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THE CHRISTIAN.

VOL. IV. } SAINT JOHN, N. B., FEBRUARY 1848. } No. 2.

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.*

EDUCATION.

For years we have been conversing with friends and brethren on what we deem a better system of education, than that which generally obtains in Europe and America. It is true there have been some experiments on the plan which we would suggest for the consideration of our readers—a sufficient number to prove its utility and practicability. It is therefore no utopian scheme which we would bring before the public; neither do we claim any originality in the plan which we have to submit, or the manner of carrying it into execution. Having been greatly benefitted by it ourself, and seeing its good effects in others when only partially tried, we are most sanguine in our expectations of its beneficial results, if tried either on a large or small scale. Before suggesting a plan, especially designed for the Provinces of New Brunswick and Nova Scotia (though adapted to every clime), we ask the attention of our readers to a few general remarks on education, and the duty of christians to promote it by all the means in their power.

No system of religion or education which does not recognize man as a triune being—that is, as possessed of a body, a soul and a spirit, made manifest in his moral, intellectual and physical natures—can possibly be adapted to him: neither can any such system ultimately prove beneficial to the human family. Some of the best minds in Europe have already decided that an intellectual without a moral education, is a curse rather than a blessing; and we trust that the time is not far distant when the friends of religion and good morals will decide that a physical training is as indispensable to the happiness of man and the full development of his powers, as a moral one is to the perfection of his being. And here, in a few words, we have disclosed what we consider wanting in the various plans of education now being carried into operation in most places where the English language is taught. We say most places: there are a few exceptions; for in some of the large cities of Britain, and some other places in Europe and America, a few obscure philanthropists are endeavoring to blend moral, physical and intellectual education; and in every instance, especially among the poor, their efforts have been attended with the most beneficial results. There can be no doubt that were a regular systematic course of industrial education

carried fully into practice by those who see and realize the necessity of more general and scientific knowledge in the community, in a short time—indeed before one generation should have passed away—we would see the entire population in the only certain road to the attainment of a rational education. But to go a little into detail, that our readers may judge of the correctness of the above estimates.

What is the rational definition of education? We answer: *The proper training and development of all the faculties—moral, intellectual, and physical.* But the popular or most common definition of the term is, the coming into possession of a certain amount of literary, mathematical, and scientific knowledge. Such persons are said to belong to the educated classes: the greater part of whom are mere consumers, an incubus on the body politic, and live by preying on those who have not the honor of being called “the educated.” As well might we say that the ancient Greek, (who from his earliest childhood, by being inured to hardship and fatigue, and by practising every art, developed his physical powers, that he might be fully prepared for war,) was educated, though ignorant of the alphabet of his vernacular, as to honor a bare intellectual training with the pompous title of “liberal education.” How many pale, haggard youths, leave academic Halls with their diplomas in their hands, and well and hard earned blushing honors clustering thick upon them, who, were it not for the Church, the State, or some rich friend or relative, would either starve, become paupers, or prey upon the community. How can such young men retain and sustain that mental independence, which should ever shine forth conspicuously in the cultivated mind! They have trusted entirely to others for aid to obtain what they call their education, and now they must throw themselves into the popular current of religion or politics, or—starve.

But this is not the worst. In most Schools and Seminaries, little if any attention is given to moral training. The mind is kept incessantly upon studies that have only a remote bearing upon spiritual things. Indeed many young men, naturally devout, often mourn over their apathy and indifference to the things of eternity; superinduced by their too great application to intellectual pursuits. And still more to be deplored is the fact, that many of the classics are decidedly impure, licentious, and demoralizing in their tendency. Hence many obtain a classical education at the expense of moral purity.

Now these, certainly, are real objections to the present system of education. These are not the only reasons why some other plan should be sought by philanthropists for the proper education of the masses now being prepared to take the reins of government, and to rule in church and state; but they are sufficient to arouse the attention of those who have fully renounced the doctrine of the divine right of Kings and Priests, to seek a better system.

We have said that a thorough education includes the rational development of all the faculties. Now, if means can be devised by which this end can be attained, then have we the plan before us, at least in theory, in the practice of which every lover of his race should at once engage, and do all in his power to promote.

Education is the handmaid of religion. False systems can only

make headway when education is defective. Let but the moral powers receive as large a proportion of attention as is generally given to the intellectual, and those habits of economy and industry cultivated which become rational beings, and then it would only be necessary to submit the ancient gospel in its native simplicity and purity, to such minds, to see at once a joyful and practical response.

We need, therefore, Schools where certain hours of the day shall be devoted to labor—hard, useful employment; another moiety of time to close hard study; and another division of time to the cultivation of the moral faculties. Now so far as the theory is concerned we know that this system recommends itself to every thinking mind in Christendom. What then is to prevent its adoption? It would require only the active benevolence of a few rich men in each community or school district to give it a fair trial, and to prove its utility; but here is the difficulty, these few rich men will not permit their sons to mingle in the society, on the farm, and in the work shop, with the sons of plebians! Labor is looked upon as degrading. Honors are showered upon the physically indolent. Hundreds of farmers and mechanics labor and toil from early morn until dewy eve, to save something to educate their sons and daughters to live in comparative idleness! And why? Because the laborer is looked down upon as belonging to the lowest class in society! The real producer; the men and women without whom we should be destitute of food, and clothing—and like savages seek out habitations in the caves and dens of the earth—these are to be looked down upon as beasts of burden, and no means, except the most scanty, provided for the development of their intellectual powers!! Thus men run to extremes. One class must be theologically trained to do the praying and hold the religious knowledge for the people; another class, must study the classics, the sciences, squares and triangles, to develop their intellectual powers; and thus the largest proportion of the community left to plod their weary way as mere animals!

How soon would this state of things give place to one that would honor and dignify human nature, could we have in every school district a good tract of land, under the superintendence of a scientific farmer; and in every town and city, good work shops. On these farms, and in these shops, young men and boys would find healthful and profitable employment, in which they should be kept engaged from four to six hours every day. Six hours study in connexion with the physical powers thus tasked, would be worth more to most young men in a series of years than their entire time devoted to mental effort.

But here we must, for the present, bring these general and desultory remarks to a close. We wish by this paper to elicit all the information on the subject we can. Will our readers favor us with their views on the above; pro or con? If a good system, what prevents its adoption? If incorrect, what are its defects? We are willing to devote a few pages to the discussion of this subject. May it lead to the improvement of the present system, if not to its correction.

The advocates of the Ancient Gospel and primitive order of things are manifesting a laudable zeal in the cause of education: but our colleges and seminaries, with one exception, lack an essential part: no provision

being made for a regular, systematic, and profitable development of the physical powers. Rich men's sons can only reap the benefits of those institutions; the poor young man must either contract a large debt, be dependent upon the Church of which he is a member, or on some benevolent friend, or be forever destitute of the knowledge and honors of our colleges.

The brethren in Indiana, like those of Virginia, Kentucky, Tennessee, and other States, are (as we learn by the *Western Reformer and Christian Record*) resolved to have a College. We bid them God speed; but we hope they will get a good healthy tract of land, and erect good work shops, and keep every young man, be he rich or poor, hard at work either on the farm or in the shop at least four hours every day; and they will find that the student will not only pay his board, but the exercise will greatly strengthen the physical powers &c.: and better still, it will so subdue the unruly passions of youth, that the Faculty will find little trouble in keeping up (what is greatly needed in Colleges) a good, regular, christian-like discipline.

W. W. E.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. II.

HAD the founder of the christian faith been defective in wisdom or benevolence, then his authority, his testimony, and his commandments, might be canvassed with as little ceremony as the discoveries and maxims of our compeers and cotemporaries; then his religion might be improved, or reformed, or better adapted to existing circumstances. But as all christians admit that he foresaw and anticipated all the events and revolutions in human history, and that the present state of things was as present to his mind as the circumstances that encompassed him in Judea, or in the judgment hall of Caiaphas; that he had wisdom and understanding perfectly adequate to institute, arrange, and adapt a system of things, suitable to all exigencies and emergencies of men and things, and that his philanthropy was not only unparalleled in the annals of the world, but absolutely perfect, and necessarily leading to, and resulting in, that institution of religion which was most beneficial to man in the present and future world. I say all these things being generally, if not universally agreed upon by all christians, then it follows, by the plainest and most certain consequence, that the institution of which he is the author and founder, can never be improved or reformed. The lives or conduct of his disciples may be reformed, but his religion cannot. The religion of Rome, or of England, or of Scotland may be reformed, but the religion of Jesus Christ never can. When we have found ourselves out of the way we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. We should return to the Lord.

But a restoration of the ancient order of things, it appears, is all that is contemplated by the wise disciples of the Lord; as it is agreed that this is all that is wanting to the perfection, happiness, and glory of the christian community. To contribute to this is our most ardent desire—our daily and diligent inquiry and pursuit. Now, in attempting to ac-

comply with this, it must be observed, that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice every thing that is not found written in the New Testament of the Lord and Saviour, and to believe and practise whatever is there enjoined. This done, and every thing is done which ought to be done.

But to come to the things to be discarded, we observe that, in the ancient order of things, there were no creeds or compilations of doctrine in abstract terms, nor in other terms other than the terms adopted by the Holy Spirit in the New Testament. Therefore all such are to be discarded. It is enough to prove that they ought to be discarded, from the fact that none of these now in use, nor ever at any time in use, existed in the apostolic age. But as many considerations are urged why they should be used, we shall briefly advert to these, and attempt to shew that they are perfectly irrational, and consequently foolish and vain.

I. It is argued that confessions of faith are or may be much plainer and of much more easy apprehension and comprehension than the oracles of God. Men, then are either wiser or more benevolent than God. If the truths in the Bible can be expressed more plainly by modern divines than they are by the Holy Spirit, then it follows that either God would not or could not express them in words so plainly as man. If he could, and would not, express them in words so suitable as men employ, then he is less benevolent than they. Again, if he would, but could not express them in words so suitable as men employ, then he is not so wise as they. These conclusions, we think, are plain and unavoidable. We shall thank any advocate of human creeds to attempt to shew any way of escaping this dilemma.

II. But, in the second place, it is argued that human confessions of faith are necessary to the unity of the church. If they are necessary to the unity of the church, then the church cannot be united and one without them. But the church of Christ was united and one in all Judea, in the first age, without them; therefore, they are not necessary to the unity of the church. But again, if they are necessary to the unity of the church, then the New Testament is defective; for if the New Testament was sufficient to the unity of the church, then human creeds would not be necessary. If any man, therefore, contend that human creeds are necessary to the unity of the church, he at the same time and by all the same arguments, contends that the scriptures of the Holy Spirit are insufficient—that is, imperfect or defective. Every human creed is based upon the inadequacy, that is, the imperfection of the Holy Scriptures.

But the records of all religious sects, and the experience of all men of observation, concur in attesting the fact that human creeds have contributed always, since their first introduction, to divide and disunite the professors of the christian religion.

Every attempt to found the unity of the church upon the adoption of any creed of human device, is not only incompatible with the nature and circumstances of mankind, but is an effort to frustrate or defeat the prayer of the Lord Messiah, and to subvert his throne and government. This sentence demands some attention. We shall illustrate and establish the truth which it asserts.

Human creeds are composed of the inferences of human understanding speculating upon the revelation of God. Such are all those now extant. The inferences drawn by the human understanding partake of all the defects of that understanding. Thus we often observe two men sincerely exercising their mental powers, upon the same words of inspiration, drawing inferences or conclusions, not only diverse but flatly contradictory. This is the result of a variety of circumstances. The prejudices of education, habits of thinking, modes of reasoning, different degrees of information, the influence of a variety of passions and interests, and, above all, the different degrees of strength of human intellect, all concur in producing this result. The persons themselves are very often unconscious of the operation of all those circumstances, and are, therefore, honestly and sincerely zealous in believing and maintaining the truth of their respective conclusions. These conclusions, then, are always private property, and can never be placed upon a level with the inspired word. Subscription to them, or an acknowledgment of them, can never be rationally required as a bond of union. If, indeed, all christians were alike in all these circumstantial differences already mentioned, then an accordance in all the conclusions which one or more of them might draw from the divine volume, might rationally be expected from them all. But as christians have never yet all possessed the same prejudices, degrees of information, passions, interests, modes of thinking and reasoning, and the same strength of understanding, an attempt to associate them under the banners of a human creed composed of human inferences, and requiring unanimity in the adoption of it, is every way as irrational as to make a uniformity of features, of color, of height and weight, a bond of union. A society of this kind never yet existed, and we may, I think, safely affirm never will. Those societies which unite upon the thirty-nine articles of the Church of England, and the thirty-three chapters of the Kirk of Scotland, do not heartily concur in those creeds. Most of them never read them, and still fewer heartily concur in yielding the same credence, or in reposing the same confidence in them.

Their being held as a nominal bond of union, gives rise to hypocrisy, prevarication, lying, and, in many instances, to the basest injustice. Many men are retained in those communities who are known not to approbate them fully, to have exceptions and objections; but their wealth or some extrinsic circumstance palliates their non-conformities in opinion; whereas others are reproached, persecuted and expelled, who differ no more than they, but there is some interest to consult, some pique, or resentment, or envy to gratify in their excommunication. This is base injustice. Many, like the late Rev. Dr. Scott, subscribe them for preferment. He declared that he was moved by the Holy Spirit to enter into the ministry, and yet he afterwards avowed that then he did not believe that there was any Holy Spirit. This is lying and hypocrisy. These are, however, incidental occurrences. But the number of such cases, and the frequency of their occurrence, are alarming to those who believe that God reigns. Again, the number of items which enter into those creeds is not amongst the least of their absurdities. In the Presbyterian Confession there are thirty-three chapters,

and in these one hundred and seventy-one dogmas. In receiving "ministers," or in "licensing preachers," it is ordained that the candidate be asked, "Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures." Observe the words "*the system.*" Yes, the identical system taught in the Scriptures—that is the one hundred and seventy-one dogmas of the Confession is the system of truth taught in the Holy Scriptures. Neither more nor less! But I am digressing. I only proposed in this place to shew that the imposition of any creed of human device is incompatible with the nature and circumstances of man. This, I conceive, is rendered sufficiently plain from an inspection of the circumstances and character of the human mind already noticed.

But it was affirmed, that every attempt to found the unity of the church upon the adoption of any creed of human contrivances;—upon any creed, other than the apostle's testimony, is not only incompatible with the nature and circumstances of mankind, but is also an effort to frustrate and defeat the prayer and plan of the Lord Messiah, and to subvert his throne and government.

It will be confessed, without argument to prove, that the conversion of men, or of the world, and the unity, purity, and happiness of the disciples of the Messiah, were the sublime subjects of his humiliation to death. For this he prayed in language never heard on earth before, in words which not only expressed the ardency of his desires, but at the same time unfolded the plan in which his benevolence and philanthropy were to be triumphant.

The words to which we refer express one petition of that prayer recorded by the apostle John, commonly styled his intercessory prayer. With his eyes raised to heaven he says;—"Holy Father—now, I do not pray for these only (for the unity and success of the apostles) but for those also which shall believe on me through, or by means of their word—that they all may be one,—that the world may believe that you have sent me." Who does not see in this petition, that the words or testimony of the apostles, the unity of the disciples, and the conviction of the world are bound together by the wisdom and the love of the Father, by the devotion and philanthropy of the Son. The order of heaven, the plan of the Great King, his throne and government, are here unfolded in full splendor to our view. The words of the apostles are laid as the basis, the unity of the disciples the glorious result, and the only successful means of converting the world to the acknowledgment, that Jesus of Nazareth is the Messiah or the Son of the Blessed, the only Saviour of men.

Let us attend to the argument of the prayer. The will of Jesus was the same as the will of him who sent him. The will of heaven, that is, the will of the Father, and of the Son, and of the Holy Spirit, is, that all who believe on the Messiah through the testimony of the apostles may be one; consequently, they do not will that those who believe on him through the Westminster divines shall be one. The words of the prayer alone demonstrates this. And who does not see, and who will not confess, that the fact proves, the fact now existing, that those who believe in him through the words of the Westminster divines are not one?

They are cut up or divided into seven sects at this moment. While the Saviour prays that those who believe on him through the apostles may be one, he in fact, and in the plain meaning of terms, prays that they who believe on him through any other media or means may be divided, and not be one.

To attempt to unite the professing disciples by any other means than the word of the apostles, by the Westminster, or any other creed, is then, an attempt to overrule the will of heaven, to subvert the throne of the Great King, to frustrate the prayers of the Son of the Blessed. As the heavens are higher than the earth, so are God's ways and thoughts, higher than ours. He knows, for he has willed, and planned, and determined, that neither the Popish, the Protestant, the Presbyterian, the Methodistic, or the Baptist creed shall be honored more than the apostles' testimony, shall be honored as much as the apostles' testimony, shall be honored at all. These creeds the Saviour proscribed forever; they are rebellion against his plan and throne, and they are aimed at the dethronement of the Holy Twelve—He put them on thrones, he gave them this honor. All creed makers have disputed their right to the throne, have attempted, *ipso facto*, their degradation, and have usurped their government. But he that sits in heaven has laughed at them, he has vexed them in his sore displeasure, he has dispersed them in his anger, and confounded their language as he did their predecessors, who sought to subvert his throne and dominion by the erection of a tower and citadel, reaching to the skies. The votaries of those creed makers have also concurred with their masters, and have attempted to raise them upon their shoulders to the apostolic thrones; but he has broken their necks, and they go bowed down always. He has made them lick the dust, and caused children to reign over them.

But the conversion of the world is planned and ordered by the will of heaven to be dependent on the unity of the disciples, as well as this unity dependent upon the apostles' testimony. An attempt to convert Pagans and Mahometans to believe that Jesus is the Son of God, and the sent of the Father, until christians are united, is also an attempt to frustrate the prayer of the Messiah, to subvert his throne and government. There are unalterable laws in the moral world, as in the natural. There are also unalterable laws in the government of the moral and religious world, as in the government of the natural. Those laws cannot, by human interference, be set aside or frustrated—we might as reasonably expect that Indian corn will grow in the open fields in the midst of the frost and snows of winter, as that Pagan nations can be converted to Jesus Christ, till christians are united through the belief of the apostles' testimony. We may force corn to grow by artificial means in the depth of winter, but it is not like the corn of August. So may a few disciples be made in Pagan lands by such means in the moral empire; as those by which corn is made to grow in winter in the natural empire, but they are not like the disciples of primitive times, before sectarian creeds came into being. It is enough to say, on this topic, that the Saviour made the unity of the disciples essential to the conviction of the world; and he that attempts it independent of this essential, sets himself against the wisdom and plans of heaven, and aims at overruling the dominion and government of the Great King. On this subject we have many things

to say, and hard to be uttered, because the people are dull of hearing. But we shall leave this prayer for the present, having just introduced it, and noticed the argument of it, by reminding the reader that instead of human creeds, promoting the unity of the disciples, they have always operated just the reverse; and are in diametrical opposition to the wisdom and benevolence of the Heavens. Should the christian community be united upon the Westminster, or Methodistic, or Baptist, or any human creed, then the plan of heaven is defeated, the apostles disgraced, the Saviour's prayer unanswered, and the whole order of heaven frustrated, and the throne of the universe subverted. He that advocates the necessity of creeds of human contrivance to the unity of the church unconsciously impeaches the wisdom of God, arraigns the benevolence of the Saviour, and censures the revelation of the Spirit. He, perhaps, without reflection attempts to new modify the empire of reason, of morality and religion; to rise above, not only the apostles, but the Saviour himself, and arrogates to himself a wisdom and philanthropy that far surpasses, and in fact covers with disgrace, all those attributes which rise to our view, and shine with incomparable effulgence in the redemption of man.

A. C.

STRICTURES ON "THE VISITOR'S" REVIEW, &c.

OUR first letter to the Baptist Ministers of New Brunswick and Nova Scotia, was designed merely as an introduction, and more for the purpose of dedicating to them a series of essays on a "Restoration of the Ancient order of things," than to point out what was deemed incorrect either in their faith or practice. We chose rather to call attention to a better way, than to dwell upon their adherence to long since exploded systems of error. We imagined that a few prefatory remarks to those essays would secure their attention; and that if they deigned them a notice it would be to justify the present state of things in their churches, by an appeal to the New Testament, or to shew that we are mistaken in what we consider the Apostolic Gospel, and the primitive worship of the Congregations set in order by the Apostles. Judge then of our astonishment when we learned that the entire editorial of a denominational organ, entitled "*The Christian Visitor*," was devoted to the lowest and most scurrilous abuse that ever found its way into a religious paper. We are not alone in the assertion that the pretended review of our letter is a most scurrilous affair; for such is the expressed opinion of at least one of its editor's own members—one of his warmest admirers; and if very common report can be credited, not one of the Baptists in this vicinity, except those who demonstrated the truth of the adage so inharmonious to some ears, "like priest, like people,"—think that such a review was either called for, or evinced, the most remotely, the spirit of christianity. But in these conclusions they and we may be mistaken. We never laid any claim to infallibility. We freely confess we may have erred in the matter and manner of our letter. It may have been uncalled for and out of place; but the Lord, who knows all hearts, knows that it was intended for good. And as a demonstration of the truth of these assertions, we appeal to our whole course as a conductor of a public journal. We never published a sentiment relative to any man, or class of men—

doctrine or practice, which we have ever hesitated to correct, when convinced of error : indeed we have never waited for conviction of wrong. Our pages have ever been ready for the corrections of those who differed from us : every word and sentence over a responsible name, having any relevancy to what we have published has been given our readers promptly and cheerfully. We know no other way to prove that we are sincere in our profession of being a friend to liberty of speech and free discussion. The man who will abuse and slander me until he has induced his hearers to believe that I am a vile wretch, and thus throws insurmountable obstacles in the way of my speaking to them, pursues on a small scale the same course as that editor who publishes that which is false, or even that which others may believe to be false, and then refuses to allow the injured, in his own language and style, a hearing in the same publication. Indeed, the man who will not correct what he knows others deem mis-statements, false issues, and misrepresentations, knows in his own conscience that he is "afraid to come to the light lest his deeds should be made manifest" that they are not right, and gives the fullest evidence that he has little confidence even in his own professed views.

That our readers may judge for themselves, we now give entire the articles published in "The Christian Visitor" relative to the first number of "The Christian." We will form no judgment for them : they shall hear both sides, and then draw their own conclusions. Here they are *verbatim et literalum* :—

(From the Christian [Baptist] Visitor)

"In place of other editorial matter, and that our usual space may be allowed to correspondents and selected articles, we submit what we have hastily penned, as a Review of a letter to the Baptist Ministers of New Brunswick and Nova Scotia, issued since our last, by W. W. Eaton, of this city, in his monthly pamphlet, 'The Christian.'

"We had concluded to leave the Letter, and the Pamphlet that contained it, without other notice than that in another column,* but it is intimated to us respectfully, by those whose advice is entitled to considera-

* "THE CHRISTIAN.—We have received and read No. 1 of vol. 4 of this periodical, published in this city, under the superintendence of W. W. Eaton. We are certainly gratified at the multiplication of religious papers and periodicals, and were pleased to see this one, as we had never before met a number of it, and especially upon opening it to find an Address to the Baptist ministers of New Brunswick and Nova Scotia; for, thought we, there will be a piece for the Christian Visitor, and very likely an occasion for a reply; but, upon perusing it, and the other original articles upon Primitive Christianity, and the Primitive order of things, we could not but feel disgusted both with the manner and the matter employed. At first we were disposed to think the author was taken very special pains to misrepresent and caricature the sentiments and practices of those who differed from himself, but from the repeated assertions that all was penned in love and with a sincere regard to the good of a degenerate age and an apostate church, we desire to adopt the more charitable conclusion that what was written was the result of a most singular lack of which is (in our apprehension) quite an essential for one who would chronicle and publish intelligence, i. e. information, in which judgment we were the more confirmed by the Editor's impression of the deleterious consequences of Education upon the Ministry, as set forth near the foot of page 6, and of the necessity, in order to conform to the "primitive order of things, as very specially intalised near the foot of page 15, that the wires of private

tion that insinuations and accusations of such magnitude against the ministry of our Denomination, and such slanderous misrepresentations of the people of our several charges, ought not to pass unnoticed and unrebuked. Such pamphlets circulate oftentimes amongst people who do not wait for other evidence than the unsupported assertions of those, who, making common cause with a wicked world, take pleasure in deriding and mocking the followers of Christ. With no disposition, or even willingness, to prosecute a controversy with one so little qualified or disposed to communicate or elicit information upon debatable points, we proceed to examine the several parts of this letter. We leave our Nova Scotia brethren to act their own pleasure, knowing their ability to speak for themselves; what we have to say, therefore, will be considered as having reference to the Baptist Ministers and Churches of this Province.

“1st The letter opens with an implied charge against our Ministry, in allowing themselves to be addressed as Rev.: that they ‘treat with disrespect that incomprehensible Being who, and who only, is called REVEREND.’ This evidently rests upon the writer’s construction of Psalms cxi. 9, ‘holy and Reverend is His name.’ If from this verse, which is the only one in the Bible in which the word is employed, its application to man is interdicted, so of course must be the word holy, which fixes the writer’s charge of contempt upon most of the inspired writers, who frequently in the Old Testament, and in the New, speak of holy mountains, holy oil, holy people, holy place, holy temple, holy things, and especially upon Paul, who is most frequently guilty of applying it to his brethren, ‘But, now are they *holy* ;’ ‘As the elect of God, *holy* and beloved ;’ ‘That this epistle be read to all the *holy* brethren ;’ ‘The *holy* women also, who trusted in God,’ &c. We repeat the writer’s insinuation, upon several grounds. 1st. The Lord has not revealed himself in that or any other verse of the Bible, under the appellation REVEREND. It is not one of the names of the Deity ; our translators did not consider it so, as is evident from the fact, that neither the word holy nor reverend is commenced with a capital letter, as is always the case with proper names. 2nd. From the fact that this is the only place in which the original word employed is translated reverend, whilst in other places, as in Psalms xlvii. 2, and Psalms lxvi. 3, 5, and Nehemiah i. 5, it is translated ‘*terrible* ;’ ‘The Lord Most High is

christians should be the Theological Tutors to the Ministry. Such a LITERATURE must certainly help the good people of New Brunswick in *advancing backward* with amazing rapidity. We would direct the Editor’s attention to an article in another column, headed “A Full Equivalent,”* and suggest that his next number contain at least one chapter of the Book of Job.”

* *A Full Equivalent* — A gentleman, travelling last year in Canada, found himself on the Sabbath in a place not important to be here named ; the minister of which, a worthy but eccentric man, upon rising in his pulpit to deliver his morning discourse, stood aghast unhappily destitute of his manuscript. His several pockets, hat crown, &c. were duly searched for the missing treasure, but in vain. At length resuming his position at the desk, he opened the Bible with the air of one heartily gratified and relieved, and said, “My hearers, I had prepared as usual, a sermon for this occasion, which I have mislaid or lost. However, I will read you a chapter from Job worth two of it.” a proposition which he proceeded forthwith to verify by carrying it into effect — *A. E. Puritan.*

terrible ; ' How *terrible* art thou ; ' ' Ho is *terrible* ; ' ' The great and *terrible* God.' Bishop Horne, on the Psalms, thus translates it in this verse, ' holy and terrible is his name ; that is, the name of the Deity Jehovah. the Lord is itself a holy name and a terror to evil doers.' The conscientious writer should therefore carefully avoid speaking of *terrible* battles or *terrible* storms, lest his charge recoil upon himself, if his method of construction is correct. 3d. If as the writer supposes, God had revealed himself under such an appellation, why restrict its use in regard to this word, more than that of the endearing appellation of Father, or Judge, Lawgiver, Husband, King, Rock, &c. &c. Let it not be understood, however, that we are anxious for the title, or any other particular official designation ; we only allude to it to exonerate those who are pleased to use it, and show the erudition of W. W. E. Custom has sanctioned the use of this word, which in plain english simply means venerable, or worthy of respect. We have no doubt our brethren feel more anxious to deserve such a title, than merely to have it attached to their name : indeed if the Minutes of our late Association are consulted, he will not find the word once employed, but invariably Elder.

' W. W. E. then proceeds to disavow any intention of treating us in a disrespectful manner, the probability of which may be inferred from the insinuation already noticed, and in identifying our position and influence among our people with that of the ' Romish Priesthood ; ' representing us as ' recreant to our Creed, and past profession ; ' as ' refusing to preach the gospel as we understand it ; ' and as ' trying educational, political, and other plans to build up a cause which we know with the simple New Testament we cannot sustain.'

' Some of our number are then charged with treating its author with ' peculiar rancour,' and ' inducing many in the community to believe that he held and propagated principles fundamentally erroneous.' From the wording of this charge we infer, of course, that he has special reference to those in this vicinity ; and although we cannot deny this absolutely, except in case of our own individual self, yet we have the best reason to doubt it. We have now mingled freely in this community for more than a year, and most positively affirm that it has never, to our knowledge, on one occasion, been displayed in our presence. We hardly ever heard the writer's name mentioned among our brethren, or his pamphlet alluded to, and certainly never in any such way as he represents ; and we doubt very much if our brethren in other parts of the Province trouble themselves about the writer, or his opinions, or productions, more than in this vicinity.

' The writer then proceeds to say that our Churches are kept from exercising proper christian charity by the undue ' influence ' which we have over them, ' Like priest—like people ' is as fully verified in the present state of your Churches as in that of Rome ; ' that ' as many are disposed to differ from the Minister in one communion as in the other.' Such a slander as this against our Churches we do not believe needs refutation in this or any community where a Baptist Church exists in the Province. It shows however in what disesteem the writer holds the Apostle's charges to churches as given in Heb. xiii. 7, 17. 1 Thes. v. 12, 13, and his charge to the Elders, Acts xx. 28. If W. W. E. is

disappointed and vexed that he cannot stir up divisions and strife in Baptist Churches, and draw away their members, let him state it in a manly way, but charges so grossly false and vile are certainly beneath an honorable and upright mind. But this priestly domination and tyranny over the sentiments of our Churches are represented as being 'in the way of all reformation, of which there is no hope till it begins with you, yes, you, gentlemen.'

'To commence a reformation according to the writer, we must 'in the first place dispense with our CREED, and neither teach nor practice any thing, without a 'thus saith the Lord.' Why not, if the writer's *professed* intencion is his *real* one, to convince us of errors, why not take our Creed, which he would have us dispense with as unscriptural, and point out its *errors* one by one? Why not select one or more, if they are unscriptural, and challenge scripture proof? and it would be immediately forthcoming. But, no, insinuations and assertions, as they are the only means employed, are shown to be in the author's mind, the most effectual with which to attain his end. We have confidence in our doctrines, and therefore we are not afraid that other people should know our CREED. We have adopted them considerately, and we intend to abide by them, and therefore we avow them. To those who deny the proper Divinity of Christ and preach baptismal regeneration one year, and proclaim a Triune God the next, and insist upon a change of heart previous to Baptism, it is a great convenience to dispense with creeds, that no standing data may remain by which to expose the inconsistency, and if we would be helpless against such false charges as are made in this letter, of departure from the faith of our fathers, we may put away our creed; we find its purpose on this occasion. We are accused falsely of departing entirely from the system of doctrines taught by us Fifteen or Sixteen years ago, and 'from being highly Calvinistic our preaching has come to be as Arminian as that of the Methodists,' writes W. W. E.

"To make such a statement as this without reliable authority is dishonest in the extreme, and we challenge the writer to mention one man among the present Ministry of the Association in this Province, or one Church attached to the same, who does not hold and teach and love as the doctrines of Christ the doctrines of our creed which is more than twice Fifteen or Twenty years old, and was held in the same esteem by those who preceded us. However inconvenient our creed may be to the author of the letter, as a witness against his calumny, we can conceive of many other advantages equally beneficial to us, which would lead us to hold to it, and to every part of it, until it shall be shown to be in part or wholly unscriptural, but we require more proof on such a point than unsupported assertions of so unscrupulous a writer as W. W. E. But the ignorance displayed in attempting to support this charge is as gross as its falsity. 'From being diligent students of Gill, you have with few exceptions become admirers of Fuller.' And where did the writer acquire so much information? We'll venture to say there are not Three, nor ever were Three at one time of the Baptist Ministers of New Brunswick that owned or ever read Gill; nor do we believe there are Six of them out of the present Forty Eight ordained ministers of our Body, that own

or ever read Fuller's works. We wish they did admire him enough to procure and study his unanswerable refutation of Arminianism on the one hand and Antinomianism on the other, and if W. W. E. knew anything of Fuller's works from the study of them himself, he never would be guilty of so foolish an assertion or supposition, as that studying and admiring Fuller would make one an Arminian. This may have arisen however, from, as he supposes, importing preachers from the 'States,' or educating them there, and adopting the system of the Baptists in the States. We know of but one of our body educated there, or imported from there, and he graduated at a Congregationalist College and pursued his theological studies at a theological institution of the same denomination, and his library is at any time open for inspection, where will be found the works of John Calvin, John Edwards, John Howe, Charnock, John Dick of Glasgow, Joseph Butler, &c., with scarcely a dozen out of Five Hundred volumes which can be called Arminian, indeed we doubt, and many well informed persons will have the same doubts whether from the use of the word Arminian, the writer of the letter knows what Arminianism is. We are then charged with 'acknowledging as unanswerably true' certain articles written by a Dr. Johnston, of Halifax, some Fifteen or Twenty years since. We have applied to the oldest member of our body within reach, and he knows not to what or to whom the writer refers, and yet a most base charge is founded hereon, that we 'have silently confessed judgment against ourselves,' that we have seen the original Gospel disinterred *but as a body have stepped back and refused to proclaim fully this Gospel.* Here again we will venture our opinion founded upon the fact that no one of our body in this vicinity ever saw or heard before of what the writer alludes to, (though one at least of us has had a very general acquaintance with matters relating to the Denomination for the Twelve years last past) that Six of the Forty Eight Ministers ever read or knew the contents of the letters referred to: and upon just such a presumption also we have been held to an acknowledgment of the truth and justice of all the calumnies of this writer, if our good brethren like ourself had considered them too gross and palpable for the credulity of any reader. But the last charge and a most serious one too, is that we are 'trying educational political, and other plans to build up a cause *which we know with the simple New Testament truth we cannot sustain.*' Surely then, the writer might have added that we were intriguing and hypocritical, false to God, and false to man; certainly so, if his charge is true, and yet *no disrespect is intended by him* to those whom he condescended to call his fellow laborers. Now like an honest man let W. W. E. prove these grave assertions, that 'we know the New Testament wont sustain us,' &c.

'That we are giving ourselves to 'study' in obedience to the Apostolic precept, that we may show ourselves approved unto God as workmen that need not be ashamed, rightly dividing the word of truth, we admit; and the Lord ever deliver us from such self conceit as would spurn the advantages of education; but what political plan or what concern direct or indirect with politics has our body? none whatever, and the writer knew so, and equally impossible would it be for him to mention any other intriguing plan pursued by us as a substitute for the New Testament.

The writer knows full well that it is the chief glory of the Baptist Denomination that they will not consent to any Doctrine or Ordinance or Discipline but such as is strictly and explicitly scriptural, and the credit of the Denomination stands staked upon this matter, not only in this Province but wherever it is found. The Bible and the Bible only is the rule of Faith and Practice amongst us. But it accords with the Spirit manifest through the whole letter to tantalise where we would be most sensitive by his confident assertions unsupported by the shadow of a proof. We have protracted our review far beyond what we intended; in taking leave of W. W. E. we would make a suggestion for his consideration. If he has definite views himself which he wishes to propagate, let him state them fully and fairly, and then *prove* them, or if need be defend them, and thus command by fair means an intelligent assent as he certainly may, if they are true; or, on the other hand, if grieved at the supposed unscriptural sentiments or practices of others, let him state the points, the doctrines, the practices, make matters definite and intelligible, sustain his positions by proper proof and credible testimony; and he may, at least, by such a course, maintain his character for integrity, and however men might judge of his talents or his acquirements they might be permitted to respect him as a man."

REMARKS.

Our readers at home and abroad, will ask who could have been the author of this! We can assure them that it purports to be the production of a graduate of some Congregational College and Theological School in the United States; and it would seem considers himself very highly insulted by our reference to the importation of preachers from that prolific land, though we can assure him he was not in all our thoughts when that remark was penned. He is the pastor of a Baptist Church in the immediate vicinity of Saint John, and stands forth conspicuously on the first page of *The Visitor* as the REV. E. D. VERY, Editor! Supposing that a "Reverend" man, though "TERRIBLE" to the "laity," would be magnanimous to the uninformed, we immediately penned the following reply to his article, thinking that he would at least publish a correction of his mis-statements and misrepresentations, if not the entire reply. Here is my article prepared for *The Visitor* :—

"THE CHRISTIAN'S" DEFENCE.

READERS OF 'THE CHRISTIAN VISITOR—Will you give me a hearing? The impartial will respond in the affirmative. Your editor has heaped on me more abuse than I have ever yet seen in print in reference to myself. From his review of my letter "to the Baptist Ministers of New Brunswick and Nova Scotia," you cannot possibly obtain the most remote idea of its contents, its spirit, or its object: he has marked several sentences as quotations from my letter, which are neither in it, expressed nor implied: he has represented me as opposed to education, and as teaching "that the wives of private Christians should be the Theological tutors to the ministry:" he has insinuated that one year we have denied "the proper divinity of Christ," and have preached "baptismal regeneration," and the next proclaimed a "Triune God," and have insisted on a "change of

heart previous to baptism," and, not satisfied with charging me with the grossest ignorance and an entire unfitness for the position which I occupy, he has endeavored to hold me up before you as a calumniator, destitute of honesty, and as uttering "charges" against the Baptist preachers "so grossly false and vile as to be beneath an honorable and upright mind!" Had he given you my letter entire, or any thing like a fair representation of it, I should not now ask a hearing. Every one of you would be much surprised, if you had access to my letter, that it were possible for your editor or any *conscientious* mind to treat its author with so much indignity. An old Baptist—engaged in the work in this community long before your "Reverend" editor knew one sect from another—a regular attendant upon the ministry of your church, and intimately acquainted with his brotherhood of both Provinces, on reading my letter exclaimed "*it is true, every word of it.*" To you then, my friends, permit me to say, believe not that I have aspersed or calumniated either you or your ministers. It is true I have preferred against them charges of a serious nature; but they are charges that can be as fully sustained as the truth of christianity—charges so well founded and so apparent that the unprejudiced ask not the proof. But I ask no one to take any thing I utter on my own responsibility. If your editor will give me a hearing I pledge myself fully to sustain every charge I have preferred. So fully satisfied are my readers generally, who are acquainted with the history of the Baptists for the last twenty years, that to attempt their proof would be a work of supererogation.

My remarks in reference to educational and political plans to build up the Baptist cause, and indeed the greater part of my letter, were penned with particular reference to the educational and political efforts of the Baptist preachers of Nova Scotia for the last seven years. It was so perfectly obvious to your editor that this part of my letter was designed for them, that he more ingeniously than honorably slips out of the political camp, and leaves to his Nova Scotia brotherhood the unenviable task of justifying their greater zeal for political rulers and college grants, than the conversion of sinners or the sanctification of the saints. Your editor well knew, when he was denying the charge of greater zeal in politics &c. than the study of the New Testament, that it had been a source of grief and disquietude to many of the New Brunswick Baptists; and more than this, he knew that the "Christian Visitor" came into existence more on account of the great amount of *conservative* political matter in the Halifax *Christian Messenger*, than in consequence of any one defect. And yet this, with him, is the "most serious charge" of all preferred! I ought perhaps in my letter to have stated that this part of it referred more particularly to the Nova Scotia ministers; but I supposed that this was so perfectly obvious that reference to it was not deemed necessary.

The change of sentiment and practice among your preachers generally is so notorious, I did not suppose that any one the most remotely acquainted with them, would have the hardihood for a moment to deny. What! will your editor presume to say that the present generation of Baptist ministers preach the doctrine that was always kept so prominently before the congregations of the Venerable DIMOCKS, and MANNINGS, and CRANDALS, and others, twenty years ago? The doctrine of a universal

atonement and partial application, if believed by any of those "fathers" of the Baptist Churches in the Provinces, was never to my understanding made apparent; so far from it, only a few years since a delegate from an Association in the United States, addressed a concourse of people at the Nova Scotia Association, and they pronounced him an Arminian—at least such was the report he brought back. I have often heard a remark of one of your very acceptable ministers in this Province, in reference to a very promising young preacher who went to the United States to obtain his theological education—that "he went down from Jerusalem to Jericho, and fell among thieves, who stripped him, wounded him, and sent him back half dead!" This is doubtless the opinion of a large majority of the old Baptists in reference to the preaching of many who are now in the field. The question is not, how much the present creed, written or printed, differs from that of twenty years standing, but what is its practical application? Then the Westminster Confession of Faith, in the form of the Shorter Catechism was inculcated, and we were taught to regard it as true as "holy writ" who of the modern Baptists believe and teach it now? And then see the changelings in practice, and the time-serving policy of many of your prominent ministers! Who, among you, a few years since, would have given credit to the report that Particular Calvinistic Baptist Ministers—believing "that God has fore-ordained whatsoever comes to pass," the "final perseverance of the saints," and that no one can be a visible member of the Church of Christ without a believing immersion—would exchange pulpits with an Arminian—a Methodist! And yet, according to your editor, your preachers are in sentiment just what they were *twice twenty* years ago!!

Once it was absolutely necessary for every one who would become a member of a Baptist Church to "tell an experience" before the Church, and a general consultation held in reference to the genuineness of his conversion previous to his baptism—but now how changed! Persons of note, especially those in possession of plenty of the good things of this life, may obtain immersion in their own houses, or they may present themselves at the water side and simply express a desire to be baptized, and they will "receive the sacred ordinance" without any confession of faith or a single word being uttered! And yet the Baptists have not changed!! Because in the act of immersion we sometimes said, "by the authority of Jesus Christ, on confession of your faith in him, you are now, for remission of sins, baptized into the name" &c., many of your preachers have charged us, as your editor has, with preaching "baptismal regeneration." And yet Baptist preachers in Nova Scotia and New Brunswick, who are now among your most admired men, have said to those who expressed a desire to be baptized for remission of sins that they would wait upon them, and in the water have actually used the above formula or its equivalent. And yet when it suits them, they will stigmatize the same doctrine and practice by some such opprobrious epithet as Campbellism, and in private warn the enquiring against "baptism for remission of sins" as a most deadly and pernicious error. And yet the Baptist preachers are immaculate!—as unchanging as the hills!! The judge of all the earth and their own consciences know the motives which prompt them to such unmanly and unchristian vacillations!!

Again ; your editor could not have misunderstood my allusion to the *Christian Gleaner*, &c. ; and yet he chose to represent to you that but a few in the Province knew any thing about it. In reference to the Nova Scotia Ministers I also made this remark. I have been credibly informed that a Baptist church, in Halifax, meeting every Lord's day to keep the ordinances, not only remonstrated, by letter, to the association against creeds, and advocated the all sufficiency of the word of God ; but that the *Christian Gleaner* was made accessible to a large proportion of the Ministry, containing unanswered and unanswerable reasons for a faith and practice different from that which obtained in the Baptist churches : reasons and arguments that no unprejudiced mind could possibly resist. And also, that a work on the necessity of a weekly celebration of the sacrificial death of the Lord Messiah, written by *Mr. Cramp, Principal of the Baptist College, Montreal, and an Editor of one of your papers*, was reprinted, and an edition of some Five hundred copies was circulated among your churches in Nova Scotia. The influence of these efforts, and truth from other sources carried conviction to many minds. Ministers in Nova Scotia and New Brunswick acknowledged that this was the practice of the primitive churches, but who is using his influence to induce its practice ? And yet your editor says that to prefer such a charge is to say that your Ministers are "intriguing and hypocritical, false to God and false to man !" I drew no such conclusions. The above are facts. To the consciences of many of your preachers I appeal for the proof.

The insinuation of your editor, that I am one year of one sentiment, and another found in the advocacy of something else, is *not* true. The charges of denying the "proper Divinity of Christ," or of preaching "baptismal regeneration," are slanders a thousand times refuted, and circulated again and again by those who had all the means of knowing they were false charges. It was in reference to the denial of the "proper Divinity" of the Saviour I made the remark that by some of the Baptist preachers I had been treated with peculiar rancour. To one who was asking for certain views I gave them ; and in them, on this particular point, he appeared fully to acquiesce : but scarcely a day had passed, ere the same individual, as he afterwards to me confessed, stated that I was a Socinian. How is it possible under these circumstances, to treat with moderation men in whose integrity I can have no confidence ! On the *proper*, the *REAL divinity* of the Saviour, I never had or expressed a doubt ; but because I could not, I dared not, without proving recreant to the Word of God, use the barbarous phrases in common use by the defenders of the creed of "Saint Athanasius," I have been slanderously called an Arian, Socinian, &c. Not content with this, the church over which your editor presides, passed a vote, not long since, to exclude from her communion a member who had made more and greater sacrifices for her than any other man in this vicinity, *because he sometimes broke bread with us*. He asked for a reason and was informed that we were Unitarians. This and this alone was the charge preferred against him ! And thus, if that church keeps a record, has she entered on her book a charge *false and slanderous* ; an open violation of the *ninth* commandment—a precept written by the finger of God,

Until Baptist Ministers and others *take back and correct* these slanders and false charges they must expect that I will use all my influence by tongue and pen to point out their errors, and to sustain those views and practices which I find taught in the Word of God; for just as far as these men are received as teachers of the truth, am I excluded from an unprejudiced hearing.

It is true, my friends, I have not Five hundred volumes of Calvinistic theology in my library; neither have I had the advantages of a Congregational College or a Theological Seminary, and cannot therefore *boast* of my education; but I have a good Bible, and if the editor of the "Visitor," or those of the "Messenger," will allow me to occupy as much space in their respective papers as I will allow them in "The Christian," from that alone I pledge myself not only to prove the inutility of your articles of faith, but also that the *views generally held by Baptist Ministers of REGENERATION and the ORDER of CHRISTIAN WORSHIP are not taught in the New Testament.*

Saint John, January 28th, 1848.

W. W. EATON.

The above was inclosed, with a respectful request that he would give it to his readers; but within two or three hours both the article and note were returned, carelessly wrapped in a half sheet of foolscap, containing the following laconic note:

"MR. EATON—The Christian Visitor of Wed. last in a piece to which you allude, gives you the reason for declining any controversy, and for returning this communication.
Yours &c.
"EDW. D. VERR."

"St. John, Jany. 29th, '48."

We owe our readers an apology for occupying so much space already on what some may consider a personal affair; but we assure them that did we not honestly consider the cause of truth affected by such a tirade of abuse, we would (so far as we are personally concerned) let it pass as the idle wind. We must, therefore, claim the indulgence of our readers, while we offer a few more strictures upon Mr. Verr's "*review.*" He justifies the use of the term "*Reverend*" This we did not anticipate, for nothing that we have ever yet seen has given a more plausible reason for its use, than that given by Mr. Verr as his last argument, namely, that "*Custom has sanctioned it!*" That's conclusive truly!! But the custom of whom—of what Churches? Those who style mortals His Reverence, Very Reverend, His-Holiness, Right Reverend Father in God: all originating with him "*who exalts himself above all that is called God or is worshipped!*" But the *Reverend* gentlemen among the Baptists would seem, as highly as myself, to disapprove of these high sounding titles; but they cannot leave all of them at once! Like Lot, when commanded "*Escape for thy life; look not behind thee, neither stay thou in all the plain,*" they look on the honors and titles of the Old Mother and her Daughters, and practically say "*this city is near to flee to, and it is a very little one*"—there can be no harm in retaining this *small* relic of Babylonish arrogance and impiety! It is a matter of joy however that many of the Baptist clergy are getting ashamed of the title, and are encouraging the use of scriptural designations. No one will rejoice more than we when they learn fully to speak of men, doctrine and practice, in the language of the Book.

The Hebrew term rendered "Reverend" is, in the common version, not only translated "terrible," but "dreadful," "fearful," "to be feared," "terribleness," "fearfulness;" and is "applied (1) To God. (2) To things belonging to, or done by, God. (3) To nations or others doing God's work. (4) Accompanied by a negative when applied to any thing else than God. Isa. xli. 5, 10, 13, 14 &c. (5) Man is sometimes said to fear or reverence other things, or men, but it is only in his own weakness and under reproof, such being unworthy of such a state of mind. Gen. xviii. 15; xix. 30; xxvi. 7. (6) Of man's dread rather than respect of God. Gen. iii. 10; Deut. v. 5." Such is the scriptural use of the term. Now the issue made by Mr. Very is calculated to deceive the superficial reader. The question is not whether it be right to use a designation sometimes joined to the name of Jehovah, and very frequently, by inspired men, prefixed to men and to offices held by them, such as Judge, King, Lawgiver, Holy, &c. &c.; but whether it is scriptural—whether it be not profane—to take titles used by inspired men, as either expressing the attributes of Jehovah or giving expression to something not belonging to mortals, and using it as the common official designation of every one who chooses to wear a black coat and white cravat! Even granting all that Mr. V. has said of the term "terrible" or can say of other words by which the original may be rendered, his own sense of propriety would be shocked if he should be addressed as the "Terrible," the "Fearful," or the "Dreadful" Mr. Very! There is only one safe rule in the use of Scripture terms, and especially of those that designate character, office &c., and that is, to use them in precisely the same way that they are used in the oracles of God. If we could find in the New Testament, the term Reverend, Terrible, Fearful, or any thing else applied by the Apostles to the Bishops, Elders, Evangelists, or other officers in the Christian Congregations, we should never hesitate to use them; but it is not so, and therefore it is unscriptural and wrong. And not only so, but they are expressly opposed to the injunction of the Saviour, who said of certain dignitaries, who considered themselves the "orthodox" denomination in his day, "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. [A title of office just as the title Reverend is used now, but destitute of its fearful import.] But be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren." Matt. xxiii. 5, 8. How any one familiar with this portion of the divine record, can resort to public meetings, and see the clergy looking for the chief seats, the greetings, &c., with their distinguishing dress (the insignia of office), and to know how much they consider themselves slighted if their "official designation" be omitted when their names appear in public print, and not say you are the same characters in another garb, against whom the Divine Redeemer pronounced the Woe, is not a little surprising!

We wish to notice another point in our former letter, misunderstood if not *misrepresented* by Mr. Very, viz. "Like priest, like people." This expression is *misinterpreted* by him to mean that the Baptist ministers are like the "Romish Priesthood," and the reader will perceive that it is

marked as a quotation in Mr. V.'s review. Now these words do not occur in my letter; neither have we uttered the sentiment which he has given his readers to understand is couched in the terms used. If we should say the Baptist people generally, in faith and practice do *not* agree with their preachers, and are *not* under their influence, we should express just the opposite thought to that which we supposed every reader would gather from what we *did* say. But does "*The Visitor*" intend to say that it is a "slander" that needs no "refutation," to assert that the Baptists do not differ in sentiment from their ministers? The assertion made in my first letter is true of all the sects and parties in Christendom: indeed we are sincerely of the opinion that were we to say that Mr. Very's "people" did not think as he did—that he had no influence over them, and that they would not listen as attentively to him, as his Romanist neighbours do to their priest, he would esteem it a greater "slander" than any thing that has been uttered! Why then all this ado about a remark that should have given offence to no one? Something must be said for effect; and the very idea that one so ignorant, so destitute of information as W. W. E., should presume to question the faith and practice of forty eight Baptist ministers in New Brunswick and perhaps more in Nova Scotia, was a manifestation of so much "impudence," that Mr. V. seemed to feel that he had authority not only to manufacture terms for him, but to surcharge the few he did use with ideas that never entered the mind of the writer. But, by the way, we would remark, that we have many reasons to believe that there are many excellent brethren in the three Baptist Churches in this vicinity, who would not only occasionally break bread with us, but be happy to have us commune with them, were it not for the "undue influence exerted over them" by somebody, or by some false report. The article already before the reader will explain all the rest.

Baptist and other ministers, and prominent men, have tried to impress on the minds of those over whom they have influence, that we do not believe in the Divinity of Christ. Some of the best men in the Baptist Church in this city say they would not have our publication in their houses because they believe that its conductor is an Arian, Socinian, Unitarian, or something of that sort! These men are, doubtless, honest in their conclusions, but somebody has an "undue influence" over them; for nothing that we have ever said, written or practised, has conveyed such an idea to their minds: Baptist preachers acquainted with us and our practice know that these charges are false; they can correct this wrong impression, if they will: we have put it in their power to do so: no men nor set of men can correct this impression but themselves. By some means or other the spirit of detraction, of slander, and misrepresentation is abroad: we are resolved to do our utmost to silence or dispossess it. Few—very few of the private members of the Baptist Churches—after an intimate acquaintance with us, have ever doubted our soundness in the faith on the "proper Divinity of Christ"—the charges of their preachers to the contrary notwithstanding; but those with whom we have no personal acquaintance will, as a matter of course, believe their religious teachers, and conclude that we deny the Divinity of the Lord who has redeemed us. Until very recently we supposed that the Baptists had

been convinced of the falsity of these charges; but during our late excursion through Nova Scotia, we found that this slander was still used to prevent, as we supposed, an unprejudiced hearing: recently, we have learned that this is the case in New Brunswick. What is the design of Mr. V.'s innuendo about one creed at one time, and another at another time, if not to cherish the slander alluded to? Such a course of secret and one-sided opposition and misrepresentation can expect no quarter from us while we have a tongue to use or a pen to wield: not against men, but against this spirit of detraction we have long since proclaimed an uncompromising war; like the carnal mind, it cannot be reconciled—it must be destroyed. On the broad basis of the Gospel we shall be most happy to fraternize with all those who are dispossessed of this demon: we will do and suffer any thing for Christian union; but we desire no union with sects or parties as such, much less with those who would, before the world, manifest a desire to be on terms of christian intimacy, but behind our back charge us with denying the only foundation of the Christian Religion. With such men we desire to have no christian intimacy. There is no way in which they can benefit us but by doing us in the first place simple justice; speaking the truth in reference to our faith and practice, and correcting former misrepresentations. And what good can we do them by seeking their smiles or their co-operation! Heaven forbid, that we should ever do so except on christian principles.

Many, doubtless like Mr. V., will pretend before the public, to treat us as destitute of "information," and too obscure to be worthy of notice. If they had and would continue to treat us in that manner, we never would have complained of neglect, or that we were treated with disrespect. We are not anxious for public applause: every one acquainted with us knows that we have studiously kept aloof from public meetings, and all popular societies. We do not resent any charge of ignorance. Every day we feel our want of information, and we are trying to supply our defects. We are not disappointed that the populars do not treat us with greater deference. We have long since learned how they treated the Saviour and his Apostles. While we preach their doctrine, and endeavour to practice their precepts, we expect from the Pharisees [the "orthodox"] and the Sadducees [the "heterodox"], and especially those who love to be called Rabbi [Reverend], to be treated contemptuously! We pray Heaven that we may be able to bear such scorn and contempt uncomplainingly; but we confess that to be charged by *such men* as E. D. Very and his advisers with "*making common cause with a wicked world,*" and with taking "*pleasure in deriding and mocking the followers of Christ,*" is a severe test of our equanimity, and requires no common effort to restrain our tongue and pen from giving utterance to our indignation at a charge so absolutely false and unfounded. No one acquainted with us believes the charge; and we cannot conceive how any one ignorant of our character, associates, and labors, would venture to make such an assertion without very corrupt advisers. Mr. V. assures us that he purposed letting our letter pass with his short philippic, but was induced to write the review, "by those whose advice is entitled to consideration." Who these advisers can be is to us a great mystery. Messrs. Robinson and M'Donald, and several Deacons (if our memory

serves us) were associated as a committee of publication for *The Visitor*: that they would have informed Mr. V. that we were "making common cause with a wicked world," and "deriding and mocking the followers of Christ," is too much for us to credit without other testimony than that furnished by their general treatment of us. But the question will recur to the friends of "The Christian," and to the conductor's associates, who among the advisers of Mr. V. would give such a false representation of our co-workers in a cause, for which we have sacrificed every thing, almost, but our existence. We have no fears, however, of sustaining any injury where either we or our associates are known; for not a single Baptist in this vicinity or in any other place where we are personally known, believes that there is the least foundation for such a charge! And were it not considered as boasting, we would challenge Mr. V. and all his advisers to induce any one, even partially acquainted with us, to believe such a slander. But here we must abruptly break off for the present. We would again apologize to our readers for filling so large a portion of this number with matter of so little interest to them. We will try to do better in future. May Heaven sustain the right.

W. W. E.

PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY, displayed as the only antidote against National Establishments, and Ecclesiastical Imposition. BY JOHN M'CARTNEY. Glasgow, pp. 46.

(Continued from page 15.)

3d, *Classical learning is not necessary for preaching the gospel, or discharging pastoral duties; because, those whom Paul and Barnabas ordained to be pastors, in the cities of Lystra, Antioch, and Iconium, were not learned.* Acts xiv. 21, 24. The gospel had been preached in these cities only about eighteen months before the election of these elders. It was therefore impossible that those persons chosen to the eldership could be learned in the modern acceptation of the term. Can it be believed that these men spent many years in preparatory study of numerous languages and sciences, as many do in our day, to qualify them for preaching the gospel? The time was too short to acquire any large portion of classical learning, and even though the time had permitted, the means of its acquisition were wanting. In these days there were no academies, colleges, or universities, containing the requisite instructors to teach the embryo preacher the original languages, (for even in those days, many of the churches planted by the Apostles, knew nothing of the languages in which the Jewish scriptures were written.) There were then no teachers of divinity, logic, or mathematics; and if neither the time nor circumstances in which these elders were placed permitted the acquisition of classical learning, then it must be admitted that those who were first appointed to the pastoral office were not so learned.

4th, *Classical learning is not necessary in pastors; because, not required by that rule whereby they are appointed to be chosen to office.* Tim. iii. 1. Titus i. 6. This list of qualifications is very minute, and, as a rule of duty, is, like its author, perfect. The advocates of the po-

pular practices have laid aside this rule as imperfect, that they may establish their own tradition, but, upon the same principle, the whole Bible may be laid aside. With those who thus "change times and laws," who presume to be "wise above what is written,"—who "exalt the creature above the Creator," it would be vain to reason. But to all whose faith does not stand in the wisdom of men, but in the word of God, this rule will be conclusive proof, that classical learning is not requisite in those appointed to the pastoral office. It is said, "a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality." All these qualifications, have obviously no connection with, or are in any way dependent upon, classical learning, and all that follow from the beginning of the third verse are incapable of yielding the least support to the popular opinion. "*Apt to teach*" is the only qualification mentioned by the inspired writer, at all connected with the subject under consideration; and the person who can find, in these three words, a *precept* requiring, or a *warrant* authorising, that pastors should be classically educated must be clear-sighted indeed. That the qualification "*apt to teach*," includes in it *fitness* and *ability*, as well as *inclination* and *readiness* to teach, is undoubted. But the question instantly occurs, does classical learning constitute any part of this fitness? If it does, let those who say so, produce the passage from "the law and the testimony" which demands its acquisition, and the question is decided. To the scriptures we must go for an answer to the question, what constitutes aptness to teach? And how agreeable is it to find that the scriptures furnish such an explicit and satisfactory answer! Timothy was enjoined by Paul (2 Tim. ii. 2,) to commit to faithful (not classically learned) men the things which he had heard, and this he was to do for the express purpose that they might be ABLE TO TEACH OTHERS ALSO. Now, what were the things which Timothy heard of Paul, which he was to commit to faithful men, to render them apt to teach? Paul answers this question by exhorting Timothy to hold fast the form of sound words, and continue in the things which he had learned. 2 Tim. i. 13. This form of sound words, we are informed, (1 Tim. vi. 3,) were those doctrines which are according to godliness, and which were committed to Timothy to be kept by him unmixed with the traditions of men; and this could only be done by avoiding *profane* and *rain babblings*, and oppositions of science, falsely so called. 1 Tim. iv. 7, vi. 20. 2 Tim. ii. 16. It is only by holding fast the faithful word that they shall be able, by sound doctrine, to exhort and convince gainsayers, (Titus i. 8,) and this faithful or true word, this glorious gospel of the blessed God, is the all-important, though plain and simple declaration, that Jesus died for our sins, and rose again for our justification. Rom. iv. 25. *Aptness to teach*, therefore consists in knowing and understanding the truths taught in the scriptures concerning Jesus Christ; being also acquainted with those precepts which the Saviour and his Apostles enjoined Christians to observe, and possessing the inclination and ability to make them known to others in language plain and easy to be understood. Those alone are apt to teach, who have, not the wisdom of men, but the word of Christ, dwelling in them richly, and are thereby "ABLE TO TEACH and admonish one another." Col. iii. 16.

The question may be very properly put here, where, and by what means, are Christians to acquire this aptness to teach? During the Apostolic age, the church meeting seems to have been the principal seminary for religious instruction, and the means by which this instruction was communicated to the future office-bearers of the church, appears to have been the teaching of the Apostles, Evangelists and Elders, in connection with the mutual exhortations of the brethren. Such were the original means by which this instruction was acquired, and such the Apostles intended they should continue; for in no part of their writings have they given any authority or direction to change them. At the present day, Christians enjoy the teaching of the Apostles in their writings, which, with the other scriptures given by inspiration of God are able to make wise unto salvation, and make the man of God perfect, thoroughly furnished unto every good work, of which the discharge of pastoral duties is one, (1 Tim. iii. 1,) and for which this instruction in righteousness is capable of fitting him. 2 Tim. iii. 16. At this day also, Christians enjoyed the stated teaching of pastors, and wherever churches are conformed unto the primitive pattern, they also enjoy the mutual exhortations of the brethren in public, as we shall have occasion afterwards to illustrate. It is only necessary here, to remind the reader, that it is in the observance of this important duty, of exhorting and edifying one another, that church members improve the instructions which they have received, and manifest to their brethren their fitness for office, and that they possess inclination and ability, or that qualification which the Apostle styles "*apt to teach.*"

5th, Classical learning is not necessary to qualify for preaching the gospel, because the gospel itself is plain and simple. That there are questions connected with the truths, revealed in the scriptures, surpassing our finite understandings, is readily admitted. But is it in the power of classical learning to remove these difficulties? No, such questions have remained, and must remain, unsolved, in despite of classical learning. One thing, however, is certain, the scriptures are able to make "wise unto salvation." Everything necessary to be known, "and most certainly believed by us," is plainly and intelligibly set forth in the word of truth, and any principle or practice, not distinctly revealed, may be safely pronounced not necessary to salvation. The gospel, though a stumbling block to the Jews, and foolishness to the Greeks, is the wisdom of God unto salvation to every one that believeth, however illiterate he may be. To come closely to the point, let us examine whether there is anything so abstruse in the gospel, as to require classical learning to comprehend it. Paul informs the Corinthians, that the gospel which he had preached to them, the gospel which they had received—in which they stood—and by which they should be saved, was the simple and well-attested truth, that Jesus died for our sins according as the scriptures had predicted; that he was buried, and that he rose again the third day according to the scriptures. 1 Cor. xvi. 1, 5. Is there any need of classical learning to know and understand this plain and simple statement of facts, the knowledge and belief of which, is accompanied with salvation and eternal life? Nor is this a solitary instance of the plainness and simplicity of the gospel. Many instances might be adduced,

such as, "This is a faithful (or true) saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. Again, "through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 38. Is classical learning necessary to know and declare this gospel? No, it is plain and simple, and capable of being comprehended by the meanest capacities; and, were it not so, it might safely be pronounced unworthy of its Divine Author, who commanded it to be preached to every creature, learned, and unlearned; and, surely, Divine wisdom would never have appointed the gospel to be preached to unlearned men, had learning been necessary to know and understand it. It may further be observed here, that classical learning is not necessary, because, the gospel testimony is confirmed by the most plain, complete, convincing evidence of any fact on record. Can classical learning either increase these evidences, or enlighten the understanding to perceive them? If so, then to this extent our faith stands, not in the word of God, but in the wisdom of men.

6th, Classical learning is unnecessary, because the practical duties enjoined upon Christians are plainly and explicitly revealed. The precepts of heaven, very unlike the laws of men, are so plain and explicit, that he who runs may read. As an example of the plainness and perspicuity of the practical injunctions of scripture, take what is called the Saviour's golden rule. Matt. vii. 12. In this rule we have a precept so short, that the weakest memories may retain it; so distinct and so explicit, that no sophistry or false gloss can obscure it; so equitable and just, that none can object to it; so extensive in its application, that no action of social intercourse can occur, but what ought to be regulated by it; and, so universal and comprehensive, that no individual of the human race can be exempted from it. Look at the precept which embodies in it the essence of the law and the prophets, and then say what classical learning could do to improve it. To such as may be ready to urge the objection, that this is only a solitary instance of plainness and perspicuity, it may be a sufficient reply, to urge them to search the scriptures; and, if they do so, they will doubtless find, that the plainness and simplicity distinguishing this precept, are characteristic of all the practical precepts of the scriptures, and whereby they manifest their author to be divine. The practical precepts of scripture are already so plain, that the Spirit of God has compared them unto an highway, in which the wayfaring man though a fool, shall not err. Isa. xxxv. 8.

7th, Classical learning is not necessary to qualify for preaching the gospel, because the use thereof was prohibited in the commission given to the Apostle Paul. Though it may be proved that classical learning is not absolutely necessary to qualify for preaching the gospel, still, many will be liable to consider, that classical learning, all other things being equal, must give its possessor a decided superiority as a preacher over him who wants it; and the case of Paul has been frequently adduced as indisputable proof of this opinion; Paul being the only learned Apostle, and who labored more abundantly in the gospel than them all. 1 Cor. xv. 10. Those who adduce the example of Paul, as a peculiar instance

of the value and advantage of human learning, will probably be surprised to find, that, instead of yielding any support to this opinion, it affords the most conclusive and indisputable proof, of the utter worthlessness and inefficiency of human learning that can possibly be produced. Had Paul, the only Apostle who had received a large proportion of human learning, considered this acquisition of any value in preaching the gospel, is it possible that he would have laid aside the excellency of speech and the wisdom of words, in declaring the testimony of God? 1 Cor. ii. 1. Had he valued human learning as highly, or considered it of as much advantage, as many do in our day, would he have said to the Corinthians, that his speech and his preaching were not with the enticing words which man's wisdom teacheth, but with the wisdom and words which the Holy Ghost teacheth, comparing spiritual things with spiritual? 1 Cor. ii. 4, 13. Nay, further, to prevent the only learned Apostle from feeling proud of his peculiar attainments above the rest, and to sweep away everything which might be drawn from his case to countenance the prevailing opinion, respecting the necessity and value of human learning, he informs us, that when he was commissioned and sent forth by Jesus to preach the gospel, A RESTRICTION, was laid upon him because he was learned, which was not laid upon any of the other Apostles. When he was sent forth he was specifically enjoined to preach the gospel, NOT WITH WISDOM OF WORDS, LEST THE CROSS OF CHRIST SHOULD THEREBY BE MADE OF NONE EFFECT. 1 Cor. i. 17. Could anything be more decisive on the subject than these words of the Apostle? From this specific injunction to Paul it must appear evident, that human wisdom and classical learning, instead of proving valuable and advantageous to those who preach the gospel, are much more likely, when put in requisition, to render their labors inefficient and abortive. The reason is self evident; the work of man's redemption is solely of grace, from first to last. God performs all the work of appointing the necessary means of salvation, and he assumes to himself all the glory. Lest men therefore should think that they have *somewhat to glory of in his presence*, on account of *their own wisdom and learning furthering his work*, he has, in the case of Paul, prohibited their use in preaching the gospel; and not only in Paul's case, but also in every other; for, he has caused it to be written in his word, THAT HE WILL DESTROY THE WISDOM OF THE WISE, AND BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT. 1 Cor. i. 19.

(To be Continued)

GENEVA AND ROME.

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SCHOOL, GENEVA.

BY PROFESSOR GAUSSEN.

(Continued from page 26.)

It would require much time, my friends, to do justice, in our interpretation, to the divine beauty of this picture. The Papacy is distinctly indicated by thirteen or fourteen characters. My object is to try and make you understand that, from each of these characteristic traits, is one forced to exclaim, not only "It is indeed the Pope," but "There is nothing un-

der heaven, nor in the whole history of ages, except the Pope, to whom these divine descriptions can be applied: it can only be the Pope!"

First character.—The very NATURE of this power is prefigured in the little horn. Plainly, according to this prophecy, he must be a King-Priest; for it is said that he shall be different from the other kings, and all that follows is meant to shew us in what he will differ, and to exhibit him at once in a religious and in a political aspect. What does he? he blasphemes, he persecutes the saints; he claims power to change times and laws. As a king he is unimportant and weak, it is a little horn; but as a priest-king he is high and mighty,—he has power for centuries to oppress the saints; his words are lofty,—he governs the world. But (looking only to this first character) I ask where will you find, under the whole heaven, a king-priest, unless at Rome, or among the mountains of Upper Asia in the Grand Lama? In the whole history of this world, where, except in the Papacy, will you find a King-Priest who has pretended to change times and laws,—who has reigned with power, and who has waged a secular war against the people of the saints?

Second character.—You have again here the GEOGRAPHICAL POSITION of this power. Where is the little horn to be looked for? Where is its holy seat? Where are to be its territory, its patrimony, the States of the Church? What is to be the theatre of its misdeeds? Nothing can be plainer than are these in this prophecy. It is given to lead you directly to the Roman empire,—to point out Rome as the seat of the Holy See, the States of the Church as being in Italy, and the scene of the operations of this mischievous power as being the vast empire of the ten Latin kingdoms. You know with what care John elsewhere has shewn it to us in Rome, the seven-hilled city, the reigning city, the Babylon of the last days. You are aware, too, that the Roman Catholics, as well as we, all acknowledge that the Babylon of St. John can be only Rome. If, then, this power is to be a territorial state, its territory, according to Daniel, is a Roman state; if it is a church, it is, according to Daniel, a Roman church; if it is a priest, this priest is, according to Daniel, a Roman priest; and if it is a great apostacy, that apostacy, according to Daniel, extends over the countries between the Rhine and the Danube, the Greek empire, the Adriatic, Mount Atlas, and the Mediterranean,—that is, all the empire of "the fourth beast." In other words, it is to be looked for in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria, and part of Hungary.

Third character.—The ORIGIN of this power, and the mode of its growth. How comes it into the world? Slowly, by degrees, by continual progress, as the horn grows on the head of a young bull. Mark well, that these ten first horns (or the ten kingdoms established in the Roman empire by the Barbarians) appeared to the prophet's view as already quite formed; but it is not so with the eleventh horn; it appears to him as coming up after the others, in silence and without observation, as a horn increases. And ask all historians if here you have not the exact history of the origin of the Papal tyranny; and if it has not become threatening, riotous, and terrible, without its being possible for them to tell in what year it began.

Fourth character.—The CHRONOLOGY of this apostacy, by which

mean the time of its beginning and that of its end. According to Daniel, (and this trait is conclusive), what was to be the period of its commencement? From the vision it appears, that it was to commence after the partition of the Latin empire into the ten Gothic kingdoms,—that is, about the sixth or seventh century. And, according to the same vision, this divided state was to endure till the coming of the Lord Jesus Christ. But I ask if it be possible to give, without reference to the Papacy, the least solution of a statement so clear and explicit. I ask if all historians who treat of the subject, do not show us this Power as rising on the ruins of the Roman empire, about the sixth or seventh century, and having birth in the very middle of the ten kingdoms formed of these ruins,—in the days of Clovis, Justinian, and Belesarius? I ask any one to show me in the whole world (but especially in the Roman empire and in Rome,) a King-Priest who began his reign 1200 years ago, and still reigns in our own day, to continue till the second coming of our Lord Jesus Christ.

Fifth character.—The TERRITORIAL ACQUISITIONS of this Power. How marvellous is this! “*Three of the first horns,*” says Daniel, verse 8, “*were plucked up by the roots before the little horn;*” and these horns St. John represents to us as “*wearing each his crown.*” Take then, a map of Italy, look for the Papal States, and inquire how many of the original ten kingdoms now compose the papal territory. You will see that it has swallowed up three,—the Heruli, the Ostrogoths, and the Lombards. And if, lastly, you next year visit Rome, and view him pass, when on the Banks of the Tiber, in his priestly pomp, the Pope tramples on the ashes of Romulus, in the Basilica of St. Peter, or his palace of the Vatican, you will see him wear on his Babylonian tiara, (for of all the kings of the world, he is the only one who at this day puts on him this prophetic head dress.)—you will see him, I say, wear on this Babylonian tiara, the three crowns of the horns *plucked up by the roots before him*, the crowns of Odacer, Theodoric, and Altoin. Find for me on earth another prince, whose head is encircled by a triple crown! And here, too, is a King-Priest; he is in Rome; he has grown up like a horn; he has appeared about the sixth or seventh century; he continues still;—it is written, then, “*Three of the first horns were plucked up by the roots before him,*” and “*he shall subdue three kings.*”

Sixth character—The extraordinary SAGACITY, the consummate skill, the matchless diplomacy, the constant vigilance of this Power. See how admirably this so characteristic trait is described in the symbolic language of the vision! Whence, according to Daniel, was to be derived the dominion exercised by the little horn, in domineering over the whole Catholicism of the Roman Empire, and disturbing the world during so many centuries,—since, coming after the ten other kingdoms, it is also the least of them? Hear the words,—“*it had eyes,*” Daniel tells us “*like the eyes of a man!*” Its eyes,—herein lies the secret of its power! A horn with eyes! The idea is, certainly, a very strange one. But how admirably does it appear when the sense is perceived! It is by her more than human sagacity that Rome has reigned for 1200 years, by that secular wisdom of which the eyes are the emblem,—by that vigilance which she exercises over all the earth, through her priests, her religious orders, her nuncios, her Jesuits, her apostolic vicars, and, above all, by

her confessional,—it is by this piercing eye, ever open and ever wakeful, this intimate knowledge which she has of human weakness, and for which the confessional has been for 800 years her great school; that it is by this her cunning and admirable tact, “*these depths of Satan as they speak,*” St John has told us. Apoc. ii. 24.

(To be Continued)

LETTER FROM D. OLIPHANT.

DEAR BROTHER EATON—For some time past, my spirit has been stirred within me to forward you an epistle; but no doubt you are aware, if not from experience, from observation, that many obstacles frequently come between a man’s inclination and his pen. Were it not, however, for the unfriendly postal charges, and the crooked course that letters from these parts take in order to reach New Brunswick, it is more than possible that my letters to you would be multiplied by the rule of two for one. But our post office and post laws are as righteous perhaps as most other offices and laws; and therefore in this department we have no particular or especial cause of complaint.

You perceive I have left Picton. I am, as far as human knowledge decides, permanently located in Oshawa. My removal has not been, on my part, a source of regret. I breathe very freely in this locality. From all that has been experienced since my arrival, I anticipate becoming much attached to the place, the neighbors, and the brethren.

Through the influence of some active advocates and warm friends of the “Witness” arrangements have been made, by which, in all probability, it will not for some time be afflicted with the consumption. A press is now under my control. There is the prospect at present of having a good supply of work in order to keep it busy. The “Witness” is only a part of its work.

I see that you are about enlarging the “Christian.” If wishing you success would be any avail in helping you forward with your plans and purposes, you will please give me credit for a number of my best wishes. But I will do more. A plan has been submitted and approved, in reference to the “Christian” and “Witness,” by which both may be somewhat assisted, provided it meets your approval. It is, in brief, that you obtain all the subscribers you may be able to obtain for our paper in Oshawa, and all the avails be your’s; and for me to procure for you all the subscribers possible, retaining the subscription for the copies I send to New Brunswick, and forwarding the balance, if any. It is however agreed that if you should obtain a Hundred subscribers to the “Witness,” you may be sure of an equal number for the “Christian.”

What think you of the proposition? Several objects will be secured, if the arrangement be entered into with spirit; for it will not only be the means of circulating both periodicals more widely, but engender a feeling of friendly intercourse and mutual brotherly acquaintance between the brethren in the two localities. On this subject, however, enough, in the meantime, is said. It is only hinted or suggested; and it is for you to accept or reject. Should you think favorably of the suggestion, and proceed to act upon it, please write me forthwith, giving as many names

as you conveniently can, and I will forward the names for the "Christian" upon the cover of the "Witness;" where you may look in future for all notices of intentions, arrangements, and the like, relative to the matter.

Accept of assurances of continued friendly and brotherly regard.
Oshawa, C. W., December 29th, 1847. D. OLIPHANT.

REPLY.

MY DEAR BROTHER OLIPHANT—Your proposition fully meets my views of propriety. It gives me great pleasure to aid in the circulation of any and all the periodicals devoted to the dissemination of the Ancient Gospel. I never have cherished the most remotely a spirit of rivalry in the circulation of my publication: it always gives me joy and fresh courage in the work, when I hear that our publications are extending the arena of their efforts. The "Witness of Truth," and "The Christian," being the only works in British America exclusively devoted to the restoration of the ancient order of things, I hope they may always be zealous and hearty co-operants in the field.

I wish I could give you encouragement for an extensive circulation in Nova Scotia, New Brunswick, and Prince Edward Island. For several years past the crops have failed; and now the timber and shipbuilding interests are at the lowest ebb. The agriculturists of Canada and the United States are draining our last penny for bread. We are here so much in the habit of talking about and trusting to "home," that we rise and fall (pecuniarily) as they do in Britain. Hence, when good times come again, we hope to be able to reciprocate the favors not only proffered but shown by our dear brethren in Canada. In the meantime, however, I will do what I can to extend the circulation of your publication, believing it to be what its name purports, a *Witness of Truth*.

I congratulate you on the control of a press. May its use be continued until ignorance and priestcraft find their level, and ancient christianity is in the ascendant.

Most affectionately your fellow laborer in the kingdom of Jesus Christ,
 W. W. EATON.

N B. *To the Readers of The Christian.*—The Witness is a monthly like The Christian, containing twenty four pages of deeply interesting matter to the lovers of truth, at one dollar per annum. Brethren and friends send on your orders: it will give us pleasure to respond to them.

OBITUARY.—Our dearly beloved and long-tryed friend and Brother ARCHIBALD HENRY, of Deer Island, New Brunswick, has closed his eyes upon all mortal things. He was about 62 years of age, and for about forty of them he had been seeking and practising the truth, as far as he had become acquainted with it. He always manifested and doubtless felt a deep interest in every thing connected with the Redeemer's kingdom. Through his influence and aid we were first induced, as a proclaimer of the Gospel, to visit Saint John: at his expense we came here, and made our first efforts. He always took a lively interest in the church in this city. We were always delighted to see him, and when he left us to return to his home, it was with his spirit refreshed. Keeping constantly in view the uncertainty of life, often when taking his leave of us

has he expressed himself as though it were his last farewell. He was with us some time a few weeks previous to his last sickness. His parting words to us, as a congregation of the Lord, were of doubt whether he should ever again meet with us around the table of the Lord; but expressed with humble confidence that we should meet in a better land where parting shall be unknown. Little did we think, however, that we should see his face no more on earth! But he has gone to his reward—gone where the wicked cease to trouble, and where the weary are at rest. Blessed are the dead that die in the Lord.

w. w. c.

Some interesting remarks from an old author, sent by Sister B., were transcribed in such a manner that we could not discriminate between the author and the comments interspersed. We commenced copying for *The Christian*, but had to give it up.

“*Elsmo Malto*” has come to hand: his queries shall not be forgotten.

The Post Master of Milton, Nova Scotia, sent a package of twenty numbers to the dead letter office! How can this be accounted for? He has been in the practice of delivering a similar package to Brethren Garraty and Morton for more than a year. Why send it to the dead letter office in Halifax, and thus subject us to the postage of a letter from our agent there, and then the loss or double postage on twenty numbers more to supply subscribers? Our gentlemanly post master has assured us that the incumbent at Milton will have them sent again from Halifax for delivery, and be better instructed in the post office law.

Letters received since our last issue.—J. J. Uhlman, Wm. M'Donald, J. B. Barnaby (3), J. Burgin, D. Oliphant, E. Barnes, Alex. Hall, C. A. Caroland, D. O. Gaskill, Postmaster, West Liberty, Va., George Garraty, S. Morton, Charles Stevenson, Lot Church, Ex-Consul Buchanan, W. Hughes, W. Harvey, D. Kellum.

☞ But a single copy of this number will be sent to agents from whom we have heard nothing. We neither wish to burthen them with postage, nor impose the work upon them. We sent as many of the first number as we supposed they could dispose of; but our agents may get as many subscribers as they please. We hope they will report themselves as early as possible, that we may determine how large an edition to print. It must not be understood that we are either begging, or complaining of a want of patronage, when we assure our friends that it will require their *utmost efforts* to sustain *The Christian* at its present size and terms.

The Musician and General Intelligencer. Such is the title of a large octavo, of 16 pages, double columns, devoted to the dissemination of general intelligence in the delightful science of Sacred Music. The work is issued monthly, at the low price of *Half a Dollar* a year. We have before us the first and second numbers of the second volume. The editor offers to furnish the first volume for half that sum; which “contains a great variety of excellent articles on the theory of music, and a number of fine pieces of music.” Address A. D. Fillmore, Cincinnati, Ohio. We shall be extremely happy to order the work for any of our readers.

w. w. e.