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THE CHRISTIAN.

Vol. II. } SAINT JOHN, N. B., MAY, 1841. } No. 12.

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 Hades shall not prevail against it.—*The Lord Messiah.*

CALVINISM.

Mr. Eaton.—Being well aware that the religious world is more governed by names than truth, by opinions than facts, I beg leave to lay before your readers, from time to time, a few of my reflections upon past and present affairs, without obtruding upon them any name that shall be indicative of party. If my remarks shall be found to be true, they ought to be received as such without any discount on account of any supposed heresy in their author; and if they shall prove to be untrue, no influence of name, no weight of character, no protecting talisman of orthodoxy, should shield them from merited condemnation.

After thus throwing myself open to the impartial scrutiny of your diversified readers, suffer me to approach and to examine a system of religion above all others positive in its assumptions, intolerant in its spirit, and ex-cathedra in all its decisions—a system which neither its author, nor any of its talented defenders will suffer a human being to dissent from without incurring the forfeiture of christian character—without ceasing, in their estimation, to be a christian. It is built upon the following five pillars:

1. *God has from all eternity elected a portion of the human race to everlasting life, without any reference to their faith or obedience, consigning the remainder to eternal perdition, without any other cause than—so it pleased him.*

2. *In consequence of this decree, he constituted Adam the federal head of the human race, making him responsible for their destiny, and determined his fall in order to their corruption and condemnation, that it might be impossible for any to be saved but such as he had ordained to that end.*

3. *That in pursuance of this determination he sent his Son to die for the elect only.*

4. *That the Holy Spirit was sent by the Father and the Son to regenerate, unconditionally and irresistibly, all those, and those only, for whom Christ died.*

5. *That being thus regenerated, they cannot possibly avoid being eternally saved.*

Other systems can, and have, admitted that men may be christians

without believing all their dogmata ; but this one utterly denies the possibility of being one of the saved of the Lord unless these five points are admitted as most certain and eternal truth. But *claim* is not *title*, nor assertion proof ; otherwise every audacious swindler would be rich, and every impudent ignoramus a sage. We must not, therefore, either condemn unexamined, nor assert because it is demanded. To "The Book" we appeal for the settlement of this as of all other religious matters. To bring it, therefore, to issue, we affirm,

1. *A person can be a christian without believing any one of the five points of this very confident system.*

Our first witness in this case will be the founder of the christian religion himself. Negatively considered, it is well known to every student of the New Testament that he neither taught nor propounded any one of those propositions so much insisted on by the advocates of this system ; and affirmatively, he says, "Whosoever heareth these sayings of mine and doeth them, he shall be like a wise man who built his house upon a rock." Matt. vii. 24. Now, although this discourse from the lips of Jesus is the longest on record, the fullest exposition of the principles of his kingdom, yet he never intimates the necessity of recognizing or believing either of the five points. So far from it, indeed, that he gives his divine authority as pledge of acceptance to all who heard and obeyed the sayings which he had just been uttering, not one of which has the most distant allusion to Calvinism.

The Apostles, too, are equally clear and explicit on this matter. Their commission commanded them to preach the gospel to every creature, with the divine assurance that whosoever believed it and was immersed should be saved. In obedience to this command they tender the gospel to all to whom they have access. And as to what this gospel was, and the manner of receiving it, take the following as a sample and an illustration : "Moreover brethren I declare unto you the gospel which I preached unto you, which also ye have received, and wherein you stand, and by which also you are saved—for I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures ; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. xv. 1, 5.

These three facts, then, constituted the gospel which he had delivered to them, and by which they were saved. Take, now, a word from Luke, on the manner and means by which these Corinthians became christians. His words are—"Many of the Corinthians hearing, believed and were immersed." Acts xviii. 8.

The Apostle here testifies that the Corinthians were saved by the Gospel, which in Paul's estimation was that Jesus died, was buried, and rose again ; and Luke testifies that these Corinthians heard this, believed it, and were immersed ; consequently, were saved without any knowledge of or reference to any of the five propositions under consideration. Our argument from this testimony is simply this : if the Corinthians were saved without either hearing or believing Calvinism, so may, and so can, the whole world.

Here, then, we might rest the defence, and stay further proof of our first proposition; but the dogmatical tenacity with which the advocates of the religion which we are examining cling to their assumptions induces us to present one more argument. It is this:

The Apostle John says, "Whosoever believeth that Jesus is the Christ is begotten of God." 1 John v. 1. Now, he who is begotten of God is a child of God. But if a person can become a child of God by believing that Jesus is the Christ; then a person can become a child of God without believing in Calvinism, unless Calvinism and the fact that Jesus is the Christ be one and the same!!

We have heard the claim then, that no man could be a Christian save he who believed and received the pillars of this religion. In the examination of said claim we have heard Jesus himself pronounce the man safe as a house on a rock who heard his sayings and obeyed them; we have heard the same authority pronounce salvation to all who believed and obeyed the gospel; we have heard apostolic explanations of that gospel and its requirements; and we have finally heard the Apostle John decide, that whosoever believed Jesus to be the Christ was a child of God; and yet in all these testimonies, no word nor hint is given that Calvinism or its five pillars have aught to do in superinducing a christian state, character, or inheritance: while on the contrary, we have clearly demonstrated that men have become christians, and consequently can again, without ever having heard, much less having believed, it.

In my next I will consider the claims of this system, both with reference to their truth and tendency. In the meantime I will state an axiom or two for the consideration of yourself and readers, and to which I may have occasion to refer hereafter.

1st Axiom. When the advocate of either the affirmative or negative of a simple proposition, succeeds in proving his affirmative by testimony acknowledged by both parties, its opposite cannot be true by possibility, nor is any objection, however plausible, to be admitted against it.

2d Axiom. In every *sortes* the refutation of the *major* is the refutation of *all that follow*, without further testimony or argument.

That is, in a series of propositions consecutively growing out of and resting upon each other, to refute the first is to destroy the whole series, inasmuch as they all rest upon and grow out of the first.

POCO.

DOUG F CHRISTIANS PRAY IN THEIR FAMILIES?

Queen's County, N. S. April, 1841.

DEAR BROTHER.—When we contemplate a family as a band of immortals, passing through a most perilous trial for happiness and heaven; when we contemplate there the most intimate of all relationships, exerting also the direct and powerful of all moral influences—when we know that nothing but the true love of God, and of one another can

make a family happy ; that makes duty easy, alleviates trials, smooths difficulties, and softens harsh and angry thoughts—when we consider how soon and how certain sickness, separation or death may come in the midst of all its earthly joys and hopes ; we ask, should no acknowledgment of God and of religion be made, and openly and fully recognized in its dwelling ? Should no communion be there with the sacred page as a source of relief, of comfort, and of strength ? Ought no altar to be set up there to the hopes that are immortal ; no voice of praise to ascend to the author of all comfort and of all consolation ?

There, all powerful for good or ill is the influence of Parents ; there the mental powers of infancy can be moulded into any form by the plastic hand of parental ascendancy ; there it is that the bias is formed for weal or woe, which all future life cannot alter. Thus domesticity has an omnipotent charm. Therefore, should not religion there be lifted up visibly with its irresistible and familiarizing influence before its eyes, as an avowed hope of a happy life, and of a blessed immortality ?

Why should it not be so ? A want of time, a want of competency on the part of the heads of families, or the difficulty of acting so new a character before his or their dependents are too puerile to be discussed. Circumstances never assume their proper character, things never take their just place in our families, till religion is elevated to its rightful supremacy among its professors. Is it not suitable that religion, Heaven's chief agent, interpreter and guide, stand forth prominent before us ? Or shall we labour to arouse in our dependents a spirit of emulation, directly and feelingly talk to them, and by rules and regulations endeavour only to train them to our secular purposes ? Should a family have no other cherished and beloved interest at stake, than for the meat that perisheth ? Ah ! the time is hastening when these beggarly pursuits shall be as the images of a dream. When afflictions, sickness and death shall come, and the eye of affection fixes its last earnest gaze on the consistent Parent, it will not be to wealth nor splendour to which it shall turn, but to the records of Heaven on which the eye of memory shall linger : and in the happy fruits of pious prayer, of parental teaching, and tender voice of love and authority, anticipating as within reach the blessed haven where are rest and safety.

Can it be believed as possible (I speak to matters of fact) that there are heads of families, professors of religion, members of churches, whom the thoughts neither of flying time, nor of boundless eternity, arouse to any permanent emotion either serious or sublime ; and consequently are living in the neglect of this christian avowal of character ; in a total neglect of domestic devotion ; as if there were neither an absolute nor a relative necessity for such a testimony to the sincerity of their profession and faith ! No wonder that such *Prayerless Christians* ! in their conferencial meetings are as raging waves of the sea, foaming out their own shame, in complaints of their stupid and confused state of mind ; or in the language of the Prophet, "They are consumed with hunger, and bear the shame of the heathen." Although they have been planted together in the likeness of Christ's death, are they plants of the Lord's right hand planting ? Are they God's husbandry ? are they

not rather trees whose fruit withereth without fruit, twice dead, plucked up by the roots. What an unsafe, deplorable and consuming condition! do not such need to blush at their mongrel character and habits, as daring in defiance of profession, reason and duty, to live without the form and appearance, without an ensample either of social or of private devotion? Such an unoperative and false profession may add a ten fold bitterness to their wormwood and gall, and a tenfold sting to their future horror.

Professors, you have immortal souls and an eternal state to provide for. How are you contending for the prize of immortality and eternal life? Have you made a good profession before many witnesses? Solemnly pause and review the profession you have made, with the obedience you yield to God. If you have professed to enjoy religion yet practice not its duties, you are under a vain and delusive presumption. If you have religion, in what does it consist? If you are satisfied with its name without its power and practice, you are cherishing the reputation of contented ignorance and inconsistency. If you are not formalists in religion, you are not practicalists. You may be sentimentalists, as such dote on your profession of past feelings and emotions, which have been as transient as the breath that uttered them. If you hear and do not, if you know the will of God, and reject his counsel against yourselves, and thus do despite to the Spirit of God, what can you expect?—Astonishing infatuation! O! consider those moving expressions, “What shall it profit a man, if he shall gain the whole world and lose his own soul.” Pour out thy fury—upon the families that call not upon thy name: do not these involve interest of the most intolerable and awful importance.

Ah! was Abraham's religion only a flimsy theory, a thing only in sentiment? Although he had much secular cares, yet he and his whole household served the Lord. Gen. xviii. 19. Was Joshua only a thoughtless trifler in religion? Although a ruler in Israel, and with a multiplicity of business daily on hand, yet he declared this pious resolution, “As for me and my house we will serve the Lord.” Josh. xxiv. 15. The monarch of Israel, with the care of a Crown and Kingdom upon him was no unpractical sentimentalist. Ps. lv. 17. Neither was Daniel's religion an unoperative sentiment, although menaced with the consequences of unalterable edicts in favour of the popular religion of the age; yet inflexible in principle, undaunted in resolution, he firmly maintained the integrity of his devotion. See Daniel, chapters 3 and 6. Cornelius also with the cares of a military life, found time for a practical avowal of his religion. Acts x. 2. Witness Timothy's mother and grandmother, as also his as well as their practical piety in honour of their professed subjection to God. 2. Tim. i. 1, 5.

As we contend for manifestation of character, and if we can be borne with, we may possibly notice in our next, the duty of taking a stand for religion in the intercourse of society and friendship. That personal religion should not be invisible and unrecognized, stealing in silence its way to heaven; that it be a light to which none can close their eyes. Thus the Christian giving expression to his religion, may hope, in the arms of the obedience of faith to bear many souls with him to glory.

KRITIKOS.

WESLEYAN PROTRACTED MEETING AT THE OROMOC-
TO—WM. M. LEGGETT AND GEO. GARRATY.

Oromocto, April 11, 1841.

DEAR SIR—Knowing you to be an able and unwavering advocate of religious liberty and a determined opponent of the crude and contradictory dogmas of the human creeds, we have taken the liberty of sending you a few lines relative to some proceedings in a protracted meeting lately held by the Methodists in our immediate neighbourhood, hoping that you will have the kindness to insert them in "*The Christian*."

We do not *profess* to belong to any religious party; neither are we inclined to subscribe to any dogmas not to be found in the Bible. We are sincere inquirers after Truth; and have no tenets to establish—no theoretical or speculative notions to build up; no sectarian interests to serve. We have no objection to *listen* to any man calling himself *Christian*; but the right and prerogative of assenting to, or rejecting what he says, we reserve for ourselves. We know of no method by which to judge of the sincerity of men's professions, but by ascertaining how far their *conduct agrees* with them:—and when we see a man preaching forgiveness, charity and brotherly love, and practising envy, hatred, and all uncharitableness, we strongly suspect him of hypocrisy.

We have frequently read with pleasure your remarks upon sectarian bigotry and prejudices; and the evil and disastrous influence they exert upon society. From your remarks we have conjectured that, perhaps, you had had personal experience of its noxious and withering power. And if such be correct we can assure you that you are not the only one whose character and reputation have suffered in the cause of Truth. You are not the only preacher of the Gospel in New Brunswick who has been stigmatised a Unitarian, Universalist, Atheist, Deist, &c. &c. and, we rejoice to add that you are not alone in silencing calumniators and errorists by the mighty and convincing power of *truth*.

But, sir, we have unintentionally digressed from the object of our communication. We purposed making some remarks upon the Methodist protracted meeting in this place.

We cannot specify the exact time it commenced; but as nearly as we can recollect, it was about three weeks ago. The meetings were well attended, and your friend Mr. Garraty was among the number. He appeared to be listening attentively, and taking notes of the sentiments advanced, probably for the purpose of examining, at his leisure, how far they were in accordance with the written word of God.

As far as we observed his conduct was decorous and respectful; and it is not likely he anticipated insult in the presence of a christian congregation, and especially from a preacher of the Gospel, and a man professing to be "*sent of God*."

No doubt he thought that as he worshipped the same God, and expected salvation through the same Saviour—that if he was not received with that brotherly love and affection with which his own heart expanded towards all calling themselves *Christians*, that at least he would

be entitled to that common civility due to every man of unblemished character. But, will you believe it, sir, in the discourses and prayers of two or three succeeding days the congregation was warned against false teachers and doctrines too plainly to be misunderstood.

They were told that there was a child of the devil among them who was perverting the right ways of the Lord; and that they were committing sin by admitting him into their houses! The climax was put to these proceedings by the Rev. W. M. Leggett, "*The Bard of New Brunswick*," who alluded to Mr. Garraty so pointedly as a false preacher, and a character who wished to tear the "radiant diadem from Christ's holy brow," that he could not let it pass by unnoticed. At the close of the services he rose and said, Mr. L. had alluded very pointedly to a false preacher among them, and he presumed that as there was no other preacher of the Gospel present he must be the person alluded to. If there was any other preacher of the Gospel present he should be glad to know it. Mr. L. replied that he did not acknowledge him (Garraty) to be a preacher of the Gospel; but if the shoe fitted him he might wear it. We think this was the expression used, for we were close at hand and paid profound attention to what passed. Mr. G. replied that Mr. Leggett was not his judge; that he was responsible for what he preached before a higher tribunal, and requested to know on what foundation his assertion rested that he was not a preacher of the Gospel. Mr. L. said he had read "*Eaton's Book*," and he understood that Garraty and Eaton entertained the same Heretical opinions—viz., a disbelief in the Eternal Sonship of Christ, &c. &c. Mr. Garraty told him that having read Mr. Eaton's pamphlet did not prove that he preached false doctrine, and concluded by requesting Mr. Leggett, to listen to him for one hour and to judge for himself. If, said he, I am wrong, there is no person better qualified than yourself to set me right, and to show this congregation *in what* my errors consist.

Mr. Leggett refused to listen to him; telling him that his doctrine was false, and would send both him and his hearers to *Hell!* He said he acknowledged him to be a clever man; but his belief was *false*; and he (Leggett) could wipe off his errors "*Just like that*," (passing his hands briskly over each other.) Mr. G. disclaimed any pretence to cleverness. But the reader will perceive whether Mr. Leggett was complimenting Mr. Garraty or himself in using the term clever. Was it not like saying, you are clever, but I am much cleverer: I do acknowledge that *you* are a clever man—that you can support your opinions with reason, ability, and learning; but *I* can as easily demolish them as I can a man of straw?!! Mr. Garraty asked him, if he would undertake to do it. He replied he would, provided Garraty would meet him any where. Mr. G. took him at his word, and agreed to meet him in Saint John, Fredericton, or the Oromocto. Mr. L. not likely anticipating such a reply to his challenge, immediately declined meeting him, saying he should not descend to his (Garraty's) level, by any means, and told Mr. Garraty not to call him *brother*, (which he had done in the foregoing conversation) as he would not acknowledge him to be a brother.

Now, Sir, I leave it to the judgment of your readers whether such conduct savours most of the principles of that divine character who has commanded us to love even our enemies, or of that spirit of bigotry and harsh intolerance which has done more towards retarding the advancement of true christianity than all the ravings of infidelity since the dawn of the christian era. I leave it to their consciences to decide whether it is most in accordance with that *charity* which doth not *behave itself unseemly*—which suffereth long and is *kind*—which *vaunteth not itself* and is not *puffed up*—or that “pride, vain glory, and hypocrisy,” from which all true christians emphatically cry, “Good Lord deliver us.” I leave it to Mr. L. himself, if his sectarian heat has sufficiently subsided to admit of calm and subdued reflection, whether his conduct on that occasion would tend to impress us with the truth of his assertion that he was an ambassador of God, “*called as was Aaron.*”

If he believed that Mr. G. was on the road to hell, and his hearers along with him, was it not his imperative duty to endeavour to reclaim them. They have souls to save, and if the errors they believe could be so easily wiped off, how will this “*Minister of God,*” account to his master for having neglected to do so. Perhaps he will say, “*their degenerate souls were not worth my notice: true, I might have demolished their errors and saved them, but my earthly dignity would suffer; I could not reduce myself to their vulgar level!*”

But, sir, we rather think he was afraid that his own errors would be “wiped off,” and therefore chose to trust to the prepossession of his hearers for the truth of what he asserted, than endeavour to defend them by reason or argument.

What would have been the event of such a meeting it is impossible to tell, but the people of this neighbourhood would like to hear the points at issue discussed; and, as Mr. Leggett did certainly give a challenge, and as certainly retract it when accepted, the unavoidable conclusion is that he was afraid to meet Mr. Garraty upon those very points which he denounced as likely to lead him and his hearers to hell. Discussion is the best method of eliciting truth, and we believe any principles inculcated in the bible can be *proved* by it. Controversy is branded as derogatory to the spirit of Christianity by the vacillating and ignorant alone. The Saviour of mankind was a religious controversialist, and Paul, the great Apostle of the Gentiles, was the most noted disputant that ever lived.

We, sir, believe, that religion is not contrary to reason, and that a man is not obliged to lose his senses to become a christian. We assure Mr. Garraty that he has not suffered in the estimation of the public by consenting to have the principles he preaches publicly examined: it is a good earnest of his sincerity and ability to maintain them. Not, perhaps, by the enticing words of man’s wisdom, but by the cogent eloquence of demonstrative truth, based on the revealed oracles of God.

It must be a consolation to him to know that the denial of his christian character by an interested and fallible *man*, is of no importance; and although he cannot arrogate to himself a special embassy from

heaven, or in other words, of "being called of God as was Aaron," yet he has *God's word for it*, that by fearing him and keeping his commandments, he will be eternally saved.

We remain, your's,

A. B.

C. D.

TO THE FRIENDS OF THE PRESENT REFORMATION.
LETTER III.

BELOVED BRETHREN—This is the third time I am coming to you ; and perhaps the last. At the conclusion of my second Letter [No 7, page 160,] I promised farther evidence of the position that

The Early Christians broke bread every Lord's day.

History, on this point, is of far greater importance than on any doctrine or speculation.

The time and frequency of communion was not in those days a subject of controversy. The early historians, therefore, testify the same things. And what they say on the subject is simply by the way, and therefore deserving particular consideration.

Already we have made it apparent that a general view of the whole subject proves that the Christians remembered the death of the Lord whenever they met to celebrate his resurrection—that the authority for breaking bread every Lord's day, and the keeping that day religiously, stand or fall together—that should any attempt be made to invalidate the continued observance of this ordinance, the same arguments would bear as directly against the keeping every first day of the week—that reason requires it, for no reason can be given for meeting *fifty-two* times to celebrate his resurrection and only *twelve* times to remember his death ; that the types of the Christian worship demand the practice, for fresh loaves were placed on the table in the Sanctuary *every* Sabbath ; and lastly that the early history of the church proves that this was the practice of the primitive Christians as long as the church was separate from the world, and exhibited the purity and glory of the Christian character.

"All antiquity concurs in evincing that, for the *three first centuries*, all the churches broke bread once-a-week. Pliny, in his Epistles, Book x, Justin Martyr, in his Second Apology for the Christians, and Tertullian, De Ora, page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises—'Then bread and wine being brought to the *chief brother*, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving, the whole assembly saith, *Amen!* When thanksgiving is ended by the *chief guide*, and the consent of the whole people, the *deacons* (as we call them) give to every one present part of the bread and wine, over which thanks are given.'

"The weekly communion was preserved in the Greek church till the *seventh century* ; and, by one of their canons, 'such as neglected

three weeks together, were excommunicated.' Erskine's Dissertations, p. 271.

"In the *fourth century*, when all things began to be changed by baptized Pagans, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons, strove to keep it up. The council held at Illiberis in Spain, A. D. 324, decreed that 'no offerings should be received from such as did not receive the Lord's Supper.'—Council Illib. Can. 28.

"The council at Antioch, A. D. 341, decreed that 'all who came to church, and heard the Scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church till such time as they gave public proof of their repentance.'—Council Antioch, Can. 2.

"All these canons were unable to keep a carnal crowd of professors in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the Council of Agatha, in Languedoc, A. D. 506, decreed that 'none should be esteemed good christians who did not *communicate at least three times a-year—at Christmas, Easter, and Whitsunday.*'—Coun. Agatha, Can. 18. This soon became the standard of a good Christian, and it was judged presumptuous to commune oftener.

"Things went on this way for more than 600 years, until they got tired of even *three* communications in one year; and the infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that an 'annual communion at Easter was sufficient.' This association of the 'sacrament' with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. Bingham's Ori. B. xv. C. 9. Thus the breaking of bread in simplicity and godly sincerity once-a-week, degenerated into a pompous sacrament once-a-year, at Easter.

"At the Reformation this subject was but slightly investigated by the reformers. Some of them, however, paid some attention to it, Even Calvin, in his Institutes, lib. 4, chap. 17, 46, says, 'And truly this custom, which enjoins communicating once a-year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined.'

"And again, (Ins. lib. 6, chap. xviii. sect. 56,) he says, 'It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed.'

"Martin Chemnitz, Witsius, Calderwood, and others of the reformers and controversialists, concur with Calvin: and, indeed, almost every commentator on the New Testament, concurs with the Presbyterian Henry in these remarks on Acts xx. 7. 'In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day.'

"The Belgic reformed church, in 1581, appointed the Supper to be received every other month. The reformed churches of France, after saying that they had been too remiss in observing the supper but four times a-year, advise a *greater frequency*. The church of Scotland be-

gan with *four* sacraments in a year : but some of her ministers got up to *twelve* times. Thus things stood till the close of the last century.

“ Since the commencement of the present century, many congregations in England, Scotland, Ireland, and some in the United States and Canada, both independents and Baptists, have attended upon the supper every Lord’s day, and the practice is every day gaining ground.

“ These historical notices may be of some use to those who are ever and anon crying out *Innovation! Innovation!* But we advocate the principle and the practice on apostolic grounds alone. Blessed is the servant, who, knowing his Master’s will, doeth it with expedition and delight!

“ It does, indeed, appear somewhat incongruous that arguments should have to be submitted to urge christians weekly to convene around the Lord’s table. Much more in accordance with the genius of our religion would it be to see them over-solicitous to be honored with a seat at the King’s table, and asking with intense interest might they be permitted so often to eat in his presence and in honor of his love. To have to withstand their daily convocations for this purpose, would not be a task so unnatural and so unreasonable, as to have to reason and expostulate with them to urge them to assemble once-a-week for this purpose.

“ But as the want of appetite for our animal sustenance is a symptom of ill health or approaching disease; so a want of relish for spiritual food is indicative of a want of spiritual health, or of the presence of a moral disease, which, if not healed, must issue in apostacy from the living Head. Hence among the most unequivocal prognosis of a spiritual decline, the most decisive is a want of appetite for the nourishment which the Good Physician prepared and prescribed for his family. A healthy and vigorous christian, excluded from the use and enjoyment of all the provisions of the Lord’s house, according to his ordination, cannot be found.”

Dear Brethren, these extracts from the extra, No. 2, of the “Harbinger,” on breaking the loaf, together with what we have already written, are submitted for your serious consideration. Should we ever have an opportunity of addressing you again, on this subject, we shall endeavour to show the benefits resulting to those who attend to this duty and privilege in a proper manner, and also show how futile and absurd are all the objections urged against the practice. W. W. E.



REMISSION OF SINS—No. 3.

THE ORACLES OF GOD PLAINLY DECLARE THAT BAPTISM IS REQUISITE IN ORDER TO REMISSION OF SINS.—This proposition shall be sustained by direct testimony after we shall have prepared the reader’s mind by defining a few of the terms which it contains.

1. We would in the first place remind the reader that all the words used to express the state into which individuals are brought who claim the promises of God, are relative; and are all expressive of

the same character. For example : none are called disciples of Christ, or Christians, but such as have forsaken all other leaders and masters for the instruction and guidance of the great teacher and Lord. Such are said to have obtained forgiveness of sins, showing that in their former state of servitude they were unforgiven, and in their sins. They are addressed as justified, which is put in contrast with a state of condemnation. They are designated the saved—they were once lost. Reconciled, intimating that they had been in a state of unreconciliation. Fellow citizens with the saints, in contrast with strangers and aliens. Once they were unclean, now they are washed and sanctified. Formerly they were out of Christ, now they are in him. Once they were in the kingdom of darkness, now they are in the kingdom of God's dear Son. Previously they were unregenerated, now they are created anew in Christ Jesus. A new institution, a new family having been formed, those who would become members must be born again. The reader can at his leisure follow up the contrast, and he will see that all the terms used to express the state of a believer are relative, and are designed to place his state in contrast with a previous one. We are thus particular because some are advocating the necessity of immersion as necessary to admission into the Kingdom of Christ, but not necessary in order to regeneration. Some, indeed, would urge the necessity of baptism for remission of sins ; and then say we must be in a state of justification previous to baptism. If such reasoners will only glance at the above terms as they are found in the word of God, they will perceive that they can be applied only to two classes, those who are Christ's, and those who are not. He who is a disciple of Christ is pardoned, justified, sanctified, reconciled, adopted, saved, in Christ, in his kingdom, regenerated and born again ; and he who is not a disciple of Christ, is unpardoned, impure, condemned, unreconciled, an alien, lost, out of Christ, in the kingdom of nature or Satan, and unregenerated. Remember, we now speak of the application of these terms since the new institution was set up—since the coronation of our Messiah. Having defined the terms expressive of the Christian character, we now proceed

2. To enquire, what is meant by the words remission of sins or pardon. It implies (1.) That the individual is a sinner and (2.) That those sins have been cancelled by that power against which the individual has sinned. As it is impossible for man to do works of supererogation, that is, over and above what the Lord requires, so it is just as impossible for any person by any thing they can think, feel, say, believe or do, to procure pardon ; for this very good reason : God as our Creator and preserver, has a right to demand of us perfect obedience, so that we cannot bring him in debt to us ; and, therefore, all who have sinned must be eternally debtors to the grace and mercy of God for the enjoyment of his favours. He, then, as a Sovereign has a right to demand of us what shall be pleasing in his sight ; and if he chooses to proffer forgiveness to his rebellious creatures, it remains wholly with him to prescribe the medium through which this boon shall flow ; and also the conditions on which it shall be granted, or whether

indeed there shall be any conditions. These positions and definitions are so undeniably plain, rational and true, that it would be to us a matter of astonishment if any man, having any respect for the word of God, or his own intellect, should deny them.

3. To whom then is it the sovereign will and pleasure of God to grant the blessing of forgiveness of sins that are past? This is an important question, and pierces the very core of our subject! In round terms, then, we answer without any fear of contradiction—*To those who are in Christ Jesus.* All blessings in heavenly places are *in Christ.* Ah! but says the objector, the redeemed of the Lord were *in him* before the foundation of the world! Who asserts this? Not Paul, nor Peter, nor John, nor Jesus, nor the Spirit of the Lord! Do you ask then what does the apostle mean when he declares that the Ephesians “were chosen in him [the Lord] before the foundation of the world?” We answer. He does *not* say they were chosen *to be* in him; and we know that, personally, no man could be in him before he had an existence. Neither does he say that God had, in his mind, made a selection of those to whom he purposed to give faith that they might be in him; but the plain language is that the Ephesians, and no doubt all that ever had been or may become Christians were chosen *in him* before the foundation of the world. No person then can say that he is one of the chosen of the Lord until he is *in Christ.* We do know, from the Oracles of God, that none are *in him* but those who obey him; “For as many of you as have been baptized *into Christ* have put on Christ.” Notwithstanding this, with other plain and similar declarations, many are asserting that they are *in Christ,* and many more contend that sinners should be before they obey him. The reader may, however, think that the views taken of the passage from Ephesians is too superficial. Attend then, to a few suggestions which will place our views in a clear light before you, whether they be right or wrong. That the apostle was writing on *character* and not *persons* in Ephes. i. 4, is evident from the fact that in the same epistle (ii. 12, 13), addressing the same church, he says “at that time you were *without Christ,*” &c. “but now *in Christ Jesus,* you who sometimes were afar off, &c.” Here then those persons who were chosen in Christ before the foundation of the world are said to be *out of Christ* until they were brought nigh by his blood. These persons could not be in Christ and out of him in the same sense at the same time; but understand the former passage as expressive of character, and the latter of persons, and all is perfectly plain. They show that before the formation of the world God determined to send his Son to save those whom he saw in rebellion against him, and to save all who should be in him; that is conformed to his will. In process of time he came, and then it was ordained who should be in him, namely, those, and those only, who should believe and obey him.

When Dr. Franklin made his will he left a sum of money to the young mechanics of Boston. In this will he specified who should enjoy its benefits. [We quote from memory.] It was to be deposited with the Common Council of the City; every steady, industrious young

mechanic who had regularly served his time, and had testimonials of a good moral character, should have a certain loan, for a certain *per cent.* which was again to be refunded; that thus the sum left should, not only be of benefit to those who first obtained its use, but also increase for the benefit of after ages. Now, in the last will and testament of Franklin, he did not personally choose any individual, but at the same time he chose all the mechanics of Boston who possessed a good character, and would make an application for the benefit of his benevolence.

In this manner we understand the doctrine of election as exhibited in Ephesians. Therefore, reader, you see that it rests with you to say whether you will be *in* the Lord or not. This exposition, however, is rather a lengthy digression from the point under consideration.

4. That *faith, repentance, the blood of the Lord Jesus, and calling* on the name of the Lord, are all requisite in order to the enjoyment of pardon is admitted by all the sects and parties in Christendom of which we have any knowledge, but, that immersion in water, into the name of Father, Son, and Holy Spirit, is necessary to the enjoyment of pardon and the benefits of Christ's death, is believed by few—opposed by many, and is considered by "Philographes"—a writer in the Baptist Messenger, of Nova-Scotia—to be "a very pernicious and dangerous error." To the law and the testimony. We shall, now, attempt to prove that it is necessary to be immersed in order to *enjoy* [not procure] redemption through the blood of Jesus—the forgiveness of sins.

5. *Baptism is necessary to constitute a disciple of Jesus.* After the Lord Jesus had "tasted death for every man" and "had arisen for their justification;" he gathered his disciples around him to receive his parting instructions. 'Tis not the things of time and sense that occupy his attention; but the great work which he came to perform. He had chosen the twelve to be his attendants during his personal ministry. They have now been the witnesses of his miracles, death and resurrection. He is now about to send them to rebellious man to turn him from darkness to light, and from the power of Satan unto God. He now is about to commit to them the word of reconciliation. He gives them their commission, which is to remain unalterably the same until he shall have come again. This commission was to make disciples. Would he on such an occasion burthen their minds with non-essentials? Reason says *no*. In such a solemn hour, and at such a time, who would utter trifles—unessentials—commands unconnected with the salvation of those for whom he died. Hear then the word of the Lord. "All power is given unto me in heaven and in earth: Go ye therefore [*matheteusate*] make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, &c."

According to this commission no person can be a disciple of Christ until he is baptized. Whatever may be the necessary prerequisites is not now the question; but the plain literal construction of this language requires that the individual should be baptized in order to discipleship.

The argument deduced from this portion has been submitted before.

We present it as an irrefragible one. We particularly request "*Philographes*" as he is not only an *English*, but a *Hebrew*, *Greek*, and *Latin*, scholar, to analyze the following rule, and show its fallacy if he can. "*The active participle, in connexion with an imperative, either declares the manner in which the imperative shall be obeyed, or explains the meaning of the command.*" To apply this rule to the passage before us for the benefit of the wholly illiterate, we observe that the active participle *baptizing*, shows the manner in which the imperative *make disciples of all nations* shall be obeyed. Thus we might say to a mechanic, "*Finish that house—painting it.*" Much previous labor might be necessary; but no person in his senses would say that the house was finished, according to the command, until it was painted. To the community we might say "*comfort the needy, feeding them.*" Clothing and warmth might be equally necessary with food, but who would say that the command was obeyed without giving the food? "*Clean the house, washing it.*" "*Equip the army, clothing it;*" and "*disciple the nations, baptizing them,*" are commands, in grammatical construction, perfectly similar, and must all be explained by the same rule. Do any ask for a similar expression from the scriptures? See Colossians iv. 5, "*Walk in wisdom toward them that are without, redeeming the time.*" This argument is submitted for those who can think, and are capable of critically examining the subject. Some time since we were much ridiculed by a professed religious teacher for advocating the necessity of baptism in order to constitute a disciple. "*The only text in the Bible,*" said he, "*which you can quote as favourable to your system, is, 'Repent and be baptized for remission of sins,' and 'Arise and be baptized and wash away thy sins!'*" Very calmly we submitted the above. After a few queries, he said that he had never considered that argument before, and acknowledged his inability to reply. And yet the same man went on in his old course, recognising sinners as the disciples of Jesus without immersion, and ridiculing the doctrine which we advocate!

6. *Salvation is promised only to the immersed.* Remember we are not attempting to prove that none ever have, or may enjoy the salvation of the Gospel without baptism; but the proposition is, that salvation is *promised* only to the baptized. "*He that believeth and is baptized shall be saved.*" Here the order of the Gospel is 1. Faith. 2. Baptism, and 3. Salvation. This promise of salvation cannot be claimed without baptism, any more than we can promise ourselves salvation without faith. The conditions are placed first. He who would claim the latter must comply with the former. Again; the Apostle Peter testifies that as the ark and the water saved Noah and his family, so the like figure or antitype "*baptism doth also now save us, not the putting away the filth of the flesh, but the answer [or rather seeking] of a good conscience by the resurrection of Jesus Christ,*" Here the apostle asserts that, *Baptism doth now save us.* He shows that it is not because there is any virtue in water—it is not the cleansing the filth from the flesh; but for the purpose of obtaining a good conscience through the resurrection of the Lord. As though he had said, by faith and baptism we come into the

enjoyment of that salvation purchased by the death and resurrection of Jesus Christ. Thus they had their hearts sprinkled from an evil conscience and their bodies washed with pure water. Read the promises of salvation to the disciples from the setting up of the kingdom until the close of the testament, and then show us who can, one promise or assurance of present or future salvation to any but the baptized. You may find many promises unconnected with immersion; but bear in mind these were made to those previously baptized. For example: Paul writing to the Romans says "being justified by faith we have peace with God, &c.," yet in the same epistle he acknowledges that they had been "baptized into Jesus Christ"—thus showing that they were justified by that faith which led them to obey that form of doctrine delivered to the apostles.

7. *Remission of Sins was promised to those, and those only, who should submit to the Lord in baptism.* If remission was promised to but one individual in immersion, then the question would be settled, unless some of our would-be wise men could show that it could be obtained without; and then they would prove that God had two plans of bestowing pardon, which would be another Gospel. Jesus said, "thus it behoved Christ to suffer—that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In Jerusalem the disciples assembled according to the word of the Lord—according to his promise the apostles are prepared for their great work by the baptism of the Holy Spirit—individuals from all nations are assembled in the holy city—those, who a few days since had crucified the Lord, heard the apostles testify that God had raised him from the dead, and had made him both Lord and Christ. The people heard the apostles speak in all languages, they saw the cloven tongues as of fire upon them—they heard the illiterate fishermen of Gallilee proclaim the wonderful works of God—they were convinced of sin, of righteousness and judgment—they beheld themselves convicted of the condemnation and murder of the Messiah of God; pierced to the heart with a conviction of this truth they inquire, "men and brethren what shall we do?" If ever an occasion demanded a plain, unambiguous answer to this important inquiry it was this. Before the apostles stood individuals from all the nations under heaven. In a few days these persons would be dispersed again, as they were only sojourners in Jerusalem. If the apostle was not definite in his answer, this indefiniteness would be carried throughout the world; but he could not be indefinite, for he was speaking under the immediate influence of God's Holy Spirit. Reflect then, reader, on the commission which the apostles had to execute. They were required to "Preach the Gospel to every creature," to "make disciples of all nations, baptising them," to preach "repentance and remission of sins in his name among all nations, beginning at Jerusalem!" Here they stand ready to make use of that intelligence which they had received. They had proclaimed the good news, in part, to these rebel thousands. They now are about to tender to them the "word of reconciliation!" All will agree that it was a momentous occasion, an hour fraught with eternal consequen-

ees. Believing, that Jesus the Nazarine, whom fifty days previously they had crucified, had arisen and ascended on high, and that he was the long expected Messiah, they cry "Men and brethren what shall we do?" "Repent," said Peter, holding the keys of the kingdom of heaven, "and be baptized every one of you in the name of Jesus Christ for remission of sins and you shall receive the gift of the Holy Spirit." The time—the occasion—the commission of the apostles, and the plain unambiguous language of the spirit of God, show that to *Faith* must be added *Repentance* and *Baptism*, in order to *Remission* of sins and the *Holy Spirit*. But, hold Peter! You were only a fisherman. You had never studied theology! Why did you join baptism, to faith, and repentance? Did you not know "that repentance, which is inseparably connected with the first act of justifying faith, is that on which remission is granted?" How dare you, sir, mention an external act as connected with remission of sins; when "PHILOGRAPHERS," a classical scholar, and one called of God as well as yourself, positively asserts that "*Remission of sins is granted independently of every external act of obedience?*" Peter, what say you for yourself? "Well, I spoke as the Holy Spirit gave utterance, and if there is any mistake it is not in me!" Well, Paul can you say nothing for brother Peter? The Gospel which we preached we received it from God and not from man, "though we or an angel from heaven preach any other Gospel let him be accursed."

That any man, having read his Bible, with the fear of God before his eyes would assert that "remission of sins is granted without any external act of obedience," is to us astonishing. It is the most reckless assertion we ever heard. And when we reflect on the source from which it came our surprise increases. Even though baptism were out of the question, few, very few sinners could repent without an *external* act of obedience! How could a liar repent without contradicting his lies—a thief without restoring that which was taken away if it were in his power, or a dishonest man without making restitution? Can "*Philographers*" answer? or are there no external acts here? We are exceedingly short of room in this number, and must, therefore, break off in the middle of this article, but we would earnestly request our readers to compare the above assertion with the invariable answers of John the Baptist, our Lord and his Apostles, and they will find them exactly antipodes. See John's answers to those who inquired "What shall we do?" the Saviour's to the young man, and also to Saul of Tarsus, &c. and remember that the closing scene declares that only "blessed are they that do his commands that they may have a right to the tree of life, and enter through the gates into the city."

W. W. E..

THE CONCLUSION OF VOLUME SECOND.

ANOTHER year of our editorial labours has terminated! We have just taken a retrospective glance at past numbers for the purpose of preparing our index for this Volume. To say that we are entirely sa-

tified, even with our own productions, would be to utter that which we do not *feel*. But taking into consideration all the disadvantages under which we have laboured, we cannot reflect much upon inattention to the wants of the community in the preparation of our articles. Nearly every day we have been engaged in giving instruction to schools and private classes; and during the greater part of the winter we had a class after the dismissal of our evening meetings. This has been done, not for gain, but for a bare subsistence. The cares, anxieties, errands, marketing, and all the out-door drudgery of a family, have daily fallen to our lot. Eight meetings per week, always, and sometimes more we have constantly attended. The cares and trials of one, associated with others in the government of a church, have occupied no small share of our study and anxiety. The visits of friends and brethren, with whom it gives us great pleasure to spend as much time as possible. The scarcity of money, which has given us much trouble even to get enough to pay the workmen engaged in the mechanical execution, of "The Christian," to say nothing of paper, &c. The packing, directing and mailing the whole work, which falls on us entirely. All these things with many more have left but little time for us to write for "The Christian," to say nothing of the time that should be carefully spent in the examination of those subjects designed to be brought before the public. We have, therefore, been under the necessity of writing only a page or two at a time; the compositor usually, having one part of an article in hand while the other was unwritten. If our readers will take these things into consideration, they will be disposed to look more favourably on our blunders, or at all events they will be able to account for the greater part of them.

A hasty glance at our prospectus, now of two years standing, admonishes us that but few pages have been devoted to some of its items, and when we notice at the conclusion of our articles the frequent remark, "more in our next," we are admonished of our want of consideration, as we know not what a *day* may bring forth, much less a month. Indeed, all our plans, and their completion, remind us forcibly, that "All promise is poor, dilatory man!"

But our exertions, through the press, in the dissemination of principles which lie near our heart, and for which we have sacrificed ease and the world's applause, are now before some thousands of our fellow men, with whom we shortly expect to stand in the presence of him "whose eyes are as a flame of fire," and who will look into our hearts, scan every secret thing, and require us to render an impartial account for the dissemination, use or rejection of every thought, word and deed of which we have been the author during our whole career.

Some of our friends have, in a tangible form, showed that they have in reality appreciated our labours; and had all paid us our just due, we should then have had more time to devote to the interests of the cause and, therefore, made the publication more worthy their patronage. But, so it is, and we must be content.

Since the work commenced, we have laid every thing, *verbatim*, before our readers which has been furnished for them by our opponents;

with exception of one article from "A Subscriber," who would not confine himself to those points which were in dispute between us; and he was even furnished with a private note stating that if on the whole he would express a strong desire that his article should be inserted, it should be done. We also remember some anonymous sarcasm which came from a source unknown to us; and also occasional queries from persons who proposed them, not for the benefit of ourself or readers, but for the purpose, we presume, of seeing what they could say! With these exceptions, we have even published entire articles from those who warmly opposed and who would not deign to notice our replies.

We anticipated a warm contest with the Universalists in this volume, and Mr. Wetmore, the editor of the "Trumpet," addressed to us a short letter through that paper promising us a hearing, and the insertion in his paper of our reply to Mr. Taylor, [Vol. 1. No. 12,] as soon as he had disposed of a controversy then on hand. That controversy has ceased some months since; for some reason, best known to himself, he has neglected to fulfil his promise or insert our letter to Mr. Taylor.

The examination of several important subjects have been commenced, on which we have been unable, for want of room, to bestow but little attention; and some which we desired to lay before the community, for the same reason have been wholly omitted. Among the first we would notice Remission of sins, the influence of the Holy Spirit, Church order and government, family government, and the proclamation of the Gospel, and among the latter we just notice prayer, praise, the duty of the brotherhood in sounding out the word of the Lord—the perfection of the Christian character, together with a little attention to the necessity of a more rational course than that now pursued, even by those who advocate the Apostolic Gospel, in receiving and imparting the true knowledge of God and his ways as taught in his word.

Whether we shall have the privilege of continuing our efforts with those of our fellow labourers in the same cause is at present problematical. Were it not for the great expense of postage, British and American, cheerfully would we unite our efforts with some of our brethren in the United States, and use our influence to circulate their works in those places where the Christian is patronized, and let this work go down without another exertion. But the postage on American publications equal the first cost of the work. And not only so; but brethren in these Provinces are abundantly able to sustain the "Christian" if they would only make an effort. But a very small number of the disciples have made any exertion to keep up the work except to pay for a single number; and others have looked upon the work as a speculation for the sake of making money! Such men never could have had any experience in such business. It is a matter of doubt whether there are a dozen religious publications in America that do more than pay expenses.

We have a large list of subscribers, considering the infancy of the cause we plead, and the exertions made for them; but in consequence of the lowness of the price or unaccountable negligence on the part of some of those to whom the work is sent, a large sum is now due for

the first and second volumes; whether we shall ever receive it or not depends upon the honesty of those who are indebted; for we can neither call on them *ourselves* or pay an agent for that purpose. There are yet, at least *one hundred and fifty dollars* due the printer for his faithful labours in printing this work for us. All we ask, however, of the community is our just dues, and we shall not only be able to cancel the debt, but also have something for our labour. Some may imagine that we have engaged to pay the printer too high a price; but he informs us that he cannot afford to print it another year for the same amount.

It is extremely mortifying to us to be compelled to proclaim our poverty, and much more so to think that we have subscribers to an independent religious publication who will neglect the payment of so small a sum until dunned for it!! In the first number, of this work we apprised our readers that we wanted none but those who *designed to pay*. And yet there are many who through their agents, unsolicited by us, have sent in their names, to whom we have, sent the work and paid in advance *one shilling* on each volume, postage, and yet they refused to pay although abundantly able!! It is a matter of joy, however, to us that these men are *professedly* too "orthodox" and "spiritual" to be recognized as our brethren! Their names deserve to be posted through the length and breadth of the land; but we shall for the present spare them. If they were not pleased with the work, why not order a discontinuance? But not so—they permitted us even to send the *fourth* No. of the second Volume, on which we had also to pay postage, before they ordered a discontinuance. The number, however, who have thus treated us is small, and for the honour of humanity would to the Lord it was less.

But we have other troubles to recount. A package of more than a hundred of No. 4, with a letter to Br. Garraty, was deposited on board of one of the steamers bound to Fredericton, plainly superscribed and well put up. On her passage, or in Fredericton, the package and letter were broken open and every number taken away—the letter thrown in the street, where it was found some weeks afterwards; but of "The Christian" we never could obtain information! They are no doubt reduced to their native elements, where their authors would long since have been were it not for the wholesome laws of the land! In fact it is almost impossible to get even a letter to Br. Garraty without special care. In consequence therefore of the above loss we are deficient more than one hundred of that number.

But this is wandering from our purpose. We are desirous of continuing "The Christian," if our friends will become responsible for the expense of publishing it; and the best way to do that is to let us know, as soon as convenient, for how many volumes each agent, or those who feel interested will become responsible. You need not send any money for a *third* volume until you receive another number, which will not be issued until all arrearages are paid; or at least till we settle with the printer.

SUBSCRIBERS WHO HAVE NOT PAID.—We offer the following advantages:—1. Those who feel themselves *unable* to pay: send us your

names and, we will receipt you *paid*. 2. Those who are *able* but are not *disposed* to pay and do not *intend* to, give us your names and we will blot them from our list as soon as we possibly can, and give you a receipt in full of all demands. 3. Those who believe they ought to pay and wish to, will please do so *immediately*, through our agents, or directly by mail, *post paid*. Send us the amount due in current money, and most cheerfully will we receipt you *paid*. The latter class can at the same time let us know how many of Vol. 3, they will become responsible for.

An inquiry may arise in the minds of those interested in the continuance of "The Christian," how shall we ascertain how much it will be necessary for us to do, that the work may live? Though the course may be an unusual one, we shall give the names of those persons whom we respectfully request to act as agents; and we hope that not only they, but those in their vicinity will, endeavour to make up the list as soon as convenient; which if they do, and if practicable send the money on the reception of the first number, and if not practicable say when they can certainly pay, we shall pledge ourself 'o give them a third volume, surpassing in interest and information either of the preceding!!

River Saint John—Geo. Garraty, 50, *Miramichi*—James W. Moore, 7; *West Isles*—A. Haney, 7; *Grand Manan*—P. W. Cook, 10; *Eastport, (Me.)*—L. Burgin and D. Knox, 20; *Perry*—D. Eaton, 7; *New-York City*—Dr. E. Parmly, 10; *Cornwallis, N. S.*—W. H. Chipman and Jacob Porter, 50; *Newport*—E. Sandford and Wm. Fish, 27, *Falmouth*—J. M'Donald 7; *Le Have*—W. Andrews, 11; *Liverpool*—Z. Freeman, 27; *Port Medway*—H. Fader, 7; *Chester*—L. Church, 7; *Onslow*—E. Marsh, 7; *Rawdon*—J. Doyie, 14; *Halifax*—W. M'Donald, J. Naylor, and J. J. Uhlman, 19; *New Glasgow, P. E. I.*—C. Stevenson, 16, [already promised;] in other parts of the island, 7; *Pictou*—D. Fullarton, 7; *Wilmot*—E. Fitch, 7; *Nictaux N. Parker*, 7; *River Philip*—R. Donkin, 7; *River John*—James Sillar, and James Murray; *Sussex*—J. Barry and R. Clerke, *as many as they please*; *Norval, U. C.*—W. Trout and J. Mitchell, 19, [already pledged for nearly that number]; *Jordan, U. C.*—Wm. Bradt 14; *Hallowell, U. C.*—J. Platt and Z. F. Green, 7.

If these brethren and friends will pledge themselves for this number, the work shall go on. We have not placed these numbers as a boundary over which we do not wish them to pass, by no means as many more as they please. And if you cannot get the number specified, it will cost you but little to report your success; and it is hoped that there will be as many who will overrun the number as shall fall short. The publication is taken in many other places, where we know not whom to name as agents. If any of the preceding do not feel sufficiently interested to the necessary exertions, it is our particular request that they will appoint some other person or persons to take hold with zeal and establish the publication on a permanent basis.

As an individual, I have no more interest in the continuation of "The Christian" than any one name in the foregoing list. I neither have nor expect to receive any pecuniary benefit from its continuance. But I am convinced that an independant publication is called for in these provinces. All that now exist are party prints, admitting nothing but that which suits the sect which supports it; thus, instead of enlightening the minds of

their readers, they are better calculated to confirm them in their previous sentiments. Not so "The Christian;" it has ever given, and shall continue to give, while we have the controul, of both sides of all the questions connected with the present and future happiness of the human family.

TERMS—\$1 for twelve Nos., (1s. additional for postage,) *always in advance* unless by *special* agreement. To remunerate in some measure those who act as agents, the following rules shall be observed. To those who receive them by mail: all those who become responsible for 7 Nos. sent to *one* address, £2; 11 Nos. £3; 14 Nos. £4; 19 Nos. £5; 23 Nos. £6; 27 Nos. £7. Persons acting as agents who receive the work by private conveyance, or who pay their own postage, shall be allowed ten per cent for their trouble.

MONEY.—Those who may feel disposed to patronize the work in the "West," can send in their names to A. Campbell, Bethany, Va. or A. Cridfield, Middleburgh, Logan County, Ohio, &c. are requested to act as agents for us. Any money which passes current with them will pay for the Christian. Notes of solvent banks in New England or New York will be received at par. Upper Canada and Nova Scotia notes are received at a discount of 5 per cent. W. W. E.

Calvinism—No. 2, by Poco, has just come to hand. It is a masterly production. It almost tempted us to issue an extra form of eight pages; but it must stand over to await the decision of our readers. The writer has proffered his aid to increase the interest of this work. It is to be hoped that it will be responded to.

Br. Jackson and Elderkin's article, commenting on our reply to Br. Church, we regret to inform them came too late for this number. It shall have our earliest attention; and all the notice which its merits demand.

A Query.—John's testimony chrp. vi. 29, Ephes. ii. 8, and Phil. i. 29, are quoted to prove that God who is the giver of all good is in some way or other under obligation to send down his Holy Spirit to implant saving faith in a sinner's soul; and then, and not till then, can they have that faith which is necessary to obey the Gospel. They exultingly exclaim that the above passages sustain the doctrine.

"Will you or some others crite confer a favour by laying before the readers of 'The Christian' an illustration of the above passages in harmony with the general tenor of the scriptures? By so doing you will confer a favour on your brother in the bonds of peace."
"C. S."

We have no room for an elaborate answer. We would remark, however, by the way, that Faith is no doubt the gift of God in the same sense that he imparts all his blessings. He gives us our daily bread, health, strength, and all the blessings which we enjoy, but they all flow through, the use of the means which he has ordained. Thus it is in the kingdom of grace. He sent out his apostles to preach that every creature might believe. He gives faith by giving us testimony to believe. "Faith comes by hearing and hearing by the word of God." See John xx. 30, 31, xvii, 20. Romans x, 14, 15, Hebrews xi. &c. &c. Now if faith comes by hearing and believing the word of God it cannot come by the direct influence of the Holy Spirit without the word, unless God has two ways of imparting faith.

And the fact that the Saviour declared that the world *could* not receive his spirit shows that a sinner must first believe before he can receive the spirit. Thus it was in the days of yore— "After that you believed you were sealed with the Holy Spirit of promise," John xiv. 17, and Ephes. i. 13. But men seem to have studied systems more than the Oracles of God, for they contradict both Jesus and our Apostle, for they say that the world *must* receive the spirit to impart faith, and that *before* they believed they received the spirit to impart faith!! Well, they must answer for it.

1. The first passage quoted speaks not in favour of the sentiment. Read it. The Jews inquired of the Lord, "what shall we do, that we might work the works of God?" He answered—"This is the work of God that ye believe on him whom he hath sent." There is nothing here relative to the question.

2. The second passage does not say that Faith is the gift of God. No grammarian dare to assert that the word "*that*" in the passage refers to faith. See Note No. 13, on Mr. Mack's letter, in last number.

3. The third passage is if possible wider of the mark. It says that the sufferings were imparted by the same power from which faith flows. Not a word about the Holy Spirit imparting either. The verse simply means what it says, which is that God graciously granted the Philippians not only the privilege of believing, by giving them a revelation of his will, but also counted them worthy to suffer for his sake.

W. W. E.

Note.—Br. C. we shall be happy to hear as many queries as you may be disposed to lay before us. All that are connected with the happiness of our readers we shall insert. Your request in relation to the 1st and 2nd. Volume and the Hymn Books shall be attended to as soon as possible. I am obliged to you for kind wishes, and regret that there is not room in this No. for your letter.

E.

BR. HUNTER'S Lectures have not yet come to hand.

LOT CHURCH, Esq.—From this brother we have received a long interesting epistle, but we are unable to publish it now. The encomiums pronounced on the Christian and its conductor are rather too flattering to insert; and a few other private matters are not just suited to such a work as this. We will, however, take the whole into consideration, and report some future time, the Lord willing. We heartily sympathize with our brother in considering his past difficulties, and we rejoice with him in his present joys and enlivening prospects for the future.

In relation to the subject which called forth his first letter, he says, "The 10th No. of 'The Christian' has come to hand, in which I see the pains you have taken on my account. The reasons given are such as to remove all my scruples and have given me entire satisfaction." Br. Church will accept our unfeigned thanks for a fresh token of his regard. Would to the Lord that all the patrons of "The Christian" possessed the same anxious desire for its continuance and support; we should soon send it through the length and breadth of the land.

THE CO-OPERATION MEETING—Was held in Cornwallis, April 24th, according to notice, for the settlement of the last year's accounts. Elder B. Howard was appointed Evangelist for the ensuing year. He is recommended to the countenance and support of the brotherhood as an independent preacher of the Gospel, in possession of an ir-reproachable character. The funds last year were not equal to his wants, or the sum designed to be raised for him. The brethren and friends are therefore recommended to think of this in their exertions for the year to come.

JACOB PORTER.

N. B. The messengers from the different Churches will meet again on the last Saturday and Lord's day in October next in Cornwallis. to commence on Saturday at 10 o'clock, A. M.

The paper of the last three numbers has been much poorer than it should have been; but it was the best our printer had or could get in the city, the spring supplies not having arrived. If we are encouraged to print another volume it shall be superior to any yet issued.

SUCCESS OF THE GOSPEL IN ST. JOHN.—Since we commenced the publication of "The Christian" we have immersed in this City about fifty, and some have been added who had been previously baptized, and belonged to the Baptists. Some of the former members have fallen asleep in Jesus, others have removed to different parts of the world, and a few have turned aside to Satan, and others have gone aside from us. [1 John, ii. 19] leaving the Church at present numbering upwards 90, nearly an equal number of males and females. At present we are living in perfect peace among ourselves, and are looking forward with blissful anticipations to that glorious time when we shall all meet in our father's house above, *never more to part.*

BROTHER JAMES WALLIS, of Old England, has expressed a wish in the Messenger to see the result of our examination of the second coming of the Lord. All we can say at present is that the more we think and read on the subject, the more unwilling we feel to express our views! We are too young a man to write on that subject yet. "A little learning is a dangerous thing." We shall oppose none on this point, but such as deny the personal coming of the Lord as he was seen to go into heaven, to render to every one his just deserts.

W. W. E.

We have not room for an answer to Br. James Mitchell's question on Rom. v. 18. We have waited in vain for Br. Raines' answer. We shall try it ourself as soon as permitted.

TO OUR BRETHREN WITH WHOM WE EXCHANGE.—The publication of "The Christian" will be suspended for a short time at least. Those who have favoured us with their works in exchange will accept our thanks, and we shall be grateful for a continuance, but we must inform them that we shall be unable to remunerate them for so doing. It will, therefore be optional with them, whether, to continue their favours or not.

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