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THE
WITNESS OF TRUTH.

Vol. I.]

PICTON, MAY 1, 1846:

[No. 7.

WHO ARE HERETICS ?

[Continued from page 140 and concluded.]

Every heretic, in the bible sense of the word, is a factionist. His vital element is party. He makes, perpetuates, loves, and rejoices in division. All his views, each and every one of his errors, and the issue of all his operations, have this tendency. Prophets and apostles, Christ and the truth, on which the Christian superstructure is reared, make not the foundation upon which he builds. He is a work-man that shares not his labor with the loyal subjects of the one Lord and one King.

What! a uniting co-operating heretic?—! It would be a grand contradiction. There is no such person either in the world of mortals or of spirits, angelic or demoniac. We might as rationally speak of infernal loveliness or a holy demon.— Amongst all the incongruities of the universe; a peace-making and harmony-loving heretic is not to be found.

Indeed, with the New Testament before us, and in Christian style, we might say that the term heretic principally signifies party-maker, disuniter, disorganizer, subverter. If we have not been led astray in defining heresy according to its general (not critical) meaning, this view is clearly supportable, and all that grows out of it easily established. For if the wisdom of God has devised and authorized a grand renovating scheme by which his love shall be exhibited, his truth established and declared, his people united, and sinners reconciled to himself and his government, the simple fact of any professor not acting in unity with all the christian brotherhood in carrying out the principles of this great plan, constitutes him in the style of scripture a factionist or partyist. One of this character is most dangerous to christianity. No enemy is more deadly; for the Saviour designed that his love, truth, and saving power should be as fully manifested to the world by the unity and purity of his people as by any other, or we might say by all other, means.

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On this account, and in this view, heresy, using it in its current and popular acceptation, is more to be eschewed and deplored for its factional and disorganizing nature than for any other tendency. Christianity, whether we consider its source, constitution, design, or practical bearing, is a splendid and perfect system of unity; and, therefore, as its author intended that it should be recommended and advanced by the same principle by which it was devised and organized, he is a spoiler in the highest degree who attempts to thwart the original purpose by the introduction of practical partyism.

The author of these essays well knows that he is generally regarded in society as a heretic. Of this no one need acquaint him. He has read looks and heard words that came from feelings that were quickened by passions that would have resulted in actions equalling those of olden time, when the chains clattered, or the prison doors grated, or the martyr's stake was secured for the special benefit of pious evil doers, had not England's political laws been as favorable as Paul's appeal to Cesar. The 'power of the Keys' that has shut him from chapels and synagogues, would also shut him from the courts of heaven, was the same power as effectual in another world as it is in this. It is, however, matter of rich consolation and excellent hope to be assured that earthly authority will never pass the great boundary line between time and eternity.

All his brethren, too, are equally guilty and equally under sentence of condemnation; and it is for them he speaks. Let us approach the judgment-seat, and examine the heresy of Disciples, receiving the evidences for and against their teaching, views, and practice, in the same spirit of impartiality approved even by the wise men of this world.———But before what tribunal? The political religion of national establishments? The solemn decrees of human convocations? The records and writings of sainted and venerated Fathers? The old or new creeds and disciplinary instruments of sincere well-meaning philosophers? The opinions and theological fancies of Doctors, Prelates, Presbyters, Priests, Bishops, Monks, Ministers, Reverends, christian Legislators, and religious Warriors? We appeal to a higher court—a better tribunal—the chancery of heaven.

Are we heretics because we have rejected all other tests of what is religious but the bible alone? or because we cannot receive something additional as a religious safeguard? To this charge indeed we plead guilty, and conscious of the innocence of our guilt, we gravely ask, *Against whom have we sinned?*—against what authority? We freely confess that we are transgressors, but we are also willing to maintain that our transgressions are of a holy character, since we have only sinned against the authority of man. Remember what we have said in respect to the

two kinds of law and two kinds of heresy. If we are 'sound in the faith' according to the testimony of our Lord and his Spirit, we are desirous of independently and meekly suffering the reproaches of those who have obtained 'precious faith' in some other system, and have wisely chosen 'a more excellent way.' We are however fully persuaded, that, "as we shall all stand before the judgment seat of Christ", a knowledge of Christ's own words, and a strict adherence to them in all that pertains to our faith and practice, is the safest and surest defence against condemnation when we shall stand before him, as well as a present 'joy that is unspeakable and full of glory', in yielding obedience to what the apostle John says is not grievous.

But has it never occurred to our earthly judges, that there is something like incongruity in the charge that we are irreligious and heretical when we are also charged with depending too much on scriptural and religious authority! This requires explanation. On the authority of the scriptures we are accused of heresy, and then upon further examination it is ascertained that our guilt consists of having more faith in the scriptures than our accusers!

There is another view to be taken of this subject. If we are condemned as heretics on account of our confidence in and habitual reference to the scriptures, will not the accusation only show that we truly pattern after him who was frequently heard to say '*It is written?*' Christ, in resisting temptation, in answering questions, and in his general public ministrations, has taught us by his own example how repeatedly we should appeal to the words of inspiration. Better proof cannot be adduced that we are correct in following our Lord's example than we have in the fact that the apostles and first teachers also taught in this style. The eloquent Apollos, an approved teacher, was 'mighty' in this kind of teaching, and Paul 'reasoned out of the scriptures' proving the correctness of his doctrine by what was spoken by 'holy men of old' who declared the revelations of the Spirit. If, indeed, it was on record that Paul reasoned out of a news-paper, a pamphlet, or a creed-book, we could not be so bold in speaking for the bible alone; but since we are assured that Paul and his Master reasoned from the scriptures, in defending our position we will not fear "though a host should encamp against us."

Are we heretics because we speak our views and publish our principles openly, boldly, freely, fully, fearlessly? or because we invite investigation, court inquiry, and depend only upon the certainty of proof? Truly we are heretics here also. It is all admitted—gloried in—approved! Who would not speak freely and fully of the love of God and of the love of his beloved son? Who would not speak openly of the living and liberalizing truths

of the Living Oracles? Who would not even 'contend earnestly and boldly for the faith formerly delivered to the saints?' Who would not sound the alarm and declare the judgments and sure counsels of God against the thralldom of established hypocrisies? Who, amongst the sons of noble scholarship, while dwelling on the borders of spiritual Babylon, would not scrutinize his own views and the views of all others for a clearer discovery of divine truth? If otherwise, let no one boast of loving christianity, imitating Christ, or following in the path of the commissioned Twelve. Did the author of the christian faith say to his chosen heralds—'Go ye into all the world and preach the gospel, but do not preach if you meet with opposition?'

Are we heretics because we believe that christianity is perfect in itself without the appendix or addition of any of the laws of Moses? or because we teach that Jesus has ratified as complete and independent an institution for his people as did Moses for the Jews? Fatal heresy! Paul also is with us: "Christ is the end of the law for righteousness to every believer." "By one offering he hath perfected forever them who are sanctified." "He taketh away the first *will* that he may establish the second."—"Moses, as a servant, was faithful in all his house; Christ as a son over his own house."*

'But,' says Mr. Juryful, 'you deny the Trinity.' Where, when, under what circumstances? Who hears us speculate largely upon the sublime mysteries of the nature of the Deity? We are disposed to speak of the incomprehensible attributes of Jehovah in the biblical style—in the direct language of Jehovah himself. We speak of Father, Son, and Holy Spirit as speaks the bible, and because the term Trinity is not found among the number of words which are inspired, we cannot regard its popularity as a good reason for its use. We are persuaded the term has been manufactured, as also, in its sectarian sense, the term Unity. Any and all of these terms are to be avoided by those who would cultivate the pure speech of the Christian Oracles. We are neither Trinitarian nor Unitarian, no more than we are Armenian or Calvinian. An English scholar speaks the pure English: so we are desirous of speaking the pure language of God learned from his own vocabulary. Still, in view of this subject, not so heterodox as many declare, we can with the poet sing of—

Father, Son, and Ho'y Spirit, God.

It is as necessary to unlearn some things as to learn others in order to a correct knowledge of the teachings of the divine Book. It is a part of our effort to strike from our list of terms all that are not divinely authorized. To speak and teach spiritual things

* Rom. 10: 4. Heb. 10: 14. 10: 9. 3: 5, 6.

in spiritual words has not become less obligatory since the days of Paul. Has the wisdom of God been proved defective in not giving us sufficient variety, clearness, and force of language to express ourselves fully upon all the doctrines of his own Word? To deny this, indeed, would be anything but a compliment to the bible. It is, then, high time to return all traditional phrases as well as practices to the "holy Fathers," who in reality have been the *Fathers* of all the spiritual bastards we are seeking to disown.

But should all this fail in proving us heretics, more serious charges are at command. If, providentially, like Paul, we escape the sea, a viper is awaiting us with fatal sting. Already more than a hundred witnesses arise against us and exclaim, 'You deny the influence of the spirit.' Yes, a spirit that does not exist! An imaginary spirit! A spirit that lives only in certain kinds of popular fraud!! The divine influence of a deceptuous human spirit we certainly deny, and if this be heresy we are smitten with a rod more potent than the rod of Moses.

But while we frankly confess our want of faith in an *unholy* we are ready to declare our faith in the *Holy* Spirit. To deny the saving influence of the spirit of satan, no one, even the most scrupulous for spiritual power, would urge as a very weighty charge against any religious professor; and let every one therefore who fixes upon us the odium of a denial of the spirit, ascertain distinctly what is the nature, authority, quality, and operation of the spirit we deny. We think it our privilege and our obligation to rise up against the sunshine of modern darkness, and testify in favor of the Spirit of God, and avoid having any 'confidence in the flesh.'

In accusing us, it is more than probable that many sin against the very spirit we are charged with denying. We teach the spirit, desire the spirit, pray for the spirit, delight in the spirit, and ever seek to walk in the spirit and cultivate a taste to relish all its precious fruits. Why then should our condemnation be sealed because we do not "seek the living among the dead?" Again we appeal, not to *orthodoxy*, but to *bibledoxy*. We are both prepared and willing to abide the decisions of a trial, but we cannot consent to appear before any other than a divinely authorized tribunal.

No people more than the Disciples teach the necessity, operation, and power of the Holy Spirit in conversion and sanctification. Theories, and the skeletons of old antichristian systems, in reference to the manner, movement, and medium of the spirit, are often held in doubt and not unfrequently rejected; for we have learned that truth and popular belief are often at variance, and the mere recommendation of some grey headed system is not considered sufficient to direct us in the selection and reception of the articles of our faith. One of the grave charges against Luther, in days of old, was, that he denied the doctrine of purgatory; did he, because he

disputed the existence of this papal limbo, not believe in future punishment? Let all Protestantism answer.

Again, we are 'disputers, cavilers, exclusive, think none right but ourselves, and have more dogmatism and ceremony than wisdom or holy sobriety.' Who, what class of people, make these objections and urge these accusations? They who read God's Word? they who compare spiritual things with spiritual? they who are conscientiously diligent to ascertain and separate the teachings of God and the teachings of men? they who are acquainted with the past history, present standing, and real condition of the church? they who would delight to know the whole truth in order to conform themselves to its sacred requirements? *No*; most emphatically, no. It is the deep-toned complaint of partizans themselves. It is the alarming remonstrance of luxury-loving hirelings. It is the loud wail of avaricious and unrighteous ministers. It is the watch-word warning of the descendants of old-fashioned Romanism against the simplicity and liberty-giving power of sacred truth. It is the cowardly imputations of faithless, truthless, graceless sectaries, whose pride, pomf, and party power prevent the perception of any other glory than the glory of selfish aggrandizement.

Exclusive! dividers! boasters! Is this our character from our spiritual judges who have fenced themselves round with creeds and disciplinary safeguards to make an effectual separation between themselves and the profane? And shall we be taunted with boasting and vain-glory by those who are too righteous to sit with us on the same seat, worship under the same roof, or even speak of our heresy to our face? Is this the language of men who say, 'judge not that ye be not judged', and yet pronounce sentence upon us before we have a hearing? From the tender mercy of all such mercy may the Lord soon deliver his church and people.

Who, then, are heretics? A reformation is needed; we have lifted our voices and joined our hands to effect it. The scriptures are disregarded and their glory veiled; we advocate bringing them forward in their original power, that they may without fetters speak the counsels of the Lord. The ministerial office has been abused and insulted by lordly aspirers; we are desirous of exposing this corruption, dishonour, and profanity. Fabrics, called churches, have been reared upon human foundations; we pledge ourselves to show the supreme poverty and final ruin of all such expedients. The union of Christ's body, so necessary to the glory of Christianity has been misunderstood and violated; and we are deeply desirous of restoring the primitive unity of all the people of God by the powerful and eternal bonds of truth and love. Is this heresy? Then we will carry our heresy to heaven. We will find Moses there, and the great heretic Elijah who vexed Ahab and Baal's prophets, and afterwards went to the seats of

bliss direct in a whirlwind of glory; and Peter we will find there, and Paul, who while on earth opposed and troubled both kings and priests.

These essays may have appeared lengthy to some readers, but we offer no apology. More concise we could not be. We have passed over many points, and only touched upon others. Some things advanced should here be repeated and impressed; but for brevity's sake this is omitted; the studious reader being requested to perform this part for himself. We are now measurably prepared to give a respectful attention to the hitherto neglected communication of our correspondent "No Idolator." But this, with some other matters, we shall leave for the eighth number. CONDUCTOR.

FAMILIAR CONVERSATIONS

BETWEEN FATHER OMEGA AND HIS SON ALPHA.

No. 4.

CHARITY No. 2

OMEGA.—As I have now concluded my remarks upon your Mother's query, we are at liberty again to resume our former subject. It is a charitable subject, and therefore we must exercise charity enough to consider it thoroughly. Since the pulpits and the prayers of our day are so richly scented with the spiritual odors and perfumes of this exquisite quality, we are at no loss to find a reason why we should give it a very full share of our attention. An article of faith, or I had almost said an *article of opinion*, so universally amiable and practically excellent, that, in its sickliest state, converts the rankest effluvia into the purest breath of Eden, and heals all the wounds of languishing Christianity with its oderiferous balm, is not only a very proper and profitable subject of study, but in justice claims of us more than a usual tribute of respect. We shall therefore examine this plant of Paradise with some care.

ALPHA.—A number of thoughts have passed through my mind, father, since we last conversed. I have been reviewing the topics of Mr. Orthodox' discourse of which we have spoken, and in my attempt to view them connectedly I have been led into a discovery of matters somewhat novel. The unharmonious nature, inconsistency, and self-destroying tendency of the preacher's doctrines I never before so fully perceived. Essentials and non-essentials, in the first place, take away more than one half of the laws of the Lord, and greatly weaken the remainder. The essentials however are professedly enforced. To all the essential doctrines an unqualified obedience is enjoined. Then comes the doctrine of sincerity and divests these essentials of all their authority, and multiplies christians without any law but its own. And when the obligations of the essentials are thus taken away

by the spiritual operation of sincerity, the crowning ornament of charity stands ready to affix its seal of orthodoxy, and even do greater things than these by adding a better to the very best. For sincerity christianizes every professor, and charity does more! All are saved by sincerity, and charity saves the rest!! Such have been my reflections; but, father, there is something in these conclusions so strangely new, that I have expressed them only to ascertain if I have reasoned correctly.

OMEGA.—You have, my son, expressed yourself rather novelly, and perhaps hastily, yet I cannot say that you are altogether incorrect. Your remarks and reasonings, as a whole, are true. They are indeed lamentably true. It is most painful to think how the statutes of our King have suffered under the torturing skill of learned novices and heartless professors, and the sanctified conceits of godless teachers. A system with so many incongruities must have borrowed its rudiments from the tottering top-stones of the Tower of Babel at the confusion of tongues, and received the finishing touches of her on whose forehead is written 'MYSTERY.' These laws are subversive of all law. They are as wide as the mouth of destruction. Doubtless we may expect that a patent will soon be issued for the completion of a rail-road to heaven that will lead directly to the gates of death. The path already is greatly improved, and it is an age of improvement.

ALPHA.—This brings to my remembrance a curious book that I was reading a few days ago. The author was charitable enough to believe that salvation is appointed for all men. Independently of essentials or non-essentials, sincerity or charity, or any profession whatever, Protestant or Catholic, orthodox or heterodox, mankind, according to this doctrine, are to be saved by the universal love of God. I admired the author's consistency. His system is a system of harmonies in comparison with the doctrines of Mr. Orthodox. It carries the doctrine of charity to its legitimate issue, and opens only one wide breach instead of a thousand. It peoples heaven with the least ceremony.—This system did not stammer and stutter like the preacher's system in repeating over the syllables of the passage translated from a new kind of Greek, 'Broad is the way that leadeth to life, and none there are who do not find it.' The author's doctrine spoke out these words distinctly and audibly.

OMEGA.—Were I disposed to receive any kind of charity other than that which is scriptural, the charity of the remarkable book you mention would be my choice. Still, I prefer the charity of the bible, because there is more wisdom in it. God loves all the pure intelligences in the universe, men as well as angels. He abhors sin, and takes means to subdue it and curtail its effects throughout his dominions. He cannot love iniquity, nor them

who delight in it, but he loves all the holy in earth and in heaven. This is the pattern of the love that I cultivate. Is it a lovely principle that loves everything—evil as well as good—disorder as well as order—death as well as life? This is the charity of Satan himself. Who will impeach the wisdom of the love of God? His love, I repeat, is worthy of being our example, and where it leads I also would be led, and where it remains I desire also to remain with it. *This love has always been REGULATED BY LAW*; and the charity which is from above, says, "If a man love me, he will keep my words." "He that hath my commandments, and keepeth them, he it is who loveth me." "This is love, that we walk after his commandments."* I speak a volume in one sentence when I say,—All true love is of God—*He* loves according to law—*His* love is the proper model of ours—our love to Him must be tested by obedience—all who thus obey are the only objects of our *christian* or *brotherly* love—these we are to love dearly 'for the truth's sake that dwelleth in them'—and all others we are to love so much as to teach them the way of life everlasting. This, I affirm, is the charity of the bible, and the person who denies it, be he priest or priest's pupil, has made but little progress in sacred learning.

ALPHA.—Father, did you not tell me once that sin is a disease, and that every sinner is affected with a worse disorder than leprosy?

OMEGA.—It is probable that in some of my teachings I used this comparison, but whether I did or not, it is true that sin is a disease, and that no remedy is sufficient for its cure but the 'blood of Jesus Christ,' the saving efficacy of which must always be received through divinely instituted means. It must, indeed, be a disease, and a fatal one; for we learn from the best authority that it works or produces death.

ALPHA.—To cure souls, then, is, in one respect, like curing the body. Both require means. But how should a physician be esteemed in this country who would profess to cure disease by kind feelings and tender wishes? Our confidence in him would degenerate into contempt, if, on soliciting his aid for a dying man, he should reply to the messenger, 'Go, tell the sick man, Thy pains and thy fears mayest no longer continue. Thou art sincere, and as for me I am full of kindness for the sick; and, even if thy sincerity were less, my affection alone would cure thee.' No one would send for this Doctor twice. His cures would be equal to 'Be ye filled and be ye warmed' to the hungry shivering sufferer. If this be a just illustration of the manner in which theological Doctors cure men's souls, they must have studied as much if not more in the schools of Babylon than of Jerusalem.

* John 14 : 21, 23. 2 John. 6.

OMEGA.—Laying aside this kind of illustration, I have something particular to say in direct proof that the charity I approve is the charity of the bible. But I will ask you one question before I further reason. Have you ever read, or heard quoted, a passage of scripture which says, ‘Blessed are they, who, according to their own pleasure, do obey or do not obey the Lord’s commandments?’

ALPHA.—No, father, I am persuaded I have not, and I think I have read, or heard you read, the whole bible. I am familiar with such passages as these, “Blessed are they who keep his testimonies.” “Blessed are they that do his commandments, that they may have right to the tree of life.” “Blessed are the pure in heart.” * But a passage such as you mentioned, father, I have never seen nor heard.

OMEGA.—The last passage you quoted, from Matthew fifth, requires of us a passing remark. This might be enlisted by Mr. Orthodox to show that his doctrine of charity was taught by the Saviour. If any one were to ask you, Alpha, what this passage means if we are not taught by it to love all whose heart is sincere, how would you answer?

ALPHA.—I would reply that the Saviour did not say *sincere in heart*, but *pure in heart*; and then I would prove both by reason and scripture that no one can be pure in heart unless he knows, obeys, and loves the laws of God; that ‘the testimonies of the Lord are pure,’ and they must be learned and complied with before there is purity of heart.

OMEGA.—What scriptures would you quote, my son?

ALPHA.—I would not only refer to the words of the apostle Peter in the first chapter of his first epistle, “you have purified your souls in obeying the truth,” but I would directly rely upon his words in the fifteenth of the Acts. Speaking to his brethren upon the great question whether the Gentiles should be circumcised and observe Moses’ law, he there says, “You know how that some time ago God made choice among us, that the Gentiles by my mouth should *hear the word of the gospel, and believe*. And God, who knows the heart, bare them witness, giving them the Holy Spirit, even as unto us; and put no difference between us and them, *purifying their hearts by faith*.” Now, as Peter always preached the whole gospel, and this gospel embraces precepts, these Gentile converts must have understood and submitted to the precepts of the gospel before their hearts were made pure, else it could not have been *by faith*; for faith you taught me is only another term for confidence, and we cannot be said to confide in anything that we do not understand and are not willing to receive fully.

OMEGA.—Or you might express yourself in other words and arrive at the same conclusion. A heart purified is only another

* Ps. 119: 2. Rev. 22: 14. Matt. 5: 8.

phrase for a heart regenerate. The gospel is the instrument by which the heart is regenerated. This gospel contains commands. Faith in the gospel implies that we acknowledge and receive these commands in their true authority. Therefore a faith that purifies or regenerates the heart is a faith that recognizes the commands of the gospel and obeys them. Hence, what you said is true, that no one can have a pure heart without knowing, obeying, and loving the laws of God.

Now I am prepared to enter more fully into my proofs. My appeal is to the bible, not indeed to the whole bible, but to the most lovely and charitable portion of it, the New Testament.—Were I to reason from anything written by Moses or any of the Prophets under his economy, an intelligent objector might say that the law spoke wrath, and therefore not good authority for the regulation of our charity. The objection is admitted. The grace then that “came by Jesus Christ” shall be our test.

As the Saviour and his Apostles furnish many examples and arguments of the description I desire to bring forward and illustrate, and as I am always desirous of being precise and pointed in all my evidences and authorities, I will endeavour to specify the charity of each in due order.

CHRIST'S CHARITY. He always spoke in love, and usually with much clemency and mildness, as well in manner as in matter. But, living and teaching amongst a great nation of corrupters, the love he had for the truth, and his zeal for the cause of righteousness, induced him at times to resort to severe measures. On one occasion, entering the temple where he found a number of self-righteous worshippers who were trading and speculating, he platted a whip and forcibly drove them from the sanctuary of the temple, repeating in their ears what was written in scripture, and tells them they had made the Lord's house a den of robbers. Had preacher Orthodox been present and seen these very devout merchants used in this way, no doubt he would have placed Jesus upon the list of the uncharitable.

Again, as he addressed his disciples and the people generally, he said, “The Scribes and Pharisees sit in Moses' seat; therefore observe and do whatsoever they enjoin you; nevertheless, follow not their example: for they say and do not.” A sharper and more piercing rebuke would not be easy to utter. These official Jewish gentry are here represented as occupying the chair of Moses in being teachers; they are regarded as being well acquainted with the law and capable of teaching its precepts, sufficiently so indeed to instruct the disciples; but the want of charity on the part of the Saviour consists in affirming that they taught but did not practise goodness, and warning all who heard him not to follow their example or do after their works. He is the greatest hypocrite who knows the most and does the least in

his profession. Christ, therefore, in this view, shows the hypocrisy of the Jewish Doctors to have been supreme, for he says they well knew the law, and taught it correctly to others, but would not practise it themselves.

On many occasions the Great Teacher exposes the pride, subtlety, hypocrisy, and tyranny of the people among whom and for whom he had done so much. He calls them an "adulterous and sinful nation," "inwardly full of subtlety and injustice;" compares them to "whitened sepulchres," "blind guides," "serpents," "vipers," and 'murderers.' And more than once he intimated they were the 'children of the devil.'

CHARITY OF PAUL. Always zealous and always intelligent, the apostle Paul was ever ready to spend and be spent in prospering the religion of his Master. The cause of Christ was his study, the churches his care. Whatever affected the welfare and the healthy progress of the one, or the good order and prosperity of the other, equally affected him, because of the measure of his love.

During his ministry religion had many enemies, the church of God many disturbers. Judaizers, Philosophers, and christian Pharisees were zealous in supporting their comparative claims to the detriment of the meek wisdom of the meek Son of God. In reference to such spirits, let us note Paul's charity. To the Galatians he says: 'A little leaven leavens the whole lump. . . I would they were cut off which trouble you. . . Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace.*

In teaching his beloved Timothy, mark also what he says: "If any one teach differently, and consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine according to godliness, he is puffed up with pride, knowing nothing; but is doting about questions and strifes of words, from which come envy, strife, evil speakings, unjust suspicions, perverse disputings of men wholly corrupt in mind, and destitute of the truth; who suppose gain to be godliness: from such, stand aloof." † And to the Corinthians he declares, that, "If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes." ‡

THE APOSTLE PETER'S CHARITY. Standing up before the Jewish people, he affirms, "You denied the Holy One and the Just, and desired a murderer to be granted unto you;"—"you have taken, and by wicked hands have crucified and slain." § "There were false prophets also among the people, even as there will be false teachers among you, who privily shall bring in damnable heresies. . . and many will follow their pernicious ways. . . thro' covetousness shall they with feigned words make merchandize of you."

* Gal. 5 chapter. † 1 Tim. 6: 3, 4, 5. ‡ 1 Cor. 16: 22.

§ Acts 3 chap. and 2 chap.

"These are wells without water, clouds driven by a tempest; to whom is reserved the blackness of darkness for ever."*

Lastly, I shall give a sample of the CHARITY OF THE APOSTLE JUDE. "Beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These are they who separate themselves, sensual, not having the spirit." "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward."

These are only specimens; but enough to show the contrast between primitive and modern charity.

ALPHA.—Is it not better to be called uncharitable and follow the inspired model, than to be called charitable and only have the image of man?

OMEGA.—So I consider. Let those who judge according to 'outward appearance' and who 'glory in men' decide otherwise.

CONDUCTOR.

OUR DUTY.

GENERAL REMARKS, WITH PARTICULAR APPLICATIONS.

Christianity originated in the fulness of divine benevolence. It is the result of the most gracious designs of the philanthropy of heaven. From the fountain of the love of God issued a stream to renew, gladden, and sanctify man. Treasures of grace and the richest mines of exhaustless goodness were only the repositories of the heavenly Father to dispense his gifts and pour out his blessings to a dying world. "In this is love, not that we loved God, but that he loved us."

The plan is devised to save man. It is ordained and ratified in Jehovah's deep counsels and his eternal love. Man sinned—death followed—ruin swayed—a world was lost; God looks in pity, provides a remedy, and that remedy springs from the fountain of infinite affection.

But God's love did not rest with himself—was not confined within his own bosom—remained not an inactive and undemonstrated desire. God sent his Son. Christ came. He suffered. He died. Behold the demonstration of the love of God in a suffering, bleeding, agonizing, dying Saviour! Mankind were to see, feel, know, and prove the measure of that love which glowed in the divine breast by the irresistible argument of a crucified beloved Son. Along with the supreme desire of Jehovah to accomplish man's salvation, it required his "unspeakable gift, Christ Jesus." *Man had yet been within the grasp of death, without hope, and excluded*

* 2. Pet. chap. 2.

from the bliss of spiritual life, had not the divine Father evinced and demonstrated his love in actually giving his only Son to be crucified that he might be a "propitiation for our sins."

The love of God, then, in our redemption, was active. The evidences of it, the testimony and demonstration of it, are in the gift, suffering, and sacrifice of the Son of his bosom. To mortals, who can perceive and comprehend only by sensible evidence, God kindly unfolded and proved the overflowings of his love by actual and sensible demonstrations. Let no one therefore say that God could in any other way, consistently with his own perfections, manifest the omnipotency of his redeeming love otherwise than by a conspicuous and active display of it through our Lord and Saviour, the Father's Apostle, and the exact representation of his character.

Now, since God's love was actively displayed, and since it was proved by sensible evidence, he requires our love to be equally active and demonstrative. A feeling, a sentiment, an impulse, a theoretical principle, or a multitude of internal desires, however pious, sincere, and well meaning are not accepted by the author of salvation as a return for his own boundless love displayed so forcibly by almighty energy. Not only does God require us to love Him because he first loved us, but he requires our love to be as full of living impulse and operative power as his own. Nor is there in this anything arbitrary. Our Father and our God opened out, revealed, recommended, and demonstrated the "great love wherewith he loved us" in this manner, and therefore has shewed the example; and in these operations and demonstrations of his love, he has given us the motive and the power to love him and be like himself. For in the gospel he is not only brought before us as a universal Governor whose authority is absolute, but also as a benevolent heavenly Father who regards and teaches the children of men.

The whole scheme of redemption grows out of, is confirmed by, and proves itself in active love—a love that is full of life, ready to burst out on every side and busy itself in well doing. Take away the energizing soul and living love that was implanted in this system by Him who quickened everything into life, and immediately the system itself ceases to exist, which indeed would involve the fearful idea that God had not a people on earth.

But to whom am I speaking? and for what purpose? I speak to all: to every reader without exception, for the purpose of arousing all to their duty from a consideration of the facts and arguments now submitted. Are you a sinner? I am anxious you should know that God requires of you something more than a serious feeling, a sigh, a wish, a groan, a tear, a trembling, or a pious impulse. Great and unspeakable has been God's love to you, most convincingly attested by sending his Son and paying the price of his blood to purchase you from the spoil of satan; and therefore he solicits your

attention, your love, your life. He seeks to win your affections by the broad display of the riches of his own grace, and then he claims your hearty and active submission to his will, both as a proof of your own interest in his salvation and to assist in the great work he has assigned for his people, the salvation of the world. God loved you—his love was open, sensible, active,—he requires your love, and to prove it by nothing less than a full surrender of yourself in actively engaging in his cause. To sit down and weep and lament, or to wrestle and struggle like one in convulsions, or to gather up a bosomful of emotions and pities, or to have in your mind a well-ordered class of views and principles, is not the righteousness that God approves.

My friend—for I am your friend—believe me when I say that the prevailing religious doctrines are frequently delusive, and in nothing more than this, that you are taught to believe you may be a christian by the power of feelings, hopes, and desires. With the scriptures in my hand, I say that this teaching is as dangerous and ruinous as the teaching that offers to take you to heaven by good works and self-righteousness. The Protestant who tells you that your salvation depends principally or wholly upon good feelings and prayers, and the Catholic who tells you that your salvation depends mostly upon works of merit and righteous actions done by yourself, are only telling you different versions of that which deceives—the one a Protestant, the other a Catholic deception. These are two extremes, and as the north and the south poles are alike cold and frigid, so these extremes are alike destructive.

The christian religion has been treated like its author, blindfolded, disrobed, insulted, and mocked; and therefore I would most benevolently arrest your attention, and fix your eye upon a righteousness that is divine. At present I only design a hint. Open the scriptures; read them; study them; learn them; obey them.

Was an angel to place on your table a golden cup full of spiritual wine fresh from the fount of heavenly grace, leaving by its side a written direction that you must partake of it before you were cured of sin, would you not have to reach out your hand, put the cup to your lips, and literally drink in order to effect the divine remedy? Or if a loaf of celestial manna was placed in your cupboard, with the instruction that not its existence alone but its use was to benefit, would you not require to eat before your religious hunger could be satisfied? Now, although there is every provision—the richest stores and the fullest supplies—in the gospel, you are placed under the same obligation to personally accept and actively receive, as you are to eat bread to appease your hunger. The whole may be summed in these words, — *As, in redemption, God's love was active, so must yours.*

But, again, Are you a professor? Am I conversing with one who has made the noblest of all confessions, that Jesus Christ is Lord, Leader, and Lawgiver? Then, also, I would equally enjoin activity. What are you

doing, brother? What are you resolved to do? In what do you deny yourself? How are you advancing the cause of the gospel? Are you doing anything to hasten the triumph of truth? Is it possible that you can be inactive, and have your cross fixed like an ornamental cross upon the pinnacle of a church steeple? Look around you, fellow professor; behold how large a field is the vineyard of the Lord, and see the finger of your Master pointing you to duty. Heaven and earth call you to diligence. God appoints you, angels are watching you, and men are waiting on you to perform your professional vows. In the name of all that is sacred, arouse you to the work of the Lord. "Freely you have received, freely give."

Tell me not of inability. You have one talent. God never gave less. You are responsible for what you have. You are not responsible for more. The Bank of Heaven will not require the interest of six or ten talents where it gives only three or one. The point is, you have received, and therefore you must employ. Tell me not of a lack of opportunity. Earth will be turned into heaven itself before there is such a lack. Our forests will be all fig-trees and vines, our streams all honey, and our fountains milk, our oceans and seas all grace and love, our gardens all paradises, our cities all New Jerusalems, and our Kings and Priests all taken from the seats of the celestial hierarchies, before there will be a lack of opportunity of doing good to the man who really desires it.

Can you calmly survey the world's multitude of ignorant, the reign of superstition, the prevalence of bigotry, the impositions of denominational artifice, the strength of infidel opinion, the sweeping popularity of false doctrines, the intermingling of papal and protestant machinery to stifle truth, the gospel spurned, and well-refined mockeries substituted in its place, and with all this in view not rise up and take part with the heroic faithful in accomplishing the purposes of heaven to break the allies of sin and restore order? We have at this day as many blind, and lame, and halt, and palsied, and lunatic, and leprous-smitten as were in the days of the earthly sojourn of Christ; and will you claim the title of his follower and disciple and yet not make an effort to bind up, heal, unburden, and restore? If not, your profession is a nominality, and worse than nothing. Heaven will not be inhabited by those who have been indolent on earth. They who are not like Christ, will not be among the members of a society composed entirely of such as have imitated him, and have been fashioned according to his own glorious image. God's love was active, Christ's love was active, apostles' love was active, and the gospel, in its nature, is essentially active; and if you do not co-operate and be active also, proving the power of your love by a consecrated energy of soul, mind, and strength, you will never enjoy the supreme delights of Christ's religion, nor hereafter see God's face in peace.

In reading over my New Testament, and as I become more acquainted with it, I am doubly alarmed for some otherwise intelligent professors whose actionless life proves that their faith is either too weak or too strong—so strong, that they place their dependence on being saved by “faith alone ;” or so weak, that, although convinced they should act, they lack the power. In their daily temporalities there is a noted difference. Even after they have with much toil procured life’s necessities, they regard the exercise of eating, of dressing, and a variety of duties to preserve health as indispensable. But they can give a safe lodging to the christian religion in some apartment of the head, or perhaps affectionately allow it to occupy a few fibres not very far from the furthest borders of the heart, without any exertion or effort whatever saving peradventure a journey to meeting on a fine sunshiny day when it is perfectly convenient and promises to be a pleasant change in contrast with the usual listlessness of staying at home. Such professors have yet to learn that ‘God is a Spirit,’ and that spiritual men, who are his true worshippers, are of all men the most active. CONDUCTOR.

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“LIGHT AND LOVE.”

The following deserves a place on our pages as a brief index to present religious aspects in some parts of Europe. It is an extract from an article in the EXAMINER which was copied from the NONCONFORMIST :—

The present position of religious parties in Great Britain is singular, and deeply interesting. At first glance, all things would seem to be verging upon the abyss of irremediable confusion. Old names are becoming powerless. Past associations are giving way on all sides. Spells, which had once held together the most discordant elements, have lost their virtue. There is neither man nor principle enthroned on an eminence sufficiently commanding to sway the great movements of the great mass of individualities. It would appear as if chaos ruled supreme. There is strife everywhere. Few men can tell precisely what it were best for them to do. Here they are met with cries of “Truth, at all hazards”—there, of “Union at any price.” “Light,” say some, “love,” say others, “is what the Christian Church wants in order to become one.”

The medley is not of chance. It is merely part of a process through which religious society must needs pass in working out a great spiritual problem. The lesson which it will ultimately evolve, we have no doubt, will be this,—“To diffuse light is the noblest work of love—to produce love is the best result of light.”

Providence uniformly works by means—and often, the chain of causes and effects by which it moves forward to an important object, is so long,

that we cannot see the end from the beginning. . . . We have no faith in emotions, otherwise than as they follow the dictates of the understanding; nor in organized unity where there is no oneness of soul. It is easy to get up a sentimental affection, but it is difficult to discover a use for it when excited. Mere agreement is nothing—argues no virtue; mere disagreement is nothing—argues no serious evil. When Herod and Pilate became reconciled, there was no feature in their reconciliation to commend it to our reverence. When Paul withstood Peter to the face “because he was to be blamed,” there was nothing in his conduct incompatible with Christian meekness. The unity which is to be attained and preserved by shutting the eyes, and holding the tongue, and hushing the conscience, is not divine but human. Men of different opinions and convictions may shake hands in the eye of the world, and call on the world to admire their proceeding; but if, in order to this, either party have to hide their opinions behind their back, the moral effect upon the world will be, not admiration of the love exhibited, but doubt as to the sincerity implied. They know that a truce patched up for an occasion is likely enough to terminate in still bitterer war.

We long to see a manlier Christianity than that which characterises our day—not a rough, offensive, brawling thing, but far-seeing, patient, and large-hearted. There is to us something peculiarly mournful in the little expedients which pinch the fruit to make it ripe, unmindful how those who come after us may suffer from our childishness. It is not too much to say that the whole world groans to see God’s truth emancipated from secular thralldom—that Providence is moving on with majestic steadiness towards this glorious consummation—and that the destiny of future ages is ultimately connected with the mode in which this question shall be disposed of. But that it should be indefinitely postponed in order that some good men in our day should enjoy the luxury of shaking hands together, and meeting as Christian brethren ought always to meet, strikes us as one of the saddest displays of selfishness and littleness which can be looked upon by a reflecting mind.

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#### INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

No. 6.

One of the evidences of the divinity of the Christian religion is its power to impart joy, peace, hope, and noble desire in life and in death. The following extract is worthy of perusal as a graphic contrast between the character of an infidel champion and that of a christian:—

I have been lately reading the memoirs of Mr. Gibbon, as I hope to my edification, and confirmation in the truth of Christi-

anity. From the beginning to the end of his life, there is not one noble, generous sentiment expressed. The highest pitch of virtue is to the following effect: "If I had got into Parliament, I might have been of service to myself, and my friends, and perhaps to my country." Let him have the praise of urbanity of manners, of rendering himself agreeable to his friends by his talents and his wit, of paying an attention to his relatives, and expressing himself with kindness and sympathy to them in his letters. But if we pass from these inferior things, to the grand principles of conduct, which reason and revelation conspire to enjoin, we then see a man utterly destitute of all principles of religion, and regardless of an hereafter; discovering no anxiety for the happiness of mankind; eagerly pursuing literary fame; intoxicated with learned pride; panting after the admiration of the great world; and constantly endeavouring to secure to himself as large a portion of gratification as he possibly could.

In his History of the Decline and Fall of the Roman Empire, he always sneers at Christianity, and endeavours to bring it into contempt. It was at that time the fashion among the literati and philosophers on the Continent, and in France especially, whose praise he coveted and secured thereby. When he saw the effects of the French revolution, and the destruction which followed both of Church and State, he was dreadfully confounded; and, in one of his letters, makes a kind of apology for his conduct.—"Christianity, (says he) at the period to which my history refers, was a *new* religion; it is now *old*; and the same motives which led me to oppose it then, would have influenced me to defend it now."\* Such are his ideas; and, according to this rule, systems are to be judged of, not as being true or false, good or bad; but as being new or old. Could any thing more unprincipled be exposed to public view? In short, I never read a life where the hero was more absorbed in self, and felt less concern for the happiness of his fellow-creatures; reverence for God is entirely out of the question. Such publications as this, shew us the hearts of infidels. They lead us into their tempers, their views and pursuits, and teach us fully what manner of men they are.

The result is glorious for the gospel of Christ. When we read the life of a poor disciple of Jesus, perhaps a labouring man, we see him mourning over evil thoughts and dispositions; aiming

\* Is this Mr. Gibbon?—the polite and famous Gibbon? Observe his real motives. During the reign of infidelity in France, the popular breeze influences him to oppose Christianity and join the laugh, ridicule, and wild rationalism of infidelity; but soon as religion becomes a little more respectable in society, Mr. Gibbon is prepared to change, not his principles, but his voice, for the sake of popularity.—For the fame of infidels, when infidelity is popular, he writes against religion; and when religion is popular he bows to the shrine and writes in its favour.

at greater purity of heart ; constantly desiring to please God, and be entirely devoted to him ; praying earnestly for the happiness of the whole human race ; and doing every thing in his power to promote it. When we attend his death-bed, we hear him with gratitude acknowledge the love of his heavenly Father ; and praise him for the numberless benefits he has received in the course of his earthly pilgrimage ; with grief lament the iniquities and unprofitableness of his past life ; with humble joy express his hope of eternal blessedness, and his desire to depart and be with Christ, which is far better.

Let us return from this edifying scene, to the splendid remains of Edward Gibbon, Esq., the infidel. The fine polish of manners, and the enchanting brilliancy of style, may dazzle a superficial observer ; but examine him by the standard of moral rectitude and goodness, all is low and mean, defective and rotten at the core. There is nothing to be found but a vast assemblage of selfishness, vain glory, pride, desire of admiration, contempt of the poor, and adulation of the rich ; no fear of God ; no regard for the welfare of the human race. He is all wrapped up in self. As old age advances upon him, he becomes more depressed ; and when death is in sight, his great consolation consists in calculating how many years he may yet probably live. Not a pious, nay, not a benevolent, nor a dignified sentiment issues from his lips. He leaps dismayed into the dark abyss. Just before his death, he confessed that "when he considered all worldly things, they were all *fleeting* ; when he looked back they had been *fleeting* ; and when he looked forward, all was dark and doubtful."

Let any man of judgment and impartiality now determine, whether he would prefer the life and death of a Christian, or of an infidel. He will not accuse me of unfair dealing, for I have not taken a man out of the obscure mass of the votaries of infidelity, but have selected one of its most famous champions, and have formed my judgment of him, not from the pen of an adversary, but from his warmest admirer—*himself*.

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#### SPIRIT OF GOD.

No. 2.

How transcendently kind and excellent is the work of the Holy Spirit in glorifying Christ, in advocating his cause, and in affording to men such a gracious confirmation of that testimony, which, when believed, puts them in possession of the most certain, cheering and animating hope—the hope of immortality and eternal life! How diverse its gifts and operations! This persecuting Jew, in a moment, is converted, not only to the christian faith, but becomes himself the subject of its powers, the temple of its residence.

The converted Jew, by its influence, is filled with the word of wisdom, and while his tongue pronounces divine oracles, his finger communicates health to the incurable, and life to the dead. Another, who, yesterday, could not read an ancient prophecy or explain a Jewish emblem, to-day, filled with the word of knowledge, infallibly expounds all the secrets concealed in dark oracles, in obscure allegories, and in mysterious types of the oldest times. Another, who a moment before had no confidence in the crucified Nazarene has that peculiar faith which impels and emboldens him to bid a demon depart, or a leprosy withdraw, in the assurance of seeing his command obeyed. Another, who, till now, knew not what manner of spirit was in himself, can, by the gift of discerning spirits, detect the inmost thoughts of a stranger who has put on the christian name. Another, who never knew a letter, an obscure and idolatrous pagan, who never learned the grammar of his vernacular tongue, can speak foreign tongues with all the precision and fluency of an orator. And another, in the twinkling of an eye becomes an able and accurate expositor and interpreter of languages, a letter of which he never learned. Yes, all these gifts, and may more, did one and the self-same Spirit distribute to every individual, respectively, as he pleased.

These glorious, inimitable, and triumphant attestations to the truth concerning Messiah, did the Spirit of God vouchsafe, as well as reveal the truth itself. And, although these gifts were not bestowed on every first convert; yet in some instances, whole congregations, without an exception, became the temple of these gifts; and, for the encouragement of the Gentiles, who, for ages, seemed to be proscribed from the favors of Heaven, the first Gentile congregation to which the glad tidings were announced, was filled with these gifts, and they all, in a moment, spake foreign tongues, as the Spirit gave them utterance.

Let it, then, be distinctly noticed, from all these premises, that these gifts had for their object, first the revelation of the whole christian doctrine;—and secondly, the confirmation of it; and without them, no man could either have known the truth or believed it. To this effect does the apostle reason, 1 Cor. ii. 9—16. He shews that none of the princes, the legislators, or wise men of Judea, Greece or Rome, ever could, by all their faculties have discovered the hidden wisdom, “which God had determined before the Mosaic dispensation began, should be spoken to the honor of those apostles, gifted by the Holy Spirit.” For so it was written “Eye has not seen, & ear has not heard, and into the heart of man (before us apostles) those things have not entered, which God has prepared for them who love him. But God has revealed them (those unseen, unheard, and unknown things) to us (the apostles) by his Spirit”—“Which things (before unknown, unheard, and unseen,) also we (apostles) speak (to you Gentiles and Jews, that you may know them) not in words taught by human wisdom, (in Judea, Greece or Rome,) but in words taught by the Holy Spirit, explaining spiritual things in spiritual words.” “Now, an animal man, (whether a prince, a philosopher, a legislator, or a rhetorician, in Judea, Greece or Rome, by the means of all arts and sciences) receives not the things of the Spirit of God, for they are foolishness to him: neither can he know them, (by all his faculties and attainments,) because they are spiritually examined” (by the light which revelation and not reason affords.) “But the spiritual man (the man possessed of a supernatural gift) examines, indeed all things;

yet he cannot be examined by any animal man (because such cannot judge of the principles suggested to him by the Spirit); for what man (who is merely animal) has known the mind of the Lord, (his deep designs respecting Jews and Gentiles now made known to us apostles,) who will (or can) instruct him (the spiritual man.) But we (apostles) have the mind of Christ," and are able to instruct your spiritual men, with all their gifts. O! you Corinthians! How has this beautiful passage been perverted by systems into a meaning the most remote from the mind of the Spirit! The translation above given is most consistent with the original, and, indeed, is the translation of Dr. McKnight, who seems to have rendered all those passages that speak of spiritual gifts, in all the epistles, much more accurately and intelligibly than any other translator we have seen. The animal man, or what our translators call a natural man, spoken of by the apostle is quite another sort of a man than the Calvinistic or Arminian natural man. The apostle's natural man, or his animal man, was a man who judged of things by his animal senses or reason, without any revelation of the spirit; but the natural man of modern systems, is a man who possesses the Spirit, and is in the "state of nature" as it is called. The apostle's natural man's eye had never seen, his ear had never heard, his heart had never conceived any of those things written in the New Testament—our natural man's ear has heard, and it has entered into his mind to conceive in some way or other, the things which were to be revealed by the Holy Spirit to the apostles. To argue from what is said of the one by the apostle, to the other, is a gross sophism, though a very common one; and by many such sophisms is the word of God wrested to the destruction of thousands.

How often do we hear the modern sermonizers praying that their preaching may come with the demonstration of the spirit and of power, meaning thereby some internal operations of the Spirit; whereas the apostle uses these words to remind the Corinthians that his preaching was not successful among them by means of his eloquence, but because of the demonstration of the Holy Spirit; or that his mission was established by the gifts of the spirit imparted to them, and by miracles wrought in their presence. The next verse makes this evident; for the design of this was, he adds, "that your faith might not stand in the wisdom of men, but in the power of God," in the miracles which God empowered me to perform; for such is the fixed meaning of the term power in this connexion. "God anointed Jesus of Nazareth with the Holy Spirit and with power." "You shall be endued with a power from on high." Those who were converted by seeing, and those who are converted by hearing of the miracles which God vouchsafed to the witnesses, their faith rests or stands upon the power of God. I know that some, to countenance the above-mentioned perversion, are wont to cite the 19th verse of the 1st chapter of Ephesians, which reads thus: "And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Here, say the populars, is a plain proof "that the power that produces faith in us is equal to the power that raised Jesus from the dead." This will serve as a third example of this species of sophistry. Without either denying or affirming the truth of the popular sentiment, as an abstract speculation, let us see whether this was the meaning of the apostle. The apostle from the 17th verse, is declaring

his prayer to God for the Ephesians: and, in the 18th verse, mentions one item of his request, viz. "that the eyes of their understanding being enlightened, they might know what is the hope of their calling and what the riches of the glory of his inheritance prepared for his saints: and that they might know what the exceeding greatness of his power will be (in the resurrection and glorification of their bodies) with relation to us who believe (which will be similar in glorifying the bodies of the saints to what it was in raising and glorifying Christ's body) according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and exalted him," &c. So that the power here spoken of is a power to be exhibited in raising the bodies of the saints, and not a power to be exhibited in producing faith; for the Ephesians had already believed.

Another example of the same sophism we often observe in the citation of Acts vii. 51. "O! stiff-necked and uncircumcised in heart and ears! You do always resist the Holy Spirit: as your fathers did so do you."—Hence it is argued that there is some kind of operations of the Holy Spirit which are called common, and which are equally enjoyed by all men, the saved and the damned; and on this and another saying or two, is the whole doctrine of common operations predicated. But that Stephen, who was full of the Holy Spirit and of wisdom, had no reference to any internal or external operations upon the unbelieving Jews, is most evident from the context. He shewed that his audience, as did their fathers, persecuted the prophets who spoke by the Spirit, and in resisting his word delivered by the prophets, they resisted the Spirit of God: for to resist a person's word and to resist himself, is, in all idioms of speech the same thing. The unbelieving Jews, in resisting the testimony of Stephen and the apostles, resisted the Holy Spirit; and many in our time, who resist the testimony of the apostles dictated and confirmed by the Holy Spirit, do in fact, resist the Holy Spirit.—As in the days of Noah, the Spirit of God by the preaching of Noah, strove with the antediluvians; so the Spirit of God by the preaching of the apostles, committed to writing, does strive with all those to whom the word of this salvation is sent; and yet many still resist the cogency and power of the truth, and the arguments that confirm it. They did not all believe who saw the miracles and such of the spiritual gifts as were visible; neither do all, who read or hear the apostolic testimony and its confirmation, believe it. It has, however been shown in the first volume of this work, that the miracles and signs were written for the same purpose that they were wrought. This indeed, needs no other proof than the testimony of John the apostle; he says, chap. xx. 30, 31. "Many other miracles Jesus likewise performed in the presence of his disciples which are not recorded in this book. But these are recorded that you may believe that Jesus is the Messiah, the Son of God; and that believing (this) you may have life through his name."

#### GOOD NEWS.

It should be generally known to the brethren that a new congregation of Disciples has been formed in the District of Niagara, Wainfleet Township, within some five miles of Marshville, westwardly. This little body numbers eleven members, four of whom were immersed in October or December last by brother L. J. Correll, formerly of New York State. Brother T. Bradt, who is

I believe chief speaker, informs me that they meet every First-day to break the loaf and attend to the apostle's teaching. I have much hope of these brethren, as I learn they not only continue in the 'prayers of the apostles' on Lordsday but every day. They require assistance, and churches that are favoured with a number of speaking brethren should be forward in communicating to those which are younger and weaker.—I will, if possible, some time during the summer, make these brethren a visit.

The Disciples here still meet at the East Lake, about six miles from Picton. Their present number is over fifty; and although they have lately passed through a series of severe trials, there is, I am assured, as fair an index of life, health, and order as has been in times past. Some persevering effort, a little patience, a good degree of discretion, with a well proportioned mixture of christian zeal and personal piety on the part of the more prominent brethren, I am convinced would be effectual in building up and establishing a very large and flourishing church in this vicinity. Seven have been immersed since April '45

There is another church in Prince Edward District, Hillier Township, some fifteen miles from Picton. The exact number I have never been able to ascertain. To this Church also, during the year, a number have been added by immersion.

CONDUCTOR.

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**OBITUARY.**

Berlin, Wellington District, 14th April, 1846.

Dear Brother Oliphant—I send you the following obituary notice, should it please you to insert the same in the Witness of Truth.

Our beloved brother HENRY HIESTAND departed this life April 10th. He went to Preston accompanied by sister Hiestand to attend meeting on Lordsday the 5th; but feeling in the morning the approach of sickness, was unable to attend meeting, but returned home, and on the 8th was thrown upon his death bed by the erysipelas. He endured the pains with christian patience and resignation, strongly exhorting the brethren to manifest more zeal and piety toward God in the great cause of the blessed Redeemer, and earnestly to contend for the faith once delivered to the saints. Sinners he exhorted to obey Christ, showing to them the power of the gospel of Christ unto salvation to every one who believes and obeys it. His strength failing him, he rejoiced in Christ and sung

Jesus can make a dying bed

As soft as downy pillows are,

While on his breast I lean my head

And breathe my life out sweetly there.

He left his beloved consort and two children who are all walking in the love of the truth. May this afflicting stroke of Providence conduce to their nearer and stronger attachment to the Saviour—to throw their entire dependence upon him, and be ready when called to follow their departed friend.

L. J. CORRELL.