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THE CHRISTIAN.

No. 7. } SAINT JOHN, N. B., DECEMBER, 1839. } Vol. 1.

CONDUCTED BY W. W. EATON.

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

A DISCOURSE ON SIN AND ITS CURE.

—BY ALYETT RAINES, OF KENTUCKY.

Therefore, as by Adam all die, so also, by Christ shall all be made alive. But every one in his own rank: Christ the first fruit, they that are Christ's, afterwards, at his coming.—NEW VERSION. 1 Cor. xv. 22, 23.

Brethren and Fellow Citizens:

THE subject of our discourse is emphatically important. There is not, perhaps within the whole range of human knowledge, another in which we should feel a deeper interest; to which we should give a more fixed and prayerful attention.

That sin is in our world, no christian denies. How diversified soever may be our opinions in reference to other facts, there is none in respect to the prevalence of sin. Its nature too, how malignant! its consequences, how appalling! If its malignity and its consequences were limited to this terrestrial state; if they could not by any possibility molest us beyond the grave; yet, we see enough of it in the present world, enough of its turpitude and of its tendency to the production of misery, to demonstrate that it is an evil fraught with infernal venom, every way injurious and destructive, and above all things to be dreaded and abhorred.

Our discourse will, from the nature of the topics which it is designed to embrace, naturally exhibit itself under two heads:

1st, SIN. 2nd; its CURE. To each of these we request the serious and candid attention of the reader.

FIRST. We shall discourse on the subject of sin. But before we proceed, permit us to warn the reader, that we by no means intend pursuing this subject through its diversified ramifications. We shall aim at brevity. We shall endeavor to exhibit the enormity of sin, the malignity of this moral leprosy of the soul, with the view to arouse sinners from their lethargy; to awaken them to a sense of their danger: to direct their mind's eye to the mortal wounds and bruises which sin has already inflicted; to turn them, if possible, from that eternal death, to which undeviatingly they are tending. In other words, to make them feel, deeply and pungently feel, the value of the remedies of the gospel.

Connected with the origin of sin, are many questions, which lead into the labyrinths of endless mystery and perplexity. These, we shall permit to slumber in their native darkness, as in all cases they should have been permitted to do. We have no disposition to perplex either ourself or readers, with bewildering disquisitions and speculations concerning questions, which have never profited those by whom they have been agitated. We have matter enough before us of a tangible nature, calculated to prove beneficial to all who will attend to it in the *spirit of faith*, without wasting our time in the hair splitting of speculative questions, perhaps far too recondite for the acumen, we will not say of the profoundest sage, but of the tallest son of light in all the angelic principalities!

It may not, however, be improper in this place to notice one or two not very abstruse questions, connected with the origin of evil, which have served as stumbling blocks to many persons.

We have been frequently asked, "why did not God constitute Adam upon principles such as would have rendered him incapable of sinning?" "Why did God permit the introduction of evil?" As well might we ask, why did he not give water a consistence, such as would have unfitted it for drowning a man? And why did he permit fire to possess these properties, by which it burns the fingers of the cook, and is in all respects so good a servant, but so bad a master? The physical evils which originate in the use of fire and water, take their rise from either the misapplication or the abuse of them, and could originate in no other way; but were fire and water deprived of those essential principles, by the misapplication or abuse of which physical evils are sometimes produced, they would cease to be fire and water; and would be therefore, incapable of their present beneficial results! The same answer will hold good in respect to man. To be a *man*, he must neither be a mere animal, nor the arch angel! He must be that link in the long chain of created beings, to which we apply the term *MAN*. To be a man, he must also have his native passions and appetites; all his native properties of soul and body; and to be a moral accountable being, he must be a moral agent; placed under law; capable of obedience and disobedience; capable of feeling self-approbation for well doing, and self-disapprobation for evil doing. Any possible organization of human nature, or constitution of the divine government, in which these principles should not have been recognized, would have placed man in a moral condition, such as is now occupied by brute animals; as incapable of virtue and vice, of rewards and punishments, of moral elevation and degradation, as is the mole, the oyster, or the bat!

"Contrivance," says Paley, "proves design; and the predominant tendency of the contrivance, indicates the disposition of the contriver. The world abounds with contrivances; and all the contrivances with which we are acquainted are directed to beneficial purposes. Evil no doubt exists; but is never, that we can perceive, the object of contrivance. Teeth were contrived to eat, not to ache. Their aching, now and then, is incidental to the contrivance, perhaps inseparable from it—but it is not the object of it. This is a distinction that well deserves

to be attended to. In describing instruments of husbandry, you would not say of a sickle, that it was made to cut the reaper's fingers, though from the construction of the instrument, and the manner of using it, that mischief often follows." Thus, also, it is in the works of God. Evil is incidental to his contrivances, but forms no part of them. His contrivances are a pure stream, flowing from the holy fountain of his perfections, partaking necessarily the nature of its fountain; so that the organization of moral evil can no more be the object of any divine contrivance, than cutting the reaper's fingers could have been the object of the inventor of the sickle!

In the abuse or misapplication of good, therefore, is to be sought the origin of all evil. Just as by the misapplication or abuse of the properties of fire and water, and every other physical agent in the universe, physical evil is the result, so by the misapplication or abuse of the good properties of man, have originated all moral evils. Had not Adam been constituted a moral agent, liable by an abuse of his agency to the commission of evil, he could not have sinned; but then, neither could he have performed actions morally good. He would have been just as capable, and just as incapable of virtue as of vice; and just as proper a subject of praise or blame, of reward or punishment, as a clock or a watch. He could have felt no consciousness of merit nor demerit, any more than a mere animal; and could, therefore, neither have risen nor fallen in the moral scale. There could have been no morality, nor immorality among men, any more than among a flock of geese. Depriving man of the liability to fall, would have deprived him of the ability to rise; and have rendered him forever incapable of those expansive, those exquisite, those ennobling feelings, consequent upon a sense of praise-worthiness, and of fitness for the approbation of his Maker, and for the reception of those rewards, rich with everlasting glory, which await the obedient.

Long before the Almighty put forth his creative fiat, it was in his mind, a matter of perfect knowledge, that by creating the material universe and originating its innumerable forms of matter and of mind, (man, the topmost stone not excepted,) birth would be given to an infinity of good, which could not be produced in any other way. Evil, he knew, would incidentally originate; but the good, the eternal good, the object of his creative contrivance, would so far outweigh the evil, that notwithstanding his immutable hatred to the evil, he did for the purpose of producing the good, in the beginning create the heavens and the earth and all things—and pronounced them VERY GOOD. Thus viewing the subject, we wonder and adore! and we doubt not, that when in some future period, the wisdom of the whole plan shall be developed, we shall say intelligently with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

Adam then, after his formation, was constituted a rational, a moral agent; and as such was placed under law. The law under which he was placed, seems to have been well adapted to the then incipient state of his knowledge and experience. It has been well said by an author

of some emence, that "if the wisest legislator on earth, were to make laws for a nursery, he would make childish laws." Upon this principle then, the Almighty seems to have acted, in giving to Adam the following law: "Of every tree of the garden thou mayst freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof, thou shalt surely die."

By virtue of this law, the fruit of a specified tree, became the test of Adam's obedience. We read of no other test. So long as he should continue obedient to this law, he would preserve his innocence and be entitled to the complacental love of his Creator. He would carry too, within his conscience a sensation of delight, the result of conscious rectitude; and in every exertion which he should make in order to a continued conformity to the will of God, as expressed in this law, he would be cultivating and strengthening the principle of obedience which had been implanted in his bosom; and consequently forming a moral character. In other words, he would be giving stability to virtuous habits, and therefore, ascending the moral scale.

But alas! how prone, in all ages, has man been to abuse his privileges! This imperfection of human nature seems to have been attached to Adam, even before the fall! The serpent persuaded the woman to partake of the prohibited fruit; she persuaded her husband, and then was sin brought into the world, the source of all our woe. How feebly did our first parents resist temptation? Indeed, they seem scarcely to have resisted at all!! Might not the advocates for hereditary total depravity, learn a useful lesson from this transaction? "That all men in every age have sinned, is a proof," say they, "that we inherit a totally depraved nature from Adam." What then does Adam's sinning prove? That he was totally depraved before he had sinned. As easily can we account for the sinning of all mankind, without the admission of a totally depraved nature derived from Adam, as they can account for the sin of Adam, committed before he was at all depraved!! Let it be observed, however, that the sin of our first parents is not to be attributed to depravity of nature, but to the power of the serpent, to the subtlety and malignity of Satan! And has not the same cause to lead men into sin, existed from Adam to the present time? Has not Satan in every age, been pouring into the world and into the hearts of the children of men, whole showers of "*fiery darts*?" If this cause was sufficient to lead our first parents from the path of rectitude, what good reason can be shown, why the same cause should not to the present day, produce the same effect on their posterity? The advocates for hereditary total depravity must, in order that their argument should have any force, prove either that the Devil left the world immediately after the first sin, or that from that time, he ceased to tempt the human family!! But this only by the way.

No sooner was the first sin committed, than the malignant nature of sin began to be exhibited in its direful consequences. Among its immediate consequences, we perceive *fear*, *shame*, and *guilt*. The eyes of our first parents were opened to the enormity of their crime; and they were overwhelmed with dreadful forebodings in relation to its con-

sequences. Ashamed and affrighted, they sought concealment in the most retired recesses of Eden, foolishly imagining that they could hide themselves from the eye of the Omniscient. But the Lord beheld them in their guilty retreat, penetrated their secret thoughts, and knew afar off the bitterness of their hearts. He first called Adam to an account; but Adam endeavored to attach the blame to his wife. He next arraigned the woman, and she charged the crime to the serpent. Both, however, were self-convicted; for neither could plead innocence on the principle of not having partaken the prohibited fruit. God, therefore, proceeded to inform them of the consequences of their sin. He cursed the serpent, the instrument used by Satan in tempting this wretched pair—he cursed the ground for man's sake—and he declared to our first parents, that this world should be to them, a world of sorrows and afflictions, of toil and troubles, until they should return to the dust from which they had been taken.

Here then is a part, a small part, of the lamentable consequences of sin. Death and all the miseries of this life, are some of the bitter fruits of the first sin, of the first man that ever breathed the breath of life. The hapless pair were driven from Eden, "and Cherubim and a flaming sword were placed at the east of the garden, to keep the way of the tree of life, lest man should put forth his hand and eat, and live forever."

It appears that Adam, before he had sinned, was permitted to eat of the tree of life. The proof of this: God said "of EVERY tree of the garden, thou mayest freely eat." The tree of knowledge was the only prohibited object; consequently, the tree of life was not prohibited. It appears, moreover, that the tree of life bore a fruit, which possessed life perpetuating qualities! The proof we have in these words: "Lest man eat and LIVE FOREVER." Does this testimony prove any thing less than that the fruit of the tree of life possessed health preserving and life perpetuating principles? If not, (and we think the case a most obvious one,) it follows, that Adam being cut off from the tree of life, was left for a perpetuation of his existence to his constitutional energy, and to aliment such as the fields of nature supplied; but mere earthly aliment, not being possessed of the life-inspiring qualities of the tree of life, the physical energy of man would in a short time become exhausted, in which case death would close his mortal career. And moreover, as the tree of life must also, from the very nature of its life-giving qualities have been a preservative of health, the being separated from it, would eventuate in the production of a long, dark catalogue of diseases, the pioneers of death, the sad procurors of the rapidly approaching king of terrors!

These are our reasoned and permanent conclusions, relative to the consequences of the first sin. We have seriously considered this subject scores of times; we have heard and read many sermons upon it; we have put ourself under the tuition of various commentators, and still we are constrained to say, that death and all our physical ills, entered the world on account of the first sin, by a consequent deprivation of the fruit of the tree of life! Death temporal, and temporal ills,

we think comprised the penalty, the whole penalty of the Adamic law! and that the above named deprivation was the divine method of infliction. Did God, either before or after Adam had sinned, intimate to him the infliction of more than one death? If he did, in what words was the intimation expressed? Before he had sinned, God said, "on the DAY thou eatest thereof, thou shalt surely DIE;" and after he had sinned, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field, in the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Are there any intimations of an *eternal death* in those denunciations? Keen must be the eye, even keen enough to see something where there is not any thing! that can see in all that God said to Adam, either before or after the fall, an intimation of an eternal death! But some men see doctrines in the Bible, as others see ghosts of a moonlight night! or as the clown looking through a telescope, beheld a monster in the sun! The monster was a little fly, not in the sun but in his glass!

We have now proceeded so far in sketching the consequences of sin, as to have ascertained its effects upon the first transgressors. One difficulty, however, remains: The death threatened in the Adamic law, was not inflicted on the day of transgression; and yet the law says, "on the DAY thou eatest thereof, thou shalt surely DIE." This is something of a difficulty. It is not so great, however, in respect to our view of the penalty of the Adamic law, as in respect to the view of those who are of opinion that the penalty was not DEATH, but DEATHS: death temporal, death spiritual, and death eternal! The supposition, that eternal was a part of the Adamic penalty, renders the difficulty insurmountable; for the law says, "on," that is, *within* the day, "thou eatest thereof, thou shalt surely die;" or "dying thou shalt die." The death, the whole death, was according to the express declaration of the law, to be inflicted within the limits of *one day*! But as an eternal death could not be inflicted within the short space of *twenty-four hours*, we may readily and with certainty conclude, that there was not in the Adamic law, any allusion to an eternal death. Temporal death might, however, be inflicted *within one day*; and that this death is the threatened penalty, is evident from the scriptures. Speaking of temporal death and of the resurrection of the dead, an Apostle says, that "as by man came death, by man came also the resurrection of the dead." "For as by Adam all die," &c. I Corinthians xv. 21, 22. These scriptures abundantly prove temporal death to be the penalty of the Adamic law. Why then was it not inflicted, in pursuance to all the strictness and rigor of the law? Because God, we think, mercifully granted to our first parents a respite. That God did grant them a respite, is evident from this consideration: That *temporal death* was, as we have proved, the penalty; and that it was not inflicted until several hundreds of years after the first transgression! Thus, is the proof of a respite conclusive. The institution of sacrifice, God's clothing our first parents with coats of skins, and promising them that the seed

of the woman should bruise the serpent's head, are also proofs of the exercise of a divine mercy through which a respite was granted. As a legislator and moral governor, God did nothing in granting this respite, by which his veracity might be impeached, or which he had not a perfect right to do. In the case of Nineveh, he commanded Jonah to preach, "yet forty days and Nineveh shall be overthrown," and the case of Hezekiah is similar to this; and yet, for good reasons no doubt, he did not, in either case, execute his threatening! Upon principles then, altogether consistent with the divine perfections, were our first parents respited. Time was thus given them to become the parents of sons and daughters; and hence, has the human family we may say, floated into existence upon the mercy of God, through a Redeemer!

But it clearly appears from the scriptures, that the consequences of the first transgression, were not limited to our first parents. In addition to those quoted in the preceding paragraph, we present the following as conclusive: "As by *one man* sin entered into the world, and *death* by sin, and so *death passed upon all men*, for that all have sinned." Rom. v. 12.

All mankind were by the sin of Adam, to a certain extent, involved in his delinquency. As, therefore, Adam was separated from the tree of life on account of his sin, and was also by his separation made subject to a perishing state, so have been all his posterity. As when a wealthy father turns spendthrift and squanders his money, poverty and sometimes shame are entailed upon his children; or, as when through luxury and other vices of parents, children are born the unhappy subjects of hereditary disease, so the posterity of Adam, inherit a loathsome patrimony of evils on account of his defection from the divine law. That part of the Adamic estate, denominated *the tree of life*, which would have kept, had they continued to possess and enjoy it, not only the children of Adam, but himself, in the fruition of perpetual health and life, was wholly forfeited. Hence, his children are heirs to death! "The whole creation groans and travails together in pain until now!" Cast forth into the world without any infallible means of perpetuating health and life, they breathe out in toil and pain the few days of their mortal pilgrimage, and sink into their mother dust!

Could we bring into one group and place under our close inspection, all the miserable beings who have suffered on account of the first transgression; could we have proper conceptions of the quantum of misery endured by the whole group; could we with one glance, behold all their writhing and contortions; could we contemplate through their sighs, groans and tears, the keenness of their pains, and the bitterness of their sorrows; could we then behold them turning pale in sickness, and cold in the icy arms of death, sinking into the grave, undergoing putrefaction, becoming food for noisome worms; then should we have in some good degree, a view of the malignity, the enormity, the horrible nature of sin. God, we think, has permitted these appalling consequences of sin, as mementos of his righteous wrath against it! has even made them a penal infliction, that man might contemplate through

the pains of death, the loathsomeness of the grave, the tears of bereaved friends, his awful indignation against all iniquity!

But dark as is this picture, the half is not yet portrayed! Had Adam been the only sinner in the world, good would it have been for the family of man. The dreadful truth, however, is that "ALL have sinned and come short of the glory of God." Thus, as by Adam's sin all mankind were made heirs to the temporal death, and all the physical ills of this world; so by their own sins, have all mankind constituted themselves heirs to the SECOND DEATH, and all the miseries of the world to come! But here our descriptive powers fail! The consequences of ALL the sins of the WHOLE world, neither the tongues of men nor of angels can express! Judgment, eternity, must paint and exhibit this picture! When both the souls and the bodies of the finally impenitent shall be destroyed in hell, then the tragic scene will present in heaven's awful eloquence the turpitude of iniquity: yea, when the sinner shall stand in the presence of his judge; when all his thoughts, words, and actions, shall be brought to light; when he shall be made to remember gospel privileges slighted, the great salvation neglected, the authority of God contemned, the blood of the Lord Jesus trampled under his feet, his horrified soul will feel at its convulsed centre the inexpressible sinfulness of sin. "Cursed sin," he will say, "O fool that I was to serve sin in yonder world! O wretched man that I am, who shall deliver me from going down to the pit? Yonder is the blackness of everlasting darkness! Yonder is the never dying worm! the never ceasing fire!"

Sin is a mortal disease, destructive to both soul and body. Its approaches may be imperceptible, but its ravages are progressive and its effects most deleterious. Not the less is it to be dreaded, when its invasion of the soul is soft and noiseless; when it whispers peace and security to its victim; when it lulls the sinner into quietness and repose. Ah! how deceitful! Sin, like the consumption, is a flattering disease, but infinitely more dreadful; being in cases infinitely more numerous, mortal, and attended with infinitely worse consequences. Let yonder sombrous cloud, as it slumbers above the horizon, indicate the work of death in the sinner's diseased and perishing soul. The lightning is in that cloud, but as yet it sleeps, and you see no flash! The linked thunderbolt reposes within its bosom, but you hear no sound! Another moment and the atmosphere is fraught with death, destruction flies abroad on the wings of the wind! So it is with the sinner. His disease has almost reached a mortal crisis, but he feels not his danger; death is fast spreading through his soul, but he knows it not. The farther the baleful influence spreads, the more bespotted and infatuated is the sinner; the more are his faculties and moral feelings steeped in insensibility. "A little more sleep," says he, "a little more slumber, a little more folding of the hands, a little longer indulgence in sinful pleasure"—the cloud bursts, and as Satan fell from heaven, the deluded votarist of sin plunges into destruction and perdition. Yes, it may be, that while he is even fascinated with the motions and effects of sin within him, while he shall be saying, "tomorrow shall be as this

day and much more abundant," he shall be called to take the frightful leap out of time into eternity, to claim companionship with demons, and to be forever whelmed beneath the raging waves of the lake that burns with fire and brimstone! O sin, with what floods of misery and pollution hast thou deluged the world! In what direction soever we turn our eyes, we behold thy direful ravages, we contemplate thy devastating footsteps! Eldest born of hell! and will men still love thee, will they still embrace thy serpent form? Murderer thou art, stained with the gore of innumerable millions, red with the blood of souls! and yet, men nourish thee in their families, in their bosoms!! Strange infatuation!! Persons who would shriek and shudder, and retreat convulsed from the uplifted head, and speckled convolutions of the rattlesnake, live unalarmed, and sometimes die dreaming of heaven, with sin's whole brood of hell-venomed vipers coiled around their hearts! If the rapacious wolf commits depredations in a neighborhood and kills only a few sheep, the hue and cry is raised, and a host hunts the enemy from the earth; but sin is permitted to fatten upon souls; this giant murderer riots in butchery unmolested!

Sinner, upon this awful subject, what more shall we say? The time would fail us, were we to attempt to point out definitely the constituents of the whole black catalogue of sins now prevalent among men—the wraths, strifes, idolatries, heresies, envyings, emulations, murders, revelings, drunkenness and such like. We say again, judgment, eternity must paint and exhibit this picture! What a mountain of abominations has lust brought forth? Shall we assimilate each sin to a serpent? Then what a mountain of serpents! more, infinitely more, lofty than the Alps or the Andes! and each infinitely more poisonous than the envenomed adder. Will the sinner make an effort to connect this mountain of serpent-sins with the greater mountain of sin's direful consequences? Alas! one of the consequences of sin, and one not less than others to be deplored, is the apparent incompetency of many sinners to perceive and feel the turpitude of iniquity. Satan's temptations are barbed arrows with poisoned points! These convey mortal poison to the soul; these cause the fever and delirium of sin; these are Satan's narcotics, by which he mantles the sinner with the sleep of moral death, darkens his mental eye, and prevents him from seeing the turpitude of sin. The disease of sin, is therefore, a disease not by nature, but by poison, injected by the Devil's fiery darts; and hence, the tardiness and apparent reluctance of the sinner, to see his lost, his ruined, his perishing condition!

Even the christian, renewed as he has been in the spirit of his mind, and daily experiencing the efficacious remedies of the great physician of sin-sick souls, feels, that by some means, he has received a tremendous moral shock. He feels it in the shortness of his memory, in the defectiveness of his judgment, in the dimness of his reason, and in the sometimes capricious freaks of his imagination; he feels it in the coldness of his heart, in the lightness of his thoughts, in the barrenness of his mind, in the scantiness of his praises, in the smallness of his joys, and in the poverty of his gratitude. He feels within him continually,

“THE LAW OF SIN AND DEATH!” These symptoms indicate the depth and malignity of sin.

Suppose, now, the human family thus deplorably reduced to a guilty state, heirs of death, obnoxious to the sore displeasure of the Almighty, and left without any revelation, but one, which should proclaim inflexible justice! O! how dreadful the prospect! The trials, the diseases, the sorrows of this mortal life: death, the grave, judgment, eternity!—not one word of mercy!—no ray of hope concerning a resurrection unto life! Nothing but sorrows below; nothing but frowns from above! Horrible prospect! And yet but for the gospel, this would have been our condition; subjected to all the miseries of this life, and to temporal death, by the sin of Adam, and by our own sins, fitted for the burnings of eternity; our earth would have been iron, and our heavens brass. Nothing short of intense and never ceasing misery would have been our inheritance! But the gospel brings PARDON, brings LIFE, brings IMMORTALITY to light! Through the gospel a system of most efficient remedies for all our maladies has been presented,

Deep as our helpless miseries are,
And boundless as our sins!

A physician has been sent us from beyond the skies; a physician endued with all divine skill and miraculous power; possessed of all the treasures of wisdom and knowledge; furnished with the whole *materia medica* of heaven; whose bosom overflows with perfected benevolence; whose heart melts at every prospect of human woe; bleeds at every symptom of human sorrow!

He comes the broken heart to bind,
The bleeding soul to cure;
And from the treasures of his grace
T' enrich the humble poor.

(To be Continued.)

[FROM THE CHRISTIAN BAPTIST.]

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

As we are left to inference to learn the institution of sacrifice; we are made debtors to the same source of information for all our knowledge of the origin of the priesthood of the patriarchal age. It appears that as God raised up, by a special call and designation, the ancient prophets; in a similar way he originated and appointed the first priest of a public character. Under the necessity of circumstances, in the commencement of the human family, *natural* brothers and sisters entered into the marriage relation. From a similar necessity, each person who offered up a sacrifice, officiated at the altar. But in process of time, arrangements, called *laws*, were made for the better accomplishment of all the high ends of society, both natural and religious. As the first intimation of sacrifice is made with a reference to the martyrdom of Abel, so the first intimation of a *public* priest is made with

a reference to Abraham's return from the slaughter of the kings. Then it was that Melchisedec, king of Salem, and priest of the Most High God, carried out his bread and wine to the patriarch Abraham, blessed him, and received from him a tythe of the spoils of war. That this illustrious priest was *immediately called*, initiated, and ordained by God, is not only to be presumed from the circumstances of his appearance in the narrative of Moses, but it is to be learned from the comments of Paul in his letter to the Hebrews. There he assures us that Melchisedec had neither predecessor, nor successor, in his office. He derived it not by a hereditary right from any ancestor; and his office was not, like that of Aaron, to be transmitted by descent to another. Hence it was of a dignity superior to that of Aaron, which was transferable, and, except in the case of Aaron, was as hereditary as a family name. Melchisedec was, therefore, invested with the office by a special call; and was publicly recognised by, not only his contemporaries in general, but by the Patriarch Abraham, as *the Priest of the Most High God*.

The Greek of Paul in the Hebrews is rather paraphrased, than translated by Thompson. But yet he gives the sense pretty well. He says, "Melchisedec was in the first place, by the interpretation of his name, king of righteousness; and in the next place, he was actually king of Salem; that is, king of peace; of whose father and mother there is no mention, no account of descent, nor of the beginning of his days, nor the end of his life. But likened to the Son of God, he abides a priest continually." Paul's design, as the argument shows, was to exhibit the superiority in point of dignity, of the office of Melchisedec to that of Aaron. Both priests, by a divine call and investiture, yet different in order or dignity. The glory of that of Melchisedec was that it was underived, and incommunicable. Aaron's call and appointment, were equally divine, but his priesthood was to run through many persons; each of which was to derive it from, and to communicate it to, another like himself. Moreover, the office of Melchisedec was more public than that of Aaron. One nation only claimed an interest in the office of Aaron. But the whole human race had an equal interest in that of Melchisedec. The fact of the patriarch Abraham receiving the benediction from Melchisedec, and of Levi and Aaron himself paying tythes to Melchisedec in the person of Abraham, exhibited its superior excellency and glory. No period of time, no length of years, impaired the dignity or utility of the office of Melchisedec. And the more illustrious fact that the glorious high priest of the christian profession was constituted according to the order of Melchisedec, and not according to the order of Aaron, speaks still more distinctly of the superior eminence of the office of the King of Salem; who wears upon his head, not the diadem alone, but the mitre also. He wears the crown and stands before the altar.

That there was a law regulating the rights, honors, services, and immunities of Melchisedec is also to be inferred from the aphorism of Paul, who makes a change of the priesthood necessarily productive of a change also of the law. "For," says he, "the priesthood being

changed, there is of necessity a change also in the law." This was true in the case of Melchisedec and Aaron, or it was to no purpose to argue the necessity of it in the case of Aaron and Christ.

That priests were common in the patriarchal age, may be learned from the fact that all the nations of antiquity from the era of Melchisedec to that of Aaron, had priests. Joseph married the daughter of the priest of On. Moses married the daughter of the priest of Midian. The priests of Egypt were a numerous class in the days of the Pharaohs. Their land was not purchased by Pharaoh, and they had a portion assigned them by the king. Young men were chosen in Israel to officiate as priests before the order of Levi was set apart. All of which facts go to shew that priests were appointed in all the ancient nations before the Aaronic order was instituted. Indeed, we find not only Abel, but Noah, Abraham, Abimelech, Laban, Isaac and Jacob officiating at the altar, and performing the office of priests in the patriarchal age. So that all the nations must have derived this office and custom from those favored with divine communications. Notwithstanding that the patriarchs all officiated at the altar, yet in the call and investiture of Melchisedec, there was a peculiarity which elevated him above all others in that age. He appears to have been as far elevated in dignity above all who officiated at the altar, above all the patriarchs who offered victims, as Aaron was above all the priests of the house of Levi.

But we are not to view the office of the priesthood of the patriarchal age as exclusively restricted to the duties of the altar. Intercession and benediction were essential parts of the services which they rendered their cotemporaries. Thus Abraham intercedes for Sodom with a familiarity and a perseverance which could not have arisen from any other reason or cause than a consciousness that in consequence of a divine appointment he had more power with God than ordinary men. For the same reason Melchisedec presumed to bless Abraham; and as Paul argues, beyond all contradiction the inferior is blessed by the superior. For this reason also the other patriarchs who were, like Isaac, the first born; or who, like Jacob, had bought the rights of primogeniture, acted as the priests of the family and blessed their offspring and households. It was the disparagement of this honour which made Esau appear so wicked in selling his birthright for a single mess of pottage.

A word or two more, and we dismiss the priesthood of the patriarchal age. The origin of this divine institution is to be found in the fact that no sinful man can have access to God but through a Mediator. This lesson was taught in every age of the world; and no religious institution, divinely established, has appeared, in which the office of a Mediator, was not the most prominent part. We see the first religious actions performed on the earth were at the altar. But there never would have been priest, victim, nor intercessor, had it been compatible for a friendly correspondence to have subsisted on any other terms between the Holy One who inhabits eternity, and sinful mortals. No man ever could, ever did, or ever will, find access to God, and acceptance with him, but through a mediator. No prayers, no interces-

sions. no religious services, can avail to any purpose, unless this necessity be known and regarded. It was pure benevolence on the part of heaven which first disclosed the secret, originated the practice, and through it communicated blessings to men. It was from the plainness of this necessity that all the worshippers of God, in the first age of the world, so universally and so readily embraced this gracious provision; and from the pious fathers of all the nations it became as universal as the whole human race. Hence, amongst all people, however rude and barbarous, however civilized and polished, we find mediators, altars, and sacrifices. This universal usage, as ancient as the remotest annals of the world, presents to the philosophic mind a stupendous monument in favor of supernatural revelation; which, like a rock in the midst of the ocean, proves that there is a bottom to the mighty deep, and that so firm as not to be shaken by winds or waves, how turbulent and boisterous soever. How vain, then, the expectation of the Deist, who, while he admits the truth of one God, expects to come into his presence without the intervention of sacrifice, altar, or priest. But of this more fully hereafter, when we come in contact with the sceptics.

WHAT IS THE DESIGN OF BAPTISM ?

A vital question this!—It does appear to me with all due deference to your judgment, Mr. Editor, that the question proposed is not altogether satisfactorily answered. Your reply is: “It signifies or represents the death, burial, and resurrection of Jesus Christ.” In my humble opinion it does much more; it represents the baptism of the Holy Ghost which is to follow it, at God’s appointed time, and it must be received as a pledge, assurance, and symbol of that one only Baptism which is promised at the second coming of our Saviour to abide with us forever, it must be accompanied by faith and assurance that God is faithful, and that he is both able and willing to perform all his promises made to mankind.—*St. Matt.* iii. 11. St. John says, “I baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Ghost.” The baptism of John was for the remission of sins to those who repented—John was sent to prepare the way for Jesus Christ and baptism with water. The baptism of Christ was the baptism of the Holy Ghost, which bestowed supernatural gifts on those who were so baptised. The former baptism having a saving grace, and the latter redemption from sin. The one, therefore, to be received in faith, as a sure pledge for the other at the second coming of our Saviour. I would therefore caution all my christian brethren to be careful, lest in contending for the shadow they overlook the substance.—*St. Matt.* xii. 31, 32. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men: And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this

world, neither in the world to come." Baptism and the Lord's Supper are strictly enjoined in the Gospel. The one as a type and shadow of the Baptism of the Holy Ghost; the other to be received in commemoration of Christ's death and resurrection and of his second coming. These are my humble views of the subject, and I could enlarge upon them, but am unwilling to trespass too much on your room, your pages being circumscribed.

VERITAS.

REMARKS ON THE PRECEDING ARTICLE.

In asking the question—"What is the design of baptism?"—I meant, as every reader must understand, baptism in water. I then proved beyond successful contradiction, that to penitent believers it was for remission of sins, or for salvation. My proofs of this Veritas has not noticed at all, consequently it demands no reply. Veritas seems to understand the reply to the question to be, that baptism signifies or represents the death, burial, and resurrection of Christ. Now this *was not* the reply to the question, but an argument or criticism on the reply of others, viz. that baptism is for an "outward sign of an inward work," &c. I admitted that baptism was a sign (not for a sign) of something, and that was the death, burial, and resurrection of Christ. This I prove from the fact that immersion in water is a burial, and being raised up out of the water is a resurrection, taking for granted that the person is first dead, i. e. dead to the world before being buried, and not that he is dead and raised again before being buried. My friend has not disputed any thing I wrote; but he thinks that baptism represents much more than I have said it does. In his "*humble opinion*," "it represents the baptism of the Holy Ghost which is to follow it at God's appointed time; and it must be received as a pledge, assurance, and symbol, of that one only baptism, which is promised at the second coming of our Savior, to abide with us forever." What is to abide with us forever? Why, according to Veritas, the baptism of the Holy Ghost. Strange reasoning this, to talk of a baptism "abiding with us forever!" It is well for Veritas that he calls it his "*humble opinion*," for if he asserted it for a fact, he might be required to prove it, which he would find a hard task. Where is the proof that the baptism of the Holy Spirit is to follow baptism in water at the second coming of the Saviour? Will Veritas produce it? If so, I will willingly bow to it. Nay, friend Veritas, I must prove to thee, that so far from the baptism of the Holy Spirit being promised at the second coming of Christ, it did not even follow baptism in water under the christian institution, but did precede it; for not one soul was baptised in the name of Jesus Christ, until after the baptism of the Holy Ghost was performed. In Matthew iii. 11, Luke iii. 16, and John i. 33, John the Baptist informs us that he baptised in water, but there was one coming after him who would baptise in the Holy Ghost, and in fire. When did he baptise in the Holy Ghost? Not in his life time. Now pay attention, friend Veritas, and I will show thee when "God's appointed time" was for the promise of the father to be fulfilled. Turn to the 24th

chapter of Luke, verse 49,—“And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Then turn to the Acts of Apostles, also written by Luke, and read chapter 1st, from the 1st to the 5th verse, inclusive, which says, “For John truly baptised in water, but ye shall be baptised in the Holy Ghost not many days hence.” This shews that they had not yet been baptised in the Holy Ghost. Now just revert back to the commission given to the Apostles according to Matthew and Mark: they were to go and teach and baptise into the name of the Father, Son, and Holy Spirit; and according to Luke xxiv. 47, “and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Now observe,—John baptised in water, but not “in the name of Jesus Christ.” The Apostles were to baptize “in the name of Jesus Christ,” but before they commenced, they were to tarry in Jerusalem until they received the promise of the Father that they should be endued with power from on high,” or baptised with the Holy Ghost. Now read the 2d chapter of Acts, and you will find that a few days after Christ gave this commission, while they were tarrying in Jerusalem, and were with one accord in one place, they were baptised in the Holy Ghost. After this they baptised the three thousand believers “in the name of Jesus Christ.” Thus have I shown that the baptism of the Holy Ghost *preceded* baptism “in the name of Jesus Christ for remission of sins.” Friend Veritas, do you want any thing plainer? If so, look at Acts xi. 15, 16. Here we are informed that the Holy Ghost fell on the household of Cornelius as on the Apostles at the beginning. “Then,” says Peter, “remembered I the word of the Lord, how that he said John indeed baptised in water, but ye shall be baptised in the Holy Ghost.” Now it was *after this* that Peter commanded them to be baptised in the name of Jesus Christ. How then, my friend, does baptism in water represent that baptism which you say was to follow at Gods appointed time? But I am already beyond my intended limits, and must close by saying to friend Veritas, thou must read thy bible more carefully, so that when thou writest again I may say to thee, *Ducisti Veritas.*

L. B.

MODERN GOSPEL.—No. III.

FOR THE CHRISTIAN.

MR. EDITOR,—That the Gospel is the power of God unto salvation there is no doubt; but then it is to those that believe, and those only. But I would ask, can it be so to the heathen nations, the idolaters, the Deists, the Atheists, and the Jews? Certainly not; and these characters will exist as long as the world stands, without the interposition of God's spirit, who has declared he will reason and plead with men to convert them. You have, Mr. Editor, distorted my words, and reasoned upon false premises, whether to display your own knowledge,

(or I should rather say want of knowledge) I cannot say, but having beaten about the bush, you have at last had the sagacity to find out my meaning, which was as clear as the sun at noon day. I would observe, the world embraces the whole globe, and if men will not read their bibles, or study it, is it God's fault? Certainly not. With regard to your childish simile (and childish enough it is), let us suppose this child is able to lift 300 lbs. weight, and his father orders him to do so, and he refuses, whose fault is it? It then becomes the duty of the Father to make him to do it, or else to punish him for his disobedience. In this relation stands the Gospel: it is not God's fault that men will not obey the gospel; but then it becomes his duty to punish them, and make them obey him; and has he not declared every knee shall bow unto him. God has required nothing of man but what he is able to perform, if willing, but there must first be a willing mind. Now to the point. You say, "we imagine that he is of opinion that the Holy Ghost must be poured out, in order to give the present revelation effect." Certainly: Joel 2: 28, "And it shall come to pass in those days, that I will pour out my spirit upon all flesh," (mind, upon all flesh, not a few) read to the end of the chapter. Isaiah, making mention of the blessings of Christ's kingdom, and the desolation that shall precede it, says it shall last until the spirit from on high be poured out, and the wilderness be a fruitful field, and the fruitful field be counted as a forest. Do the present times resemble this prophecy? "And I will give them one heart, and put a new spirit within you, and I will put my spirit within you, and cause you to walk in my statutes." Jer. 31: 31; Heb. 8: 8; 10: 16; Ezek. 36: 27." And all her children shall be taught of the Lord, and great shall be the peace of her children." Isaiah 54: 13. Is that peace established yet? The gospel confirms this, St. John, 6: 44, "No man can come unto me except the Father which has sent me draw him, and I will raise him up at the last day. It is written in the Prophets, and they shall be taught of God." How are we to be taught of God, but by his spirit. We have authority from St. Paul that all is not finished. For he says, "we know in part and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away." If, Mr. Editor, you trace your bible, you will find shadows always come before the substance, and the baptism of the Holy Ghost at the day of Pentecost to a few, was but a shadow of what it would be to all, when Christ's kingdom is established on earth it must remain with us for ever; this is the other comforter which God will send in his name. The fulfilment of a thing is the accomplishment of it, and surely no man will be mad enough to assert that all the types, shadows, parables, prophecies and promises in the law, and the gospel are fulfilled. You quote Matthew, Mark, and Luke—"And he said unto them, there are some standing here," (mark some) "which shall not taste of death till they have seen the kingdom of God come with power." You observe, the kingdom of God should come with power during the lifetime of those who heard; (mark those who heard, and this only during their life time,) and of course those who believed in him, but not to the rest of the world; thereby proving

that it was not universal, which is promised it shall be in the end. It came with power to those who were baptised with the Holy Ghost. A shadow this of what the substance should be to all prior to the second coming of Christ. Those who received the Baptism of John, were enabled to speak with tongues, and had other gifts; these were for a sign, not for those who believe, but for those who believe not; but these were to show forth God's power. You state that not a person on earth believed that the Messiah would die a sin offering, or rise from the dead, from Eve to Mary Magdalen. True, and they are as much in the dark as to the manner in which Christ will bring in his kingdom on earth. In short, you bring forth arguments to confute your own doctrine, in many instances; upon this question read Isaiah, 29th chapter, 9th verse, to the end.

Question the second. Has the kingdom which was announced during the personal ministry of the Lord Jesus as "at hand" come. This question I have already answered—certainly not, or our Saviour would not have taught us to pray for it; and no man in his senses can believe it, if he reads the scriptures. Is it not written, blindness has happened in part to Israel, until the fulness of the Gentiles be come in, when all Israel shall be saved. Has their eyes been opened? Has God called the Jews from all nations whither soever he has scattered them? Is Jerusalem now built? Do all nations of the earth know God? Does righteousness and peace reign upon the earth? Does the knowledge of God cover the earth as the waters cover the sea? And how much more could I mention, which must take place when our Saviour reigns. You quote a passage from Paul to the Colossians: "Who has delivered us from the power of darkness, and hath transformed us into the kingdom of his dear son." True, but that *us* is not the whole world. Now, hear what he says to the Romans, 8th chapter, 23d verse. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of of the spirit," (mark the first fruits) "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Is this like our Savior's peaceable kingdom being established, or the commencement of his reign? These received the promise of transformation into the kingdom of his dear Son. In short, I have not time or patience to go through all the mistaken ideas expressed by you, and if I had, I fear it would be like casting pearls before swine; for you appear determined to misunderstand me. The parables all stand for the end, and the good wine at the marriage feast, which was reserved to the last, prefigured the good fruit which God would present to us at the last days. Well might God declare, "my people perish for want of knowledge." Your doctrine, of "all being finished," is a most ruinous and destructive doctrine, and I am persuaded many will have reason to curse the hour they first adopted it; nor would I employ my time in writing against such false doctrine were it not in the hope of preventing at least some of your readers from being led away by it. I shall conclude this by observing, that God has declared that in the latter day the wisdom of the wise should perish,

and the understanding of the prudent man should be hid. Therefore, to God alone I look for wisdom, and not from man; and I recommend to your readers, to judge nothing before the time of God's visitation, but to be looking for it.

Yours,

A SUBSCRIBER.

REMARKS.

"A Subscriber's" third letter is before you.—According to our stipulations he had no right to a place in our pages. After the assertions made in the former articles, reason would say, "*prove your assertions.*" We are not about to write a reply to this article. We purpose only noticing a few points, and then leave it with our readers.

A Subscriber has asserted—1st. That the original gospel preached by the Apostles, and exhibited in its native simplicity, is not sufficient to convert men without another revelation of the spirit. Not one passage has been yet quoted to prove this. Those referred to neither express nor imply any such doctrine. Many of them refer to something else; most generally to the future destinies of the Church of Christ when he shall again "come to be glorified in his saints, and to be admired in all them that believe;" or to that which has transpired; for example, in his third number he refers us to Acts ii. to prove a future baptism of the Holy Spirit. Now, if the reader will open the book, and read this chapter, he will see that the Apostle declares that God had fulfilled that promise. Hear him, "and having received of the Father the promise of the Holy Spirit he hath shed forth this which you now see and hear. But this was only a shadow! Admirable logic! A baptism of the Holy Spirit a shadow of a baptism in the Holy Spirit!—Worse and worse! John's baptism enabled those who received it to speak "with tongues," says our correspondent; but so does not say Doctor Luke. Hear him, Acts xix.; in this chapter he tells us, that Paul baptised twelve men in Ephesus, who had been baptised "unto John's baptism," but they did not speak with tongues until Paul laid his hands on them; no, they had not even heard whether there was a Holy Spirit to be received, much less had they known any thing about spiritual gifts. *Selah.*

Again—2d. He has, by his silence, admitted the necessity of receiving new ideas from God in order to be under *his* spiritual influence.—We say he has admitted this; "for," he says, "so the scriptures declare." The proof has been demanded, but he is silent. *Remember this.*

3. He has repeatedly asserted the necessity of a "light from on high" to enable us to understand the scriptures. But not one solitary scrap from the volume of inspiration has been quoted. Does this show respect for the word of God?

4. He continues to assert that the kingdom of the Lord Jesus or of God has not yet come, and endeavours to impress on the reader's mind the idea that we supposed that the Atheist, Deist, &c. are in it. Why not meet the position manfully, without any low inuendoes? Why not say that the kingdom of Great Britain is not established over England,

Ireland, and Scotland, because there are men in those places who set the laws at defiance? *We believe no man in the kingdom of Jesus Christ who is not "born of water and spirit."*—John, iii. 5.

The Lord Jesus said that his kingdom should come with power during the lifetime of some that then composed his audience. After this Paul said that it had come, and that the disciples were in it; and yet "*A Subscriber*" says that it has not come. He must settle this question at a higher tribunal.

In his last paragraph "*A Subscriber*" has made an expression for us, and marked it as a quotation, viz. "*All being finished.*" We never made such an assertion with reference to the Gospel or men's salvation. The doctrine and language is wholly manufactured for us. How desperate must that cause be, which calls for such an uncandid course!

There are several sentences quoted from the word of God which are evidently misapplied; but none more so than the references to the Prophets. When we have more time our readers shall have a correct view of them.

There are many things in a "*A Subscriber's*" articles which we were surprised to read from the pen of a gentleman—too low for our notice. Will he read them again, and ask himself if they comport with the style of a man of refinement—to say nothing of a christian!—"Beating about the bush;" "leading captive silly women;"† "childish similies;" "casting pearls before swine," &c. &c. These are arguments that we cannot answer. "*A subscriber*" must therefore be left with this wreath of laurels alone in his glory. We desire not one of them.

EDITOR.

† We heard once of an Esquire who did not lead captive silly women, but was so fascinated with the tone, anecdotes, and doctrine of a "silly woman," as publicly to prostrate himself before her for her intercession with God, perhaps for the "light from on high;" "the Baptism of the Holy Ghost," or, "the kingdom to come."

SUCCESS OF THE ANCIENT GOSPEL.

There are now some *ten or twelve* monthly publications in America, pleading the same cause that we are, viz.: The ancient *faith and practice* of the primitive disciples;—no *Lord* but *Jesus*—no *Creed* but the *Word of God*—no *practices* to imitate but those of the men who *lived* with the *Apostles*.

Having a little leisure, we were desirous of knowing how many had been added to the congregations of the Lord, in America, during the year 1839. We hastily read over the "*Ecclesiastical News*" of the "*Heretic Detector*," a monthly publication, containing about as much matter as the "*Christian*." In that we found reported, as added to the churches, by those who labor in "word and doctrine," upwards of *Five Thousand!* besides a particular account of the congregations in Indiana, in which the location of 119 churches is given, numbering about *Eight Thousand*; and in a "*Detector*" just come to hand, an individual, apparently acquainted with the state of things there, says that

report is only about one half of the number who profess to be aspiring for the Apostolic faith and practice.

The above are only a small part of the churches or additions. From a hasty glance, we judge that the "Millennial Harbinger" and "Christian Preacher," would each nearly equal the "Detector," and then there is the "Morning Watch," "Christian Publisher," "Berean," "Apostolic Advocate," "Disciple," "Evangelist," &c. This season, then, has been a favorable one for the Ancient Gospel. May the Lord bless all the Holy brethren, and may they not only embrace the true Gospel, but, by their devotion to God, show that it is the power of God to salvation! The Evangelists should not only be very zealous to persuade sinners to turn to the Lord, and get them into the fold of Christ, but the Bishops of the congregations should do their duties faithfully, in "leading them into green pastures beside the still waters;" they should watch for their souls as those who must give account.

In future we shall give a short synopsis of the success of the truth, in the following abbreviated manner:

J. B. FERGUSON writes from *Middleburg, Ohio, Nov. 1*, that he had just made an excursion through Eastern Virginia. "Absent two months—delivered thirty discourses—and from *thirty to thirty five* submitted to the Lord."

HENRY L. DALLY, *Ohio, Oct. 26*, reports the immersion and addition of *twenty-six* to the church at Sugar Creek. Brother Dowling informed him that he had baptised *seventy-six* since harvest.

JOSEPH GREEN, *Alabama, Oct. 20*, reports the conversion of *sixteen* in the region of his labours within a short time.

WILLIAM CRAWFORD writes from Kentucky that there are 500 disciples in one County not yet reported in the periodicals, and that there had been an addition of from 50 to 100 in three months. He concludes by saying, "East of the Kentucky River they are bowing to the authority of the Gospel by scores."

SAINT JOHN, N. B.—The Church of Christ in this City, as to numbers, has been stationary for several months; but within a few weeks we immersed two young persons, and two others united, who had previously been baptised. We are living in peace, and always have interesting meetings when we meet to commemorate the death of our blessed Redeemer.

Since the Church was organised in June, 1834, there have been about 100 added to it, nearly all by immersion—some have moved away; a few excluded, who had turned aside to satan. Some at the present time are inactive; *three* have died, rejoicing in full assurance of a glorious immortality;—leaving the present number of living active members between 60 and 70.

Brother Benjamin Howard writes from Cornwallis, that he had lately had two baptising seasons—six at one time, and five at another. His *only son* among the number. We feel very grateful to the Lord for this news. We rejoice with Brother Howard, and pray that his son

may be a great help to him in the kingdom of our blessed Redeemer ; and that when the Lord calls him to his reward, his son may take his place on the walls of Zion.

NEWS FROM BRITAIN.

In the course of the last month we have received eight numbers of a monthly periodical devoted to the advancement of Primitive Christianity. The work is called "CHRISTIAN MESSENGER AND REFORMER, and contains essays, addresses, orations, Letters, &c. ; London : published by Simpkin, Marshall, & Co. Stationer's Hall Court, London ; T. Kirk, printer, Nottingham. The third volume commenced in March. It is a very neatly printed pamphlet of thirty-six pages, duodecimo, at the low price of *four pence*. We wish our active brother Wallis success equal to his largest desires. May the truth which he and his friends are instrumental in laying before the inhabitants of Britain, prove to them the greatest of blessings. *Subscriptions taken at this office.*

J. BRIGGS—*Newcastle-upon-Tyne, June 24, 1839.* "If any thing of importance had occurred, I should have informed you, but now I have news to forward, which I know will rejoice your heart, as well as the hearts of angelic beings. At the formation of the congregation in February, we met in an upper room, capable of holding only twenty or thirty persons, and we were obliged to remain in it three months. * * * During that period, we were favored with a very interesting visit from Brother Shaw, of the Huddersfield. * * * We then removed to a large school room, at the opening of which we were favored with the valuable assistance of a Brother from Sunderland. * * *

"Lord's Day, June 16th, was a glorious day, and will ever be remembered by us. The labors of the day commenced early in the morning, between seven and eight o'clock, by immersing, for the remission of sins, in the River Tyne, six individuals, four males and two females, who are added to our number." * * *

"*Nottingham, July 26, 1839.*—We are happy to inform our readers, that the disciples in Nottingham are gradually on the increase. The progress made since the commencement of the present year, is as follows : January, received by confession and immersion for the remission of sins, four ; February, three ; March, six ; April, eight ; May, three ; June, one ; July, ten ; one from the Scotch Baptist, and one from the Brethren in Wrexham.

"The prospects are still very encouraging. A meeting house, which the year 1817 was erected by the Independents near the centre of the town, and capable of accommodating from seven to eight hundred people, has been purchased by the brethren, and is now refitting for the use of those who desire to know and practice the whole truth, as revealed in the New Testament. We recommend all our brethren to such Jesus as the resurrection and the life : the belief of this fact, and the consequent obedience and results, is alone sufficient to fill the mind with joy unspeakable and full of glory.

During the present month, we have been enabled to steal away

from home and business, for about ten days; in which period we visited Manchester, Liverpool, Glasgow and Edinburgh. Many there are in these and other places who groan under the soul-withering and destroying systems of sectarianism, but who, at present, have not the courage and self-denial to arise and forsake such misery and confusion. The business of this life, family connexions, early and long-continued associations, all stand in the way of a speedy and practical reform.—Mark viii. 38.

“In Glasgow, we had the pleasure of immersing five into Jesus for the remission of all past sins, who, we hope, will meet together on the first day of the week, to obey him in all the things he has appointed for their comfort and edification.

“In Edinburgh, we had the pleasure of addressing about fifty brethren, who, in their views and practices, are far advanced in the principles of reformation. It is with pleasure we learned, while in Scotland, that there are about twelve brethren in *Perth* who hold the doctrine of remission, by faith and obedience, and who meet every first day, to contend for and practice all the truth.

“In Paisley there are some excellent brethren who take great pleasure in reading and circulating the “*Christian Messenger and Reformer*.” The prospects in Liverpool are by no means discouraging. In Manchester there are some, we trust, who will shortly become obedient to the faith.”

“*From Scotland, Aug. 10, 1839.*—While the gathering of a few disciples together under the influence of the Ancient Order is taking place in various parts of the country, the work of excision is also progressing, and various individuals have, in different places of the North of England, been separated for what is called the heresies of Campbellism. Some *grave* tales could be told on this subject, which, were once we have the penny post, will be made known through the length and breadth of the land.”

[The above reminds us of a piece of intelligence from North Britain via Upper Canada. “I learn,” says the writer, “from private letters from Dundee, that there was a young man a ‘City Missionary’ from Dundee to Aberdeen, where he was brought under discipline in the Aberdeen church for railing the sentiments of A. Campbell. He then came to his native place, and joined the church of which he was formerly a member. The Aberdeen church wrote to the brethren in Dundee respecting him. His case was under consideration when my informant left. The church did not know what to do respecting it, as they ‘could find no fault in him.’ This may be new to you, but nothing strange. We see the leaven of reformation is working; and I pray that the little leaven in Dundee may shortly leaven the whole mass. ‘Truth is mighty above all things and will prevail.’” *Amen.*—Ed.]

“*Wrexham, August 31, 1839.*—My principal reason for writing you, in addition to an interchange of friendly correspondence, is to inform you that our few brethren in Liverpool have commenced the assembling of themselves together as a church of Jesus Christ; and has

taken a central and spacious room for the purpose of meeting on the Lord's day. I had the pleasure of spending Lord's day, the 18th inst. with them; we had a happy day. We broke bread, &c. &c. (in number nine) in the afternoon. I proclaimed the gospel, morning and evening, to as many people as could be expected, under all circumstances. * * * I am sure there is a fine field for exertion and usefulness in Liverpool, providing there was resident a competent and active proclaimer of the ancient gospel: of such a person I fear our brethren will find themselves deficient for a while. I hope they will stand firm and united, and edify each other, and then, doubtless, although not very gifted, they will make progression.

“Your brother in Christ, EVAN JENKINS.”

ELDER BENJAMIN HOWARD.

Some time since we received several communications for the *Christian* from Brother Howard. In our last we promised him a hearing. We have not laid his articles by out of any disrespect to him; but we have some doubts whether his communications, at this time, would subserve that cause for which both of us have made many sacrifices—for which we have suffered slander and reproach, and for which we expect to be opposed, so long as men will not bow submissively to the Lord Messiah.

During this month we have received two long letters from him; and, with reference to his former communications, he says, “you must allow me to be the best judge as to the subjects which will answer for the field of my labor.” We have no question as to his judgment in this particular; but he must remember that the *Christian* is read in other places beside Nova Scotia. It is to be feared, that a disquisition on an affair quite local, might prove of but little benefit to the community at large. That Brother Howard has been treated ungentlemanly by his opposers we have no doubt, but he must remember that that is part of his reward. The good things promised by the Savior were connected with “persecutions.” Some persons call nothing persecution but imprisonment, stoning, confiscation of goods, burning, or the gibbet; but to accuse a man with holding doctrines most abhorrent to his soul, or directly the reverse of those which he does believe and advocate, in order to induce others to oppose and hate him, is persecution. Nothing but the wholesome laws of the land prevent such men from firing the raggot around the person whom they thus traduce. Brother Howard has been accused of preaching every thing that is bad, but those who have heard him most frequently have been unable to detect any principle advocated by him, which not only accords with the book, but is found there in so many words.

None of his opposers, not even his worst enemies, can say one word against his christian character; seeing then that he is opposed purely for conscience sake, who can be surprised at the following remarks

from his pen; we are astonished that he can treat his opposers with so much mildness.

“ There are many preachers in this Province who think it exceedingly irreligious to hold public discussions; but at the same time warn people publicly and privately against us, telling them that we hold and preach false doctrine. When we call on them publicly to come out before the people and show in what our error lies, they gain the victory by taking to their heels.

“ This is, therefore, respectfully to request of all the public men in Nova Scotia generally, and the Baptist Ministers in particular, either to come out manfully and discuss publicly the differences between us, or to hold their peace.

“ PROPOSITIONS.

“ 1. The Kingdom or Church of Christ was established on the day of Pentecost, and not before as the Baptists say.

“ 2. The New Testament, which is binding on all men, wherever it is made known, came in force after the Messiah's death, and was opened on the day of Pentecost.

“ 3. Faith, Repentance, and Immersion, stand in the order of the Gospel *prior to, and for the remission of sins.*

“ 4. That the practice of demanding an ‘experience’ as evidence of remission of sins, before baptism, is unscriptural and detrimental to the progress of the gospel.

“ 5. Faith is an act of the creature, in simply believing the truth.

“ 6. Repentance in man is a turning from sin.

“ 7. The Holy Spirit reproves the unbeliever, and comforts the child of God, only through the word of God.

“ 8. The doctrine that God made a covenant of Grace with his son before the foundation of the world, in which he gave him a definite part of the human family, to the exclusion of the rest, is false, dishonoring to God, and injurious to mankind.

“ I pledge myself to sustain the affirmative of the above propositions against any respectable minister in Nova Scotia, under proper regulations—having an equal vote as to the number of moderators, time and place.

“ BENJAMIN HOWARD.”

Our principal reason for giving this a place in the *Christian* is, that our readers may know what principles Brother Howard advocates, and that they may also know what they oppose. Here is no underhand work—all is open and plain. Here is an opportunity for the lovers of truth to approve or defend. We will pledge ourselves that Brother Howard will treat every man with the utmost respect, and will oppose nothing but their systems.

EDITOR.

WE regret to say that additional intelligence from ENGLAND, and several other Communications, among which is a fine piece of Poetry, are crowded out.