy—to extend the blessings of Heaven to his friends, or the terrors of the lake of fire to his enemies, is clearly set forth; and in defiance both of the scope of the passage, and of the established meaning of images, and of all the canons of criticism, some of the abettors of human traditions convert the “baptism in fire” into a blessing, and make a “generation of vipers” participants in the divine influences set forth in this figure! If the Rabbis so teach, what wonder is it if we should hear the unthinking multitude praying to be

immersed in fire, or utterly consumed, without knowing what they say!*

BAPTISM OF THE HOLY SPIRIT.

THE *Christian Watchman*, as quoted in the *Christian Index*, for July, 1839, has given us a good article on "the baptism of the Holy Ghost." It is now admitted that this was the impartation of miraculous gifts on the Apostles, and that no one since that day has been baptized by the Holy Spirit. The article ends with this grave and pertinent advice:—"We would respectfully and kindly ask them" (who pray for themselves or others to be baptized with the Holy Spirit) "if they had not better omit them," (such prayers,) "as long as there is ground to fear that in using them they are guilty of the presumption of supplicating Jehovah for the miraculous powers of the Apostles." The writer of this article is incorrect in admitting this baptism to be confined to the day of Pentecost. The first Gentile converts in Cornelius' house were also subjects of it. Thus we have lived to see one of our most obnoxious tenets, without note or comment, adopted by two of our most popular journals.†

OBITUARY NOTICE.

NEVER since we were able to write, did we take our pen to perform a task so painful as that which is required of us at this time! To record the death of our beloved brother ANDREW BARNES, has become our heart-rending duty. He fell a sacrifice to his diligence in the discharge of his duties. For several weeks the "Marine Hospital," of which he was the *Steward*, had an unusual number of sailors sick with fever. That nothing might be wanting for them, he was found in their rooms day and night; in fact, for several nights he did not divest himself of his clothing, but continued his attentions until nearly all were convalescent. But, it was too much for him: his exertions for the sick, no doubt, predisposed him for the disease; he was taken ill, and, on the 7th of July, in the presence of the endeared partner of his youth, an interesting family of *nine* children, and several of his brethren and relatives, he fell asleep in Jesus, after having been confined to his bed but *one* week. His exit was so sudden and unexpected, that it is with difficulty we can either realize his departure or feel reconciled to our loss.

His disease affected him in such a manner that he was not disposed

* At this moment I have turned over a few pages of some of the senior Rabbis; and to their credit it ought to be stated, that some of them explain this passage of the fire of hell, as Basil, Theophilus, Kenchenins, Heylin, and others, of the destruction of Jerusalem; while Ambrose, Origen, Hilary, Lactantius, &c. make a sort of *post mortem* purgatory of it.

† Baptist and Presbyterian.

to say much ; and for the last day or two he appeared wholly unable to speak. The last conversation I had with him, on inquiring how death appeared to him, he replied, " I have thought the matter all over, I have examined my prospects when in the full enjoyment of health ; give yourselves no uneasiness, DEATH HAS NO TERRORS TO ME ! "

The congregation of the Lord in this City has lost its *best* member, and one of its most devoted servants ; for he was the senior overseer. From the day that he became a member, not one of us doubted but that he acted up to the first words he spoke after having been formally recognized as one with the disciples of Christ ; which were " I am not ashamed of the Gospel of Christ ; " and neither was he. He was one of those faithful souls on whom we could always depend, in all our meetings. He never was absent when it was possible for him to be present. His prayers were always suited to the occasion, and were just what saint and sinner needed, whether in the church, in the social meeting, in the sick chamber, or surrounded by his family. His instructions, exhortations, and admonitions were always well timed, and heard with attention by all who were capable of placing a just estimate on the truth. In our imagination we can see him now, addressing his brethren, after having with them commemorated the death and sufferings of our divine Redeemer. One of our beloved sisters, however, has so well sketched him, as he stood before the Church, that we shall give an extract from her tribute to his memory :

" Methinks I see him stand with placid brow ;
His right hand resting on God's Holy Word :
Brethren and sisters what are earthly joys !
Compared to that these precious truths afford !
I do rejoice as life's declining sun
Lengthens time's shadows, and foretells my doom ;
This Gospel ! (weak, yea lifeless called by some,)
Points to immortal joys beyond the tomb :
On this firm basis my best hopes rely,
This is my chart, my weapon, and my shield ;
Nor would I quit my station in this church,
For all the satisfaction earth can yield !

* * * * *

Brethren and Sisters, let us faithful be ;
Soon, very soon, we all shall meet above ;
And face to face our blest Redeemer see,
And celebrate his most stupendous love."

In our examinations of the Oracles of God, we seldom, if ever, saw any reason to dissent from his decisions. He was always too modest to oppose a remark on any, apparently, obscure passage, until the rest had given their views. He was never hasty in the adoption of any thing to him new. And for these reasons his conclusions were the more valuable.

He was a native of St. John's, Newfoundland ; a descendant of the Puritans of New England. At a very early age he was thrown upon the world without any protector or means of subsistence ; but through the providence of God he was kept, and was always an industrious, diligent, devoted, faithful man, in whatever calling he engaged. As a christian, however, we have to do with him in this publication. We

occupy this space in particularly noticing him—as his name will ever be remembered by those in this city, who have first taken their stand as defenders of primitive christianity.

But his family have lost a husband and a father indeed. Their loss can never be made up in the world; we feel inadequate to the task of describing his value to them—we shall not try! May they remember his prayers, instructions, and godly example, and live so that they may be reunited in an eternal world, where death, separation, and sorrow, are known no more!

Our readers will not, we trust, think that we are endeavoring to eulogise the dead. We feel all we write, and more than can be uttered. As an individual, I am sensible that I have lost one of my best earthly friends. Although I had the happiness of introducing him into the kingdom of the Lord, still he ever appeared to me like a father. In all difficult and trying circumstances, (and I have seen many in Saint John,) I always unbosomed every thing to him. His advice and counsel were ever dictated by the purest motives, and always for my best interests. But my friend and brother is gone! But when we think of meeting such dear disciples in a future world, and forever with them to dwell—how transporting the thought! And if we take pleasure and satisfaction in such a contemplation, what shall not be our joys, when, with them and all the everlasting throng, “who have washed their robes and made them white in the blood of the Lamb,” we shall sit down with Jesus in his throne, and there to bask in his smiles through the endless succession of ages in eternity. May the Lord hasten that glorious day!

EDITOR.

A valued friend of ours has furnished the following excellent tribute to the memory of our dear departed brother:

REFLECTIONS:

OCCASIONED BY THE DEATH OF MR. A. BARNES, AND PRESENTED AS AN HUMBLE TRIBUTE TO HIS MEMORY.

“Grave of the righteous! surely there
The sweetest bloom of beauty is;
O may we sleep in couch as fair,
And with a hope as bright as his,”

A CERTAIN undefinable sentiment—one of the most amiable in our nature—forbids that we should soon, or altogether forget the friends who have gone down before us to the dust; for there are some silent and lonely moments, when we have only *ourselves* to commune with, and when the memories of departed friends rise before us, each bringing his own well-remembered face, with a long train of associations by which he is more or less endeared to us. Even as the spring flower sits on the bed of the dead, so do these pleasing recollections steal into our thoughts, and flourish and blossom there; and it is good for us to

cherish these remembrances, and afford them all the space and breadth in our souls which the daily pressure of existing things will by any means admit of. The preservation of the memory of a lost and beloved friend, is not only a good exercise of our best affections, and the source of a pleasing hope to all who are yet to die, but it is calculated to have a soothing and refining effect upon those who reasonably indulge it. 'Tis good for us to indulge it, and to "meditate on these things," for the day is advancing towards us when we shall feel that death and the grave are things in which we are personally concerned. We know, indeed, that for the living to keep their eyes perpetually fixed upon the point to which they are steadily advancing—to direct their every thought to the moment of death, or to the dwelling-place of the dead, is neither dictated by nature, nor enjoined by religion; but occasionally and *seriously* to cast our eyes forward to the goal that we must reach, which cannot be very distant, and may be very near, is a duty which every man owes to himself. The grave of a friend, when visited thoughtfully, cannot but exert a salutary moral influence, as it speaks in a voice full of tenderness and truth. Its instructions reach not the ear, it is true: but they *do* reach the heart. By the voice which it utters, our departed friend is recalled in all but a visible presence; and by it he "being dead, yet speaketh." At such a time, how faithfully will the grave of your valued friend remind you of the pleasant moments when you were conversing with him in the living tones of affection and truth! When you were opening your hearts to each other, and becoming partakers each of the other's hopes and purposes, and cares and prayers; when, with a generous confidence, those secret things were shown to one another which were locked up in the heart from all the world beside! The grave of your friend will not allow you to forget his single-heartedness in serving you; his unsullied integrity, his plighted faith—his readiness to expose himself to danger that he might be instrumental in saving another from it! And can these and many other features characteristic of the deceased, be forgotten when you meditate on his sudden removal from this mortal state? Does not his grave speak to you? Does it not bear testimony to the value of christian sincerity and truth, and to the power of an humble confidence in the Most High to give dignity to the human character? He is gone to his rest and his reward; but his counsels are engraven on the hearts of those who prepared his resting-place. His upright life is still before their eyes. His devotion to the truth as it is in Jesus, sinks with new weight into the depth of their hearts. They remember the religious tones of his morning and evening prayer—a prayer which spoke peace for the righteous dead, and hope and consolation for the righteous *living*—a prayer which bespoke his patience and his faithfulness, his spirit of forbearance and his meekness: and his life will continue to speak to all who best knew him, reminding them of the inestimable worth of christian duties, of the momentous bearing of their present conduct, both upon their peace in this life, and upon their condition when their dust shall be mingled with his.

DEATH, like a peaceful harbour, seems to lie
 Upon the margin of eternity ;
 Where the rough waves of Time's impetuous tide
 Their motion lose, and quietly subside :
 Hither our vessels in their turn retreat,
 Here still they find a safe untroubled seat.
 When worn with adverse winds, and mortal strife,
 In the hard passage of tempestuous life,
 To gain the blissful land, the golden coast,
 Death's intervening channel must be crossed !
 What though the gloomy flood appals the sight—
 A short, dark passage to eternal light !
 Thy force alone, *Religion*, Death disarms,
 Breaks all his arrows, all his vipers charms ;
 Softened by thee the "sightless form" appears
 No more the horrid object of our fears :
 Good men, unharmed, this awful power obey,
 That guides them through the safe tho' gloomy way,
 Which leads to life, and to that blest abode,
 Where they enjoy what here they owned—a God.
 For godly men are God's peculiar care,
 And such as honour Him, his honour share.

Such was our friend—of such exalted kind ;
 As meek in manner, as unmov'd in mind ;
 Nor thought himself born for himself alone,
 But made the welfare of mankind his own ;
 Impelled thro' life by principles divine,
 Free from all self-desire, or self-design,
 A gospel peace his faithful soul possessed,
 And gospel gladness dwelt within his breast ;
 That breast which recognized no other fire
 Than those pure flames which christian minds inspire.
 His was a faith with nature still at strife,
 And looked beyond it to a future life ;
Not that which lives on speculations vain,
 And fills with idle dreams the heated brain ;
 Which from our *hearts* into our *heads* we drive,
 And makes Religion all contemplative.
 His "living faith" begat an active zeal,
 His zeal a comfort christians only feel ;
 The "love of Christ constrained him," and that love
 Now perfected amid the saints above,
 Where angels greet him with a kindred voice,
 And bid his disembodied soul rejoice—
 That love sustain'd him here—and was the rock
 Which shielded him from every earthly shock !
 He stood—and other refugo he had none,
 Supported by the love of Christ alone ;

His unmoved confidence in Him was stayed,
As the best shield for each defenceless head!

The holy, heavenly cautions that he gave
Are well remembered, tho' th' insatiate grave
Hath closed upon him; and the path he trod
Is pointed out to lead men to their God!
His business was, not *when*, but *how* to die,
And pass from nature to eternity.
"With aspect mild, and elevated eyes,
"A man on earth devoted to the skies;"
How oft, how constant, in the hour of prayer,
Amid his brethren congregated there,
With fervent spirit and with placid mien,
This servant of the Lord of late was seen;
The Living Oracles before him lay,
God's holy word, "the *Life*, the *Truth*, the *Way*;"
Whence he would draw in exposition clear,
Deductions suited to each list'ning ear;
Solace to saints, and exhortations strong
To heedless sinners, issued from his tongue.
That blessed Book his buckler and his sword,
The "horn of his salvation" was the **WORD**.
Farewell—to death since we must all resign,
Why should we make it dreadful, or repine?
How vain is grief, when nothing can prevent
The loss which he that loses can't lament:
None know what death is but th' immortal dead,
And therefore 'tis that mortals dying dread;
But 'tis the good man's privilege to see
Beyond the precincts of mortality.

Farewell—but oh, there is a distant sphere,
The sphere of glory! "SHALL WE MEET HIM THERE?"
A solemn question, full of import high,
Involving our eternal destiny!
The path is narrow, and the travellers few—
Many have looked—disliked it—and withdrew.
But may his hovering spirit still preside
O'er those who know him and their wanderings guide,
May his example beckon them away
From empty pleasures of a fleeting day.
Weep not for him—altho' his heart is still,
And pulseless as the winter's icy rill;
Although his soul-lit eye is now grown dim;
Weep for your loss, but weep no more for him.
His *trac* existence was but here begun,
And endless day succeeds his setting sun:
He has but passed thro' Death's dead sea of night
To reach the haven of eternal light;

Above the subtile foldings of the sky,
 Above the well set orb's soft harmony,
 Above those minor lamps that gild the night,
 In that blest place o'erspread with hallowed light,
 Where no dim twilight of the sun's dull ray
 Glimmers upon the uncreated day;
 Where joy in full perfection ever flows,
 No interruption, no cessation knows.

SAINT JOHN, AUGUST, 1840.

ALPHA

A VISIT TO EASTPORT AND VICINITY.

To recruit our spirits, to see our brethren, and to visit our justly venerated parents, together with the desire to announce the glad tidings of salvation, we left the duties and cares of the city the second week in July, and were absent from the field of our labors three Lord's days. During this time we had many interesting interviews with brethren and friends; a notice of which may not prove uninteresting to some of our readers.

Eastport was the home of our youth, and the field of our early labors. The church there contains many choice spirits, and some of the excellent of the earth; but it is to be regretted that the principles of the Apostolic Gospel, which all the prominent members of the church have imbibed, are not so fully carried out in practice as they should be. Every day the fact becomes more and more apparent to us, that it is much easier to get the mass of the community to receive the theory than the practice of primitive christianity. The time was when every active member of the church in Eastport opened his heart and ears to the "ancient gospel," and I could not perceive that, up to this time, there was any change; but yet the "monthly conference," and the occasional or monthly communion still continues. During the spring, they have had quite a "revival," with an addition of *twenty-five*. Elder G. W. Kilton, of the "Christian Connexion," is at present, and has been for some time, their pastor. His mildness, modesty, and attention, have secured for him the affection, generally, of the "church and congregation." We had the privilege of attending two meetings there, and delivering one discourse. No doubt Elder Kilton and the greater part of the church would condemn a person as destitute of either christian knowledge or practice, should he voluntarily neglect the worship of God *three* Lord's days out of *four*! But can he, or any man living, prove that the ancient disciples ever met as a church, for the worship of God, without breaking the loaf? 'Tis impossible! Why then should a church be considered as possessed of christian knowledge or practice, who think less of the death of Jesus Christ for our sins, than his resurrection for our justification! Christ rose once, on the first day of the week; since which time his disciples have met on that day instead of the Jewish Sabbath. The practice of the ancient christians under the

guidance of the Holy Spirit, should ever be esteemed by us equivalent to a divine command. Their practice of meeting on the first day has ever been so considered by the great mass of religious people. The Lord died once. Why not then remember his death as often as his resurrection? That the ancient christians met *every* first day to commemorate the death of Christ, we have not yet met the man who has the hardihood to deny. The New Testament proves it; the types of the Church and its worship, in the Old Testament, shadow it forth; and the history of the Church, by the most ancient historians, confirms it. The subject is so plain, the practice so beneficial, and the results so glorious, that it is a mystery to us how the Church in Eastport, living so compact as they do, can satisfy themselves to meet once a month for a preacher to break bread *for* them, when they read in the oracles of God, and must be fully aware of the fact, that "on the first day of the week the *disciples* came together to break bread."

We also had a pleasant sail of three or four hours to *Grand Manan*, one of the most western Islands in the Province, containing about two thousand inhabitants. The weather, however, was so excessively warm, that we had the privilege of seeing only a small part of the cultivated portion of the island. Many of the inhabitants, also, being from home, engaged in fishing, we had not the pleasure of seeing so many as we otherwise should; but we formed many interesting acquaintances, which we trust will be perpetuated beyond this world of changes. Among these we shall now only mention that of our beloved brother Elder Cook. He has been engaged in announcing the Gospel on the Island about three years, and has now a church of between eighty and ninety members, apparently walking in love and harmony. There is a clergyman of the Established Church, who has been a resident on the Island for the last eight or ten years. I was informed, however, that there were less than twenty who received the "sacrament" from him. He is a man well spoken of by all those who mentioned his name to me. The Baptists have also a very small Church. The Baptist Missionary Society, and also the Wesleyan, send a Minister here occasionally to promulge their sentiments, for the benefit of the inhabitants. They appear to have good School houses, and I presume good Schools. Thus, so far as the moral, religious, and intellectual happiness of the inhabitants are concerned, nothing can prevent them from being a happy people. The climate is good, and the water of the very first quality. When, however, the fact is known that they have no physician on the Island, nor a rum seller within fifteen or twenty miles, they should be the happiest people in America.

You who are diseased in body and mind, ye lame and lazy, ye who pained with gout and rheumatism, and want of digestion and appetite; you who are intemperate in eating and drinking, step on board some of the fine little *Grand Manan* vessels, which are frequently to be found here, get thoroughly sea sick going down there; go out on the "*Rips*," and catch fish; and when you are on shore hoe and dig potatoes; live on fish and potatoes, and drink the pure cold water of its mountain rills, and we will venture to pay all your expenses if you do not derive

more benefit from your voyage and exercise than all the "Life Pills," "Hygean Pills," calomel, or julap, that all the apothecaries and medicine shops in Saint John could furnish you!

While on the Island we had the pleasure of attending *five* meetings, and delivering four discourses to attentive and enquiring audiences. At the close of our second on the Lord's day, two young ladies arose, and confessed their faith in the Lord Jesus, and were forthwith immersed for remission of sins by our dear brother Cook.

If the brethren there go into the order of the Gospel as they all understand it, and are a little more patient when they are opposed, their sentiments misconstrued and misrepresented, and persevere in their labors of love and devotion to the Lord, I see nothing to prevent them from (religiously) taking the Island. May the Lord grant it!

We returned to Eastport by the way of Lubec, in an open boat, and visited our beloved parents in Perry. Here we attended a congregational prayer meeting, and was invited to preach, and did so. In every visit to Perry, since we began speaking in defence of the truth, we have been cordially invited, by all the resident ministers, to occupy their pulpits, but at this time, on the morning of the Lord's day we heard a sermon *read*, the first for several years. I presume it was very good, but as I had read the same several times before, it was not to me so interesting as it otherwise would have been. I found that the copyist had dashed out all the finest, most energetic and pointed parts, and like those who would make the Word of God plainer, had robbed it of its principal beauties. If we should be permitted to give these writing ministers a word of advice, it would be—When you get a volume of sermons so generally good as "Finney's Revival Lectures," do not blunt their edge by altering; take the book into the pulpit, and read it off *verbatim* to the people. There are two considerations that should induce you to pursue this course. First, you would save time, paper and ink, and secondly, it is much easier to read printing than writing!

The Presbyterian and Congregational clergymen of the United States, as well as the Wesleyan Methodists of these Provinces, are occasionally under the necessity of going into the water with some of their hearers. It is sorely against their will, but it will not do to lose the flock. The clergyman above referred to, although not immersed himself, baptised several a few weeks since. After which, in prayer to God, he declared that he "would prefer another mode!" In Perry also they have had a revival, and about sixty or seventy added to the Congregational Church.

We also visited Deer Island. Here are two congregations of the Lord. With the brethren at the upper part of the Island we spent one Lord's day, and part of another, and spoke four times. Before our visit, and since the first Lord's day we were there, our highly esteemed brother Elder SMITH had baptized, if my memory serves me (I take no notes) about thirty. He has also organised another church on Campo Bello about three miles distant. On those Islands the brethren have an excellent opportunity to live in the enjoyment of the highest degree of christian perfection. On Deer Island there is no other societies, so they

have but two denominations—those who profess to serve God, and those who do not. May the brethren prove faithful until they shall see all their friends and neighbors serving the Lord with the whole heart.

We could not find time to visit the second Church on the Island, but heard they were prosperous, and had had several added to their number lately.

All of these Churches are in a similar state. Would to the Lord they could be induced to begin in good earnest, and to carry out in their meetings for worship not only the dissemination of converting truth, but also on each Lord's day remember that Jesus died for them. No disciple of the Lord can enjoy an uninterrupted communion with him, unless he prays in secret, and meditates upon the word of the Lord as often as he eats! Certainly our souls need refreshing with the doctrine and spirit of the Lord as much as our bodies need food. This is necessary for individual happiness. Prayer, reading the scriptures, and family instruction every day is necessary for social happiness. All the ordinances of the Lord's House, viz.: the apostle's doctrine or teaching—the fellowship or contribution for the poor, and for the dissemination of the Gospel—the breaking of bread in memory of our dying friend—prayers to God, thanking him for his mercies, and imploring his blessings for all men, and singing praises to his name, are all as necessary for the peace and prosperity of each congregation as watchfulness and prayer in an individual, in order for him to enjoy the light of God's countenance. That the Lord may bless all the holy brethren; that they may be led into the belief and practice of all truth, is the prayer of their fellow laborer in the kingdom of Jesus Christ.

EDITOR.

CAN ALL MEN BELIEVE THE GOSPEL—A QUERY.

Is a sinner to be considered as possessed of that moral or spiritual power, by which he may by his own nature turn himself to God, repent, and savingly believe by virtue of the truth presented to him.

ANSWER—BY A. CAMPBELL.

My soul travails, for the travailing mind which conceived such a question. It is awfully jumbled by system—*No sinner can turn himself to God by nature.* But let me put the question as I know the spirit of the querist would have it. Can men just as they are found when they hear the gospel, believe? I answer boldly yes—just as easily as I can believe the well attested facts concerning the person and the achievements of General George Washington. I must hear the facts clearly stated and well authenticated, before I am able to believe them. The man who can believe one fact well attested, can believe any other fact equally well attested. A man who can carry fifty pounds in England, can carry fifty pounds in France. A man who can believe at all, can believe any thing well documented. The Saviour or his apostles never

told any man they needed new powers to believe what they said. Indeed if any person told me that I could not believe him, although I could believe others, I would at once suspect him to be intending to deceive me; for if I could not believe him, it must be because I prove him to be a liar. To suppose that men cannot believe the testimony concerning Jesus, is to suppose either that it is not plainly delivered, sufficiently proved, or in fact true. I know, indeed, that if the Holy Spirit had not helped us to the truth, or had not vouchsafed the proof, we could not have believed such lofty pretensions. But as the case is he who does not believe is a wicked sinner, for he has all the power of believing bestowed upon him in the accumulation of evidence afforded. Millions have been tantalised with a *mock-gospel*, which places them as the fable placed Tantalus, standing in a stream, parched with thirst, and the water running to his chin, and so-circumstanced that he could not taste it. There is a sleight of hand or a religious legerdemain in getting round this matter. To call any thing grace, or favor, or gospel, not adapted to man as it finds him, is the climax of misnomers. To bring the cup of bliss or of salvation to the lips of a dying sinner, and then tell him for his soul he cannot taste it, without some sovereign aid beyond human control, is to mock his misery, and to torment him more and more. I boldly affirm then that all men to whom the gospel is proclaimed can believe it if they choose, except such as have sinned so long against the light as to have fallen into the slumber and blindness denounced against those who wilfully reject the counsel of heaven. THAT ONLY IS GOSPEL WHICH ALL CAN BELIEVE WHO WISH TO BELIEVE.



SIN AGAINST THE HOLY SPIRIT.

The import of the term *blasphemia*, translated *blasphemy*, *detractio*, *calumny*, is the same whether God or man be the the object. So the Saviour expounded it—"All manner of detractio or blasphemy may be forgiven to men save the detractio from the Holy Spirit." Whatever is necessary to constitute slander, calumny, or detractio, as respects men, is necessary to constitute it, as respects God. There can be no detractio or blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. *Blasphemy* is a Greek word, and its English representative is the term *detractio*, or *calumny*. It is now used in a latitude very different from its application in the New Testament. Polemic writers on "Modern Theology," are frequently accusing one another of "blasphemous opinions, thoughts, and doctrines." In the Scriptures it is only applied to words and speeches. Concerning the blasphemy against the Holy Spirit, Campbell observes, that "it is certainly not of the constructive kind, but direct, manifest, and malignant. It is mentioned as comprehended under the same genus with abuse against man, and contradistinguished only by the object. It is explained by being called "speaking against." This cannot have been the case of all who disbelieved the mission of Jesus and denied

his miracles ; many of whom we have reason to think were afterwards converted by the Apostles."

To me it appears evident that the "*detraction from,*" commonly called "*the blasphemy against the Holy Spirit,*" was a sin of the *tongue*. It was not a "*sin of the thought.*" In other words, no person did commit this simply by thinking, however sinful his thoughts might have been. Nor could he commit this sin by expressing his *real convictions*, however *erroneous* they might be. To constitute it, it required that the tongue should be employed maliciously to express what were not the genuine convictions of the mind concerning that agent by which Jesus confirmed his mission.

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

JEWISH AGE.—NO. IV.

The Jewish religion as instituted and recorded by Moses in the five books, has not a single promise nor a single curse, which looks beyond time. Whatever previous or subsequent revelations may have taught—whatever Patriarchs before Moses, or the Prophets after him, may have taught, one thing to me, at least, is certain—that Moses in originating and instituting the Jews' religion, taught nothing concerning a future state—not a word concerning eternal salvation, or future and eternal punishment in the Jewish religion. This being a truth not to be resisted, (and if it can, direct me to the chapter and verse)—I say, this being granted, then it must follow that the design of the Jewish religion and the design of the Christian are not the same. The former looked exclusively to this present world ; the latter primarily, and almost exclusively, looks to the next.

Long life, health, and abundance of corn, wine, and oil—rivers of milk and honey, were the blessings which it promised ; and to the disobedient, wasting and famine, and bitter destruction in their persons, families, flocks, herds, and property, were the curses which it proposed. A happy nation, enjoying abundance of all earthly good ; victorious and triumphant in war, and secure under the auspices of the Almighty from all foreign invasion, was the tendency and consummation of that peculiar constitution under which Israel lived. "How goodly are thy tents, O Jacob ! and thy dwellings, O Israel !" The moral effect and meaning, and unquestionably the great design of this peculiar institution, is very appositely expressed in the following lines :

"With Israel's God who can compare ?
Or who, like Israel, happy are ?
O people, saved by the Lord,
He is thy shield and great reward !

Upheld by everlasting arms,
Thou art secure from foes and harms ;
In vain their plots, and false their boasts—
Thy refuge is the Lord of Hosts !"

While they kept the law, or lived agreeably to their institution, they exhibited to all the world the peculiar happiness of living under the in-

stitutions and protection of the Almighty. And when they transgressed the law, or departed from the divine institutions, the visitations of Heaven, the judgments and calamities which befel them, taught the world the awful consequences of departing from the living God.

By the oracles deposited in their sanctuary, by the institutions of their religion, by their prosperity and security when obedient, and by the calamities which befel them as individuals, families, and as a nation when disobedient, the knowledge of the one living and true God was preserved in the world—his mercy and his justice—his goodness and his truth were rendered most conspicuous.

They read these records and consider the history of this people—they study this institution, and examine this religion with very little profit, who do not view it thus. To think that the law of Moses, or the institution from Mount Sinai—to think that the whole or any part of this economy, had for its object the eternal salvation of the people under it, it is not only to think without reason, and contrary to authority, but it is to confound the whole oracles of God, and to make christianity a mere continuation of the principle of law amended and improved.

There were saints before Moses, cotemporary with Moses, and after Moses, in the other nations, under the constitution given to Noah and his descendants after the flood. Salvation was accessible to the nations who held fast the traditions derived from the family of Noah, as it was to the Jews, who most exactly complied with all the national institutions. As reasonably might we conclude that all who fell in the wilderness, through unbelief of God's promise concerning Canaan, or for any of the misdemeanors of which they were guilty, including both Moses and Aaron, are not to partake in the resurrection of the just, never to enter the New and Heavenly Jerusalem, as to think that all of them who were without the commonwealth of Israel, and not included in the covenant with Abraham and with Israel, were forever cut off from the everlasting kingdom of glory.

Melchisedec was as illustrious a saint as ever Aaron was, and of a much more illustrious office. The children of Edom and of the surrounding nations long retained the knowledge of God among them, and even down to the days of John the Harbinger, there were men of other nations, who feared the God of heaven, many beside the eastern magi who looked for the coming of the Just One.

Submission to the institution of Moses was not "essential," as some would have it, to the salvation of the world, neither was circumcision the door of salvation to the human race. But this only by the way.

We are warranted in saying that the enjoyment of eternal salvation was not derived to the Jews from any thing in their religion but what was prospective in it; and that it was not instituted for that purpose. There was a righteousness of law inseparably connected under that economy with the greatest temporal felicity; and there was a want of the righteousness of works which superinduced the greatest earthly calamities. But now "a righteousness without law has been manifested, attested by the law and the prophets"—a righteousness

upon a new principle, and tending to another inheritance. Under the old constitution, though a man might be blameless, still he could not relish nor enjoy the blessings of the life promised under the new institution, unless born again, unless possessed of a righteousness not revealed but only attested by the law and the prophets. Yes, he might enjoy the life promised in the old constitution, and he might possess the righteousness required by the law, as Paul boasted he once did; but except born of water and of the Spirit—unless he saw, discerned, and relished the kingdom of heaven and the righteousness and life thereof, into that kingdom he could not enter. Had Moses himself lived in the time of Nicodemus, and had they both come to the Messiah at one and the same time, he would have told them both what he told the ruler of the Jews. To Moses the lawgiver, he would have said, “Moses, unless you are born again, you cannot discern the kingdom of God—and unless you are born of water and of Spirit, you cannot enter into it.”

The life promised in the law and the righteousness required under the law, were just as dissimilar to the life promised by Jesus, and the righteousness now revealed, as the flesh is to the spirit, or a kingdom of this world is to the kingdom of glory. “The life and immortality” of the gospel were no part of the Jewish economy; and neither of them was developed in that economy. Jesus brought life and immortality to light; and what was contained or portrayed in the symbols has been manifested to us, and realized by us. “The law made no one perfect.” It only superinduced “a better hope by which *we draw near* to God.”

To contemplate the Jewish constitution and kingdom in this light, in the light which Paul throws upon it in his letter to the Hebrews, will do much to unveil Moses, and to present the unveiled face of Jesus to the eyes of his disciples, will do very much to save us from the influence of ancient and modern judaizers, from those teachers who are always “desiring to be teachers of the law, understanding not what they say, nor whereof they affirm;” who are compounding Jewish and Christian institutions, and endeavoring to place men under the law as a rule of life to guide them to heaven, which was only designed to guide men in the pursuit and enjoyment of a rational and felicitous life upon earth. The Jews had the egg whence came life to the nations; but now since the life has come, they have but the shell. In their symbols the gospel was contained; but now that the Messiah has come and brought life and immortality to light, there is to us Gentiles in the law of Moses neither promise of the life that now is nor of that which is to come. As many as are of the works of the law are under the curse. But Christ is the end of the law for righteousness to every one that believes on him.

A. C.

CHRISTIAN, *Christianos*.—It is found only three times in the New Testament—Acts xi. 26; xxvi. 28; and I Peter iv. 16; and was a name given to the disciples of Christ. A Christian is one who believes what Jesus says, and does what he bids him.

THE SEVENTH CHAPTER OF PAULS' EPISTLE TO THE ROMANS,
PARAPHRASED.

WE have promised and have been requested to notice the "popular" views of this chapter. It may be considered, after all that has been said on it, that we are presumptuous to add any more; especially when it is considered by so many *good* and *great* men an exact epitome of a christian's experience; we say, for a young writer at the beginning of his efforts to propose an exposition, which is designed to show that in this chapter we have a sinner's "experience," may be deemed entirely heterodox. The reader is now apprised of our object, and we hope that he will scrutinize our arguments closely. Receive nothing but the truth.

"Honor to whom honor is due." We feel ourself under special obligation to Dr. Clarke for his notes on this chapter, but more particularly to the prefatory remarks in the "new version" of the *Living Oracles*. By the way, we would acknowledge, with all gratitude, that though we have had access to all the popular commentaries and principal theological works in the English language, yet we feel more indebted to the prefatory remarks in the new version of the *New Testament*, which we could read in two hours, for the knowledge of the scriptures, than all the human productions we have seen or heard! These remarks brushed away the traditions of men, and taught us to read the book for ourself.

In the following remarks we shall copy the chapter as given in the new version and intersperse the text with some general remarks:

Do you not know, brethren, (for I speak to that part of you who were under the Mosaic dispensation, to them that knew the law, and now desire to bring your Gentile brethren into a similar situation) that the law hath dominion over a man as long as he lives? You all know that a married woman is bound, by the law of Moses and of God, to her husband as long as he lives; but if the husband be dead, she is released from the law of her husband. If, then, indeed, while her husband lives, she be married to another, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is not an adulteress, though married to another husband. Understand by these obvious facts that thus, my brethren, you also have become dead to the law, by the body of Christ, for he took the law out of the way, nailing it to the cross, that you might be married to another, even Christ, who rose from the dead, that we may bring forth fruit unto God. For when we were in the flesh, being under the dominion of our sinful passions, which were through the law which (law) discovered to us our condemnation without disclosing the remedy, and, therefore, wrought effectually in our members, to bring forth fruit unto death. But now, having died with Christ, we are free—we are released from the law by which we were held in bondage; we are released from our former husband and master, so that now we may serve God in newness of spirit, according to the law of liberty—the Gospel—and

not in the oldness of the letter—the Mosaic dispensation engraven on tables of stone.

I suppose, my brethren, that you, especially, who are desirous that the Gentile believers should be circumcised and keep the law are ready to exclaim—“What shall we say, then? Is the law sin? Can it produce such effects as you have attributed to it?”

By no means. Indeed I had not even known what was meant by sin, cept by the law! For I had not even known that to possess a strong or inordinate desire for the goods of my neighbor was sin, unless the law had said, “You shall not lust.” But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire; for without the law sin was dead. I knew not whether I was doing right or wrong until the law discovered this to me. For I was alive, once, without the law; I suppose that now you are ready to say, “What, brother Paul, were you ever without the law? Why, the law existed long before you knew any thing!” Hold, brother, I am in a figure transferring these things to myself, so that you may the more easily understand me, just as I did last year when I wrote a letter to our brethren in Corinth, in order the more effectually to exhibit the absurdity of the false Apostle’s conduct, I transferred it to myself and Apolos, and now I am showing you the situation of our brethren, the children of Israel—their views and feelings in Egypt, previous to receiving the law and the effect produced by its annunciation from Sinai. I was telling you when interrupted, that I was alive without the law—I had no condemnation in Egypt, however much I coveted my neighbors goods and family; but when the commandment, “Thou shalt not covet,” came, I began to reflect on the past, and suddenly my whole conduct came up before me—sin revived, and I died. Yes, the commandment that was designed for life and happiness I found to be unto death; for it exhibited my conduct as justly exposing me to the displeasure of Heaven, and promised me no way of escape. For sin, like a deceitful enemy, taking occasion by the commandment which exposed me and deceived me; and not only so, but this very sin made a sword of the commandment, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good.

I suppose, now, brethren, you are ready to say, has then that which was good become death to me? By no means. The law has injured no one. It is sin that produces the injury—it is sin that becomes death, in order that it might manifest itself, causing death in me by that which is good; so that sin, (through the commandment) might be an exceedingly great sinner. You will understand, brethren, that here I personally sin, and speak of him as a tyrant, as I have already said he led me into bondage, and then seized the commandment that I had transgressed and killed me—I say *killed me*, for I am as one dead, for the sentence of death has already passed. But I attach no blame to the law for this; for we know that the law is spiritual; it takes cognizance even of our most secret thoughts, but I am carnal, under the dominion of my passions, indeed sold under sin. My passions have so long triumphed, that that which I do, I do not approve; I am so completely sub-

ject to my appetites that my reason; my spirit does not have the helm; in fact, it is not what I desire that I do; but I even do that which I hate. If, now, I do do that which I do not in my spirit desire, I consent unto the law that it is good:

“My reason this, my passion that persuades—
I see the right, and I approve it too,
Condemn the wrong, and yet the wrong pursue;”

Thus I am a continual paradox to myself. I am persuaded of the right, but as the law knows no mercy, and condemns me, I am acting contrary to it, and therefore my constant state of servitude and rebellion; but now it is no more I that do this—my reason, my inner man disapproves, but sin which dwells in me. I am well aware, brethren, that if I transgress but one of the ten commandments, there is no pardon for me. It then becomes impossible for me to do any thing by which I can make amends or atone for the past. Under Moses I can find no sacrifice for the removal of the guilt. To some other source then must I look: for I know that in me, that is in my flesh, there dwells no good thing. I feel that I am wholly condemned; for to desire what is good is easy, as my reason approves of it, but to do it I find difficult, as my passions suggest another course, and I am under their dominion. For the good which I desire, that I do not; but the evil which I desire not, that I do. Now if I do that which I do not desire, it is no longer I that do it, it is not my inner man which does it, but sin that dwelleth in me. I find, that it is a law to me, that when desirous to do good, that evil is near to me. In fact, I have become so completely wedded to my appetites, that I am like my brethren of whom Isaiah speaks, who sought the Lord daily, and delighted to know his ways; they took delight in approaching the Lord, but in their hearts they were opposed to God, and so it is with me; for I delight in the law of Lord after the inner man, but then I perceive another law in my members, warring against the law of my mind; I have been tempted to sin, and have yielded, and now there is no pardon for me! The perfect law of God is such, that I can make no amends for my rebellion, and now my opposition is making me a captive to the law of sin, which is in my members. Wretched man that I am! I am like a city surrounded with an enemy holding the sword of justice over it, and at the same time intestine broils and civil war within! Who shall deliver from this body of death? From this law which makes my sin deserve death, but imparts no power to obey it whenever it is transgressed. (O, blessed be God, there is a way provided—it is through Jesus Christ our Lord. He can now be just, and yet pardon me.) To sum up then the whole argument relative to my undone state under the law, I would say, Wherefore, then, indeed, I myself serve, with my mind, my inner man, the law of God, but, with the flesh, my passions and appetites, the law of sin. But to those who are in Christ Jesus, there is now no condemnation. For the law of the Spirit of life by Christ Jesus, has freed me from the law of sin and death. For what the law could not accomplish, in that it was weak, through the flesh. God sending his own son, in the likeness of sinful flesh, accomplished, and

by an offering for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

In this way we read, the *seventh* and eighth chapters of Paul's admirable Epistle. The only objection which can be raised to this interpretation is, because the Apostle speaks in the singular, and as it were speaks of himself. This, however, was a common mode of speech with him when illustrating general principles. Hear him in another epistle, "All things are lawful unto me; but all things are not expedient—I will not be brought under the power of any." "Conscience, I say not of thine own, but of the other; for why is my liberty judged of another man's conscience." "For if I by grace be a partaker, why am I evil spoken of for which I give thanks." "Now, I know in part; but then shall I know even as also I am known." "For if I build again the things which I destroy, I make myself a transgressor." In 1 Cor. iv. 6, he informs us how he uses these illustrations. "And these things, brethren, I have in a figure transferred to myself and Apollos, for your sakes." The Apostle James also includes himself with those to whom he is writing thus, "With the tongue bless we God, even the Father; and therewith curse we men who are made after the similitude of God." With the same propriety, then, might we say, that James declared that he as an apostle blessed and cursed God with the same breath, as to say that the holy devoted Apostle Paul had reference to his Christian character in the chapter under consideration.

Can it be any thing short of blasphemy to say, that the chief of Apostles was as bad, yea worse, than Ahab, king of Israel. The person of whom Paul speaks was "*sold under sin*;" and the worst that was said of Ahab was (1 Kings xxi. 20,) "Thou has sold thyself to do evil in the sight of the Lord." And about the time that the wickedness of Israel was such that God was giving them up, it was said (2 Kings vii. 17) that they "*sold themselves to do evil, &c.*" Also Isa. l. 1. "Behold for your iniquity ye have sold yourselves." We repeat the question: Can a Christian indulge the idea a moment that Paul—the zealous and devoted Paul, was as bad, yea, worse, than these men? The conclusion is irresistible; if, indeed, it be admitted that he was speaking of himself!

It may be said, however, that this individual "*sold under sin*" "*delighted in the law of God after the inner man!*" True, and Isaiah, a short time after saying they had sold themselves to work iniquity, adds, (chap. lviii.) "*Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins*"—yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsake not the ordinance of their God; they ask of me the ordinance of justice; they *take delight* in approaching to God." See also Eze. xxxiii. 32.

Our limits prevent us from giving our readers all that we intended on this subject. We have something more to say of the dangerous tendency of the views too generally entertained from some expressions in this chapter. These we shall lay before our readers, at a "more convenient season."

EDITOR.

MISCELLANEOUS NOTICES.

We owe an apology to the readers of the Christian for sending two numbers at once, and for the great delay. When the first number was issued, we did not purpose sending this out until the last of July, as we were desirous of seeing how many subscribers we could obtain previous to that time, but we little imagined it would be so far behind. We shall not make many promises—but our readers, in future, may expect the work the first part of the month.

Our HYMN BOOK is progressing slowly. It will be ready, if nothing unexpected happens, early in September.

PROTRACTED MEETINGS may be expected in the Churches of Christ in Nova Scotia, this City, in several places up the River, at West Isles, and on Grand Manan, to be attended by Brethren Howard, Garray, Doyle, Smith, and Cook—during the months of September, October, and November. As Brethren Howard and Garray are illerating, they had better state the time most proper and convenient sufficiently early for insertion in the September number. Brother Cook and Smith have agreed to attend. I shall also, if my duties will permit me to be from home.

UNIVERSALISM.—We have just now learned that there is a letter in the "Trumpet," addressed to us by its editor, stating that he had on file a reply from Mr. Taylor, but a controversy to be holden between him (the editor), and a Mr. Parsons Cook, prevented his giving our letter an insertion. A subscriber for the Trumpet mentioned this to me. We have not yet received one. This is the first we have heard of the fate of our epistle!

BROTHER WILLIAM HUNTER—We have been anxiously looking for your letter from Ireland for some time. Favor us with your promised communication for the Christian so soon as convenient. We long to hear of the fate of the Apostolic Gospel in your native Isle!

Only one (the June) number of the *Christian Messenger*, published in Nottingham, England, has come to hand since the December number.

The Baptist *Christian Messenger*, published at Halifax, Nova Scotia, we do not receive at all!

Mr Robinson's second letter may be expected in the next number. With the exception of a very few sentences, it is excellent.

We have in contemplation a series of letters to our "Christian Connexion" brethren, in which we shall contrast their views and practices with those of the Ancient Christians.

An article will appear in our next number on the substitution of *in* for *with* in the phrase baptised *in* fire and *in* the Holy Spirit, which will be No. 5 on baptism.

A few full sets of the first volume are on hand, and we are yet in debt to the printer. Will some of our wealthy brethren order a few of them for gratuitous distribution? They can be bound extremely cheap.

We hope that all who are in debt for the first volume will send in the amount, or hand it over to our agents immediately. Printers will not work without money, as we do!

Many of the first numbers of this volume were sent out on a venture: none have been returned. Our friends will be considered subscribers for the volume.

Received from W. M'Donald, £2; A. Boyne, £1; T. Lynds, £3.

☞ Since writing the *Obituary notice* of Brother BARNES, we have had the pleasure of baptizing a son and daughter of his! May they, as did their father, prove a blessing to the Church, and to the cause of God.