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THE CHRISTIAN.

VOL. III. } SAINT JOHN, N. B., NOVEMBER 1847. { No. 11.

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.*

THE APOSTLES SHUT OUT OF AN ORTHODOX MEETING-HOUSE.

APOSTLE PETER—Could I get the liberty to preach in your meeting-house, on next Lord's day?

TRUSTEE OF THE MEETING HOUSE—What order of people do you belong to?

Peter—I am a member of the Church of Christ.

Trustee—What branch of the Church of Christ?

Peter—The Lord told me that I was a branch myself; but never said any thing about belonging to branches.

Trustee—What name do you distinguish your Church by?

Peter—I do not claim to have any church of *my own*. The Church of which I am a member, we call "the Church of Christ"—"the Household of Faith," &c.

Trustee—Do you think all others wrong?

Peter—Most certainly, all others are wrong.

Trustee—Where are you from, sir?

Peter—From Jerusalem.

Trustee—What is your name?

Peter—My name is Simon Peter.

Trustee—Was it you that preached Baptism for the remission of sins, on the day of Pentecost, and afterwards wrote to your brethren concerning the salvation of Noah and his family in an ark, and said "the like figure whereunto even baptism doth also now save us;" and at your conference in Jerusalem asserted that God made choice among you, that by your mouth the Gentiles should hear the word of the gospel, and believe?

Peter—Yes, sir! I spoke and wrote as you say.

Trustee—We cannot let you preach in our Church.

Peter—I am called and sent by Jesus Christ.

Trustee—That cannot be, for our preacher is called and sent by the Holy Ghost, and, on last Sabbath, he called your doctrine Campbellism, and said it was of the devil.

Peter—"We preach the Gospel with the Holy Spirit sent down from Heaven, which things the angels desire to look into."

Trustee—I do not believe in these arguments, and therefore shall dispute with you no more; but you cannot preach your doctrine in our church.

Peter—Have not some of your ministers preached this doctrine in your churches?

Trustee—Yes. A great many of them have tried to preach it amongst us; but we have generally put a stop to it by excluding them from the ministry or the church; yet some of the worst of them have carried off whole churches with their delusions. I say again, sir, you cannot have our house.

APOSTLE PAUL—Could I be permitted to deliver a few discourses in your house?

TRUSTEE—What doctrine do you hold, sir?

Paul—The doctrine of Christ.

Trustee—We all profess to hold the doctrine of Christ. But *how* do you hold it, sir?

Paul—I hold it just “as the truth is in Jesus,” and “recommend sound speech that cannot be condemned”—“sound doctrine.”

Trustee—What do you call sound doctrine?

Paul—Speak thou the things that become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women, likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they teach the young women to be sober, to love their husbands, to love their children, to be chaste, keepers at home. Titus ii. 1—5. This is what I call “sound doctrine.”

Trustee—These things are well enough, but this is not what I mean by sound doctrine. Do you believe in the *trium* God?

Paul—I once saw an altar, with this inscription, in Athens—“*To the Unknown God.*” But I never heard of a *trium* God before.

Trustee—You must have travelled very extensively to have been at Athens—what is your name, sir?

Paul—My name is Paul.

Trustee—Where was you raised? and in what college was you educated?

Paul—My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most strict sect of our religion, I lived a “Pharisee,” having been “brought up at the feet of Gamaliel; and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and delivering to prison both men and women.” I beseech thee suffer me to speak unto the people.

Trustee. Are you the man that told in his experience, that Jesus Christ sent a man to you, when under conviction, who said to you “arise and be baptized, and wash away thy sins, calling on the name of the Lord;” and afterwards taught that “faith comes by hearing, and hearing by the word of God;” and that “there is one faith, and one

baptism ;” and that if a man had all faith, and yet lacked charity, he was nothing ?

Paul—I am the very man.

Trustee—Are you the man who ranked *sects* with murders and drunkenness (Gal. v. 20, 21) ? and wrote (Rom. i. 16) that “ the gospel is the power of God unto salvation to every one that believeth ?”

Paul—Yes sir.

Trustee—We have been perplexed with your doctrine for years, and many of our best members, of late, have been led off with them ; and we have concluded that we will let no man preach in our church who has changed his religion, and is engaged in teaching these things—I despise a turncoat.

Paul.—“ Am I not an apostle ? Have I not seen Jesus Christ our Lord ?” “ We speak, not in the words which man’s wisdom teacheth, but in the words which the Holy Ghost teacheth ; comparing spiritual things with spiritual.”

Trustee—You cannot have our church, sir.

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 APOSTLE JAMES—Could I be permitted to preach in your meeting house next Lord’s day ?

Trustee—What religion do you believe in ?

James—“ Pure and undefiled religion before God the Father.”

Trustee—What do you call pure and undefiled religion ?

James—“ To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.”

Trustee—We hold that religion is better *felt* than *told*.

James—“ But be ye doers of the word, and not hearers only, deceiving your own selves ; for if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass ; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Trustee—We have heard enough about this *doing religion*, from the Campbellites ; and we regard it all as a delusion of the devil. We hold that man is justified by faith *alone*.

James—“ Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar ?”

Trustee—That cannot be, for our creed says, “ Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.” This most precious doctrine cannot be given up—no—it shall not be given up.

James—“ Ye see then how that by works man is justified, and not by faith only.”

Trustee—We care nothing about your works—we know that if any man will pray, that God will give him faith, that is, after he has repented.

James—“ But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea driven with the sea and tossed. For let not that man think that he shall receive any thing from the Lord.”

Trustee—You cannot preach those doctrines in our church.—*The Reformer.* B. F.

STUDY OF THE NEW TESTAMENT.

No. 129

RELATIVE to our own efforts—as a writer—we dare say but little ! We know not what effect our hastily written articles have had upon our readers ; but we are certain that we have published articles from an abler pen, worth more to every one of our readers than twice his subscription. No one who has given the articles on the “ Study of the New Testament ” a careful reading, but has been put in possession of intelligence worth more to him in the study of the last will and testament of Jesus Christ, than all the expositions of the book extant—at least all that have come under our observation. Instead of an interpretation of every word and sentence, plain common-sense principles are placed before the reader ; so clear and obvious that we are surprised that they did not before occur to us. The difference between studying the Word of God under such directions, and that of having every word and sentence explained, “ doctrinally, practically and experimentally,” is the same, and produces an effect upon the mind similar to that of having on the one hand every question in arithmetic and every problem in mathematics solved and explained, and the other, of having before us such principles and rules, which when thoroughly studied, applied, and carried out, will give the desired result. One will become a man in science and in the knowledge of the Word of God : the other ever learning, and never coming to a knowledge of the truth. We say, therefore, we hope that our readers will place a due estimate on those chapters having the caption of this article : they are completed in this number. It would be well for those who have only hastily read them to look up their scattered “ Christians,” and give them a careful and thorough perusal. The rule by which we judge of the value of a human production on religious subjects is this :—If it increases our confidence in the divine record—if it gives us a keener appetite for the oracles of God—prize the book ; read and re-read it, so long as this effect is produced. If, however, on the contrary it turns your attention from the word of God, and makes its study a task instead of a pleasure and delight, shut it instantly—banish it from your presence ! We have, during the last sixteen years, often read the articles under consideration, and they not only aided us in our researches, but they always increased our affection for the Christian Scriptures.— We have published those articles, and we issue *The Christian* in hopes that the same effects may be produced on other minds : if so, we shall rejoice. Were we suspicious that the reading of our humble sheet produced different effects, and the Bible was neglected for it, not another number should tempt our readers to substitute any thing for that volume given to be a lamp to our feet and a light to our paths. W. W. E.

PREFATORY HINTS TO THE OTHER EPISTLES.

BY A. CAMPBELL.

JAMES.

JAMES the Apostle addresses this letter to the twelve tribes dispersed, to those of them who professed faith in the Messiah. It is evident from the contents of it, that at the time it was written the brethren were suf-

fering persecution, and the era of vengeance on the Jewish state was very nigh.

It is well known that many of the sect of the Pharisees believed the gospel, and that this sect was peculiarly fond of incorporating some of their former opinions with the Christian system. The Pharisees in general were fatalists. They taught that "God had, from all eternity, decreed whatever comes to pass," and that all things were fixed and immovable. A modification of this doctrine appears to have been prevalent, amongst many of the disciples from among the Jews. The doctrine of fate, as held by the Pharisees, was very troublesome to Christians from among the Jews; and it was to the infidel part of the nation, in their various wars, and in the siege of the metropolis, the proximate cause of innumerable calamities, and at length of their final ruin. Various abuses growing out of their system seem to have been prevalent amongst the Jewish brethren at the time when James wrote; and with the *design* of correcting those abuses, and of exhorting to patience in their distress, and also of encouraging the faithful with the hope, that the Lord was immediately coming to destroy the persecuting power of the Jews, James evidently writes this letter. This design, kept in mind, explains the scope of the epistle, and plainly reconciles the drift of it with the doctrine that Paul taught, on that faith which is accounted to man for righteousness, and of those works which prove a man to be a Christian, both to himself and to his acquaintance.

PETER.

"It is well known that anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles were exceedingly stimulated by the prevalence of the gospel, the Apostles of Christ who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view the Apostle Peter wrote his first epistle to the Corinthians in Pontus, &c., wherein he represented to them the obligation the disciples of Christ were under to suffer for their religion, and suggested a variety of motives to persuade them to suffer cheerfully." — *Macknight*.

JOHN.

"The Apostle John having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last year of his life in opposing these corruptions. For he wrote his three epistles to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also, to repress the lewd practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his inspired writings, would be of singular use, in preserving the faithful from being seduced by the false teachers, and other corrupters of Christianity, who in future ages might arise and trouble the church." — *Macknight*.

JUDE.

“In the latter part of the apostolical age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as Paul had foretold to the elders in Ephesus, Acts xx. 30. [See preface to John.] In drawing the disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willing y and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul’s doctrine of justification by faith, without the works of the law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. [See preface to James.] And having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favor of God, and of obtaining eternal life.

“One of the perverse things, which these corrupt teachers spoke for the purpose of alluring the wicked, was, that God is so good that he will not punish men for indulging those natural appetites, which he himself has implanted in their nature; nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to show the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the Apostle Jude wrote this epistle, in which, by facts recorded in the Jewish Scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their numbers, so he will at length most assuredly punish all obstinate sinners in the severest manner.”—*Macknight*.

THE REVELATION MADE TO JOHN THE APOSTLE.

AFTER the Lord Jesus, by his messenger, had dictated seven letters to seven different congregations in Asia Minor, in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the gospel, and exhorted to reformation, he proceeds to reveal to this Apostle, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive symbols, the history of the Christian community is delineated. The triumphs of the Christian cause over the persecutions of Pagan Rome; the apostacy of Christians under papal Rome; the rise, progress, and catastrophe of the son of perdition; the antichristian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of Christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics, which are exhibited in this book; the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of Christians, under all the dark and gloomy scenes through which the kingdom of Jesus should pass. There is a knowledge of this book attainable by all Christians,

and a knowledge which is not attainable. The former consists in general views of God's designs respecting his kingdom and glory in the earth, as above hinted; and this is of much importance to all Christians. This too, is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood perfectly *only when accomplished*. The chief design of this book is accomplished in all Christians, who avail themselves of all the means which the Bible affords, of acquiring that knowledge of it, which is attainable by all.

ARRANGEMENT OF THE EPISTLES.

THE Epistles to the Thessalonians, the Corinthians, that to the Galatians, the first to Timothy, and that to Titus, were written before the Epistle to the Romans; at least there is a general concurrence in this opinion, and much reason to believe that it is a correct one. In arranging the Epistles, the rule of priority seems to have been the importance of the places to which they were sent, and the reputation of the writer. Hence that to Rome, the mistress of the world, stands first; Corinth, because of its commercial and literary importance, next; Galatia, Ephesus, Philippi, Colosse, and Thessalonica, follow each other in the comparative scale of their standing. The same has been observed of the persons to whom letters have been written. It seems to hold good in the case of Timothy, Titus, and Philemon. The Epistle to the Hebrews, because anonymous, and some time in dispute as to its author, is placed last. Some have imagined a similar rule to apply to the letters of the other Apostles, James, Peter, and John. We are of opinion that the order of these names is fixed from the order in which Paul mentions them in his letter to the Galatians, in which place he seems to have respect to their comparative standing, as pillars in the estimation of the Jewish brethren. Jude and the Revelation of John were placed last, because of the long time they were in dispute. John's Revelation however, is deservedly and appropriately at the close of the volume.

WHO IS AUTHORIZED TO BAPTIZE.

No man, be he 'Evangelist,' 'Pastor,' 'Elder,' 'Minister,' or 'Successor of the Apostles,' has any 'authority' to preach or 'administer ordinances,' by virtue of the command, 'Go ye into all the world, and preach the Gospel unto every creature' (Mark xvi. 15); 'teaching the Disciples to observe all things whatsoever I have commanded you.' Matt. xxviii. 20. This injunction was laid upon the Apostles, on whom alone it was of indispensable obligation. All others in the Apostolic Age acted under the authority of the Apostles and Elders of the Churches, with the exception of Matthias, Ananias and Paul. Woe was to them if they preached not the gospel, for Jesus had authoritatively commanded them to do it; hence not to comply, was to rebel against his command. Jesus not only ordered them to make proclamation 'in his name,' but qualified and equipped them for the work, according to his promise, 'Lo, I am with you all the days until the end of the Age,' (Matt. xviii. 20)—which is interpreted in the words of Mark, 'and they

(the Apostles) going forth preached every where, the Lord co-working, and confirming the Word with accompanying attestations—ch. xvi. 20.

True though it be, that this command conferred authority to preach and baptize only on the Apostles, it is equally true, that others beside them co-operated with them in the same work; and that their labours also were accepted and attested by the Lord. Philip, Stephen, Barnabas, Silvanus, Apollos, Titus, Timothy, &c., are cases in point; to whom may be added the Disciples composing the congregation in Jerusalem; who, it is testified, 'were all scattered abroad throughout the region of Judea and Samaria' in consequence of 'a great persecution;' 'so that they went every where preaching the word.' Acts viii. 1, 4. Be it remembered too, that the Apostles remained in Jerusalem; so that, these 'lay preachers' must also have baptized those who received the word, as in the case of Philip and the Samaritans, and the Eunuch: indeed it would have been an useless expedition to travel about preaching the word, if they had no authority to baptize; for the Word, or 'Law of Faith' requires, that he who believes it should be baptized. Philip, who was a deacon and one of the dispersed, preached and administered baptism; though he could not confer 'the gift of the Holy Spirit;' it was necessary to send to Jerusalem for Apostles to come down and communicate this 'grace;' but to baptize required only that men should be disciples.

But it may be objected, if these Jewish brethren preached and baptized by authority derived from the Apostles and attested by the Lord, no one in the 19th century can be authorized in the like manner to these things. True; but this objection lies equally against the observance of the Lord's Day and the weekly breaking of Bread. It should be remembered, that to us some things are a matter of *precedent*, which to them were affairs of *precept*. If we do a thing because it was so done by those who practised the precepts of the Apostles, we have the very best authority for what we do. The Father commanded the Son, the Son, his holy Apostles; the Apostles, them who believed the Son through their word; and we imitate those as the practical exponents of the Father's will.

But in truth, we expound the scriptures and immerse believers of the gospel, not because we claim authority under the command 'Go and preach,' or because disciples were authorized by the Apostle in their time, or because of the example set us by these disciples; but we do so, because it is written in Holy Scripture, 'the Spirit and the Bride say, come. And let him that heareth [understandeth] say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.' Rev. xxii. 17. Whoever hears the word and understandeth is the man who has been disciplined to Jesus Christ. He is one who hath believed the truth and obeyed it; and such a one is a king and a holy priest to God, whose present functions are 'to offer up spiritual sacrifices, acceptable to God by Jesus Christ,' and 'to show forth the praises of him who hath called him out of darkness into his marvellous light' 1 Pet. ii. 5, 9.

All who are in Christ are the clergy of God, and among these are none who can confer greater efficacy on gospel ordinances than the

others. Baptism and the Lord's Supper are as valid when administered by the least as by the greatest. Their efficacy consists not in the administrator, but in the truth discerned and heartily believed by him who has the honour and privilege of partaking in them. In the days of the Apostles and for many ages after, 'the Church was the pillar and support of the truth;' though now it depends more on individual than combined effort. If therefore there be in a vicinity a body of disciples, they can authorize any one of their number to baptize for the sake of the rule which requires all things to be done decently and in order; otherwise any one of their number might say to the believer 'Come, and I will minister to you an introduction into the name of the Father, Son, and Holy Spirit.' It is the belief of the gospel which purifies the heart, not, the administrator of ordinances; baptism simply puts the person in possession of the things most surely apprehended and believed for repentance and the remission of sins. 'If thou believest with all thine heart, thou mayest be baptized;' and any immersed believer of the gospel is competent to perform it.—*Herald of the Future Age.*

ALEXANDER CAMPBELL'S VISIT TO BRITAIN, AND IMPRISONMENT IN GLASGOW.

BROTHER CAMPBELL crossed the Atlantic in May, and landed in Liverpool. About the first of June he commenced his labours in England, which were prosecuted with his wonted perseverance and zeal. A brief abstract of his discourses—the places in which they were pronounced, with their fruits—as reported in the "Harbinger," we shall endeavour to lay before our readers, the Lord willing, next year. At present we can only allude to them.

So far as we have been able to learn, from his letters—a part of which only we have had time to read—the opposition was moderate; the mass appeared willing to listen attentively and disposed to give him a candid hearing. The advocates of standard orthodoxy, if opposed, were quite calm and silent in their opposition until he commenced speaking in the capital of Scotland: he had then been speaking incessantly for about one hundred days. The stale, false, unfounded charge of "denying the work of the Spirit in conversion," and "making or substituting immersion for regeneration," had lost their influence with the people. They would flock to hear him for themselves, and all soon learned that those who had circulated such reports had spoken and published that which was false, and thus in the end, the cause of truth was advanced rather than retarded. What now is to be done? The people must be kept from the sound of his voice; they must if possible be prevented giving him an unprejudiced hearing! To meet him on the great facts, commands, and promises of the Gospel, they feel themselves wholly impotent. Something national or political; something that will influence the masses must be agitated; something to turn away the ears of the people from the gospel. The Devil cares not what occupies the attention of the people, provided it be not the gospel of the Lord Jesus Christ. These keepers of the people's faith made a few garbled extracts from Brother Campbell's essays on American Slavery! Although they had learned that all the slaves that had ever in any way come into his possession had

been emancipated, and that he had always been the friend of freedom, political, moral, and religious; yet because he would not go *in opinion* with the Anti-Slavery Society of Scotland, they denounced him. We say *in opinion*; for practically he was with them. Few, if any of them had ever made a title of the sacrifice that he had for the freedom of the slave. On account, then, wholly of his opinion of the abstract question of slavery, they followed him from place to place with large handbills denouncing him as a "man-stealer," an "advocate of slavery," &c., carried by men and placed in every avenue leading to the places where he was to speak on the great things of the kingdom of heaven. This, too, not to help the poor oppressed slave, or to further the cause of freedom, but to prevent the people hearing the false orthodoxy of the clergy exposed! Every unprejudiced reader of the statement of facts would come to these conclusions. The report of the students of Bethany College sums up the whole matter, and gives the sequel.

These advocates of freedom, although Brother Campbell had appointments in various parts of Scotland and Ireland, deprive him of his freedom, and on a false charge of libel immure him in a cold, dark, unwholesome prison for some ten days, until Lord Murray decides that his imprisonment is false: When liberated he has contracted so severe a cold and has become so hoarse, that he is unable to address the masses that again assemble to hear him!!

In this manner the supporters of tottering "orthodoxy" seek to prevent entire demolition. At present we have time for no farther remarks. We may however, at some future time resume them. To the concise report of the case made by the students of Bethany College, above alluded to, we now invite the attention of the reader. w. w. e.

"Upon the reception of the news of the imprisonment of their President, the students assembled in the College Hall; when, on motion, Mr. Spears was called to the chair. The chairman stated in a brief address that the object of the meeting was to give expression to the feelings of the students in relation to the imprisonment of President Campbell.

"A motion being made that a committee be appointed to draft resolutions to that effect, the following gentlemen were appointed, viz.—Messrs. J. A. Black, C. A. Caroland, B. R. Sulgrove, and J. F. Whitelaw. The committee presented the following Report, which was adopted:

"Whereas we have received the following authentic intelligence of the circumstances connected with the imprisonment of A. Campbell in the city of Glasgow, Scotland, viz.: After having spent the months of June and July mostly in England, preaching in her principal cities, not only without interruption, but with many marks of public approbation, Mr. Campbell proceeded to Scotland, and according to his previous appointments, entered upon a course of lectures in the city of Edinburgh, designed mainly to develop his views of christian reformation, and no way connected with *slavery*. Soon after he began his lectures in that city, and when large and attentive audiences were thronging to hear him, the Rev. Messrs. Robertson and Kennedy, with a Mr. Hunter, called upon him *stealthily*, not informing him that they came as a deputation from the Scotch Anti-Slavery Society, but as if in a courteous and hospitable

manner; and after some desultory conversation on the subject of slavery, indirectly introduced, asked him if certain extracts which they read upon that subject were his language. He promptly answered (not so much for the language as the sentiments), that they were; and went on in further conversation to express his regrets at the ill-advised measures pursued by the Anti-Slavery Party, both of Great Britain and America, as no way calculated to promote the end to which they were professedly directed. Mr. Robertson then desired to know of Mr. Campbell, whether he would lecture on the subject in Edinburgh. He replied, that the Gospel and Church, and neither SLAVERY nor ABOLITION were the objects of his mission; and being further pressed, stated that though he did not care if all Scotland knew his views, his list of appointments already published filled his whole time, and did not allow him an evening. They then took an apparently friendly adieu. But in a few hours afterwards, they issued placards, and placed them in all the prominent places in the city, and circulated them on the backs and breasts of heralds, warning the public to beware of him as a "defender of man-stealers, and the ally of slave tyrants." These were circulated not only throughout Edinburgh, but in every city to which Mr. Campbell's published appointments carried him. He was then compelled to notice them, and to define his position on the question of slavery, which he did a few evenings afterwards before one of the most tumultuous meetings in the city of Edinburgh. Hisses, groans, and every kind of noisy interruptions were resorted to, to prevent his being heard; but he was able, despite it all, to proceed for some two hours, with only feeble manifestations of approbation, when on leaving the room the assembly broke up in great disorder.

"In these interruptions, the Rev. Messrs. Robertson and Kennedy were conspicuous leaders. Before this, Mr. Robertson had put forth along with his placards, a challenge to Mr. Campbell for a disoussion. To this Mr. C. replied in public, that it had been only given after Mr. Robertson knew that it was impracticable for Mr. C. to meet him, owing to his previous engagements and appointments, which had gone before him, and on that account he had declined it. But that he would debate the question with any man in Great Britain, whom the Anti-Slavery Society would endorse, at a time named, if oral, or at any time, if written, even with *Mr. Robertson himself, provided he were not a certain Mr. James Robertson of Edinburgh, who had been excluded from the Baptist Church for violating the fifth commandment.* This he substantially said also in an article published a little after in the *Edinburgh Journal.* Not content with having thus placarded Mr. Campbell, Mr. Robertson (who was also the Secretary of the Anti-Slavery Society) followed Mr. C. around to the cities he visited, and exerted himself to prevent his success in his mission as a preacher of the gospel. But finding that his placards did rather good than harm, and being himself rather unwelcomely received in some places, he resolved on another mode of attack.

"At Glasgow he brought a suit against Mr. Campbell for libel,* laying

* The words as found in the *Edinburgh Journal*, upon which the suit for libel was based, were as follows: "I will meet any gentleman whom they (the Anti-Slavery Society) may select—even Mr. Robertson himself—provided only, that he be not that Rev. James Robertson who was publicly censured and excluded from the Baptist

the damages at £5000 sterling, and got out a *fuge warrant* to prevent his leaving Scotland. On this Mr. Campbell employed counsel, and, on *demurrer* to the warrant, succeeded before the High Sheriff of Lanark (Mr. Alison, the historian of Europe,) in reducing the amount of damages laid to £200; but failed in an attempt to set aside the warrant as illegal. He then appealed to the Supreme Court of Edinburgh; but as ten days must intervene before a hearing could be had, he was in the mean time compelled to go to jail, or give security to the amount of £200. Security was kindly offered him; but he refused it; and the offer of Mr. Robertson's counsel, granting him leave of absence upon his promising to return, he also refused, and replied: "I believe that in all this I am persecuted for the truth's sake. I stand for the Bible doctrine, in faith, in purity, and in morality; and I have resolved to give no security. I will go to jail first." Accordingly he was sent to prison, and there remained in the *uncomfortable confinement of a dark stone cell*, till Lord Murray, upon hearing the case, decided that his imprisonment was **ILLEGAL**, and ordered his release. His health, already impaired by one hundred days almost incessant talking, suffered much from the confinement, and he was unable to address an immense concourse assembled to hear him after his release, in one of the largest rooms in the kingdom. On being called for, however, he was compelled to shew himself to the people."

[Here follows several Resolutions, passed by the students, expressive of their sympathy, and fully approving Brother Campbell's conduct in the circumstances in which he was placed.]

TOUR THROUGH PRINCE EDWARD ISLAND AND NOVA SCOTIA.

HAVING had for many years a great desire to see, if possible, all the disciples in these Provinces who meet weekly to keep the ordinances of the Gospel, as the ancient followers of the Lamb were wont to do before the "man of sin" was born, we issued the *October* number of *The Christian* before its time, and made arrangements for our excursion. We had been pent up in the close air of the City for nearly a year, attending five or six meetings per week, without change or relief: no fellow labourer with whom to co-operate or exchange within a radius of more than sixty miles! Much activity, study and energy are requisite, under these circumstances, to keep up one's spirits; more especially during a time of great commercial activity, political party bickering, strife, and assassination, and uncommon spiritual drought. From this state of things we greatly desired to be for a short time relieved. Hope with us is high; we desired to help our fellow labourers abroad, we expected to be benefitted in return, and consequently better prepared to re-enter our old field of labor. Influenced by these motives, and animated by these expectations, we commenced our voyage the morning after the autumnal equinox, with a strong breeze from the Church for violating the fifth commandment in reference to his mother, of which I heard something in Dundee!" There were three Rev. James Robertsons in Edinburgh, and Mr. Campbell did not know which of them, the champion who wished to engage him, might be; and therefore excepted only the one thus alluded to.

north-west, we threw ourself on board one of our coasters. Unattended by any uncommon occurrence, after a pleasant sail of twenty-four hours we cast anchor in the Petitcodiac River, on the Hillsborough shore, a few miles below the village of Moncton, usually called the "Bend," at which place by due course of tide, we arrived after another twenty-four hours delay. Few of our readers have the most indistinct conception of the wonderful tides of the Petitcodiac River. At full tide all the navies of the world could float securely on its bosom, and then in four short hours a child could safely ford it! When the tide returns it comes with almost inconceivable swiftness and power. Some one living on its banks informed us that the first wave came foaming and lashing the muddy banks four or five feet high, and rolling back the fresh water stream at the rate of from *eight to ten* miles per hour.

From the "Bend," over a very good road, in a few hours, we drove to Shediac, a distance of about fourteen miles. And here, by the way, we would remark that although the tide water of the Petitcodiac is but about 13 miles from Shediac harbour, yet in the latter place there is scarcely any tide—none that is regular, and always more or less influenced by the wind. The latter place is on the Gulf of St. Lawrence, and the former an arm of Fundy Bay. Will some of our young friends who are studying Natural Philosophy account for this?

On the road to Shediac we heard of a Temperance House near the Post Office and the Queen's Wharf, and as a matter of course thither we turned our attention. To our very great surprise and no small joy, we found that the Temperance House was kept by friend Batsón, of Eastport, Me., with whose family we were formerly very well acquainted. Faces, house, furniture, table, every thing reminded us of Eastport, and we were at home. Here we were detained some time waiting a conveyance to "the Island." The part of Shediac at which we sojourned was made up, denominationally, of Presbyterians and Churchmen, principally of the latter. We had to spend the Lord's day there. We had a note of introduction to a prominent man of the former sect: he received us kindly. The Presbyterian house had no steeple, it looked modest and inviting, and as we learned was seldom occupied. When Lord's day began to draw near, we felt no little disappointment that we received no invitation to occupy it during that glorious day on which we were wont to celebrate the death and resurrection of the Lord. But we consoled ourself with the expectation of hearing and joining in the prayers of "the church" on the morrow. The day was exceedingly fine. But one sanctuary opened its portals. The Rector of the Parish, a Doctor of Divinity, and the Dean of Shediac, all centering in one man, was to lead the service, and to preach on that occasion. We had several times heard of this gentleman, and had as often learned that he was a favorite of "Lord John," Bishop of Fredericton. It is true we did not repair to the church in anticipation of hearing just such doctrine as "Doctor" Simon Peter preached on the day of Pentecost; but our expectations were pretty high. From Deans and Doctors of Divinity we have a right to expect at least a literary treat, however we may dissent from their doctrines. It is not our purpose to chronicle all we heard or saw; but to give our readers some idea of the power and influence of what is

called the church—that is the law religion of the British realm—we will try to give a brief sketch of the church of Shediac, the head of one of the seven Deaneries of New Brunswick.

The reader must place before his mind's eye a beautiful rural district—fine land, gradually sloping to the north-east—a charming bay once filled with oysters—a fine, well wooded Island guarding its entrance from the too rough intrusion of the north-west winds. Add to the natural scenery, good roads, and many fine, and all comfortable dwellings. The people appeared to possess more than an ordinary share of good common sense. Here, we said to ourself, are all the material, natural and artificial, for building up a vigorous, energetic religious society.

The building, called the church, is pleasantly situated. It has a "little" steeple and a "very little" bell. It might possibly seat one hundred and fifty persons, men, women, and children; but to our surprise, on one of the most lovely days, and the most lovely season of the year, there were not half that number present. The church had its "square pews" and its "slips;" its altar; rich cushions; beautifully bound and gilded prayer books, bibles, &c.; its pulpit with a gilded sun, triangle, and I. H. S. in the centre, and the three boxes for the clerk, prayer-reader, and manuscript-reader—or for the men in their three different gabs. Our doctor on this occasion, in conformity to the rules of the church, we suppose, wore the white gown first! Now with all due deference to the law makers of the etiquette of church dresses, we would suggest that they wear the black first—'tis more grave and much more solemn to speak to the Lord than to man. Why not then put on mourning; and then, again: the doctor ascended the highest desk, where he addressed the people. Then was the time for white garments. The mount of transfiguration was the place where the Saviour's garments became so gloriously white! But modern clergy and system makers have a curious tendency not only to oppose the order of nature but the plain teachings of the Word of God. But to return, the church had a little organ and a small choir of singers. The lessons read from the living word, were excellent, and the prayers &c. were, most of them, appropriate and very good, when coming from the heart. It is true, the voice that pronounced them was extremely weak; but the house was still, and all, not dull of hearing, might have heard. The sermon was on the words of Haman (Esther v. 13), "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate." Nearly all that was read from the upper pulpit was very good, and to us would have sounded very well as the composition of a young man just entering upon his academic course; but from a D. D. it did sound weak—very indeed. Perhaps our expectations were too high. We were not, however, prejudiced, and the calmness of that glorious day was fitted to prepare any one for holy musings and the reception of every thing connected with the services of the sanctuary. One thing perhaps that unfitted us from placing a due estimate upon the Doctor's sermon was, that we had somewhere read a beautiful extract from a sermon by Dr. Blair, on the same text and subject!!

The reader must excuse us for occupying so much space in recounting the incidents of this one service. It is seldom we have a leisure

Lord's day, and we must keep our eyes open to all that is connected with the progress of religious principles, be they true or false. When we retired from that church we said, this is certainly a miniature establishment, a miniature church, steeple, bell, congregation, organ, choir, preaching, and a miniature Doctor of Divinity!

And these are the men who claim to have the only true doctrine and the only authorized administrators of the ordinances! These are the mighty men who would, were it in their power, monopolize all the ecclesiastical livings in the province, nor suffer a dissenter even to sprinkle a baby, were it to save them from a burial by the Queen's highway.

But what is the spiritual and moral influence of such men! It is that of office only. Stripped of titles and official grace, they have no more intrinsic value—we mean moral and intellectual influence—to glorify God and elevate man, than a majority of their parishioners. Well then may such men plume themselves upon their titles and offices, for they are their life and soul.

After much delay in Shediac, on account of head winds, &c., we set sail for Prince Edward Island. A pleasant sail of seven hours brought us to Bedeque, where we spent the night; the next day hired a conveyance to New Glasgow, distant some twenty five miles. It may be proper here to state that P. E. I. is about one hundred and fifty miles long, with an average breadth, perhaps of thirty miles. We saw no mountains or elevations sufficient materially to affect the climate.

(To be Continued)

“POEMS, *Original and Selected*, by Mrs. BENNISON.”—Such is the modest title of a very beautiful little volume of 144 pages. It has a chaste and neat appearance. The mechanical execution is good, and the Book on the whole has a very prepossessing exterior.

Not being a poet myself—never having composed a single stanza—I dare not say any thing about poetry as to style or correctness! I read it sometimes for the sentiment. The greater part of Sister Bennison's Poems were carefully read by me several years since, in manuscript. The sentiments are always pure and ennobling. There is nothing novel or imaginative in any of her productions. For many years I was most intimately acquainted with her, and have never yet formed an intimacy with a female disciple more intimately acquainted with the Oracles of God. I hope that many of our readers will procure the little volume. On sale at the store of *Henry & Bennison*, South Market Wharf, Saint John, N. B. Price, *half a dollar*. As a specimen of the Work, we insert the following piece, written soon after her removal from here to the United States:

ADDRESS TO NEW BRUNSWICK.

Adieu! New Brunswick! thy rock-crested shore
I leave, with choicest friends of spirits rare;
I do feel sad, to think that I no more
Their kind attentive sympathies shall share.
Led by an unseen providential hand,
While yet a child, here was my peaceful home:

And though I sometimes sighed for my own land,
 I was content from hence no more to roam;
 But darksome clouds sometimes 'round Pilgrims rise,
 That Heaven's designs may each accomplished be;
 And now I quit these hospitable skies,
 For the loved land of my nativity.
 And as the steamer o'er the proud wave glides,
 And from my view each mountain top retires,
 I own a power supreme o'er all presides,
 And hope's bright beams my saddened breast inspires
 Well I remember, when in childhood's pride,
 With spirits buoyant as this wafting breeze,
 I first these lofty mountain tops descried;
 Pleased with the varied hues that decked the trees.

But childhood's hours and youthful days are fled,
 And time's dark shadows o'er my pathway steal;
 And while on me her sable robe is spread,
 She on my form her fading power reveals.
 Where'er kind providence may cast my lot,
 To me New Brunswick will be ever dear;
 And memory linger o'er some favorite spot,
 And shed affection's tributary tear,

Ah! dear the sod, beneath which lies concealed
 Kindred, and friends, by death's cold fetters bound,
 Near whom, I thought, when from life's burdens freed,
 To sleep in peace till the last trump should sound!
 And dear! oh, very dear the wave-washed strand!
 Where I the Saviour's precious name confessed;
 Yielded obedience to his high command,
 And of His promises became possessed.
 And dear the place where with a happy few,
 I oft assembled 'round his sacred board,
 Our prayers to offer, and our strength renew,
 And to each other mutual aid afford.

New Brunswick! from thy rock-environed shore,
 I now depart with sentiments most kind.
 My Heaven its richest blessings on thee pour,
 While I thee leave my earlier home behind.

We owe our readers, and correspondents an humble apology for so long neglecting them. Although our excursion through Prince Edward Island and Nova Scotia was, as we had anticipated, a rapid one; too much so, indeed, to be of much benefit to the cause of the Lord; yet it occupied more time than we had expected. We arrived at home, however, in good health and much refreshed in spirit, on the 19th of November; but have not yet had time even to read all the letters that came to hand during our absence. Friends, brethren, and patrons, will please to be patient with us, and we will do what is in our power to make amends for the apparent neglect of the past. W. W. E.

To Brother Rouse and subscribers in Boston we say, The Christian has been sent regularly to the same address. We see no reason why the last *four* or *five* numbers have not come to hand. There is no doubt but they all arrived at the Boston post office. If any loss has occurred through our neglect, all shall be made right so soon as we are apprised of the fact. W. W. E.