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THE CHRISTIAN GLEANER.

VOL. 2.

HALIFAX, JUNE, 1836.

No. 4.

“ PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

EDITOR'S NOTICE.

WE have lately received from England, from its author, the First Volume of an interesting Religious Periodical, commenced in March 1835, and now circulating in the three Kingdoms, entitled—“ *THE MILLENNIAL HARBINGER, OR VOLUNTARY CHURCH ADVOCATE,*” conducted by WILLIAM JONES, A. M. Author of the “ *History of the Waldenses ; Biblical Cyclopædia ; Lectures on the Apocalypse ; Ecclesiastical History, &c.*”

The literary reputation, and christian attainments of its respectable author, are too well known and established to need any commendatory introduction from us.

The tendency of the work, is precisely what is designed by our Gleanings.—To excite to the knowledge and practice of the *Religion of the Bible* ; and thereby from its light, to expose the errors and evils which arise from all deviation from its teaching, or from not discriminating between the facts of revelation, and the mere opinions of men ; and to promote the scriptural union of all christians upon the basis of Divine Truth alone.

We propose however to let Mr. Jones speak for himself through our pages, by giving in the present number of the Gleaner, a continuous extract from the First Number of his *Millennial Harbinger*—beginning with his

“ ADDRESS TO THE PUBLIC.”

IN issuing the First Number of the *MILLENNIAL HARBINGER*, the Editor gladly avails himself of the opportunity of saying a few words by way of explaining the object he has in view, and the grounds and reasons which have led him to obtrude upon the community another Monthly publication, in addition to the many already in the field. He can assure them, that in doing so, he is not actuated by the sordid love of gain, or a desire to make merchandise of them ; and that he shall be well content if he only disposes of as many copies as will defray the cost of its publication, without taking into account any remuneration for the time and labour which he may be called to bestow upon it. His object is a very singular one, as his friends will, no doubt, admit, when he discloses it ; and he knows not how better to do this than by adopting a Scripture metaphor, borrowed from

Rev. xvi. 12: it is to "dry up the waters" of the great Atlantic ocean, and make Christians, in Europe, as well acquainted with the state of the Christian profession throughout the American continent, as they can be with what is going forward in their own country. This has long appeared a *desideratum* to many besides himself; and he hopes to gratify them in this particular, by the communication of authentic intelligence on that interesting topic, from month to month, through the medium of his pages, which will be *chiefly* devoted to that object. This information will be the result of a correspondence which through the leadings of a kind and gracious Providence, he has been enabled to open with some of the most eminent literary characters in the United States, who have pledged themselves to transmit him, from time to time, answers to his various inquiries, and of which the present number will furnish a specimen.

Such, then, being the design of the MILLENNIAL HARBINGER, can it be presumptuous in the Editor to indulge a hope, that, small and unpretending as it is, when compared with many others, it may, nevertheless, under the favour, protection, and blessing of the King of Zion, be the humble instrument of exciting the friends of primitive Christianity to more vigorous exertions in promoting the advancement of their Redeemer's kingdom in our own country—stirring them up to more energetic and importunate prayer for its increase; and calling forth their gratitude, praise, and thanksgivings to the God of heaven for its rapid progress in distant lands.

After this explanation, the Editor has only to make his appeal to the churches of Christ, in England and Scotland, as respects the object he has in view. If they approve it, and, from a careful perusal of the first number, think the publication deserving of encouragement, he hopes they will not sit quietly down with folded arms and see him struggling with difficulties to keep his little bark from sinking; but, on the contrary, bestir themselves actively to promote and extend its circulation to the utmost of their power.

INTRODUCTORY OBSERVATIONS.

THE United States of North America, once a colony of Great Britain, have of late years become an object of much and growing interest to the countries on this side the Atlantic. The eagerness with which, year after year, the people of Europe, and more especially the inhabitants of the British Islands, derive information respecting them, requires no stronger proof than is afforded by the multiplicity of books of travels in that country, which are continually issuing from the London press, and all of them finding readers. It would be easy to enumerate, at least a dozen, perhaps a score, of publications on this particular subject, which have made their appearance within the last three years, all of which have been popular, and chiefly so from the interest taken in the subject of which they treat. In the present melancholy state of the continent of Europe, where despotism

and bigotry have succeeded in establishing at least a temporary dominion, when in England itself the most vigorous efforts are making to uphold the unnatural alliance betwixt church and State, and perpetuate the abuses of olden times, America possesses a stronger hold than ever on the hopes and affections of those who desire an amelioration of the general condition of man.

Numerous, however, as our sources of information have been, it is much to be lamented that they are so very defective in relation to that one grand concern, which must always take the lead in the minds of true Christians, viz. the progress of the gospel, and the extension of our Redeemer's kingdom,—that spiritual and heavenly economy which we know is destined one day to “fill the whole earth.” On this subject it was useless to seek for any satisfactory information in the writings of tourists and travellers; for, with the exception of Mr. John Morison Duncan's two elegant and interesting volumes, published about a dozen years ago, we have little on the subject of religion from any of them that is worthy of regard.

But while we give Mr. Duncan full credit for the attention he bestowed, and the information which his volumes communicate on the state of religion *generally*, it is greatly to be regretted that he was not more minute in his inquiries respecting the different sects and parties which were then in existence in that extensive continent; for had he done so, he might have gratified his friends on this side the Atlantic with information which would have been highly acceptable to them. It is true, that the details to which I now refer, might not very conveniently have found a place in a work intended for the use of the middling and higher classes, and the library of a gentleman, for which the elegant style in which it was got up certainly fitted it; but, communicated to the public through the medium of a religious Magazine, such information would have been acceptable to the friends of primitive Christianity, and the lovers of Christ's kingdom. This deficiency, however, it shall be my first object to supply, as far as I am able, by collecting into one point of view the scattered rays of light that have lately been elicited by inquiries into the subject.

To guard against mistakes, however, it may be proper to explain at the outset the specific object to which the attention of my readers will, from time to time, be called, in perusing the pages of this journal; and that is, the progress which the kingdom of the Lord Jesus Christ has been making of late years on the American continent, according to the views which I entertain of the nature of that kingdom, and the appearance which it has hitherto made in the world, amidst a host of conflicting parties, each striving for the pre-eminence. In prosecuting this subject, we shall unavoidably be led to notice the various accounts of American revivals that have lately occupied so large a share of the attention of British Christians, and endeavour to arrive at something like an estimate of their value and importance, according to the standard of the New Testament—the only criterion given us for forming a correct judgment of the religion of Jesus Christ, since he left the earth.

Now, seeing that great diversities of opinions are current among religious people in the present day, as to what we are to understand by the KINGDOM OF CHRIST—what are its constituent principles : and how it is to be known and distinguished by us from all counterfeits, it may be proper, in order to prevent misunderstandings, to state concisely the views which are entertained of it by the conductor of this journal. He is of opinion that there may be much display of religious fervour, great zeal in proselyting, and loud cries of “ lo, here is Christ, and lo, there,” where there is *nothing* of his kingdom to be traced.

By the KINGDOM OF CHRIST, then, in few words, he understands the reign of the Messiah over his redeemed people, called out of the ungodly, and separated from them in all religious fellowship, and made willing subjects in the day of his power. This is that kingdom which it was foretold, in ancient prophecy, the God of heaven would set up, wherein all people, nations, and languages, should serve him, and which from a small beginning, after long depression and manifold conflicts, should at last prevail over all opposition, and fill the whole earth. (Dan. ii. 36, 45. vii. 13, 27) It is that which in the economy of redemption, the Father hath given to the Son, whom he hath constituted heir of all things, (Ps. ii. 6—8. Matt. xi. 27. Luke xxii. 29. Heb. i. 2) Its foundation is laid in the sufferings, death, and resurrection of Christ, and it was conferred upon him as the reward of his deep humiliation and obedience to the will of his heavenly Father, Is. liii. 10—12. Phil. ii. 8—12. Heb. i. 3—10. ii. 9, 10.

This kingdom, according to Christ's own good confession before Pontius Pilate, is *not of this world* ; that is to say, it is essentially different from all worldly kingdoms, inasmuch as it is of heavenly origin and of a spiritual and heavenly nature. It respects men's eternal interests, and its power and influence are exerted over the mind and heart ; for it consists in “ righteousness, peace, and joy in the Holy Spirit.” It has not this present world for its ultimate object, aim, and end ; but rather to deliver Christ's people from this present evil world, and save them from the ruin and destruction which awaits it. All its laws and institutions are of heavenly origin ; for the wisdom of man has nothing to do with them, as must be manifest from this, among other considerations, that they all run counter to the maxims and spirit of worldly kingdoms. They enjoin disconformity to this world in all its favourite lusts ; such as the love of sensual pleasures, of riches, and the pride of life. They enjoin the mortification of all those malignant tempers and dispositions which actuate worldly men ; and they inculcate humility, meekness, gentleness, forgiveness of injuries, piety to God, and benevolence to men. The immunities, privileges, and honours of this kingdom, all correspond with its spiritual and heavenly nature : they are such as are adapted to make its subjects contented and happy in the midst of manifold trials and afflictions ; for they consist in the pardon of sin, peace with God, the enjoyment of his favour, sanctification of the heart and holiness of life, the privilege of adoption into the family of God, and the promise of eternal life from the dead, with the everlasting heavenly inheritance beyond death and the grave. And finally, the real subjects of this

kingdom are such and only such as are "of the truth," or believe the gospel, and hear Christ's voice addressing them in the word of his grace, and so are led to give earnest heed to his doctrine, precepts, promises, and admonitions, yielding unreserved obedience to him as their Saviour and their King.

This kingdom was set up in the world, by the preaching of the Apostles on the day of Pentecost, of which we have an account in the second chapter of the Acts. Before our blessed Lord left the earth, he instructed his Apostles to tarry at Jerusalem until they received the gift of the Holy Spirit, which he would send unto them from the Father, which they accordingly did. And thus supernaturally endowed, we are told they preached the Gospel with the Holy Spirit sent down from heaven. The most extraordinary success attended their ministry. Three thousand of the Jews, who had been concerned in the crucifixion of the Son of God, "gladly received the Apostolic testimony concerning the Messiahship of Jesus of Nazareth, were baptised in his name, and added to the hundred and twenty disciples who had been previously gathered by the Saviour's personal ministry in the city of Jerusalem. Of them it is recorded, that they separated themselves from the unbelieving Jews, and "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers, praising God and having favour with all the people," (Acts ii. 42—47.)

Thus was the kingdom of Christ set up at the beginning, and established with all possible evidence, that it was "not of this world." The church at Jerusalem was organised under the inspection of the inspired Apostles, and after a model which the Saviour himself had prescribed before he left the earth, (Acts i. 3. The laws that were delivered by the holy Apostles were regarded as of divine origin and authority, and they were held to be superior to all other laws. "We ought," say the servants of Jesus, "to obey God, rather than man" What power appeared was the power of God, working in a miraculous manner and with supernatural efficacy. As the Apostles were faithful men, they taught the disciples to observe "all things whatsoever Christ had commanded them;" and the influence of divine authority and love was extraordinarily manifested in the disciples obeying the new commandment of their Lord, (John XIII. 34) for when the exigence of circumstances required it, "they who had possessions sold them, and distribution was made according as every man had need."

The numbers converted unto God at Jerusalem were afterwards dispersed abroad, by means of a severe persecution which arose against the disciples, who thus became the instruments of spreading the knowledge of Christ and his salvation; and those who believed and made profession of the faith were collected into societies, and these were called "CHURCHES:" they were composed only of such persons as appeared to be "of the truth," or to believe the testimony concerning Jesus Christ, the TRUE GOD AND ETERNAL LIFE. They had officers ordained in them, who are addressed under the titles of bishops or elders, and deacons. Hence we read of "the churches in Judea,

Galilee, and Samaria, walking in the fear of the Lord, and in the comforts of the Holy Spirit, and being edified and multiplied," (Acts ix. 31.)

Now, forasmuch as that the religion of our Lord and Saviour Jesus Christ was delivered to the world *at once*, in its most perfect form, by his ambassadors, the holy Apostles, who were inspired, or divinely instructed, to reveal his will, and set up his kingdom in the world by the formation of churches, organised according to his own direction, we may be sure that wherever his kingdom makes its appearance in any age or country under heaven, we shall find it distinguished by the very same characteristic features, the same constituent principles, which marked the churches planted by the Apostles of Christ. For instance, we shall find churches composed of men and women called out of the world by the ministry of the gospel, professing the faith of Jesus Christ, as the Son of God and only Saviour of lost sinners, baptised on a personal profession of that faith, and discovering a readiness of mind to obey all the revealed will of God, so far as they are instructed into it. As "the wisdom of this world is foolishness with God," we may reasonably expect to find them studious of the holy oracles, the writings of the Evangelists and Apostles more especially, in order to ascertain from them what is "that good and acceptable and perfect will of their Lord and Saviour in all things," carefully tracing out the footsteps of Christ's flock in its way to Zion, and on all occasions maintaining a godly jealousy, lest, by the subtilty of Satan and the pride of their own hearts, which is ever prone to lead them astray by suggestions of what is *fit* and *proper* in the religion of Christ, instead of adhering implicitly to the written word, the law and the testimony; they should pervert their way before the Lord, and be seduced into the paths of the destroyer. There is a divine *simplicity* pervading every part of the system of Christianity, as laid down in the New Testament, which is little accordant with the proud heart of fallen man. And we may see from what the Apostlesaid to the Corinthians, (2nd Epistle, xi. 1—3), how great was that godly jealousy which he exercised over the churches, lest their minds should be corrupted from it. If we once lose sight of this simplicity, and begin to mingle our own inventions, or those of the rabbis of the age, with the precepts of Christ and his Apostles, and this with the view of improving his religion or the appearance of his kingdom, we may, no doubt, obtain a name and a fame in the professing world, but we shall find in the end that our religion has been all a dream!

From these few miscellaneous observations, the readers of this journal may possibly infer what the views of the editor are upon the subject under consideration; viz: the kingdom of Christ, as it makes its appearance in this world. If it was HIS design that any essential alteration should take place in it we might expect to find some intimation thereof given in the apostolic writings. We do, indeed, find in those divine records, a clear prediction that "in the latter times some would depart from the faith, giving heed to seducing spirits." That there would come an apostacy, or "falling away, and the man of sin be revealed, the son of perdition, who should oppose and exalt himself

against all that is called God, or that is worshipped sitting in the temple or church of God, and showing himself *as God*." But we are also taught, in that same prophecy, and other parts of the inspired writings, that the days of this WICKED ONE were numbered, and that after a continuance of one thousand two hundred and threescore years, "the Lord should consume him with the spirit of his mouth, and destroy him with the brightness of his coming," (1 Tim. iv. 1 ; 2 Thess. ii. 3, 8) Our lot is cast in an age when we are privileged to see the first part of this prophecy fulfilled—we can trace in the annals of the church the rise and reign of this wicked power; and, blessed be God, we have lived to see his consumption almost accomplished.

Moreover, a period of the Church is likewise spoken of, in the book of Revelation, (xi. 15,) when, on the sounding of the seventh angel, it should be said, "The kingdoms of this world are become our Lord's and his Christ's, and he shall reign for ever." But there is not the least prediction importing that the kingdom of God and his Christ should become a worldly kingdom, or kingdom of this world! It is very certain that the clergy, in the days of Constantine the Great (A.D. 315), used all their power and influence, by forming an unnatural alliance betwixt the church and the state, to bring about that consummation. But when a form of godliness was drawn over the nations, whereby they became *nominally* Christian, they were in no other sense the kingdom of Christ than they were before. So far from it, indeed, it is a certain fact, that then Christianity was more grievously corrupted than it previously was; and, indeed, it could never have had such an extensive influence over the nations, if it had not been greatly changed and exquisitely adapted to gratify the prevailing lusts of the human heart.

The sacred writings of the New Testament are the only standard by which we are to form our judgment of Christianity, since the ascension of Jesus Christ and the decease of his Apostles. We have seen what his religion, or rather his kingdom, was, in its original establishment; and as it then appeared in its perfection, incapable of the least improvement from man, wherever we meet with it in our day, we must expect to find something approximating to the primitive pattern; we shall find a company of redeemed sinners, "walking by the same rule and minding the same thing." All the true churches of Christ must have one and the same hope of their calling—one Lord, one faith, one baptism, one God and Father of all, loving one another for the truth's sake, which is the centre of their common joy, and the bond of their union, Eph. iv. And though Antichrist, during his reign, "scattered the power of the holy people," defaced the primitive church order and worship, and trod the holy city under foot; yet, in proportion as men get emancipated from his tyrannical rule, it will manifest itself by their separating themselves to the law of their God and Saviour, and in all the affairs of Christ's house, shaking themselves loose from the doctrines and traditions of men, and taking the apostolic churches for their pattern and guide. They will hear the voice of the good Shepherd in his word, calling upon them to "stand in the ways, and

see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls," (Jer. vi. 16).

Much has been said and written of late upon the subject of a revival of religion, particularly in the United States and Canada; and the fondest anticipations of the religious part of the community on this side the Atlantic have been called into exercise by the accounts which have reached them, from time to time, of what has been doing in that distant quarter. Volume after volume has been issued from the British press to gratify the public, and substantiate by evidence the cheering fact. The editor of this journal, in common with his countrymen, has eagerly searched those volumes, in the anxious hope of finding the various accounts of these revivals realised, or at least of finding in them something that should correspond with the first appearance of the Redeemer's kingdom in the days of the Apostles; but with deep regret, he declares his unfeigned disappointment. This subject, however, cannot conveniently be entered upon in this place: if the Lord permit, it shall be taken up in the second number of the *Millennial Harbinger*, when their real amount shall become the subject of investigation. In the mean time, he is desirous of communicating to the religious public in this country a little information, which he hopes is not altogether devoid of interest, that has recently come across his path, in reference to the actual state of the Christian profession, in that extensive quarter of the globe—the vast continent of North America.

About fifteen years ago, a pamphlet of about one hundred closely printed pages, in 12mo., was put into the editor's hands, of which the following is the title:—

The first part of an Epistolary Correspondence between Christian Churches in America and Europe. Published by the Church at New York (meeting in Hubert-street, corner of St. John's-lane). New York: Printed by Clayton and Kingsland, 1820.

This pamphlet comprises a short preface, stating the grounds and reasons of its publication—and this is followed by a circular letter from the church in New York to various churches in England, Scotland, and Ireland, of the same faith and order as themselves—with letters in reply, from about twenty churches on this side the Atlantic, besides a few in America,

The preface to this pamphlet takes notice of "a reformation in the Christian profession, which seems to have had no parallel since the days of the Apostles;" but it could have been wished that the origin of this "reformation" had been more clearly and distinctly traced than is done in those pages! However that be, the following extract may tend to give the reader some idea of the distinctive character of the reformation alluded to. After sketching his opinion of the prevailing sects which abound in what is called the religious world, both in Europe and America, the writer thus proceeds:—

“It may be observed, that all these sects acknowledge the authority of a certain order of men, usually denominated *the clergy*; or else some other description of leaders essentially the same. If submission to these exalted characters has not been grounded upon their supposed inspiration, it has been secured by an assumed sanctity of appearance, by official dignity, and by laws and traditions claiming the veneration of the people. Hence the reverence and obedience due to God alone, have been transferred to certain of his creatures, who have received these marks of worship as if due. These characters have long claimed the exclusive right of interpreting the Holy Scriptures, which, for ages, they had withheld from the people; and the like exclusive right of ministering in the worship of God, for which they are supposed to become qualified by a course of study under men eminent for learning, and by a knowledge of the particular theological systems which their fathers or their teachers had espoused. But the study of the Holy Scriptures, with a view to teach the faith, and promote the obedience enjoined upon the disciples of Christ by the Apostles, as the same are to be manifested in a church of the living God, never yet formed a part of this preparatory education. It is, on the contrary, by laws of human institution, by doctrines and systems devised by eminent teachers, and by traditions tending to confirm their own authority that these men maintain a complete ascendancy in the various sects wherein they have place.

“But the rise and progress of the churches described in the following letters, have been marked by circumstances wholly different. Without any thing in the state of civil society to operate upon the hopes or the fears of Christ’s disciples—without any renowned leader or leaders to bring them together, or to frame religious systems of belief and practice for their guidance—without any representative body to organise them into a distinct sect, or to establish an uniformity of belief and worship among them—without any general concert among themselves—and without any patronage from the learned or the great, these churches arose in various places at nearly about the same period of time. And what is still more remarkable, they all partake of the same general character, and have a striking similarity of belief and obedience.

“This singular revolution, thus silently, and, in some degree, simultaneously effected in various places, without concert or previous arrangement, must undoubtedly be ascribed to some one powerful cause; and it is believed that this cause may be found in the general diffusion of the Holy Scriptures and in the forcible teaching of the Apostles of Christ in those Scriptures. Accordingly, it is to be observed, that the education of the poor, Sunday schools, the circulation of the Word of God by Bible Societies, and these churches, all originated about the same period.

“When we see societies of men formed by the force of that same teaching by which the churches in the beginning were called, and labouring to regulate themselves in all things by that teaching, we are irresistibly led to the conclusion, that such societies are in character the same as those which of old were called *churches of the living*

God. On these accounts, all such churches, however few in number, low in worldly circumstances, or destitute of talent or of learned men, are essentially distinguished from all other churches, and occupy an elevated and peculiar place in the profession of the name of the Lord and Saviour Jesus Christ.

“Whether the churches in question may be presumed worthy of this important distinction, the following letters will serve to show. It will be seen, that the principles upon which they are established, the bond of their union, their practices and their views, are as remarkable and as peculiar as was the manner of their original institution. They profess no theological system, nor allow of any creed composed by man as a standard of faith and worship. The Holy Scriptures alone, in their true sense and bearing, constitute the only creed to which they appeal, or upon which they set any value. The belief of what is taught in those Scriptures, they esteem as the only faith by which men can be saved. Their profession is to believe as they are told, and to do as they are bid, in these Scriptures. They acknowledge no human authority in the kingdom of God. Whatever intimations of the Divine will they perceive in the sacred writings they view themselves under obligation to obey; endeavouring by these intimations to regulate themselves in the worship of God their Saviour as well as in all other things. They profess to acknowledge the Lord Jesus Christ as over all, God blessed for ever; to rejoice in the forgiveness of sins through his blood; to look for a resurrection of the dead and everlasting glory, according to his gracious promises to his disciples. They meet together every first day of the week, in memory of his resurrection, and to break bread and drink wine, in memory of his death. On these occasions they also worship their God and Saviour by the singing of praises, and by prayers and thanksgivings. On these occasions, also, they teach, exhort, and admonish each other by the holy writings; bringing to view the treasures of wisdom and knowledge contained there; expatiating on the abundant mercy and grace revealed by the Lord and Saviour; urging one another to mutual love and attachment; to kindness and mercy towards all, even to the unthankful and unholy; to purity of behaviour; to sobriety and humility; to the most scrupulous honesty and integrity in all their dealings; and to a conduct irreproachable and free from blame. They also make a collection for the support of such of the disciples as are in want. Many of these churches have *bishops* and *deacons*; the former as overseers, for the preservation of order and the promotion of faith and love; and the latter for attending upon the distribution of benefits among the poor and the afflicted. Those churches that have not yet these offices filled, are looking among themselves for men of the description pointed out in the Holy Scriptures. But they are all of one judgment in this, namely, that they do not admit, or allow of any order of any persons among them resembling the clergy. They consider the existence of such an order among disciples, as utterly incompatible with the Holy Scriptures, and with the character and interests of the churches of God.

“These churches take no part in politics. Under whatever government their lot is cast, they are instructed by the Holy Scriptures to be submissive to the laws; to speak no evil of those in power; but to honour them, to pray for them, and to do nothing that may render them liable to just punishment. They are taught to live quiet and peaceable lives, under the very worst of rulers, in all godliness and honesty.

“Does it not then appear, that these churches are distinguished from the sects of the present day by the clearest and strongest dissimilarity of institution and of character, and by such a conformity to the Holy Scriptures, as entitles them to be esteemed as churches of God? And does it not also appear, that the things whereby this distinction is made are not trifling things, but things connected with the happiness of men both here and hereafter, as well as with the honour and glory of the Lord Jesus Christ? If that does appear, as we think it does, then it follows, that all who believe the Gospel, and fear the Lord of life and glory, should be in the fellowship of such churches. In such fellowship, Christians are where the will of the Lord requires them to be; where they can be of real advantage to each other; where it is appointed they should be edified; where their love to each other can be manifested; where they can be really useful to the world; and where they can glorify the Lord and Saviour, by an obedience to his commandments.”

Without stopping to remark on a few things contained in the above quotations, which are of a questionable character, or at any rate liable to be misunderstood, I proceed to notice that these letters are followed by a “Reply” from the church in New-York to some inquiries from churches in this country, respecting their own state, and particularly whether there were in the United States any other societies maintaining the same or similar views with those of the church in New-York.

“In compliance with an intimation in our letter, that some account would be given of the churches on this continent, who hold the faith of the gospel, and discover a purpose of heart to do the will of the Lord, we rejoice to have it in our power to mention six churches of this description. These are the churches of *Charlestown*, state of Massachusetts; *Danbury*, state of Connecticut; *Amenia*, state of New-York; *Baltimore*, state of Maryland; *York and Glenary*, Upper Canada. We have reason, however, to think, that besides one in Savannah, there are others in other parts of the country, concerning whom our knowledge is very limited. All these churches are small, and most of them scarcely noticed by the world; but they will be appreciated by our brethern, on the sole ground of their belonging to Jesus Christ our Lord,

“Here it may be proper to observe, that however the title “Baptist churches,” (though unscriptural,) may from a concurrence of circumstances, serve to designate the churches in Great Britain, among which are those we now address, the same title belongs in America to a sect of people of a different description. The Baptists of America differ little from the Presbyterians of America, except in the matter of baptism. Our brethern will therefore understand, that the churches

above mentioned are not distinguished here under this title, nor indeed under any other except so far as they are understood to claim that of 'Christians.'"

This extract will convey to the reader the sum total of all the information which the editor of this journal was in possession of, respecting the number of these reformed churches in that quarter, until the year 1833; for he believes the *second* part of this correspondence (implied in the title-page), has never made its appearance. It was, however, in the summer of that year, that it pleased God, in the leadings of his providence, to open an unexpected channel of information, through which a flood of light was poured in upon him, not less to his pleasure than surprise, but the manner in which it was brought about he is desirous of placing upon record in these pages.

During the summer months of 1833, on the afternoon of the Lord's day, while the public worship of God was going forward, at the chapel in Windmill-street, Finsbury square, a young man was perceived to enter, and take his seat near the pulpit. He heard the prayers of the brethren, and their songs of praise; the reading of the Holy Scriptures and the preaching of the gospel by one of the elders. He was a spectator of the church's observance of the ordinance of the fellowship, or weekly collection for the relief of the poor, and keeping up the public worship of God in the place. And finally, "the breaking of bread," or stated ordinance of the Lord's Supper. When the worship was over, he requested a little conversation with one of the elders, when he communicated the following particulars:—He was, he said, an American by birth; his family resided at Claysville, Washington county, in the state of Pennsylvania. He was professionally an artist (portrait-painter), and was come to Europe for the purpose of acquiring further instructions in his line of study. It had pleased God, two years before he left America, to bring him to the knowledge of the truth, on a public profession of which he had been baptised, and united to a Christian church. Having sailed, in the first instance, from New-York to one of the French ports, and taken up his residence at Paris, he had brought no letters of introduction to any persons in England, not knowing that he should visit the country. He had now been several weeks, if not months, in London, during which time he had been wandering about on the Lord's-days throughout the metropolis, in quest of some church in which he could hear the same doctrine, and find the same order of public worship observed to which he had been accustomed in his native land; but wherever he went, he found himself sorely disappointed. It had pleased God, on that day to conduct him by an unseen hand, into the chapel in Windmill-street, where he at once found himself at home, and he requested the privilege of being received into the communion of the Church. This application naturally paved the way for close inquiry into his views of the gospel and obedience which it requires; and his answers proving quite satisfactory, and moreover, as "he spake the language of Canaan" correctly, he was in a week or two after received into the Church, on making a public profession of the faith of Christ, and of his purpose of heart to cleave unto the Lord.

The circumstances now mentioned very naturally led to a closer intimacy than ordinary between Mr. Peyton C. Wyeth, for that is his name, and the editor of this journal. Finding him to be an intelligent and well-informed young man, of pleasant manners, and very communicative, every opportunity was seized of obtaining information respecting the state of religion in the United States. I had previously heard and read much about the "revivals" said to have lately taken place in that country, and was anxious to know his opinion of them, as well as the opinion that was generally entertained of them among his transatlantic brethren. His answers were to this effect, that there certainly had been a wonderful revival of religion within the last dozen years or so, on the continent of America; but that I must not confound it with those fits of excitement to which I alluded; for that it was not only clearly distinguishable from them, but also that no two things in nature could be more dissimilar! My friend went on to state, that the revival of religion to which he referred went under the name of "reformation," by which was meant a return to *first principles*, the preaching of the simple doctrine of "Christ crucified," baptising the disciples on a public profession of faith in that doctrine, gathering the believers into churches, and enjoining upon them an observance of all the ordinances, as the Apostles delivered them to the churches of their day; which order of public worship I found to correspond as nearly as may be with that practised among the denomination of Scottish Baptists in our country.

I requested to be favoured with the names of some of the leading persons, particularly such as were elders of churches, and was not a little surprised to hear the first name mentioned was that of Mr. Alexander Campbell, the antagonist of Robert Owen, Esq., whose public disputation on the evidences of Christianity, reprinted in the "World Newspaper" a few years ago, I had read, at the time, with peculiar interest, without having the slightest suspicion that his views of divine truth and gospel-worship were so congenial with my own. The information now given me concerning Mr. Campbell, his more abundant labours in spreading abroad a savour of the knowledge of Christ both from the pulpit and the press, his intrepidity and zeal, the talents conferred upon him by the exalted Head of the Church, and his powerful advocacy of the cause of primitive Christianity, all gladdened my heart, and made me ardently long to be introduced to his acquaintance before we quitted the stage of life. I became increasingly solicitous to know what was the *probable* number of persons now living in America, who might be considered as having received the apostolic testimony concerning the Lord Jesus Christ, and had been baptised in his name? what was the probable number of churches gathered by the apostolic doctrine, and various other matters relating to the kingdom of our Redeemer, and its advancement in that quarter of the world? And that I might obtain the fullest and most satisfactory evidence respecting these points, I requested the favour of Mr. Wyeth to write to Mr. Campbell, with whom he told me he was intimately acquainted, as Mr. Campbell's residence, which is Bethany, in the state of Virginia, is within fourteen miles of Claysville, the place of

his nativity. He accordingly wrote a letter, under my own roof, and in a great measure from my dictation, to which Letter the following is Mr. Campbell's answer :—

“ *Bethany, April 1st. 1834.*

“ MY DEAR BROTHER WYETH,

“ With very much pleasure, indeed, I received yesterday your favour of the 12th of November, 1833, from London. It gives us much pleasure to hear of your situation, health, and general circumstances; and the news from the churches in England is very acceptable indeed.

“ The order in exchange for books is very thankfully received, and shall be promptly attended to. Address mine in return to Messrs. Joseph Stanley and Co., Broadway, New York. I was there last winter, and I visited the eastern cities with pleasure and profit. About twelve or fourteen were immersed in ten days. The church in Philadelphia* has doubled; and in Baltimore, since my visit there it has grown from thirty-five to one hundred and twenty members.†

“ From the best information I can gather, there are about one hundred and fifty thousand brethren in the ‘ Reformation’‡ in the United States: but of those there may not be organised in churches more than from five to eight hundred churches. Many of them are large—from one to four hundred members—many from fifty to one hundred. But the revival has been very great. Since you left us last year, there could not be less than ten thousand immersed in the United States and Canada.

“ The Lord be praised for the prosperity of the good cause in this favoured land! We only want one thousand Evangelists more, to make the cause triumphant in America.

“ The congregation in Pittsburg is, I believe, over one hundred. The Dutch Fork has received recently fourteen new members, and is now about one hundred. Those in our county of Brooke amount to about five hundred. I mention these, because you have some acquaintance with them. About two hundred Congregations of the *Christian body*, as they called themselves, in Kentucky and Ohio, have united with ‘ *The Disciples*’ [i. e. with Mr. Campbell and his friends].

“ The ancient order of things without the ancient gospel will not succeed. What God has united ought not to be separated. The world would not be converted in ten thousand years by the system of operations got up by our good father M^cLean, and his co-adjutors whose names are all familiar to me.§

* One of the elders of this church is Mr. W. Ballantine, formerly of London.—W. J.

† See a letter from Mr. James Henshall, one of the elders of this church, in the present number.—W. J.

‡ This is the title by which the churches in connexion with Mr. Campbell are known.—W. J.

§ This remark appearing to me to require explanation, I used the freedom, when I wrote to Mr. Campbell, to beg an explicit one, and in his letter to myself, under the date of Nov. 17th, 1834, which the reader will find in some following pages, we have his reply at considerable length.—W. J.

“ I am glad you have informed me of our brother Jones. I would wish to open a correspondence with him. One of our brothers, once an inmate in my family, has been engaged, with my assistance, in publishing an edition of *his* History of the Waldenses and Albigenses. I have sold for this brother many copies of it, and the work is well received by our brethren in all places of the land. If brother Jones will send me every thing he publishes, and will inform me of his address, I will send every thing from our press.

“ Brother M^cVay is my nearest neighbour—he and family are well, and doing well : they unite with my family in all Christian affection for you, and in the best wishes for your prosperity in every thing accordant to the Lord’s will.

“ One of your brothers has been immersed and added to the Lord during the last year. The family were well a few days ago.

“ I am now engaged in printing a new and enlarged Selection of Hymns. I shall not have it out of the press for four weeks, but will then send one of the fourth edition with the books ordered.

“ Now my dear brother, let me often hear from you. I have no greater joy than to hear that all my brethren and children walk in the truth. Let the holy oracles ever be your companion. Endeavour in every place to spread abroad the sweet savour of the Saviour’s name. Be faithful to death : the crown is yet before you. No man gains a crown by wishing for it, but by fighting on, and doing valiantly. Be valiant *in* the truth, and *for* it. And may the God of peace give you peace, and keep you in the way everlasting.

“ I am, your affectionate brother.

“ A. CAMPBELL.”

I scarcely need to say that I cheerfully accepted Mr. Campbell’s invitation to a correspondence ; and accordingly, on the 3d of September, 1834, wrote to him at very considerable length, giving him as much information respecting the state of the churches with which I am connected, both in England and Scotland, as I could conveniently make room for. But a considerable part of my letter was occupied with a string of questions relating to matters on which I desired further information concerning the affairs of the churches in America ; for not having then seen any of their periodical publications, I thought it *possible* there might exist differences of sentiment, either on the doctrine of the gospel, or the laws of the kingdom of heaven, or the scriptural mode of furthering the advancement of that kingdom in the world, which would lead me into controversy for which my advanced age unfits me, and for which, to tell the truth, I have lost all relish. The length of my letter, added to my want of time and opportunity, prevented my keeping a copy of it, nor can I recollect the tenth part of its contents ; so that it is not possible for me to lay it before the readers of this journal. But it seems that it no sooner reached Mr. Campbell’s hands, than he published it in a monthly work which he is now engaged in bringing out,* thus furnishing my letter with wings, and causing it

* Under the title of the “ Millennial Harbinger,” from which I borrow the title of my own publication.

to fly over a great part of the United States, One of the first fruits of this was the following letter, lately come to hand, and which, as it supplies some little information that may interest my readers, I shall here introduce :—

Baltimore, December 8, 1834.

“AGED AND RESPECTED BROTHER,

“I can hardly express to you my joy when I beheld the signature of “William Jones” in the “*Millennial Harbinger*” of the last month. I now rejoice and thank God, our Heavenly Father, that two *men* in the two most enlightened, most influential, most powerful nations in the world, are corresponding with each other. With our beloved brother Campbell I am personally acquainted. I have been his correspondent some years under my own signature and that of ‘A Reformer;’ I have preached with him, and heard him many times, and consider him the ablest proclaimer of the Gospel I have heard on either side the Atlantic. With my beloved brother Jones I have not the pleasure of an acquaintance, except through the medium of his writings. I became acquainted with your writings when I was in my native land, Cheshire, Old England. I there was rendered an important assistance by the ‘*Biblical Cyclopædia*,’ and by the ‘*New Evangelical Magazine*.’ I was then beginning to think on religious subjects; and having been educated partly a Methodist, and partly an Episcopalian, the great truths of the New Testament were much mystified in my mind. Many of the articles in the ‘*Cyclopædia*’ helped me to a right understanding of the holy word, particularly the article ‘*Faith*.’ The argumentative and clear nature of that article makes it very convincing. You have certainly done much for the cause of the Lord Jesus Christ. You have stemmed the tide of popular delusion; and almost alone, with the Bible in your hands, contended for the primitive Gospel and order of the kingdom. Since I have been here I have sent for several copies of the ‘*Cyclopædia*’ for the brethren here; and often wished that an opening might be made, so that an exchange of support and encouragement might be set on foot. When brother Campbell was here last winter, I told him of you, and we had a good deal of conversation about you and others.

“When I landed here in 1828 I was a Baptist, pretty well tired of the English Baptists’ Church order; and after remaining in the second Baptist Church of this city long enough to see there were no hopes of a reformation, I came out from them and joined a body of about twenty-five, who broke bread every first day of the week. The privilege of exhortation in the Church soon caused me to improve my gift, so as to be able to address the world by the preaching of the Gospel; and as far as my circumstances have admitted, I have continued to labour in and out of the Church ever since. I go monthly to Harford county, eighteen miles from Baltimore, where I meet with a Church of about sixty members, whom I have succeeded in bringing into scriptural Church order this last summer. I have been there five times this year, and have immersed nine who have been added to the body. I go also about eighty miles in the westerly parts of Maryland. Since last January I have been up five times, and immersed fourteen; besides

many whom I, or some of the rest of the brethren, have immersed in Baltimore. We now number in Baltimore 150, and have this year built a Meeting-house, which will hold 1000 people. We have built it ourselves; we neither asked other Churches nor the world for one cent. We have three Elders, three Deacons, and three Deaconesses. The truth is breaking forth in every quarter, and men are utterly astonished at the power of the Gospel. The proclaimers or preachers of it here make themselves well acquainted with the word, and are successful in making it tell on the understandings of their hearers. Ah! me, how glad should I be with my weak abilities to announce the glad tidings in the land of my Fathers. The Reformers in England need to witness the exhibition of the truth, and see its practical effects; for the gospel is not only to be preached, but it is to be preached for '*Obedience to the faith.*' It is one thing (as you well know) to preach the word, and quite another to talk about it. To prove from the Scriptures that the word is the instrument of conversion, does not make it the converting means to those even who are convinced it is the instrument. The word must be preached, or the doctrine of Christ and him crucified held forth; the atonement which he made must be insisted on, and remission of sins through his name declared, together with all the evidences by which these propositions are sustained, must be forcibly set before the people. And thus the Gospel becomes the power of God unto Salvation to every one that believes it.

"We have a good many young people among us, and we make it a point to excite in them a taste for committing the word of God to memory. Many of them are making rapid progress in this work, reciting (to some of the aged disciples) two or three chapters each first day. Thus we are endeavouring to train up warriors for another generation. There is no substitute for a knowledge of the word of God. This is peculiarly an age of enterprise; and if the Churches on each side of the Atlantic could only unite their efforts, and ultimately send men who should be, at the same time, messengers of the churches, and heralds of the cross, it would be attended with much good. The English brethren, I think, need stirring up to the all-important work of converting the world. Efforts should be made, bold efforts, for the purpose of bringing to bear all the talents and means of the Church upon society. Our practice is to announce the gospel, and strip it of all the mystifications of the sects, and call upon all to obey. We give no credit to party names or professions, but address all men as unreconciled until they have obeyed. Many deem us exceedingly uncharitable; but the honest-hearted in any place obey the Lord from the heart. We contend, that charity to a man about to fall into a gulf of destruction, is candidly to point out to him the danger he is in; and the Lord has told us that he will punish the disobedient. There is no time for tampering with the souls of men,—'the Lord is at hand!'

"I must now think of concluding, and make an apology for troubling you, dear brother, and putting you to the expense of this letter. But I have a desire to receive a letter from your own hand, that I may carry it into the next generation. Will my brother favour this

my weakness? I am a young man, twenty-eight years of age, and hope to see the cause far advanced before I die, if the Lord will. If you could send me a copy of your Lectures on Ecclesiastical History, I would be glad to forward you the money any way you would point out. Perhaps you might safely forward them to Mr. J. Pickering, editor of the "*Old Country Man*," in New York. He is a friend of mine, and would forward them to me. And if you could send me a work on the Canon of Scripture, by Jones, or any of the approved writers, I should take it as a favour. Good books are scarce in this country. There is plenty of popular trash, but I have no taste for it. Please to write me as soon as you can. Our brother Campbell is doing a great deal of good in these states. His labour is immense. We are expecting him to visit our cities, on the Sea Board, this winter. He is a champion over the sceptics of this age. When he comes to the cities, the free-thinkers, of all classes, turn out to hear him. We have five periodicals which plead the good cause:—'Millennial Harbinger,' at Bethany, by Brother Campbell; The 'Evangelist,' at Carthage, Ohio, by Walter Scott (a Scotchman); The 'Christian Messenger,' by Barton W. Stone, Kentucky; The 'Apostolic Advocate,' by Dr. John Thomas (from London), in Richmond, Virginia (a son of Mr. Thomas, a Baptist, from London)—you must know him; and one just starting in George Town, called The 'Gospel Advocate,' by John T. Johnson. Excuse this scrawl, as I cannot transcribe it.

"Yours, in hope,

"JAMES HENSHALL."

Not many days after the receipt of the preceding letter, I had the gratification of receiving the following interesting communication from the pen of Mr. Campbell himself:—

"MY MUCH ESTEEMED AND VENERABLE BROTHER!

May favour, mercy, and peace be multiplied to you through the knowledge of God and Jesus Christ our Lord! I acknowledge, with many thanks, the reception of your very acceptable favour of the 3rd of September, on the 15th inst. I esteem it one of the most valuable communications I have received for a long time. 'As cold water to a thirsty soul, so is good news from a far country.' It affords me pleasure to correspond with the wise and good on affairs of the common salvation, and especially with one in the land of my fathers, who is not only well instructed in the kingdom of heaven as it is developed in the authentic records of the Apostles, but as it has existed from the beginning, and exists in our own time, and amongst our own people. I therefore, gladly take my pen to reciprocate the favour which I have received from you, as far as my ability and circumstances will permit. To begin with your interrogatories in the order in which you have expounded them, you say,—'Let me beg the favour of you to explain to me the following passage in your letter to Mr. Wyeth: "The ancient order of things, without the ancient gospel, will not succeed. What God has united ought not to be separated. The world would not be converted in 10,000 years by the system of operations got up by our good Father, M'Lean, and his coadjutors?" Now, sir, am I to un-

derstand you as intimating that the Scotch Baptist churches separate the ancient gospel from the ancient order? If so, in what respects does this appear? And again, in what do you consider the system of operations defective among us? We would most gladly be informed, that we might alter it. Please be explicit on this head."

I regret exceedingly that the box of books, which I forwarded to New York for you early in the summer, has not reached you. I sent you a copy of almost every thing I had written. Had you received the seven vols. of the 'Christian Baptist' and the four vols. of the 'Millennial Harbinger' enclosed in that box, you would have had ample information of our views on this point. I trust you may have received them ere this reaches you; but lest you have not, I will as fully as I can, in the size of a common letter, offer a few suggestions on this subject. The religion of our exalted Redeemer is a perfect whole, and in all its parts, as the universe he has builded, In it there is nothing deficient—nothing superfluous. It is adapted to man as it finds him; and it must be presented to man as he is, and not as he is not. It comes to us in the form of a record, or testimony; which testimony, believed, brings it into the heart. The testimony treats of facts and their meaning. The order of things in the divine economy is, therefore, facts, testimony, faith, a change of views and feelings, called repentance, issuing in reformation, immersion, the enjoyment of the remission of sins, adoption into the family of God, and the light and consolation of God's good Spirit; or to place the leading terms in the proper order, from Alpha to Omega, they stand—facts, testimony, faith, repentance, immersion, remission of sins, holiness, the hope of a glorious resurrection to eternal life, and good works. The facts are the work of God and man; the testimony of God respects the meaning and tendency of these works, divine and human; faith receives the whole as true, because the testimony is confirmed by the power of God; this works in the heart repentance; and this works obedience; first in immersion; then comes the enjoyment of a personal and plenary remission of all past sins, in the name, or by the authority of the Lord; and then communion with God by his good Spirit received, holiness of heart and life, the blessed hope, and character corresponding to it. I would not be understood that the preaching of such a theoretic view, or of any theory of the gospel, is preaching the gospel. One of the fatal mistakes in Christendom is the preaching of some theory of the gospel, rather than the gospel itself. To preach the gospel, is to declare the testimony of God, his precepts and promises; it is to declare what we have done, and what he has done—(facts)—to prove it by the Holy Spirit sent down from heaven—by the Prophets and Apostles—(testimony,) to convince men that it is true—(faith;)—to persuade them to change their views, feeling, and behaviour—(repentance and reformation;)—to put off the old man and to put on Christ—(immersion;)—to regard themselves then as Christ's—(pardoned, justified, sanctified, regenerated to God); and to walk in Christ as children of God, (led by the Spirit;) and to adorn their profession—(living soberly, righteously, and godly in the present world.) All this is done by fairly, fully, honestly declaring the whole testimony of

God. This is to preach the old gospel ; and this is to preach it as did the old Apostles, who neither were Calvinists, Arminians, Trinitarians, Unitarians, or any thing else but the followers of Christ. The technicalities of Calvinism, Arminianism, and the fanaticism of New Lightism of some sort, have divested the gospel of its ancient simplicity and power. The word of God, which is living and effectual, has been converted into a ' dead letter ;' and the *ignis fatuus* of some physical or abstract agency on the hearts of unbelievers, working faith in them, is now represented as the power of God to salvation. Thus the word of God is made of none effect ; and in this country dreams, visions, and new revelations of the Spirit are substituted for the truth formerly delivered to us by the Saints. Even the English Baptists in America have got up their religious camp meetings, anxious seats, mourning benches, clerical intercessions, and all the paraphernalia of passion-stirring operations ; shouting, as if God were asleep ; swooning, fainting, and metaphysical convulsions, as if God were to be compelled by the vehemence of preachers and hearers to have some sort of mercy upon them. The Scotch Baptists, on the other hand, appear to me to be so straitened by the cords and stays of hypercalvinism, that they are afraid to command all men to repent and obey the gospel, lest they should savour of Arminian works, and make void the grace of God. They are so fettered and manacled, and paralysed by Calvinian metaphysics, that they are unable to utter the strivings of the Holy Spirit, the arguments, remonstrances, and persuasions of Prophets and Apostles. The preachers appear all concern that their hearers should *think* right, as if men were to be saved by thinking correctly. If at any time they quote such sayings as ' God so loved the world that he sent his only-begotten Son, that whosoever believes on him might not perish, but have everlasting life',—They are compelled by their theory to neutralise it by foisting in the word *elect* before the term *world*, or by such qualifications, explanations, and theories of conversion, effectual calling, &c. &c., as make the gospel a new instrument in the hand of the Spirit for saving the elect. We who preach the original gospel are compelled to avoid all such speculations. We have no wish or inclination to prove Calvinism or Arminianism to be true. We only say, that neither of them is the gospel which Peter preached. We speak the word of God, in the terms and phrases of the book, and address men as Jesus and his Apostles did, not mingling our own philosophy, nor that of Luther, Calvin, Wesley, with the teachings of the Holy Spirit. There is something in the matter and manner of our preaching very different from any thing we have heard in Britain or Ireland. It is true we read the same Bible, preach the same faith, declare the same facts, exhibit the same testimony concerning them ; but we begin at the day of Pentecost, and speak from that book as if we had lived before Augustine, or Tertullian, or Origen, or Justin Martyr, or before the Protestant reformers were born. We do not preach to every man as Paul preached to the Philippian jailer. When a person as ignorant as the jailer asks what he should do, we say to him what Paul said to the jailer ; but we take care to follow Paul to the end of that chapter, and speak to him the word of the Lord,

as well as say, 'Believe in the Lord Jesus Christ.' 'If a believer asks what he should do, we say to him, *Repent*, and be baptised, as Peter addressed the Pentecostians after they believed that Jesus was the Messiah. If a believing penitent, like Saul of Tarsus, in Damascus, asks what he should do, we neither say to him *believe* nor *repent*; but, 'Arise! (why do you delay?) and be immersed and wash away your sins, calling upon the name of the Lord.' Thus we divide the word of truth, and address every man as we find him. The effects of this preaching differ from the effects of Calvinian and Arminian preaching, as much as the systems differ from the Apostles. In a few years many myriads under this preaching have been converted to God; and these converts have an assurance of remission, and a confidence that they are the children of God, founded on the testimony—on the promise of God, and not on fancy or imagination, as is too common under all the philosophic systems of the age. How long, think you, my venerable brother, would twelve missionaries be in converting the world by reading or preaching Calvin's Institutes or Arminius's *Five Points*! If they lived the life of Methuselah each, and laboured with the zeal and assiduity of Paul, would they in such a lifetime convert Asia, Africa, or Europe to the Lord? A great deal, you well know, depends upon a proper arrangement, the position of things, to any result. In the *outer court of the tabernacle*, next the entrance, stood the brazen altar; next to it, and near the door, stood the laver, filled with water. On entering the holy place, on the south or left side, stood the golden candlestick; on the north or right side, stood the table covered with the twelve loaves of the presence; and before the veil stood the golden altar. Thus was the gospel pictured out in the pattern showed to Moses on the Mount. Now to have changed the position of any of these—to have placed the laver first, or the golden altar where stood the brazen sea, would have corrupted or obscured the meaning of the whole Mosaic institutions. But as it was possible for the Levites to place all these things in their proper place, without understanding the meaning of them, apart and altogether; so it is possible to have a scriptural order of things without understanding the scriptural ideas represented in all the parts of the Christian institution. The apostolic gospel led men first to the altar, then to the laver; first to the sacrifice of God's own Son, and then to the laver of regeneration. Their converts had their hearts sprinkled from an evil conscience, and their bodies washed with clean water before they approached the golden altar. They confessed their sins, and acknowledged the efficacy of the blood of the cross before they were immersed, and they were immersed *in* the name of the Lord, *into* the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins, before they entered the sanctuary. They buried their corruptions in the grave, arose to a new life, became priests to God under the great High Priest of the Christian confession. Then they drew near to the vail, in the full assurance of remission; they approached the golden altar by the light of the golden candlesticks, strengthened by the bread of life; for in God's sanctuary there is light, and there is life, and there is joy. Their praises and songs of thanks-

giving arose to heaven like the incense of the morning. The Christian worshippers, thus once cleansed, had no more conscience of past sins, but if any one, through temptation, transgressed the order of the house, or sinned against its Master, he needed not to return to the laver, but to confess his sins, and forsake them in the assurance of pardon; for the blood of Jesus Christ cleanses us from all sin.

“ You have in these outlines our views of the gospel and gospel worship; which are never to be separated, if we would either convert the world or enjoy the Christian salvation. The whole system of sermonising, text-preaching, expounding spiritual scraps, and of doctrinal expositions, is unauthorised by God, and is not the way to save sinners or edify saints. There is no trace of such a mode of procedure in the apostolic age, nor in the times immediately subsequent thereunto. This system has darkened the counsel of God, and filled the world with error: it is unreasonable, and it is unscriptural. I would not be understood that a single sentiment, or some one topic of Christian faith, piety, or morality, may not with propriety be the subject of an address; but in that case the subject is approached through a whole epistle, or section of an epistle, or portion of the sacred history: and is set before the audience in the light of its own context. There are much fewer parallel passages in holy writ than annotators and marginal references would seem to indicate. It is very difficult to find two words in the English language, or any other, exactly synonymous; and to me it appears just as difficult to find two portions of scripture exactly equivalent. But I am rather writing an essay for general use, than addressing a father, a much esteemed and venerable father, in Israel. My habits of writing so much in the didactic style will, I trust, be accepted as an apology for any thing that I have written bearing his aspect. I have only touched at one point in your letter, and at that but imperfectly; but as you requested me to be explicit, I have occupied so much of my letter on this point, that I shall have to defer answering your other questions till next month. I intend, God willing, to write you once every month, till I have answered all your questions, and will solicit in return from you such information as will enlighten me more fully on the state of things in England and Scotland. I will endeavour to communicate to you any information in my possession relative to the state of religion in this country, in all the denominations, with whose statistics I am acquainted, or on any subject that may be interesting to my brethren in the British Empire. Any matters of a more private nature I will add in the way of *postscript*; and you will please do the same, that the parts of our correspondence, interesting to all citizens of Christ's kingdom in general, may be laid before them, as I send this before my readers. But I am aware that I have not fully satisfied you on the question before me; and that you may see wherein I regard our friend M'Lean's system of operations defective, I shall state *our manner* of preaching the word; leaving you, on comparison, to decide how far on this single point we and they differ. Our evangelists, that is, they who proclaim the word for the purpose of converting men to the Lord, after proving that Jesus is the Messiah, and lay-

ing before the audience his person, office, and character, and exhorting the persons addressed to put themselves under his guidance, tender an invitation to all present, who have not yet put on Christ, according to the promises, to come forward and signify their determination to submit to his government. Thus we make a draft on the faith of the audience, and give to all present an opportunity of deciding how much confidence they have in the person, office, and character of Jesus of Nazareth. After testifying and exhorting, if any persons come forward, and thus acknowledge Jesus, confessing him to be both Lord and Christ, and avowing their intentions to become citizens of his kingdom, we, on confession of faith, immediately, or as soon as practicable (by night or day), take them to the water and immerse them by the authority, or 'in the name of the Lord Jesus,' into the name of the Father, Son, and Holy Spirit, 'for the remission of sins'—that they may enjoy all the blessings of his government, who is exalted a Prince and a Saviour to grant reformation, and remission of sins to Jew and Gentile, turning away from their iniquities. This is the application of our discourses. In this way we soon know, and the people know, who believe and repent, and who do not. We then baptise with the same despatch as the first preachers—'that same day,' or 'that same hour of the night,' as the case may be. Thousands have been thus brought into the kingdom, who now rejoice with joy unspeakable and full of glory. In the highest esteem and Christian affection, I have the honour to be your fellow-servant in the kingdom of heaven, and brother in the Lord,

"A. CAMPBELL."

"Bethany, Va. November 17, 1834."

I shall not here detain my readers with any remarks I may have to offer on any thing contained in this interesting epistle; but reserving them for a future opportunity, I now proceed to give a list of Mr. Campbell's publications, copies of which I have recently had the pleasure of receiving.

1. In the year 1824, Mr. Campbell and his brethren commenced the **CHRISTIAN BAPTIST**, published monthly, and edited by **ALEXANDER CAMPBELL**; to which is prefixed the following advertisement:—

"To all those, without distinction, who acknowledge the Scriptures of the Old and New Testaments to be a revelation from God, and the New Testament as containing the religion of JESUS CHRIST:—

"Who, willing to have all religious tenets and practices tried by the Divine Word, and who, feeling themselves in duty bound to search the Scriptures for themselves, in all matters of religion, are disposed to reject all doctrines and commandments of men, and to obey the truth, holding fast the faith once delivered to the saints—this work is most respectfully and affectionately dedicated by

THE EDITOR.

This monthly publication, embodying the correspondence, united wisdom, and support of the whole denomination, ran a successful and

brilliant course of seven years, and having fully developed the first principles, explained the system of faith and practice for which they contended, and vindicated them against a host of assailants, terminated its career at the end of the year 1829. It abounds with a variety of well-written and elaborate essays on very interesting topics, of which there are about one hundred from the masterly pen of Mr. Campbell himself. In the pages of the CHRISTIAN BAPTIST, the primitive apostolic gospel—the faith once delivered to the saints—the truth as it is in Jesus, are stated, and defended, and illustrated, with superior ability, as the reader will be convinced of from the selections which it is my design to make from it, and introduce into the pages of this journal. But these admirable essays are not restricted to a vindication of the doctrines of the gospel merely; on the contrary, they embrace a wide range of discussion on the ancient order of things—the constitution, discipline, and practices of the apostolic churches—the house of God, the pillar and ground of the truth—with a bold and fearless exposure of the anti-christian abominations, by means of which “the simplicity that there is in Christ” has been defaced and desecrated, and the profession of Christianity converted into the kingdom of the clergy. These topics being thus stated, discussed, and defended against the opposition of all who had the temerity to attack them, the Christian Baptist, ceased, in order to give place to—

2. THE MILLENNIAL HARBINGER, edited also by ALEXANDER CAMPBELL, and published at Bethany, in the state of Virginia. This periodical, of which I am in possession of the first four volumes, and expect to receive the *fifth* shortly, commenced its career in the month of January 1830, and is still continuing its course with undiminished energy—pleading the same cause as the Christian Baptist had previously done, and essentially advancing the Redeemer’s kingdom throughout the American continent. The “Harbinger” is upon a considerable larger scale than the former journal—better printed and on better paper—the monthly numbers for each year form an octavo volume of between six and seven hundred pages, and is, in all respects, a truly respectable publication. The essays which I shall be enabled to extract from this masterly production, and lay before my Christian brethren and friends on this side the Atlantic, through the medium of its *younger brother*, will, I confidently persuade myself, prove a source of much profitable instruction to them, as well as of edification and comfort. The remaining pages of the present number shall be occupied with a specimen of these Essays.

ERRATA.—Page 72—5th line of Poetry, for “was” read “were.” 8th line—for “sprinkled” read “besprinkled.” 23d line, for “seem” read “seem’d.”

TERMS.

THE CHRISTIAN GLEANER—will be published in Monthly Numbers, each 24 pages—twelve numbers to constitute a volume.—The price of a volume, Five Shillings, payable before the delivery of the second Number, or Six Shillings afterwards,