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THE CHRISTIAN.

No. 4. } SAINT JOHN, N. B., SEPTEMBER, 1839. } Vol. 1.

CONDUCTED BY W. W. EATON.

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

CHRISTIAN UNION.—DISTINCTIVE NAMES.

NAMES of themselves are of but very little consequence.—Words are but wind. But then there are names by which we distinguish that which is pleasing, from that which is displeasing;—things which we approve, from those we disapprove. There are also words which convey ideas of goodness, and depravity. A word—a name sometimes has been the means of raising one person and sinking another in the estimation of many of the intelligent, and, even discriminating, among the conflicting classes, of the human family. It is a fact that there are very few close thinkers or reasoners in the community. All that are not such are more or less under the influence of popular prejudices and opinions; and even many who suppose they think closely on all subjects, are still human beings, and very frequently their interests come in contact with their reason, and judgment; and prove too strong for both. Hence the good and wholesome laws of our land permit no man to testify under oath, who is individually concerned in the issue of the case; not because they doubt his honesty, but it is rationally inferred, that a man's interest may, more or less, influence his judgment. This being the case, how necessary it is for christians to use that language which is best calculated to convey their ideas. Who has sufficient wisdom to suggest words for this purpose? The Holy Spirit is ever to be the christian's teacher. Should all professors of religion agree to use no other language but that which the Holy Spirit dictates, how soon would unscriptural names and dogmas cease! The next generation of christians would all be in each other's arms, as were the primitive disciples before Anti-Christ was born. This may be considered a broad assertion, but when we remember that with the death of unscriptural words, heretical doctrines expire, we shall all be willing, we trust, to give the idea at least a few passing thoughts.

With many duties pressing upon us, we took our pen to make a few remarks on names of distinction assumed by the professors of religion in christendom and were led into the above train of reflections.

Many of the names by which denominations are known at the present time, were, no doubt, in the first place, terms of reproach given by

their enemies ; but soon they were adopted by the society themselves, and then they were gloried in as being the most appropriate. Hence we hear some "bless God" that they belong to this sect, and the other to that denomination ; so that that name which was once considered a term of reproach, is now gloried in as being the most honorable.

So much was the Apostle Paul opposed to calling the disciples of Christ after even the Ambassadors of the Lord Jesus, that so soon as he saw the disposition exhibited in the Corinthian Church he made an effort to clip this rising branch of heresy in its first appearance. Were we to call ourselves by the name of any human leader, we certainly would rather be called *Peterites* than by the name of any reformer, however great, since that time. But what would be thought of christians at the present day who should say, I am for Paul ; I think him the best man, and the nearest right ; and another I am for Peter ; he was the prince of the Apostles, &c. ? Would not the greatest advocate for names, of human device, in all the land point them to 1 Cor. chap. i. as a reproof for their temerity ? With one voice believers in the New Testament should say, to such characters, "Is Christ divided ; was Paul crucified for you ; or, were you baptised into (*eis*) the name of Paul ?" Here, you see, that the Apostle considered it so great an evil, that he thanked the Lord that he had baptised no more of them, lest any should say he had baptised them *into* his own name. As though he had said, "Had I baptised you, you might have had some pretext for calling yourselves by my name ; having been baptised by another, no man can accuse me of making divisions, or disciples for myself ; for this I thank God."

What are professors of religion thinking who are desirous of being called by the name of some poor, erring mortal, who bears no more resemblance to the great Apostle of the Gentiles, than the meanest star does to the glorious luminary of day, in his meridian splendour. O why are men so attached to human teachers and leaders ! We should suppose that the reading of the first three chapters of first Corinthians would produce such an effect on men's consciences, that they would fear to assume any other distinctive name than that received by the first Christians. Hear a few lines from the third chapter—"And, I, brethren, could not speak unto you as unto spiritual, but as unto carnal. * * For ye are yet carnal : for whereas there is among you envying, strife, and divisions, are ye not yet carnal, and walk as men ? For while one saith I am of Paul ; and another, I am of Apollos ; are ye not yet carnal ?" Thus, we see why the Apostle calls these Corinthians carnal—they made divisions ; they sought to keep them up by forming parties to be called for Paul, Apollos, &c. Let us consider the import of the term *carnal*. The same author says, (Rom. viii.) "The carnal mind is enmity against God, for it is not subject to his law, neither indeed can be. Were the Corinthian church, who were called the people of God, who had heard, believed, and had been baptised, (Acts xviii.) unto whom Christ was made wisdom, righteousness, sanctification, and redemption *carnal*, because they assumed the names of Paul, Apollos, and Cephas, (Peter) and are those who now call themselves by the

name of some erring mortal like themselves guiltless! Answer this question in the affirmative who can—we dare not. How must zealous partizans blush in the presence of the Apostle in the great day of the Lord: O how will they feel before Him who said call no man master or father on earth! We have, however, so much affection for our fellow men that we seek to excuse them, with the reflection, that they have not thought on these subjects. Their views of the religion of the Lord Jesus, are derived from the circumstances which surround them, rather than from the word of the Lord.

Our object, however, in this article is not so much to complain of the present age, as to make a few remarks on the distinctive names received by the primitive followers of the Saviour.

While he was passing up and down in the country, those who attended his preaching and teaching, and became his followers, were called *disciples*. By whom this name was given we know not; but the appellation was approved by the Saviour, when he says, unless we forsake father, mother, &c. we cannot be his disciples. This was at that time a very appropriate name. Even the Jews made a proper use of it, when they said to the blind man cured by the Saviour (John ix.), "You are his disciple, but we are Moses disciples." One was accused of taking the Lord for his leader, and the other Moses. Hence, we hear the Saviour saying to the Jews under the galling yoke of the Romans, and the traditions of the Elders, "come unto me—learn of me." While they were learning of the Lord, and following him, they were his disciples. The Saviour at one time called them *friends*. They were also called *brethren*, and after that *Saints*. Their enemies called them *Nazarines* and *Galileans*; and a sect every where spoken against. Before the gospel was announced to the Gentiles, the followers of the Messiah were known by the above appellations, but a great change was soon to be effected, one of which even the Apostles seem not to have had even the most distant idea. It was that secret which had been hid from ages and generations; it was *Christ in the Gentiles the hope of glory*. See Col. chap. i. Eph. iii. Rom. xvi. Peter first proclaimed the Gospel to the Gentiles. Persecution raged against the disciples in Jerusalem; they were scattered every where where preaching the Word. Jews, Gentiles, and Samaritans became obedient to the faith. Hence believers of all nations began to mingle. At Antioch Paul and Barnabas assembled with the brethren—the congregation of the Lord in that place, and "taught much people." Here the middle wall of partition was broken down openly and formally by the union of Jews and Gentiles in one body. Those who had been taught to shun and despise each other, now surround the same table, and together celebrate the love of the same Lord! What now shall they be called—Jews? No, the Gentile could not receive that name; neither could a Jew ever consent to be called any name by which a Gentile had ever been designated. In fact there were no names by which either had been known, that would be acceptable to the other, under which they would unite. But a name *was* found; one with which they were well pleased. We shall not now pause to inquire by whom it was given, or by whom first

suggested It is enough for us to know that it was approved by Paul, James, and Peter; and one by which the followers of the Lord Jesus Christ have ever since been known; one which includes every other name that is of any value by which the followers of the Lord have been known since the Christian dispensation began. It is that all-comprehending name—*Christian!* “The disciples were called Christians first in Antioch.”

EDITOR.

[To be continued.]

[FROM THE CHRISTIAN BAPTIST.]

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

PRIMITIVE STATE.—NO. IV.

ADAM, after his exile from Eden, begat a son in his own image, and after his own likeness. Naked, defenceless, and imbecile, the infant man commenced his mortal career. The circumstances under which he makes his appearance upon the stage are incomparably more unpropitious than those amidst which his original progenitors made their entrance. Reason in its zenith, enthroned in the unpolluted temple of a sentient body, controlled all the actions of the animal nature of the illustrious progenitors. But the infant man feels the rod before he sees it. His delicate and unprotected body smarts beneath the very elements upon which he must live, and with which he must wage an interminable war while his heart is able to react. Upon the first invasion of the elastic fluid, his lungs heave, and with sighs and tears, the little sufferer begins his pilgrimage to the tomb. He feels before he reasons. He cries before he smiles. His first idea of ease, improperly denominated pleasure, is drawn from animal gratification. Thus his appetites and passions are first called into action by an unavoidable necessity. He remains, for months and years, almost a mere animal in all his impressions, feelings, desires, pains, and pleasures. The mind, by a wise accommodation to its companion, is not permitted to put forth its energies; the body is yet deficient in physical strength to sustain its activities. This law of our nature gives a fearful odds to all animal propensities in the future struggles between reason and passion. Hence the old complain of the sallies of youthful appetites, while the young lament the rigorous restraints of maturer years.

Were there no other difference between Adam in Eden and any of his natural descendants, than what arises out of his disparity in the commencement of life, this alone would constitute an immense dissimilarity between him and any of his posterity. Adam, when he first opened his eyes was in the zenith of his mental faculties; but twenty-one years of our time must pass in the turmoil of passion, appetite and reason before we can safely trust a human being to the keeping of his own reason.

As sensation first, and reflection afterwards, give man all his simple

ideas or first views of things; so the symbols or types of all his ideas are the material objects around him. By comparing these objects with one another, by abstracting, classifying and compounding their qualities or properties he forms all the complex ideas of which he is possessed. So that all his simple ideas are the images of things which do exist, and he has not a single idea, the archetype or pattern of which is not to be met with, in the materials around him. His imagination may create a great many new forms, but the materials out of which it creates these new forms were originally presented him in the great magazine of nature. He may now fancy a tree, the roots of which are iron, the trunk and branches of which are brass, the leaves of which are silver, and the fruit of which is gold. But, had he not obtained by sensation or observation the idea of a natural tree, he never could have imagined this unnatural one.

The inlets of all human knowledge are the five senses. Reflection upon the ideas thus acquired gives birth to new ones, which, however, are those received by sensation. Imagination may now combine these ideas without any restraint but its own power. It may associate those ideas with, or without regard, to natural fitness, congruity, or consistency. It may create a Polyphemus or a Centaur, but it cannot create an idea perfectly new. As human skill and human power may new modify, but cannot create a particle of matter; so the imagination may vary or new modify the ideas acquired by sensation, but cannot create a new one. And here ends the chapter of all human science. . . .

Revelation opens a new world, a new order of relations, and gives birth to new ideas, which as the great apostle to the nation says, "The eye of man never saw, the ear of man never heard, nor the heart of man ever conceived." But this commences a new chapter in human knowledge. The first chapter contains all natural knowledge. The second, all supernatural. These things performed, we proceed to the consideration of the patriarchal age of the world.

However numerous the ages may be imagined, or however diversified in their character, yet as respects man's religious relations, they are scripturally distinguished into three. And these may be fitly styled the Patriarchal, the Jewish and the Christian. The Patriarchal continued from Adam to Moses; the Jewish, from Moses to the Messiah; and the Christian from the Messiah till now, and is never to be superseded by another. Religion is one and the same thing in all ages of the world as respects its distinguishing character and design. And a good man has been essentially the same sort of a being in all ages, and under all the instituted acts of religion which have ever been preached by divine authority. Faith, or confidence in God according to the development of his character, has always been the basis, and controlling principle of all religious homage. A good man has ever been the man who paid a just regard to all the relations in which he stood to God and to man. The principles of all true piety and humanity are, as invaluable as God himself. But the development of the divine character, and of all our relations to God and each other, has been progressive, and not consummated at once. Like the path of the just that shines

more and more to the perfect day, has been the development of the character of God and the extent of human relations and obligations. Thus the patriarchal age was the star-light of the moral world, the Jewish age was the moonlight; the ministry of the harbinger the twilight; and the Christian age the sun-light of the moral world. If any object to this gradual and progressive exhibition of spiritual light, and impertinently ask why these things should so be, let him ask the heavens and the earth, why at one time the stars only are visible—at another the moon—and at another the sun. Let him ask the earth why there is first the tender germ, next the vigorous shoot, next the opening blossom; and by and by the mature fruit. Let him ask why God did not give us the milk and the honey as he gives the dew and the rain, or the baked loaves as he sends the hail and the snow. Let him ask rather why he has shown any kindness to a race of beings so ungrateful in their nature, and so desirous to exclude him from the honor of creating or of governing the universe of which we are a part. Of one thing we are certain, that the distribution of the globe into oceans and continents, into islands and lakes, into different latitudes and climates, into hills and vallies, mountains and plains; the year into seasons, and the moral world into ages or different economies, is all of the same character, founded upon the principles requisite to giving birth and perpetuity to the best possible system, both natural and moral, and of this we are equally certain, both when we can discover what we would call good and relevant reasons, and when we cannot.

The patriarchal age is distinguished by those institutions adapted to mankind in the infancy of the world. The religious institutions of this period found on record, are in exact conformity to the condition of society in its incipient stages, and confirm the pretensions of the volume which details them, to the antiquity and authenticity which it claims.

The Bible method of teaching is peculiarly its own. It does not begin nor proceed upon the principle of asserting any speculative truth to be believed, but communicates all its instruction either in relating facts or in explaining them. Creed-makers all begin with asserting the *Being* and perfections of God. Moses commences by telling us that "In the beginning God created the heavens and the earth." From what he has done, he leaves us to learn his character, and not from words or propositions concerning him.

The object we have in view with reference to our condition and circumstances in descanting upon this and the succeeding age, requires us to ascertain two things, viz.—the actual amount of revelation enjoyed in this age, and the particular moral and religious institutions which be longed to it. This we can learn only from the narrative found in the book of Genesis, from the facts recorded in connexion with the memoirs of the illustrious personages which flourished in this age, amongst whom, the most considerable are Abel, Enoch, Noah, Shem, Abraham, Melchizedec, Isaac, Jacob, Joseph, and a few females connected with them. But this we must defer to a more convenient season.

(From the *Millennial Harbinger*.)

THE KINGDOM OF HEAVEN.

NO. III.

(Continued from page 66.)

In the kingdom of heaven the antecedent blessings are the constitution of grace, the King, and all he did, suffered, and sustained for our redemption. These were finished before we came upon the stage of action. This is all favor, pure favor, sovereign favor; for there can be no favor that is not free and sovereign. But the remission of our sins, our adoption into the family of God, our being made heirs and inheritors of the kingdom of glory, are consequent upon faith: and the obedience of faith.

Organization and life of any sort are of necessity the gifts of God; but health and the continued enjoyment of life, and all its various and numerous blessings, are consequent upon the proper exercise of these. He that will not breathe, eat, drink, sleep, exercise, cannot enjoy animal life. God has bestowed animal organization and life antecedent to any action of the living creature; but the creature may throw away that life by refusing to sustain it by the means essential to its preservation and comfort.

God made but one man out of the earth, and one earthly nature of every sort, by a positive, direct, and immediate agency, of wisdom, power, and goodness. He gave these the power, according to his own constitution or system of nature, of reproducing and multiplying to an indefinite extent. But still this life is transmitted, diffused, and sustained by God operating through the system of nature. So Jesus, in the new creation, by his spirit sent down from heaven after his glorification, did by a positive direct, and immediate agency, create one congregation, one mystical, or spiritual body; and, according to the constitution or system of the kingdom of heaven, did give to that mystical body created in Jerusalem, out of the more ancient earthly kingdom of God, the power of reproducing and multiplying to an indefinite extent. But still this new and spiritual life is transmitted, diffused, and sustained by the Spirit of God, operating through the constitution, or system of grace, ordained in the kingdom of heaven.

Hence in setting up the kingdom of heaven, as in setting up the kingdom of nature, there was a display of divinity, compared with every thing subsequent, properly supernatural. Hence the array of apostles, prophets, extraordinary teachers, gifts, powers, miracles, &c. &c. But after this new mystical body of Christ was created and made, it had and yet has, according to the system of grace under the present administration of the kingdom of heaven, the power of multiplying and replenishing the whole earth, *and will do it*; for as God breathed into the nostrils of Adam the spirit of life after he had raised him out of the dust; and as he bestowed on his beloved Son Jesus, after he rose out of the water, his Holy Spirit, without measure; so on the formation of the first congregation, figuratively called *the body of Christ*, Jesus did breathe into

it the Holy Spirit to animate and inhabit it till he come again. The only temple and habitation of God on earth, since Jesus pronounced desolation on that in Jerusalem, is this body of Christ.

Now this first congregation of Christ, thus filled with the Spirit of God, has the power of raising other congregations of Christ; or, what is the same thing, of causing the body of Christ to grow and increase. Thus we see that other congregations were soon raised up in Judea and Samaria by the members of the Jerusalem body. Many were begotten to God by the Spirit of God, through the members of the first congregation. And since the spirit himself ceased to operate in all those splendid displays of supernatural grandeur, by still keeping the disciples of Christ always in remembrance of the things spoken by the Holy Apostles, and by all the arguments derived from the antecedent blessings bestowed, working in them to will and do according to the benevolence of God, he is still causing the body of Christ to grow and increase in *stature*, as well as in knowledge and the favor of God. Thus the church of Christ, inspired with his Spirit, and having the oracles and ordinances of the reign of heaven, is fully adequate to the conversion of the whole world if she prove not recreant to her Lord.

In the work of conversion, her Evangelists, or those whom she sends beyond the precincts of her weekly meetings, have, under the influence of the Spirit of God, simply to propose the constitution, or the glad tidings of the reign, to those without; and by all the arguments which the oracles of God and the times and occasions suggest, to beseech and persuade men to be reconciled to God, to kiss the Son, to accept the constitution, to bow to him who is ordained a Prince and a Saviour to grant repentance and remission of sins to all who submit to his *verment*. Thus they, and the congregation who sends them forth and sustains them in the work, beget children to God by the gospel, and enlarge the body of Christ.

With all these documents before us, may we not say, that, as Eve was the mother of all living, so "Jerusalem is the mother of us all" And thus, to use the language of Paul, "Men are begotten to God by the gospel" through the instrumentality of the congregations of Christ.

Under the present administration of the kingdom of heaven a great apostacy has occurred, as foretold by the Apostles. As the Church, compared to a City, is called "Mount Zion," the apostate church is called "Babylon the Great." Like Babylon the type, "Mystery Babylon" the antitype, is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgments of God. "The Holy City" is still trodden under foot, and the sanctuary is filled with corruptions. It is, indeed a den of thieves; but strong is the Lord that judges the apostate city. Till that great and notable day of the Lord come, we cannot, from the prophetic word, anticipate a universal return to the original gospel, nor a general restoration of all the institutions of the kingdom of heaven in their primitive character; and, consequently, we cannot promise to ourselves the universal subjugation of the nations to the sceptre of Jesus.

But were we to enter upon the consideration of the administration of

the affairs of the kingdom after the fall and overthrow of the apostate city and the conversion of the Jews, we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a large vessel in a more propitious season. Meanwhile, the original gospel is extensively proclaimed, and many thousands are preparing for the day of the Lord; and these are taught by the "Faithful and True Witness" that the day of the Lord will come as a thief in the night, and that their happiness and safety alike consist in being prepared for his second advent.

DISCOURSE ON POSITIVE INSTITUTIONS.

BY JOHN TAFFE.

The THIRD PROPOSITION to which I call your attention is, that God's positive institutions have always been most dangerous institutions with which to tamper.

Look at the consequences of the first sin which was the violation of a positive divine law. Cast your eyes over the animal, the rational, and the vegetable creation, and behold wide, wasting, and universal death pervading every department.

Could all that are now pained, and sick and dying of our race, and of the varied tribes of inferior animals, be congregated in one vast plain; could our eyes at one view take in the whole scene of suffering—could our eyes at once behold all the writhings and contortions of the agonized throng of sufferers; could our ears at once hear all their sighs and groans that rend the air, the horrific assemblage of sights and sounds that would meet our eyes, and pierce our ears, would shatter and shiver our nerves to pieces, as struck with a stream of heaven's own lightning. Yet for nearly six thousand years has the animal and rational creation travailed and groaned in pain. All this wo and wretchedness were introduced into the world by the eating of an apple—as it is called, it was some kind of fruit,—but this was not all, it was rebellion against God. When our first mother plucked and eat of the fruit of the prohibited tree, she sinned against God by violating a positive law, showing that she neither respected his word, nor regarded his authority. When the father and the mother of us all had sinned, black ruin covered their faces. They knew not what to do. They vainly endeavoured to hide themselves in the thick shrubbery of Eden, from the all-seeing eye of Jehovah.

"What pains, what griefs, from this source arise!

What floods of tears into mournful eyes!"

Though our first parents were respited, sentence of death was pronounced upon them: "dust thou art and unto dust thou shalt return." And so death has passed upon all mankind. The destroying angel, with his ample death warrant in his hand, is going forth with untiring step over the field of time, and with his bloody scythe is cutting down

all that live. In all the vast fields of past generations, that were covered with human beings thick as the waving grain that kisses the summer's breeze, not one has been left standing. They have all fallen before the ruthless destroyer. Soon we must bow to the dust before this king of terrors and terror of all kings, whose throne is built upon the ruins of the bowers of lost Eden, lost by the violation of a positive law.

The second positive divine institution was sacrifice, and Cain was its first violator. Cain probably thought that this institution was a non-essential; he probably could see no fitness in slaying an innocent animal, and laying it upon an altar to obtain the pardon of sins. He would not bow his wisdom to the wisdom of God.

This was the cause in the end of his raising his murderous arm and shedding the blood of his righteous brother. God put a long black mark upon this traitor and murderer, and drove him forth from the home of his father, a fugitive and a vagabond upon the earth.

The third positive divine institution was circumcision, which stood at the head of the Jewish economy.

No man could be a citizen of the Jewish commonwealth who had not complied with this institution, and if any man with lawless audacity, dared to come into a Jewish congregation without having been circumcised, the people were required to take up stones and stone him to death.

Were these positive instructions that stood at the head of these shadowy dispensations, so important that their violation called down the fiercest vengeance of heaven, and yet shall we say that baptism which stands in the forefront of the christian economy, the substance of all the types and shadows that had been exhibited for four thousand years, is of no importance? I defy you to point out an instance in which there has not been a most awful sanction attached to positive divine institutions. Will you then as jurors determine that baptism may be disregarded with impunity? So Eve thought of another positive institution, and so Cain thought, and God condemned them both with the most awful judgments.

It was for the violation of a positive law that the young prophet sent down to Bethel, perished. God sent him thither, and without assigning any reason for the prohibition, he told him neither to eat bread nor drink water in that place. He did both, and for the violation of God's positive command, a lion met him as he returned, and slew him. It was for the violation of a positive law that Uzzah died. God had committed the keeping of his ark to the Priests and the Levites; no person with unsanctified hands was permitted to touch it. Uzzah walking by the side of the ark drawn by oxen, the oxen stumbled, and Uzzah to prevent the ark from falling and being broken, put forth his hand and touched it in order to steady it. For this act of presumption, God smote him dead upon the spot as with the lightning of heaven.

Positive divine institutions are heaven's edged tools; if you tamper with them they will cut you to the soul. It was for tampering with a positive law, by substituting smiling with a rod for speaking, that Moses was prohibited from entering into the land of promise.—Num. xx.

It was for tampering with a positive institute, by substituting strange

fire, for that consecrated fire that was always to be kept burning upon God's altar, that Nadab and Abihu were consumed by supernatural flame—fire went out from the Lord and devoured them, and they died before the Lord.

Take warning therefore, my beloved friends, to beware how you tamper with the positive institute of baptism. If baptism is immersion, tamper not with this positive institution of heaven, by substituting for immersion either sprinkling or pouring.

That baptism means immersion, must be obvious to the mere English scholar, who will examine the context (in many instances) in which the term occurs. But that it is immersion is evident from one comparison; it is compared to a burial. Buried with him in baptism into death.—Rom. 6-4; Col. 2-12.

It is objected however, that this is a spiritual baptism, but if it be a spiritual baptism, still it is called a burial, and you cannot bury a person without covering him over. Sprinkling or pouring a little earth upon a corpse, would not be considered a burial either by a christian or a heathen. Then if it be a spiritual baptism, a burial in the spirit—the person must be overwhelmed, enveloped, surrounded, by the holy spirit—immersed in the Holy Spirit, which would still, with all the clearness and force of demonstration, prove baptism to be immersion. Thus the man who in these passages takes baptism to be water baptism, and the man who takes it to be a baptism of the spirit, when the matter comes to be examined in relation to the meaning of the term, are like two men starting back to back to traverse a circle, they meet face to face on the opposite side of it.

But according to Paul, there is but one baptism, one literal baptism, which is immersion in water; but there are many figurative baptisms, the baptism of the holy spirit, baptism, immersion in debt, as we say he is immersed in debt; baptism in sorrows and afflictions. I have, says our blessed Saviour, a baptism to be baptised with, and how am I straitened till it be accomplished.—Luke 12-50. He was about to be immersed in afflictions as in deep waters, sorrows like the floods were about to pass over him.*

As figure is always drawn from fact, it must always be analagous to the fact from which it is drawn. So that if baptism when used figuratively is analagous to a burial, it must be so when used literally. But if in the passage alluded to the party is baptised in the Holy Spirit, he is also raised out of the holy spirit, and might therefore as well never have been baptised in the holy spirit.

* It is a rule of logic, that the true definition of the term may always be substituted for the term itself, and that it will make good sense. If therefore baptism means sprinkling or pouring, sprinkling or pouring may be substituted for baptism in every instance, in which the term occurs, and it will make good sense. We will try the meaning of the term according to this rule, but I would have the reader observe, that it is the person or persons spoken of, who are baptised, and not the water that is baptised. "He that believeth and is sprinkled—poured—shall be saved. —Mark 16-16 "Repent every one of you and be sprinkled—poured—in the name of Jesus Christ, for the remission of sins"—Acts, 2-38. "And there went out unto him (John) all the land of Judæa and they of Jeru-salem, and were sprinkled—poured of him, in the river

That *baptiso*, anglicised baptism in King James' version, means immerse, and nothing but immerse, is proved by Mr. Carson, by the most overwhelming argument. No man of common sense, who will suffer the mists of prejudice to be blown away from his understanding, can read Mr. Carson's work in the broad light of reason and fact which he has thrown around the subject, without being convinced that *baptiso* means to immerse, and nothing but immerse.

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. Mr. Judd, has also written a late work upon the subject of baptism, in which it is conclusively proved to be immersion, and nothing but immersion. These and several other works, seem calculated for ever to settle the great question with all minds, over which fact and reason have not lost their sway.

That the appropriate meaning of *baptiso* is to immerse, is also clearly proved by Professor Stuart, of Andover, one of the most learned pedo-baptists in Europe or America. He also remarks, "the mode of baptism by immersion, the Oriental church (the Greek church) has always continued to preserve, even down to the present time."

"The members of this church are accustomed to call the members of the Western churches *sprinkled christians*, by way of ridiculous contempt. They maintain that *baptiso* can mean nothing but immerse; and that baptism by sprinkling is as great a solecism as immersion by sprinkling; and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significance. Mark, the Greeks themselves affirm, that *baptiso* means to immerse, and can mean nothing else, and that to speak of baptism by sprinkling, is as absurd as to talk of immersion by sprinkling. "Their testimony is conclusive. It puts the question beyond reasonable dispute." That man who has the perverseness to rise up, any contradict them, outrages all reason and all common sense. If the Greeks themselves are not competent judges of the meaning of a Greek word, where shall we find those who are.—If the Greeks are not safe guides in this instance, where shall we find unexceptionable guides to direct us? and echo answers, where?

Jordan"—Mark 1-5. I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were sprinkled—poured unto Moses in the cloud and in the sea—Cor 10-2. Water or any fluid may be sprinkled or poured, but the idea of persons being sprinkled or poured, passes my comprehension! The children of Israel sprinkled—poured in the cloud and in the sea! All the land of Judea and they of Jerusalem, were sprinkled—poured—by John, in the river Jordan! This would have been a heavy business for the Baptist! rather more difficult than the immersion of the three thousand on the day of Pentecost!

Buried with him by sprinkling—pouring unto death.—Rom 6-4. Buried by sprinkling! buried by pouring!

I have, says our blessed Saviour, a baptism to be baptized with—a baptism in sorrows and afflictions. I have a sprinkling in calamities to be sprinkled with; I have a pouring in sorrows and afflictions to be poured with! What rude havoc this would make of the beautiful language of our Saviour! How it would detract from the sublime and imposing imagery before his mind! I have an immersion in calamities and sufferings to be immersed with. I am about to be immersed in afflictions as in deep waters—calamities and sufferings like floods, are about to overwhelm me.

The time is not remote, when sprinkling and pouring will be cast out of date, like an old almanac, and no man, who has any reputation will risk it by saying that baptism means any thing but immersion.— But the learned Professor, after having proved *baptizo* to signify to immerse, excuses himself for sprinkling, by supposing baptism to be an external ordinance, that may be changed like fashions in dress, and by farther supposing that sprinkling retains the significancy of the institution. A merely external ordinance, and therefore it may be changed!

And has Professor Stuart learned this lesson, in relation to positive divine institutions, from the fate of the father and mother of us all, from the fate of Cain; from the doom of the man who might dare to enter a Jewish assembly, without having been circumcised! Is thus the sermon preached to him by the fate of Uzzah, of Moses, of Nadab and Abihu, and many others, who seem to have thought, that God's positive laws were *mere external rites!*

Let not the people of this generation thus presume to tamper with God's positive institution of baptism, lest a judgment finally overtake them, more awful than the fiery judgment that consumed Nadab and Abihu; more awful than that which cut off Moses short of the land of Canaan! Let them fear, lest the fate of Moses in reference to the earthly Canaan, become a type of their fate in reference to the heavenly Canaan!

The significancy of the institution retained! If it were, is the command of the Lord Messiah obeyed?

If the Israelites who were commanded to look upon the brazen serpent, had looked upon another piece of brass, saying that by looking upon brass they retained the significancy of the institution, would they have obeyed the command of Jehovah? and would they have been cured of the bite of the fiery flying serpent? No! they would have been rebels against God, and they would have perished in their rebellion.

Had Naaman been sprinkled seven times by water taken from the river Jordan, or had had it poured on him seven times, or seven times had it poured on himself, would he have complied with the command of the prophet, and would he have been healed of his leprosy? No, he had gone away a rebel, and died a leper.

The age of miracles is passed, therefore, though fire come not out from the Lord to consume the man that dares to substitute sprinkling for immersion, though no supernatural voice from heaven is heard to pronounce a curse upon the man who with daring presumption substitutes pouring for immersion—think not my beloved hearers that God will hold that man guiltless. Let no man with unsanctified hand touch and mar this positive institution of heaven.

May the Lord of his all abounding grace enable you to comply with this and every other divine institution according to the divine form and the divine appointment.

We must render a strict account of all God's positive as well as of all his moral laws; disobedience involves the transgressor in the most awful consequences.

Will you then, if a penitent believer, be immersed for the remission of sins ?

And is there any one in the assembly who believes not the Gospel that Jesus is the Messiah, the Son of God, that died for our sins according to the scriptures ? Has Jesus wrought many stupendous miracles, to prove that he was the sent of the divine Father ; has he died in attestation of the confession that he is the Messiah, the Son of God.—Has God marked him out by sending down the Holy Spirit upon him in the form of a dove visible to the eyes of the thousands that lined the banks of Jordan ; and when thus marked out, has he acknowledged him from the throne of his glory, “this is my beloved son in whom I delight ;” has he been crucified by wicked Jews, and has God raised him from the dead ; has he sent down an escort of angels to conduct him in triumph to heaven ; has the holy spirit been sent down from heaven with the joyful tidings that Jesus of Nazareth, our elder brother, bone of our bone, and flesh of our flesh, is seated upon the throne of the universe, crowned Lord of all ; have the apostles of our blessed Lord borne testimony to his death and resurrection ?

I knew him well, I was his bosom companion—with him by night and by day, in public and in private, for more than years. I saw a mock crown of thorns placed upon his head, pierced with the cruel thorns ; I saw the blood streaming down his tender temples—I saw him nailed to the cross ; I heard the sound of the hammer ; I saw the cold hard iron pierce his hands and his feet, and fasten him to the accursed tree ; I stood afar off weeping as I heard his groans—saw his convulsed and quivering limbs, and saw his warm blood streaming down to the foot of the cross ; I heard him cry, “it is finished,” and saw him bow his head and expire. I saw his side pierced by the spear of the ruthless soldier ; I saw blood and water issue from the wound ; I saw his dead body taken down from the cross ; I saw it swathed in spices, and laid in a cold damp sepulchre.

With him died all my hopes, and with him they were all buried in the tomb of Joseph of Arimathea : but thanks be to the God and the father of our Lord Jesus Christ who brought again his son from the dead ; I saw him again the third day alive and in good health, without any sign of inflammation about the death wounds he had received ; I saw him frequently for the space of forty days in the broad light of the sun. I talked with him, ate with him, handled him ; I know it was my blessed Lord. At Bethany I saw him ascend up towards heaven, till a cloud received him out of my sight. On the day of Pentecost, according to promise, he sent down the holy spirit upon us. I saw cloven tongues as of fire sitting upon my fellow apostles and upon myself.—We were all filled with the holy spirit and enabled to speak in many different languages which we had never learned, were enabled to heal the sick, to raise the dead, and to perform many stupendous miracles in the name of Jesus of Nazareth.

Here are the depositions of the apostles attesting these, and many other facts, bearing upon the great question, that Jesus is the Christ the son of God—sealed with the red seal of their own hearts' blood ;

and yet you cannot believe ! O for such skepticism, let rocks and hills their lasting silence break.

But perhaps I mistake ; perhaps you are all believers. And can you believe and be otherwise than penitent ? In the broad sunlight of the gospel, can you look upon the dark and haggard visage of sin, the murderous and remorseless assassin of our race, with his garments red and gory with the blood of all the human family, without feeling your warm blood chilled and thrown back, with death like violence, upon the very fountain of life ? And can you reflect that you have been the servant of this monster with fiend and death written in letters of blood upon his black forehead, without feeling the pangs of remorse, lashing your guilty soul, as whips of scorpions. Have you no tear to drop over the desolations which sin has wrought ? Are you willing to serve sin for the wages promised—death, an everlasting destruction from the presence of the Lord and the glory of his power ? Unhappy laborer ! miserable reward !

And can you look upon the scene of Calvary without having your heart touched by that exhibition of love. Can not that scene strike to the fountain of your heart, as did the wand of the prophet, to the fountain of the rock ?

Is there no eloquence in the tears of Jesus as he weeps over the ruins of our race ?

Is there no eloquence in his agonies and dying groans as the streams of life are flowing from his warm heart, down to the foot of the cross, to wash away man's guilty stains ?

Is there nothing to move your heart in his last prayer, when he turns his dying eyes towards heaven and implores mercy upon his murderers, " Father forgive them for they know not what they do." How full of love, how eloquent was that prayer. -

O gratitude ! whether hast thou fled. Have you no heads to understand, no hearts to feel ? You noblemen and noblewomen whose hearts respond to love like this, where are you ? But still I may mistake. You perhaps believe and are deeply penitent for your sins, but you cannot see the importance of baptism. And has Jesus who is clothed with all royalty and priestly honors whom angels delight to worship

Who looks and ten thousands of angels rejoice,
And myriads wait for his word ;
Who speaks and eternity filled with his voice,
Re-echoes the praise of the Lord.

Has he said go teach all nations baptising them, &c.—said, he that believeth and is baptised shall be saved ? Did Peter, to whom Jesus gave the keys of the kingdom of heaven, when opening the door of the kingdom to let in the penitent Jews on the day of Pentecost, say to them repent every one of you and be baptised in the name of Jesus Christ for the remission of sins, and yet can you see in baptism no importance ? Ah ! here is the stumbling block ; the Lord, my beloved friend intends to try you, to feel about your heart and ascertain if there be there any loyalty ; ascertain whether you have sufficient respect for

his authority to do what he commands, sufficient confidence in his word to believe what he says.

He tried our first parents and found that they neither believed his word nor regarded his authority; he tried Cain and found his heart full of flaws; he tries all whom he receives; he tried Abraham as you would try a piece of metal. You would ring it, and if you thoroughly tried it, you would put it into a crucible and submit it to a fiery trial. Thus severely did God try Abraham. He commanded him to slay his son Isaac, and offer him as a sacrifice, and that he might feel the full force of the trial to which he is about to subject him, he holds it up before his mind, he turns it over and makes it ring through his soul and rake his nerves. He says, Abraham slay thy son, thine only son whom thou lovest. He gives him this command without assigning any reason for it, and Abraham had too much respect for the divine wisdom and authority to ask for any reason.

What a trial was this? Never since time was born had man's loyalty been put to so severe a test.

Does he go to tell his beloved Sarah that God commanded him to slay their Isaac, the son of their old age, their only son whom they loved, that child of many a prayer and many a tear?

Does he tell her the hard command, and ask her to unite with him in petitioning Jehovah to save them from this pain? No, if he had thus staggered at the divine command, he had never been made the honored depository of the divine promises. He asks no questions, he holds no consultation.

His strong parental feelings, though strong as man ever felt, are at once weighed down by the ponderous weight of God's authority, which ought to weigh down a Universe when placed in the opposite scale. Sufficient was it, for Abraham to be assured that God from his awful throne had issued the command. He therefore goes immediately to Mount Moriah where the sacrifice is to be offered. His beloved Isaac assists him in preparing the wood that is to consume the sacrifice, and when the wood is prepared he says, "father here is the wood, but where is the lamb for a burnt offering?" How this must have gone like a dagger to the heart of the fond father.

But the deed must be done. God has commanded, and his command must be obeyed, though twenty sons beloved as Isaac were required to bleed.

He binds his son upon the altar, he grasps the fatal weapon, he raises his arm to strike the mortal blow. 'Tis enough, the swift-winged messenger of Jehovah rushes from the heavens, and arrests the uplifted arm of the devout patriarch. He says "Abraham! Abraham! lay not thy hand upon the lad, neither do thou any thing unto him: for I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." * * * *

By myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed, &c.

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Here was loyalty worthy of a Gabriel. Abraham was prepared to do any thing that Jehovah commanded.

Had he commanded him to go through a fiery furnace not only seven times, but seventy times seven heated, he would have done it.

At the command of the Lord, he was prepared to be sawn asunder, to go through flood or flame. And so would you my friends, if you believed God's word, and respected his authority. Where is your faith in the divine word, where is your respect for the divine authority?

Will you obey the Lord, that your souls may live, that you may share heaven with devout Abraham?

You must either bow to the authority of the Lord Messiah, or be crushed by his power.

We are all born in prison, under sentence of death, and when God wills it, we must go down to the city of silence, to swell the number of its noiseless tenants. But thanks be to the God of heaven, that Jesus, our elder brother, has conquered death, and become the resurrection and the life.

If we live in him and walk in him, though the sentence of death must be executed upon us, he will bring us up from the grave, shouting, O leath where is thy sting! O grave where is thy victory!

Then, come, obey the Lord, and you shall sing the victor's song, and wear the victor's crown.

ANSWER TO L. B.'s. QUESTION'S CONCERNING THE WORSHIP OF GOD.

(Continued from page 72.)

QUESTION 2. "At what time and place must that worship be performed?"

Having noticed in our last the acts of devotion which were requisite through all dispensations, in order to the worship of God; our next business is to ascertain from the same source the *time* and *place* in which this worship should be performed. There is a time and place for every thing commanded by the Lord!

As to the time in which *we* should serve the Lord, there need be no controversy! *That* is our continual business. Christians "are not their own; they are bought with a price; they should, therefore, glorify God with their bodies and spirits, which are his." A man is as really serving the Lord, when engaged in an honest calling, as when on his knees. Should he spend all his time reading God's word and invoking his name, he would certainly be a rebel; for the same spirit that inspired Paul to exhort the disciples to "pray without ceasing," also instructs us to obey all of his commands; to be "diligent in business" as well as "fervent in spirit," shows that it is as much the will of the Lord that we should be industrious as pious; "for if any will not work, neither shall he eat, that is, enjoy the benefits of the fellowship or contribution.

But your question relates not so much to individual as to social worship.

The human race was first divided into families; and the first worship was undoubtedly family worship. The time is not particularly specified for the ordinary acts of devotion during the first dispensation; though from the language of the Lord to Abraham, we are led to the conclusion that it was regular and at stated periods. Hear the word of the Lord, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xxiii. 19.

The place where they worshipped is so frequently named that we are not left a moment in suspense. The altar was their place of devotion; which is a proof of our former positions, viz: that sacrifice was a part of the worship of the ancients. Noah came forth from the ark with every thing that then lived. He had more clean than unclean beasts, and this was doubtless for the purpose of sacrificing to the Lord; and from the baptised earth cleansed from sinners, the smoke of his sacrifice and his thank-offering ascended to his father and God.

That their altars were the places for them to worship, is obvious to a superficial reader. When Abraham took up his residence between Bethel and Hai "he builded an altar to the Lord, and called upon his name." Gen. xii. 8. After that he came and dwelt in Mamre and built there an altar and called upon the name of the Lord. Gen. xiii. 18. The same things are mentioned of Jacob.

Where the patriarchal tent was pitched and his altar reared, there was the worshipping place for his household. He was the Prophet, Priest, and King. He taught them the fear of the Lord—he was their oracle. When they went forth to war he was their commander, and at home their king. At the altar he presented their sacrifice, and interceded to God for them. Well may such an age be called Patriarchal.

"A beautiful and instructive instance of ancient family worship, and of the sacerdotal functions, as exercised by the patriarchs in reference to the *Altar*, we have in that most ancient of books, supposed by many to have been written by Moses while in the land of Midian; but, according to others, by Job himself, who was certainly contemporary with *Eliphaz the Temanite*. Eliphaz was the son of Teman, who was the son of Eliphaz, who was the first son of Esau, the son of Isaac, the son of Abraham. He therefore lived before Moses. Thus we find him also officiating at the altar. We are told that "his sons went and feasted in each other's houses, every one his day, and sent and called for their sisters to eat and drink with them. And it was so, that when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus acted Job continually."

Families soon became nations. The patriarchal or family worship gave place, or rather had the addition of the Law of the Lord by Moses; then a place was appointed for their worship as a nation. The pat-

tern of the temple and altar was shown to Moses in the Mount; to that they came, and through their priests appointed by God they worshipped him. Their washings, ablutions, and burnt offerings under the law, constituted their worship. The outer court of the tabernacle was the place for the people: the Holy place for the Priests, and the most Holy place for the High Priest. This was their place of worship during the forty years they were in the wilderness, and the only place fixed upon by divine appointment, until Jerusalem was selected, and the ark of the covenant was removed from the tent of the tabernacle and placed between the cherubims of gold in Solomon's temple. And this also by divine appointment, as is evident from Deut. xii. 5—14. "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes: for ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your mon-servants, and your maidservants, and the Levite that is within your gates; for as much as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."

From this we learn that the *place* in which the Lord would be worshipped was as definitely pointed out as the acts constituting that worship. The sequel will disclose that this is the case now! But to the *time*.

There were ordinary and extraordinary acts of service. The time of each was definitely pointed out. First, the daily sacrifice. Let christians remember that under a former dispensation—(moonlight compared with that under which we now live) there was a *daily worship!* "Now this is that which thou shalt offer upon the altar: two lambs of the first year day by day continually. The one thou shalt offer in the morning; and the other thou shalt offer at even." Ex. xxix. 38-9. This was required *every day*—"continually."

The second species of worship was the Sabbath. This differed but little from the daily except the offering of two additional lambs. Num. xxxiii. 9, 10.

Then at every new moon there were offered a greater number of sacrifices and other acts of devotion were required. See Num. xxviii. 11-14.

On the 14th day of the first month at even was the Lord's Passover. Then they remembered that they were bondmen in the land of Egypt—that the Lord sent plagues on Pharaoh and his people—that the night in which they left the house of bondage the Lord passed over them, while he cut off all the first-born in the land of Ham.

The 15th day was the beginning of the feast of unleavened bread. In order to remind Israel of their journey and anxiety during the time they were on their march from Egypt through the Red Sea, they were required to eat unleavened bread seven days,

Number fifty days from the commencement of the last feast and we have the feast of Pentecost;—the day on which the law was proclaimed from Sinai and the day in which the children of Israel offered the first fruits of their harvest to the Lord.

The first day of the seventh month they were required to have a holy convocation; a day for blowing of trumpets and offering sacrifices.

On the tenth day of the month was the great annual atonement.

And on the 15th day of the same month was the feast of tabernacles. Thus their children would be taught that during forty years their fathers lived in booths while they journeyed to the promised land. [The inquisitive reader would do well to read Num. xxviii. and xxix. Lev. xxiii. where he will learn all of the particulars of the time and place of the Jewish worship.]

Thus we have hastily sketched an account of the different times in which the children of Israel; the church in the wilderness, were required to be present before the Lord. Every thing here was to be to the letter. Let it be noticed here that this people were a typical people. All of these requirements had meaning in them. If they were types it was of something. Let us consider the subject attentively. These things are recorded for our admonition "on whom the ends of the world, or the consummation of the ages are come."

Our object in being so particular is, that we need not be under the necessity of answering a question more than once. Our friends have inquired—Why so particular? We wish our readers to understand that we proceed on the principle of the celebrated Robinson of Cambridge, Eng. Said he, describing the manner in which a preacher should address his audience—(we quote from memory) "He should not only speak so that he *may possibly* be understood; but so that he *cannot possibly* be mis-understood." We have been so often misrepresented, that we are now resolved to present our sentiments to our readers with the greatest possible perspicuity. We feel much more anxious that they should understand facts than to please them with fine turned periods.

Now we are prepared to answer the question with which we set out, as it relates to the time and place of Christian Worship.

From the creation until the resurrection the seventh day of the week, or Sabbath, was kept; and particularly required to be observed under the law of Moses. This was a commemorative institution. On that

day God finished all his work. It was a day of rest, as its name imports. On that day the Lord Jesus rested in the tomb in the silence of death. It was a gloomy day to the disciples, but on the first day of the week, "very early in the morning,"

"He rose, he rose, he burst the bars of death."

He appeared unto Mary and two of his disciples that day. Eight days after he appeared again; and from various circumstances it is evident that on every first day of the week he appeared to his disciples during the forty days he remained on the earth. After his ascension into glory on the first day of the week, the day of Pentecost, he sent down his Holy Spirit, organised his kingdom and commenced his reign. We subsequently read (Acts xx.) "on the first day of the week the disciples came together to break bread." The Corinthians were required to do as the Apostle had commanded the churches of Galatia, viz: on the first day of the week every one was to lay by him in store as the Lord had prospered him. And the last communication of our Lord Jesus Christ to his beloved Apostle John, was made on the same day; "I was in the Spirit on the *Lord's Day* and heard a voice, &c."

Thus, as the Lord Jesus was the resurrection and the life—the beginning of a new creation—the finisher of the christian world, or age, the disciples of the Lord Jesus observed that day on which he rose as commemorative of that great event. And what day more suitable! By assembling on that day they showed their confidence, not only that old things were done away and all things become new; but also their faith in the Lord's Resurrection. How many pleasing recollections would naturally cluster around this memorable day! "We were cast down, desponding; and thought we had been deceived. To shun our enemies—to elude their scrutinizing gaze, we journeyed to Emmaus." "We conversed together and poured over our disappointment. We thought it were he that would redeem Israel. When, Lo! unknown to us the Saviour made one of our company! O how our hearts burned within us while he opened to us the scriptures!" Thus we imagine were their tale. Truly they were begotten to a lively hope by the resurrection of Jesus Christ. But not only to them, but to all the disciples, what a multitude of pleasing sensations must be awakened in the mind on the return of the *Lord's Day*—the first day of the week!

On this day we think of his resurrection for our justification; on this day the ancient disciples met to commemorate his dying love; and on the same day thousands during the present century have felt a joy unspeakable and full of glory in the same employment. Who would desire a better heaven than the communion of kindred spirits around the Lord's table, rejoicing in his dying love and triumphant resurrection!.

But to return from our long digression. We have not a code of laws for christians relative to their dress and demeanor—hour of the day on which they should meet—the kind of house in which they should assemble, or whether they should meet in one at all. The law of liberty is a law of love. Facts and principles are developed; and that which is orderly and comely in dress, demeanor, &c, is demanded of the child of God. That the ancient disciples met on the first day of every week

to worship God is a fact—one which few, if any, recognizing the authority of the Bible, will deny. That they attended to the same acts of worship when they assembled is just as certain to us. To prove which, incontrovertibly, we pledge ourselves in some future number! That the disciples of the Lord, during the days of the Apostles, when men were receiving direct revelations from heaven, in various places, and surrounded by various circumstances, attended to various acts of christian worship, is sufficient to excite in the mind of every consistent man now, who professes to be guided by the Lord to imitate them. To prove that they did so ordinarily, is to prove that we ought to go and do likewise. If not, why have a record of their doings? The account of their acts is superfluous, if they are not to be imitated by us!

Having determined the *time* for the several acts of worship, it now remains for us to ascertain the *place*. There is the private, family, social and public worship. Our private duties are to be performed in our closets, that is, by ourselves, whether in the field, the lonely grove, the bower or the private room. Some persons kneel in the sleeping room, in the presence of others, and call it private devotion! “Enter into thy closet, said the Saviour, and when thou hast shut to thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.” Matt. vi.

Our compositor has just informed us that he has room for no more at present. We shall endeavour to be more industrious next month, and finish this answer and the next, then, the Lord willing.

Yours as ever,

EDITOR.

FOR THE CHRISTIAN.

AN IMPORTANT QUESTION ANSWERED.

What is the design of Baptism?

To this question different answers have been given, but we shall endeavor at this time to give the true and correct one. Some answer this question by saying that baptism is for an outward sign of an inward work of grace, or an external rite. Others tell us that as Christ was baptised, so it is the duty of believers to be baptised in imitation of him. But where do the scriptures say that it was an outward sign, an external rite; or that believers must be baptised to follow Christ's example? Just no where! If baptism had not been a divinely authorised institution, and positively commanded, the baptism of Christ would have been no more an example for us than his crucifixion. That baptism is a sign, is true. But the question again comes up—What is a *sign*? *Ans.* A sign is a representative of something signified. If we see a dark circle around the sun, or moon, we say it is a sign, or signifies that a storm is at hand. The sign of a man's name on a store signifies the place where he does his business. What then does baptism signify? *Ans.* Baptism signifies, or represents the death, burial and resurrection of Jesus Christ. And the believer by attending to this ordinance signifies his belief in the above named facts. For proof of this explanation

sec Rom. vi. 3, 4, 5. But to return to the answer of the question. The question is not what do opinionists say baptism is for, but what do the scriptures say it is for? *Ans.* "For the remission of sins." And I will here add, that in every instance where it is spoken of as being designed for any purpose, it is for remission of sins, or for saving. Now for the proof Mark i. 4—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Luke iii. 3—"And he (John) came into all the country about Jordan preaching the baptism of repentance for the remission of sins." This was John's baptism. But was baptism in the name of Jesus Christ for the same purpose? *Ans.* Acts ii. 38—"Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ for remission of sins," &c. Luke xxiv. 27—"And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." The quotation from Acts ii. 38, is the first instance of remission of sins being preached in his name, and it was at Jerusalem. Therefore, the manner in which repentance and remission of sins were preached in his name was described in the above named verse.

We have now established the fact that the baptism of John, and baptism in the name of Jesus Christ is for the remission of sins. I will now prove that baptism in connexion with other duties is for the purpose of saving. Mark xvi. 16—"He that believeth and is baptised shall be saved." In the 10th chapter of Acts we have an account of the conversion of Captain Cornelius. Being told by the angel to send for Simon Peter, it is said in the 6th verse, "He shall tell thee what thou oughtest to do." Peter, in giving his own account of it, says, in chapter 11th, verse 14th, "Who shall tell the words whereby thou and thy house shall be saved." So, in one place it is, "he shall tell thee what thou oughtest to do." And in the next place, "He shall tell thee words whereby thou and thy house shall be saved." Now, if we can find out what Peter told Cornelius to do, he shall find out the words he was to tell him whereby he should be saved. Chapter 10th, verse 48th, "And he commanded them to be baptised in the name of the Lord." This is the only thing Peter told them to do. And mark this—it was in the name of the Lord. One more testimony is sufficient; however, before producing it, I would recommend reading the account of the jailor's conversion—Acts 16th, from the 25th to the 34th verses. The next testimony is in 1st Peter, 3d chapter, 20th and 21st verses. The like figure whereunto baptism doth also now save us, &c. What Baptism is for is now proved beyond contradiction, not by arguments alone, but by plain positive testimony. And I boldly affirm, that there is no assurance in the new testament, of salvation or remission of sins to those who hear the gospel, without baptism. Then let no man dare reject this divine institution, or presume to substitute any thing in its place, for God will not receive a substitute. But before closing, let me not be understood to rest salvation on baptism *alone*, but in connexion with faith and repentance. While some receive faith and repentance, and exclude baptism, I believe the whole to be important, and exclude neither.

AN AWFUL PROVIDENCE.—On the 20th of April, at a small village in this County, viz. Ellsville, a man named J. P. S. was killed suddenly. He was a profane swearer. He was in one of the stores, talking about moving his family to another house in the village that day though the rain poured down in torrents on the earth. A friend said, "Surely you would not take your family out in such a rain." He swore by the "Lord Jesus Christ, that if it rained pitchforks with the prongs downwards, and if rained hell-fire he would go!" so saying, he sprung from the door, walked about ten steps, and was struck in the mouth by lightning—his head awfully mangled—and his lips still quivering with oaths, burned and swelled till it was distressing to see him. Nothing else was injured—the blasphemer only was killed.—*Christian Adv. & Journal.*

RELIGION.

Like snow that falls where waters glide,
Earth's Pleasures melt away;
They rest on time's resistless tide,
And but a moment stay.
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe
Shine forth with sweetest light.

Religion's rays no clouds obscure;
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll.
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

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We do not design thus as a *dun*, but simply that all of our subscribers may be reminded of our terms.

☞ **TO CORRESPONDENTS.**—Brother J. J. U's. query respecting the "Lord's Prayer" shall be noticed in our next.

"A SUBSCRIBER" is received. We could not insert it in this number, as we had all the articles arranged before his came to hand. We have no particular objection to publishing it in the next; but we wish to remind him and all others that we *must know* the names of our correspondents. They may write over any signature they choose.

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