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CHRISTIAN;

A MONTHLY PERIODICAL,

DEVOTED TO THE

FAITH AND PRACTICE

OF

PRIMITIVE CHRISTIANITY.

CONDUCTED BY

W. W. EATON.

'Thou art the Christ the Son of the Living God —PETER

'On this Rock I will build my Church and the gates of Hell shall not prevail
against it''

VOL. IV

SAINT JOHN, N. B.

PRINTED AT THE BRUNSWICK PRESS PRINCE W31 STREET

BY W. T. AVERY

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THE CHRISTIAN.

Vol. IV. }

SAINT JOHN, N. B., JANUARY 1848.

{ No. 1.

CONDUCTED BY W. W. EATON.

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

INTRODUCTORY ADDRESS.

BRETHREN AND FRIENDS :—Another number of "The Christian"—the beginning of the Fourth Volume, respectfully asks a hearing! You have so attentively, so uncomplainingly listened to his monthly communications of miscellaneous items that he feels quite bold in his present improved garb. His new dress has given him a higher opinion of himself. During "Christmas Holidays," in anticipation of a new year, and a new coat, he has doubled his size. He is now quite confident that he will contain twice as much intelligence as he did last year. His intercourse with the world has taught him that much, very much, depends on appearances. A man with a good coat and a fine exterior can gain admission to society from which the real labourer in his shirt sleeves would be excluded, though the latter might be the better man. This being the custom of society, "The Christian" would conform to it, so far as external appearances are concerned, as to keep himself neat and clean. He is willing, nay he considers it his duty to conform to common usages, which neither in letter nor spirit detract from the Divine Word, or his character as a Christian. It will, during this year, be his study and delight to come before you every month, not only in a "coat of many colors," but with his inner man well stored with treasures of wisdom and knowledge.

In the first place he is exceedingly anxious to sustain his reputation as a Christian. He is much pleased with his name. He is not disposed to say that those who *do not* speak and practice all that he inculcates are not christians, that they are unworthy the name; but it would give him great joy if all who believe that Jesus of Nazareth is the Messiah the Son of God, and practically manifest that faith, would consent to be known only as christians. He does not, however, think so highly of his name, as to make it a rallying point, or a party badge. He as highly esteems a fellow professor with any other name, if he exhibits the temper and spirit of a primitive christian. As above stated, he is anxiously desirous, not only of sustaining his reputation for plainness, impartiality, and attachment to the truth, but he promises to do his utmost to increase in knowledge, and that kind of knowledge too, most needed by his readers. He is not insensible to the fact, that many of his

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patrons differ in opinion, as to the adaptation of some of his communications to the wants of the community, but his opportunities of knowing the real state of most of his readers are much better than those who would prefer different subjects, treated in a different manner.

2. The reader, then, may anticipate a series of essays on the "Restoration of the ancient order of things." For these, *The Christian* requests a very careful reading. He would have the reader contrast with great attention these facts and arguments with the present practices of the most zealous dissenters. He would have present errors in faith and practice pointed out in the most affectionate manner. He would not be severe upon any but those who are trying to keep the people satisfied with practices which do not receive the Divine sanction.

3. He will re-announce to you the contents of a small pamphlet written by a Mr. M'Cartney; and although he may make some comments on parts of it, as not being adapted to the present state of things, and question the correctness of some of Mr. C's conclusions, the reader must read carefully and examine the subject for himself. "*The Christian*" so highly esteems the brethren who desire the publication of the pamphlet—he has so much confidence in their judgment of what is needful to the community, he very cheerfully sends it abroad.

4. Brief histories of those stigmatized as "heretics" by the church of Rome and her daughters, may be anticipated. The reader will soon perceive that the world is indebted neither to Rome nor her imitators for the word of God, nor for the fulfilment of the Saviour's promise: "On this Rock I will build my church, and the gates of Hell shall not prevail against it."

5. Several works on baptism have been for some time before the public, a brief review of which may be expected. Indeed "*The Christian*" will notice all those publications that have a bearing upon the grand cause of which he is the humble advocate.

6. The progress of the Apostolic Gospel; the number added to the congregations of the Lord, so far as reported in exchanges; general intelligence likely to give joy to the christian, or to quicken his zeal and activity; religious maxims; discourses on prominent topics; essays on the times, and on the best systems of education; fulfilled and unfulfilled prophesy; the christian's position to Bible, Missionary, Temperance, and all other societies which profess to have for their object the reformation, improvement, and regeneration of the human family; in a word, all that will minister to the edification, to the present and future happiness of his readers, he will endeavour to lay before you.

All those who have their minds deeply impressed with the importance of any of the above themes; who have studied them closely and thoroughly, and are capable of writing on the subject, in such a manner, that their manuscripts may at once be placed in the printer's hands, he affectionately invites to aid him in this good work. There are several very excellent writers that he would be happy to name as regular contributors to his pages, had he their permission. He thinks they ought so to do. They have talents, in this respect, not improved. Their productions seldom, if ever, appear in the *Harbingers*, *Reviews*, *Journals*, *Proclamations*, *Reformers*, *Records*, *Messengers*, *Visitors*, or any

other of our numerous weekly and monthly disseminators of religious intelligence. The pages of "The Christian" invite their co-operation.

May all the readers of "The Christian" this year, grow in the favor of the Lord, and in the knowledge of his will. May they discharge the duties they owe to themselves, to their families and friends, and to God, more faithfully this year, than during any former one. Such is the prayer of their fellow laborer in the work of faith, and labor of love, and patience of hope, in the Lord Jesus Christ.

W. W. EATON.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA.

GENTLEMEN—I would address you as *Reverend Sirs*, were I not fearful that I should treat with disrespect that incomprehensible being who and who only is called REVEREND; but in my familiar style I would very cheerfully address you by the endearing appellation, "Brethren," were I convinced that this would be to you agreeable. The manner in which the advocates of a return to the ancient order of things have been treated by your large, popular, and influential body, has made an indelible impression on my mind that you are unwilling, generally, to fraternize with them as brethren. For these reasons I will address you in the most respectful way I can as Baptist ministers. I have many things to say to you about your doctrine and practice, and shall speak to you through my publication in that familiar manner in which I am wont to address my fellow labourers on the good things of time and eternity. I fear that many of you will think that I am treating you in a disrespectful manner; but I assure you, gentlemen, that this is far from my intention: I would not designedly utter a word with the intention of offending the humblest member of your body; and though some of your number have treated me with peculiar rancour, and have induced many in the community to believe that I hold and propagate principles fundamentally erroneous—completely subversive of the faith once delivered to the saints; and others have by their silent acquiescence encouraged the dissemination of these false charges, and have at the same time manifested a strong opposition to the circulation of this publication, which I designed to correct these false impressions: yet I can assure you, gentlemen, that none of these things has been the primary prompter of my address. No spirit of retaliation has influenced me: though an humble individual, I seek your good. I believe that I have facts to lay before you, on which if you ponder seriously I doubt not that you will feel better disposed toward me as an individual; and what is of more importance, better disposed toward the truth and all the lovers of truth, though they may not be included in the Minutes of a Baptist Association. In the first place, then, I address you because I believe there are many sincere, pious souls in your communion, who are kept from fully fraternizing with all who hold in deed and in truth the "one Lord, the one faith, and the one baptism," by the undue influence which you have over them. "Like priest—like people," is as fully verified in the present state of your Churches as in that of Rome: you will find as many dissented to differ from their Minister in the one communion as in the other.

In this remark I am not intentionally charging you or your "people" with any crime. It may be that your doctrine and practice have been so zealously and perseveringly impressed on their minds that you have a right to their undivided confidence. Be this as it may, I have no hope of improvement—no expectation that there will be any growth in scriptural knowledge, or that we shall see any conformity in church order and worship to the New Testament model, until it begins with the preachers—yes with you, gentlemen. It is only for you to say "Assay with the Creed: we will neither teach nor practice any thing without 'a thus saith the Lord,' or 'thus it is written,'" and the work would at once be performed. Think of it as you may, you are the depositaries of your people's faith. Whether this is owing to the sentiment—in former years kept more prominent before your hearers than now, that you are the "specially called and sent Ambassadors of Jesus Christ," or whether it is from that influence that has been abroad ever since Christianity has been firmly established—the disposition of the depraved human heart to have some finite mediator between God and itself, I presume not now to venture an opinion. I should shew my want of respect for your perceptive faculties were I to say that you were not yourselves aware of the mighty influence which you wield over the views and practices of nine tenths of your flocks. [Before I conclude these letters I may give you some very striking illustrations of this fact, should they be deemed necessary.] These things being so, to you I turn my anxious voice, and ask a calm, unprejudiced hearing. I claim no civil or ecclesiastical right to *demand* a hearing of you; but if I "speak as the oracles of God," I have a right so to do guaranteed to me by the Holy Spirit, speaking through the Apostle Peter; and if his prayer was abomination who turned away his ear from hearing the law, what must be the fearful condition of those who neglect the great salvation—who refuse to hear the Apostles, or to teach and practice as did those Churches reared by their labours! In this communication I wish to cite your attention to one very important consideration, as connected with your history, which I may elaborate at some future time. Some fifteen or twenty years since you were, as a body, highly Calvinistic: your preaching now is as Arminian as the Methodists. For this change I neither praise nor blame you. From being diligent students of GILL, you have with very few exceptions become admirers of FULLER; but whether this change has been brought about by importing preachers from the "States," or sending some of your most prominent ones there for a theological education—or whether it has not been in consequence of the greater success of the Baptists in the States in making proselytes since they embraced this doctrine, that has contributed to this obvious change—you know better than I do; but that this transformation has taken place is certain: whether for better or worse time, that great revealer of secrets, may determine—eternity alone will reveal its full results.

Near the commencement of the years above alluded to Doctor Johnston of Halifax, spread before many of you some most important truths in reference to the faith and practice of the primitive Churches. All of you who read those essays, published in the *Christian Gleaner*, must have felt their power. That they were true, unanswerably true, you

have all tacitly acknowledged. I am not aware that a single man of you has ever attempted to show that the doctrine and practice urged upon your attention in the *Gleaner*, were not the doctrine and practice of the primitive Churches: you have silently confessed judgment against yourselves—your practices have, as a denomination, been about the same. In a word, the light has not only dawned upon you, but you have seen the rubbish and the flood wood which has come down the stream of time for more than sixteen centuries swept away, and the original Gospel and primitive order of things fully disinterred; and you have as a body stepped back—you have refused to proclaim fully this Gospel, and entirely to oppose that practice which was wanting in order to bring you up to the ancient Jerusalem model.

In my estimation, gentlemen, you have ever since been on the retrograde, not only from the primitive model, but also from the confident position which before the light fully dawned upon you, you occupied. Once, though you had much of high spiced calvinistic doctrine blended with important gospel facts, you poured out all your sentiments like men who were confident that they stood on the rock of eternal ages; but since the ancient gospel has sounded in your ears, and your attention has been called to it, you have been trying educational, political, and other plans to build up a cause which you know, with the simple New Testament truth, you cannot sustain; and hence, though you may increase in wealth, numbers, and popularity, which you probably will, yet in the power to bless the community with scriptural truth (which only God will bless to their present and future salvation), you are daily becoming weaker and weaker. Gentlemen, are not these things so? Do ponder on this event in your history; and do not count me your enemy because I tell you the truth. All my personal friends in your body, know that I am the enemy of no man.

I have in contemplation the publication of a series of essays on the "Restoration of the ancient order of things." I most respectfully dedicate them to you. Other readers also, I trust, will be edified and benefited by a perusal of them.

Praying that the day may speedily arrive when like the Apostles on the day of Pentecost, we may "see eye to eye," and all be endeavoring to keep the unity of the spirit in the bonds of peace, I am most sincerely, your humble servant in the cause of truth and righteousness,

W. W. EATON.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. 1.

Extract from the Minutes of the Baptist Missionary Association of Kentucky, begun and held at the Town-Fork Meeting House, in Fayette county.

"THE next meeting of this Association will be in the first Baptist meeting house in Lexington.

"It is proposed also to have a meeting of all the Baptist preachers who can attend, on the day preceding the meeting of the association, at the same place, for the purpose of a *general conference* on the state of religion, and on the subject of reform. All the ministers of the gospel in the Baptist denomination favorable to these objects, are invited to

attend, and, in the spirit of christian love, by mutual counsel, influence, and exertion, according to the gospel, to aid in advancing the cause of piety in our state.

“It is obvious to the most superficial observer, who is at all acquainted with the state of christianity and of the church of the New Testament, that much, very much is wanting, to bring the christianity and the church of the present day up to that standard—In what this deficiency consists, and how it is to be remedied, or whether it can be remedied at all, are the points to be discovered and determined. In the deliberations intended, it is designed to take those subjects into serious consideration, and to report the result by way of suggestion and advisement to the Baptist christian community, and to the churches to which the members of the meeting may particularly belong. We know very well that nothing can be done right which is not done according to the gospel, or done effectually which is not done by the authority, and accompanied by the blessing of God. While God must do the work, we desire to know, and to acquiesce in his manner of doing it, and submissively to concur and obediently to go along with it.”

The sentences we have italicised in the preceding extract, are sentences of no ordinary import. The first of them declares a truth as evident as a sunbeam in a cell, to all who have eyes to see. The second presents a subject of inquiry of paramount importance to all who expect to stand before the Son of God in judgment. It affords us no common pleasure to see christians awaking from their lethargic repose to the consideration of such subjects. That the fact should be acknowledged and lamented, that **VERY MUCH IS WANTING TO BRING THE CHRISTIANITY AND THE CHURCH OF THE PRESENT DAY UP TO THE NEW TESTAMENT STANDARD** amongst a people so intelligent, so respectable in numbers, and so influential, as the Baptist Society in Kentucky; and that leaders of that community, so erudite, so pious, and so influential, should call upon their brethren to lay these things to heart, and to prepare themselves to make an effort towards reform, we hail as a most auspicious event.

As I feel deeply interested in every effort that is made, either among the Baptist or Pseudo Baptist societies, for the avowed object of reform, and as this subject has become familiar to my mind, from much reflection and a good deal of reading, I trust I shall not be considered as obtrusive in presenting a few remarks on the above extract, or rather in presenting certain thoughts, a favorable opportunity for which it presents.

Since the great *apostacy*, foretold and depicted by the holy apostles, attained to manhood's prime, or rather reached the climacteric, many *reformati*ons in religion have been attempted; some on a large and others on a more restricted scale. The page of history and the experience of the present generation concur in evincing that, *if any of those reformati*ons began in the spirit, they have ended in the flesh. This indeed, may be as true of the reformers themselves as of their reformati>ons. I believe, at the same time, that the reformers have themselves been benefactors, and their reformati>ons benefits to mankind. I do cheerfully acknowledge, that all they who have been reputed reformers,

have been our benefactors, and that we are all indebted to them in our political and religious capacities for their labors. Because they have not done every thing which they might have done, or which they ought to have done, we should not withhold the meed of thanks for what they have done. Although two systems of religion, both end in the flesh, one may be greatly preferable to the other. This will appear evident when it is considered that, amongst religious persecutors, some are more exorable and lenient than others. Now, if there should be two systems of religion that both lead to persecution and issue in it, that one which carries its rage no farther than to the prison and to the whipping-post, is greatly to be preferred to that which leads to the torturing wheel and to the faggot. The reason of this is very obvious, for most men would rather be whipped than burned for their religion. In other respects there are differences, which are illustrated by the preceding.

Those reformers are not most deserving of our thanks who stand highest and most celebrated in the annals of reformations. We owe more to John Wickliffe than to Martin Luther, and more, perhaps, to Peter Bruys than to John Calvin. The world is more indebted to Christopher Columbus than to Americus Vesputius, yet the latter supplanted the former in his well earned fame. So it has been amongst religious reformers. The success of every enterprize gives eclat to it. As great and as good men as George Washington have been hung or beheaded for treason.

The reformations most celebrated in the world are those which departed the least from the systems they professed to reform. Hence, we have been often told that there is but a paper wall between England and Rome. The church of England, with King Henry or George IV. as her head, though a celebrated reformation, has made but a few and very short strides from her mother, the church of Rome, with the pope at her head. So sensible of this are the good members of the reformed church of England, that they yet give to their king the title of "Defender of the Faith," although the title was first given him by the pope for defending his faith. The reformation of the church of England, effected by Mr. Wesley, which issued in Episcopal Methodism, has entailed the same clerical dominion over that zealous people, which their forefathers complained of in the hierarchies of England and Rome. And not in England only does this dominion exist, but even in these United States, of all regions of the earth the most unfriendly to a religious monarchy, or even a religious oligarchy. The question remains yet to be decided, whether a conference of Methodistic clergy, with its bishop in its chair, and laity at home, is any reformation at all from a conclave of English prelates, headed by a metropolitan or an archbishop. It is even uncertain whether the Methodistic discipline has led more people to heaven, or made them happier on earth, than the rubric or liturgy of England.

All the famous reformations in history have rather been reformations of creeds and of clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations in religion, they have always left religion where it was. I do not think

that King Harry was a whit more religious when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg Confession of Faith than when they formerly repeated their Ave Maria.

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being, like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dresses, to protestant opinions and ceremonies; protestant clergy may be reformed from protestant to presbyterial metaphysics and forms; and presbyterian clergy may be reformed to independency, and yet the Pope remain in their heart. They are clergy still—and still in need of reformation. Archbishop Laud and Lawrence Greatrake are both clergymen, though of different dimensions. The spirit of the latter is as lordly and pontifical as that of the former, though his arm and his gown is shorter. The moschetto is an animal of the same genus with the hornet, though the bite of the former is not so powerful as the sting of the latter. A creed, too, that is formed in Geneva or in London, is as human as one formed in Constantinople. They have all given employment to tax gatherers, jail keepers, and grave diggers.

All reformations in religious opinions and speculations have been fated like the fashions in apparel. They have lived, and died, and revived, and died again. As apparel has been the badge of rank, so have opinions been the badge of parties, and the cause of their rise and continuance. The green and orange ribbon, as well as the blue stocking, have been as useful and as honorable to those that have worn them, as those opinions were to their possessors, which have been the shibboleths of religious parties.

Human systems, whether of philosophy or of religion, are proper subjects of reformation; but christianity cannot be reformed. Every attempt to reform christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word we have reformations enough. The very name has become as offensive, as the term "Revolution" in France.

A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of christians. No attempt "to reform the doctrine, discipline and government of the church," (a phrase too long in use,) can promise a better result than those which have been attempted and languished to death. We are glad to see, in the above extract, that the thing proposed, is to bring the christianity and the church of the present day up to the standard of the New Testament. This is, in substance, though in other terms, what we contend for. To bring the societies of christians up to the New Testament, is just to bring the disciples individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to restore the ancient order of things. Celebrated as the

era of reformation is, we doubt not but that the era of restoration will as far transcend it in importance and fame, through the long and blissful Millennium, as the New Testament transcends in simplicity, beauty, excellency, and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's Digest. Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far have its blessings been enjoyed. For to the end of time, we shall have no other revelation of the Spirit, no other Testament, no other Saviour, and no other religion than we now have, when we understand, believe and practice the doctrine of Christ delivered to us by his apostles.

A. C.

PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY, *displayed as the only antidote against National Establishments, and Ecclesiastical Imposition.* BY JOHN M'CARTNEY. Glasgow. pp. 46.

THERE are few subjects upon which it is more important that Christians should have correct views than the nature of Messiah's kingdom, and the means which he hath appointed for its extension and establishment. The erroneous views which have prevailed among professors on this subject, have been productive of the greatest injury to christianity. Notwithstanding the clear and explicit nature of Divine revelation, and the vast amount recently written on this subject, much ignorance still rests upon the public mind, both regarding the nature and origin of the existing evils, and the scriptural remedy. The arguments in defence of National Establishments of religion, drawn from the example of the Jewish Church; the right of civil rulers to interfere with the religion of their subjects, from the example of Jewish and heathen kings; the moral obligation of Christians to support a National System of religion, from the example of the Israelites paying tithes to the Levitical priesthood, and Abraham giving a tithe of the spoils of war to Melchisedic, have been triumphantly refuted by a host of talented writers, both of this and former ages. It is not, therefore, to our present purpose to enter upon the scripture argument in defence of establishments. It is assumed that the Voluntary Principle alone has the sanction of Divine Authority; and the object of the following remarks is to rescue this principle from the perversion and misapplication to which it is generally subjected.

It is generally assumed as indisputable that the interest of religion, and the law of Christ, require the maintenance of a class of men, trained expressly for, and devoted solely to, the performance of pastoral duties. This fundamental error has given rise to the most unscriptural practices and unprofitable disputations. From this error, the controversy originating in principle, has, in numberless instances, terminated in a dispute respecting the best means of obtaining this maintenance. Churchmen, acting upon this assumption, in the want of Divine statute, resort to an act of parliament, to supply this assumed deficiency with a state endowment. In like manner, Voluntaries, in similar lack of Divine authority, have recourse to "seat rents and collections." for which the highest

authority they can plead, is the law or usage of their respective churches. The Divine authority of that title is very questionable, which involves practices so grossly unscriptural. To suppose that the scriptures require such maintenance, without pointing out the mode of its obtainment, is extremely absurd. We question the Divine origin of a right, requiring such miserable human expedients to support it; a right, restrained within no defined limits wherever it has been recognised; a right, sanctioning, in almost every instance, all that avarice can obtain, or misguided generosity grant. None should admit as Divine, without careful examination, a claim so undefined in its limits, so fostering to the covetousness of the carnal heart, so liable to be turned to an instrument of oppression, and so opposed, in its general application and tendency, to the nature and design of the religion of Jesus. To concede this assumption to the advocates of Establishments—the very assumption which rendered them first necessary—is to concede, not only what is not true, but to furnish them with the only argument which they have used with any degree of success in the present controversy. The antecedent question, of the RIGHT to maintenance, falls to be discussed, before resorting to human expedients to obtain it. We deem it premature for men to “bite and devour one another” respecting how and by whom a stipend is to be paid, till once it is proved that a stipend is necessary. That such maintenance is unscriptural, unnecessary, and injurious to the best interests of religion, we trust to make evident to every unprejudiced mind: and, the more effectually to expose this fallacy in its progressive stages, we proceed to prove, that the popular practice of making classical learning a requisite qualification for preaching the gospel, and discharging pastoral duties, devolving the whole edification of a church upon a single pastor, relieving church members from contributing to its public teaching, devoting pastors wholly to their office, and maintaining them in respectability, at the church’s expense, is diametrically opposed to the precepts enjoined, and the practice exemplified, in the New Testament.

Before examining the scripture proofs, it may be necessary to make a few preliminary remarks to illustrate and establish the authority and binding obligation of those precepts, and that example which we mean to admit as proof, and maintain to be binding on this subject.

When Christ Jesus had finished the redemption work of his people, he commissioned his Apostles to go into all the world, and preach the gospel to every creature, teaching them to observe all things, whatsoever he had commanded them. (Math. xxviii. 19. Mark xvi. 15.) To bear up their minds under the trials of this undertaking, and, as a guarantee of success to them in the execution thereof, he graciously vouchsafed his presence to be always with them, even unto the end of the world. To fit them for this important work, they were Divinely qualified upon the day of Pentecost, with such an abundant portion of the extraordinary gifts of the Spirit, as enabled them to preach the gospel in all the necessary languages, and guide them *infallibly* into all truth. (Acts ii. 1, 14. Luke xxiv. 49.) Thus, divinely *commissioned* and divinely *qualified* for the important work of establishing Messiah’s kingdom, and introducing the Christian dispensation, they went forth every where preaching the

gospel; the Lord confirming the word with signs following. (Mark xvi. 20.) These Apostles were empowered to work such miracles, in confirmation of the truths which they taught, as brought conviction to the mind of their divine origin, rendered sinners subject to the authority of Jesus, and completely subdued them to "the obedience of faith." (Acts iii. 7. iv. 4. iv. 32. xiv. 3. xvi. 33.) But, the Apostles were not only commissioned to preach the gospel, and make known the riches of the divine grace and mercy in the salvation of sinners through Jesus Christ, they were also divinely appointed to give Christians every necessary direction "how they ought to walk and to please God" in "ALL THINGS," in a social, as well as in a private capacity. (Col. i. 10. 1 Thess. ii. 12. Heb. viii. 5.) Hence we find, that they no sooner made a number of converts in a place, by means of preaching the gospel, than they collected them together into assemblies or churches, and delivered them the ordinances to be observed, and the laws by which their social order was to be regulated. (Acts xvi. 4. 1 Cor. xii. 2.) As the Spirit of God directed, and the necessities of these churches required, they instructed them to appoint office-bearers to take the presidency of the spiritual and temporal concerns of the body; and these Apostles lived to perfect and complete that order which they instituted in the churches which they planted, and to guard it against every corruption with which it would be threatened, till the end of time. (Acts xiv. 23. vi. 3. Col. ii. 5.) These Apostles, into whom the treasure of the gospel was put as into earthen vessels, have long since gone the way of all the earth, and, in their apostolic character, they have no mortal successors. (2 Cor. iv. 7. ii. 16. Mat. xix. 28.)—Still the Divine commission is in progress of fulfilment. The Apostles, before their departure, committed their testimony to writing, and still continue thereby to preach the gospel to every creature, wherever their writings come. The Divine promise also, which accompanied their commission, is still in progress of verification.—The Divine presence is still manifested, in preserving these writings, and giving efficacy to the truths therein testified. These Apostles still continue in these writings, exhibiting the churches which they planted, as models to all that shall follow after till the end of the world. (1 Thess. iv. 17.)

We maintain, therefore, that it is the duty of Christians, at the present day, to comply with the apostolic injunctions, and become "followers of those churches, which in Judea were in Christ Jesus." (1 Thess. ii. 14.) We maintain that the things written to them, were written for our learning: and that we are as imperatively bound, in the formation of Christian churches, to "MAKE ALL THINGS" according to the primitive pattern, exhibited in the New Testament, as Moses was the pattern showed to him in the mount, in the formation of the first tabernacle. (Exod. xxv. 40. Heb. viii. 5.) From this pattern, as delineated in the apostolic writings, we proceed to prove, First, That classical learning is not necessary to qualify for preaching the gospel, or discharging pastoral duties; Second, That no church can be complete, without a plurality of pastors; Third, That it is the duty of the ordinary members of a church to contribute to its public teaching; and Fourth, That it is the duty of pastors to support themselves.

I. CLASSICAL LEARNING IS NOT NECESSARY TO QUALIFY FOR PREACHING THE GOSPEL, OR DISCHARGING PASTORAL DUTIES.

To PREACH, simply signifies in scripture, to proclaim, declare, or make known *any truth*, however short or simple that truth may be. Hence, Jonah preached to the Ninevites, when he went through their city proclaiming, "yet forty days and Nineveh shall be overthrown." (Jonah iii. 2, 4.) Hence John the Baptist's preaching in the wilderness of Judea, and saying "Repent, for the kingdom of heaven is at hand," was a fulfilment of the prophecy which represented him as "the voice of one crying in the wilderness, prepare the way of the Lord, and make his paths straight." (Mat. iii. 2. Isa. xl. 3.) Hence, also, "Moses had, in every city, those who preached him, being read in the synagogues every Sabbath day." (Acts xv. 21.) To preach the gospel, therefore, simply signifies to proclaim, declare, or make known the truths testified in scripture concerning Jesus.

Now, that classical learning is not necessary to qualify for preaching this gospel is obvious, for the following reasons:—

1st, *Because the author of this gospel selected the first preachers thereof, from the unlearned of his brethren according to the flesh.* (Mat. x. 1, 8.) Was it because the wise and learned of the Jews would have nothing to do with his service, that the Saviour chose the fishermen of Galilee? Shall it be said of HIM who holds the hearts of ALL MEN in his hand, and can turn them like the rivers of water whithersoever he will; him who had all power in heaven and earth given unto him; that he could not command the service of the most proper and efficient persons for preaching his gospel? The Saviour, even in the days of his humiliation, could have commanded the services of the wise and mighty, in preference of the IGNORANT and weak, had he seen them necessary for furthering his work. To this reasoning many will be ready to object, that the character and qualifications of the Apostles can be no rule to us, in judging of the fitness of persons to be chosen for preaching the gospel now; the Apostles being divinely called and qualified for executing the important commission with which they were intrusted. All this we fully admit; and the only inference we would deduce from the recorded circumstance of the Saviour choosing THE UNLEARNED, when he cou'd as easily have obtained the *learned*, is the fair and legitimate conclusion, that he did not consider the *learning* and wisdom of this world necessary for the faithful and proper discharge of this duty, otherwise he would have chosen the first preachers of his gospel from among the wise and learned of the Jews.

2d, *Classical learning and human permission are unnecessary; because, we have many divinely recorded, and highly approved examples of unlearned men successfully preaching the gospel.* It is recorded of the church, in Jerusalem, that when they were all scattered abroad, by persecution, except the Apostles, that they went every where preaching the word. (Acts viii. 1, 4.) Now, we ask, would those who advocate the unscriptural opinion, that classical learning and human permission are absolutely requisite to qualify and authorise to preach the gospel, have followed this example of the church in Jerusalem, and acted in the same manner, had they been placed in the same circumstances? We

answer, that, *consistently they could not*; for, till duly leamed, and duly authorised, they must have remained for ever silent. Nor is this a solitary example of the church in Jerusalem. More might be adduced, where unlearned, yea, and unauthorised men, preached the gospel with approbation. Paul, when writing to the Philippians, gives them to understand, that the things which had befallen him, things which his enemies intended should hinder the gospel, had fallen out rather to promote its furtherance and success; for **MANY OF THE BRETHREN** waxing confident by the Apostle's bonds, were much more bold to **SPEAK THE WORD** without fear. The Apostle also adds, that some preached Christ even of envy and strife, not only without authority, but, if we may be allowed to suppose that any such authority then existed, against that authority; seeing they did so from the very worst motives, supposing thereby to add afflictions to the Apostle's bonds. But was this preaching of Christ, by enemies and unauthorised men, any cause of grief to the Apostle? Assuredly not, for, whether in pretence or in sincerity, that Christ was preached, he declares that therein he *did* rejoice, yea, and would rejoice. (Phil. i. 12, 18.) Are we not warranted in saying, that those partake little of the spirit of the Apostle, who either prohibit or dread the preaching of the gospel, by **ANY** of the friends of the Saviour, when he made the preaching of that gospel, even though it was by enemies, a ground of rejoicing.

Another instance, of a similar nature, is found in the case of Apollos, (Acts xviii. 24,) who was an eloquent man, and mighty in the scriptures, Apollos being instructed in the way of the Lord, when he came to Ephesus (for what purpose he came we are not informed) he entered into the synagogue and spake boldly, knowing only the baptism of John. Now, it may properly be asked here, where, and by whom, was Apollos taught? Who gave him authority, or **LICENCE**, as it is now called, to preach the gospel? Was he reprov'd or silenced by Aquilla and Priscilla? For with all his eloquence, his ignorance was manifest to them who were *better instructed*. Did they ask who gave one so ignorant as him authority to preach? Did they forbid or prohibit him from preaching because he was not properly qualified? Or did they send him to some seminary of learning, to study theology under some celebrated professor? No, not one of all these things was done; but a course of conduct was adopted in this instance, which ought forever to shut the mouths of all those who advocate the necessity of classical learning to qualify for preaching the gospel. These *two private Christians, a man and his wife!!* took Apollos and **INSTRUCTED HIM IN THE WAY OF THE LORD MORE PERFECTLY**. Here we find no supernatural or miraculous assistance, as in the case of the Apostles; but simply a statement of the fact, that two private church members instructed Apollos, so as to fit him for preaching. And what was the result of this apparently worthless, inefficient, and now generally despised, method of teaching? The inspired historian has recorded the astonishing fact, that Apollos, by his exhortations, helped them much who had believed through grace; likewise, that he mightily convinced the Jews, *and that publicly*, showing, by the scriptures, that Jesus is the Christ.

(To be Continued)

ECCLESIASTICAL HISTORY.

NOVATIANS.

A numerous body of Protestant Dissenters from the church of Rome, in the third century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded as the pure, uncorrupted, and apostolic church of Christ. They called themselves *Cathari*, that is, *the pure*; but they received the name of *Novatians* from their adversaries, after their distinguished leader, *Novatian*, who in the year 251, was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the (so called) Catholic party.

Those who are in any tolerable degree conversant with theological controversy, will scarcely need be apprised how much caution is necessary to guard against being misled by the false representations which different parties give of each other's principles and conduct. Novatian is said to have refused to receive into the communion of the church any of those persons, who, in the time of persecution, had been induced through the fear of sufferings or death to apostatize from their profession, and offer sacrifices to the heathen deities; a principle which he founded upon a mistaken view of Heb. vi. 4, 6. We may readily conceive how interesting and difficult a subject this must have been to all the churches of Christ in those distressing times, and the danger that must have arisen from laying down any fixed rule of conduct that should apply to all cases that would come before them; or even verging towards an extreme on either side of this question.

This is certain, as Dr. Mucseher observes, that "the Novatians declared their community to be the only true church," and required such as came over to them from the Catholics and other sects to be baptized anew; because all others had been corrupt, by receiving formal and lapsed professors to fellowship. Yet, the Novatians did not deny but a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms.

The following is the account of Novatian, given by the late Mr. Robinson, in his *Ecclesiastical Researches*, p. 126. No one who knows the lax principles of Mr. Robinson on Christian doctrine and communion, can, for a moment, suspect him of an undue predilection for the principles of Novatian. "He was," says he, "an elder in the church of Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church. Christians within the space of a very few years were caressed by one emperor and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this; and transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter, and other

Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partizan for taking in the multitude was put in nomination. Novatian opposed him; but, as Cornelius carried his election, and he saw no prospect for reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian. In the end, Novatian formed a church, and was elected bishop: Great numbers followed his example, and all over the empire *Puritan* churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and *a succession of them continued till the Reformation.*"

The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him: "They say Novatian was the first anti-pope; and yet there was at that time no pope in the modern sense of the word. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline; yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary."

Novatian appears to have been possessed of superior talents;—Mosheim terms him "a man of uncommon learning and eloquence;"—and he wrote several works, of which only two are now extant. One of them is upon the subject of the Trinity. It is divided into thirty-one sections; the first eight relate to the FATHER, and treat of his nature, power, Godness, justice, &c., with the worship due to him. The following twenty sections relate to CHRIST; the Old Testament prophecies concerning him; their actual accomplishment; his nature; how the Scriptures prove his divinity; confutes the Sabellians; shows that it was Christ who appeared to the patriarchs, Abraham, Jacob, Moses, &c. The twenty-ninth section treats of the HOLY SPIRIT; how promised; given by Christ; his offices and operations on the souls of men and in the church. The last two sections recapitulate the arguments before adduced. The work appears to have been written in the year 257, six years after his separation from the Catholic church. The other tract is upon the subject of "Jewish Meats," addressed in the form of a letter to his church, and written either during his banishment or retreat in the time of persecution. It opens up the typical law of Moses, and while

he proves its abolition, is careful to guard his Christian brethren against supposing that they were therefore at liberty to eat of things sacrificed to idols.

The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches strict, perhaps, to an extreme.

Dr. Lardner, in his *Credibility of the Gospel History* (ch. 47), has been at considerable pains in comparing the various and contradictory representations that have been given of Novatian and his followers, and has exonerated them from a mass of obloquy, cast upon them by the Catholic party. Though Novatian and his principles were condemned by that party, he still continued to be supported by a numerous body in various places, separated from the Catholic church. They had among them persons of considerable note, and of eminent talents. Among them were Agelius, Aceius, Sisinnius, and Marcian, all of Constantinople. Socrates mentions one Mark, bishop of the Novatians in Scythia, who died in the year 439. In fact, the pieces written against them by a great variety of authors of the Catholic church, such as Ambrose, Pacian, and others, the notice taken of them by Dionysius, Basil, and Gregory Nazianzen, and the accounts given of them by Socrates and Sozomen, in their ecclesiastical histories, are proofs of their being numerous, and that churches of this denomination were to be found in most parts of the world in the fourth and fifth centuries. "The vast extent of this sect," says Dr. Lardner, "is manifest from the names of the authors who have mentioned them, or written against them, and from the several parts of the Roman empire in which they were found."

The Novatians suffered severely by persecution, both from the Catholics on the one hand, and by the Arians on the other, as each of the rival parties came to power. Socrates, the historian, who seems to have been intimately acquainted with the affairs of the Novatians, says that the toleration which this class of Christians at length obtained of Valens, the Arian emperor, in 379, they owed under providence to one Marcian, a presbyter of their church in Constantinople, a man of learning and piety, who tutored two daughters of the emperor. This historian particularly mentions the liberality and kindness which the Novatians exercised towards such of the orthodox party as were the subjects of persecution, while they themselves were tolerated; a trait in their history which even Milner is obliged to admit "reflects an amiable lustre on the character of these Dissenters;" and for showing which benevolence, they actually incurred the displeasure of the reigning party.—*Jones' Hist. of the Christian Church; Mosheim; Muencher's Dogmatic History.*

THE violation of truth in contracts, affirmations, and promises, has involved nations in destruction, undermined public prosperity, and blasted the *good name and comfort of families.*

PITCH upon that course of life which is most excellent, and custom will render it most delightful.—*Pythagoras.*

REST satisfied with doing well, and leave others to talk of you as they please.

REFORMS.

Why do they cease with the generation that starts them? Nay, why do the succeeding generations attempt to build again that which their predecessors destroyed? These are questions of great moment, and they ought to engross the attention of reformers. The faithful are reading the past, watching with anxiety the present, and with fear and trembling anticipating the future. What is to be the result of the efforts now being made to bring men back to the "old paths, the good way," in which the ancient Christians walked when they were of one heart and one soul?

The history of past reforms is soon told. The position taken, theoretically, by Lutherans, Calvinists, and other European reformers was good: the Bible, and the Bible alone, the standard of doctrine and morals. They most essentially failed in carrying out their principles. They persecuted Anabaptists, Arminians, and others who differed from them in their interpretation of the Scriptures. The glory soon departed. A few generations disclosed to the world mere rationalism. Instead of the distinguishing practical peculiarities of Luther and Calvin, we see a dry, dull conformity. The same theory, but with few exceptions, a system as inefficient for filling the soul with joy as it is for stemming the torrent of worldliness, infidelity, and papahism. Yes, the mass of Lutherans and Continental reformers, sustained by the State, with all their universities, theological schools &c., are as powerless as Sampson shorn of his locks. Christ and his cross, his miracles, and his glorious intercession in the heavens, find little favor in German neology: and such will be the fate of every effort that conforms to the world, to the state, or to human devices for succor, aid or success.

God our Heavenly Father, and Jesus Christ our Lord, must have all the honor and praise of every good word and work, or the Holy Spirit will take his flight. Not merely that honor and praise which many profess to bestow in "word and in tongue" while they are disseminating their own devices, but that honor and praise that redound to Father, Son, and Ho'y Spirit, by a joyful, child-like reception of truth, and by a theoretical and practical exhibition of it in word and in deed: by "following the Lamb whithersoever he goeth;" and by putting aside our own wisdom, and doing God's work in his own way.

Reformers are like David and Solomon: when young and dependent, they feel their need of Divine aid, and to God they look for it; they see a great work before them, and they say, "who is sufficient for these things!" But when they have seen many enemies fall, and see their cause bearing down all before it, they settle down on their lees, and think the work is done: while men slept the enemy came and sowed tares. The reformers strive among themselves; something happens that destroys their usefulness; the enemy triumphs; the hands of the faithful wax feeble—they become discouraged, and the work of reform falls to other hands. This has so often been the case, that it is most astonishing that stronger impressions are not made on thinking minds. Revert again to David, and be fearful in times of ease and prosperity. The calms of Satan are deceitful; like those of the tropics, they are always succeeded by the tremendous storm—the whole atmosphere

appears to be charged with the ammunition of heaven's artillery after a long, steady calm. In youth David trusted not to his own arm, nor to the armour of Saul. When the mighty giant stood before him he seized the weapons that God and nature had furnished him, and trusting in the arm of omnipotence he battled successfully. It was ever so with him when he trusted in the Lord by doing his will in his own way. By his God, he ran through a troop and leaped over a wall. But when his enemies were all subdued before him—when not a dog moved his tongue; safely seated upon the throne of Israel in a time of her greatest prosperity—he is fascinated by the charms of Bathsheba; he covets his neighbor's wife, he violates the seventh commandment, commits murder to hide his iniquity; and in one hour from the height of honor, glory and prosperity, he plunged himself into an abyss of crime! How soon the whole scene is changed. His son usurps his kingdom, and he who a short time before reigned without a rival over the most prosperous kingdom in the world, like a fugitive, with only a few faithful followers, he flees to the wilderness to save his life. In adversity David was triumphant, but in prosperity he fell. "They who will live godly in Christ Jesus shall suffer persecution." Let reformers remember this, and only look for their rest and reward when this mortal shall have put on immortality. The Church of God should never rest or be off her guard until the eternal hills of Canaan are gained.

Reformers should also study the history of David's favored Son. How prosperous and happy were the children of Israel when their king chose wisdom as his chief good. When Solomon was young, and zealously devoted to the honor and interests of God's people, Israel saw her palmy days. When he imagined his work complete—when the lusts of the flesh—the lust of the eye and the pride of life occupied his mighty mind, he became an idolater and lost the favor of God. All histories—sacred and secular—confirm the fact that a state of trial and opposition is necessary to a development of God's truth. The world, the flesh, and the devil, are the combined enemies of God and his people: no one successfully advances the interests of the Redeemer's kingdom but he who views them as such. The Christian must consider all the chameleon hues and protean forms which the fashions, vanities, and worldly societies assume, as so many temptations to seduce him from his allegiance to Christ: he should, in the spirit of his master, wage an uncompromising war with every thing of human device that turns his eye from the cross of Calvary. Many Societies, forms and ceremonies, are as deceptive as Satan clothed as an angel of light. And then there are the human passions, often strong and turbulent like some of the demons which in the Saviour's day possessed men, they can be subdued and made subservient to God's will and our happiness only by prayer and fasting. And these the devil uses to keep us in his power. The Christian reformer should remember that he is a soldier, and that he is to keep at his post, warring manfully until he comes to the very banks of Jordan.

Glance for a few moments at modern reforms—political, moral, and religious. Less than a quarter of a century has brought them all to their full growth; beyond this no one dare advance on pain of being denoun-

ced a schismatic. But all as a body have fallen back. Who does not see that the Presbyterianism, Baptistism, and Methodism, in all their multitudinous forms, are as distant as the poles from their primitive position. What, if permitted to return to this state of being, would John Knox, John Wesley, and John Gill, say to the doctrine, practice; worldly and fashionable conformity to the corrupt practices of the age, of those who in word profess to honor their names! And, my brethren, what would Peter, John, and Paul, say to us, if they should visit our congregations and our families! They are with us in their doctrine—in the word which they penned by the direction of the Divine Spirit. do we in letter and spirit hear them? “He that is of God heareth us; he that is not of God heareth not us;” says John, “by this we know the spirit of truth and the spirit of error.”

The above desultory remarks have been made, not so much from a feeling of discouragement, as of fear that those who have for the last twenty years been—as I believe—contending for the faith once delivered to the saints, will proclaim a truce with the world and the various sects and schisms. By this I would not be understood as encouraging the spirit of war against persons; by no means, nothing would give me greater joy than to see the whole human family fused into one nation—one people—one family! But while I would rejoice in such a glorious consummation, if it were accomplished by trampling under foot one injunction of the Divine Lord, I should look upon such a peace as purchased at too dear a rate: I should consider it rather a triumph of Satan than of the Lord Messiah. It is war against the *spirit* of the world. It is hostility to *every thing* not receiving the sanction of the Divine Word. I would ever distinguish between the man and his principles: while I would oppose the latter with all the ability I possessed, I would treat the former as a brother in Adam at least, and do all in my power to further his happiness.

But what has all this to do with reform? with the “present Reformation?” I answer: With great anxiety I see the brethren apparently satisfied with the reception and defence of the Gospel theory. We have labored long and zealously to explain, establish, and enforce correct views of Faith, Repentance, and Baptism, and the outward order of a New Testament Church: this is well, and these things should have still their share of attention in our meetings and in our publications, but not to the exclusion of those moral precepts, without the practice of which all our professions are as sounding brass, or a noisy cymbal. I have often found inattentive hearers when I have endeavored to enforce the necessity of secret prayer; the worship of God in families; more attention to social meetings for prayer, praise, and the study of God’s word; more conversation with friends and companions on practical godliness; and the necessity of an entire conformity to all the will of God. Discourses on themes like these have called forth no signs of approbation, while a sermon on some of our distinguishing peculiarities would have been listened to with the most profound attention. Brethren often appear quite surprised that the disobedient do not receive and obey the Gospel, while they can let days and weeks pass without spending an entire hour in the prayerful study of God’s word. They can find time to visit friends and brethren, to converse on all subjects and on all

occasions, but no time to retire to their closets to hold communion with God. These are the pseudo reformers which I fear: men so worldly would sell the cause of God for a mess of pottage; they soon fall out with their brethren, and a prayerless man you never can fully reconcile to his brother: he becomes wilful, and rather than humble himself before God and his people, he would see the Church of God and his cause scattered to the four winds. All this begins in the neglect, of what are esteemed by too many, small duties. If we would see the cause of truth triumphant, the constant watching over our thoughts, words and actions must characterize us. Persevering prayer, and the conscientious discharge of the duties we owe to God and man, must be required as proof of the sincerity of our profession. Indeed the whole christian system is only the means! The end is the formation of a character as near like the great Exemplar as possible. He who is satisfied with his Christianity, because he attends regularly upon the ordinances of the gospel in the congregation, and neglects the daily study of God's word, self-examination, and secret prayer, will find no enjoyment in the social worship of the congregation—the meetings will be irksome—and he will wait for only the semblance of an excuse wholly to leave the Church of the Living God. Suffer then, my brethren, a word of exhortation: "I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to the world, but be transformed by the renewing of your mind." Instead of offering yourselves an offering to the world, offer yourselves to God, with hands clean and hearts pure. Instead of leaning towards the world, endeavour every day to become more and more like the Saviour. Be Christians—Disciples of Christ—reformers (of yourselves) in doctrine, in practice, in thought, in desire, in every thing that ennobles human nature.

W. W. E.

GENEVA AND ROME.

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SCHOOL, GENEVA, AT THE OPENING OF THE SESSION,

BY PROFESSOR GAUSSEN.

GENTLEMEN,—It has been the practice, at the re-opening of this college, to call your attention to the condition of the Church of God, and to point out to you some one of the errors by which it appears to be threatened.

Our excellent brother, whose absence to-day we deplore (M. Merle D'Aubigne), at last year's meeting discoursed to you on the Oxford heresy.*

You will have anticipated me when I say, that the heresy which to-day threatens us, not so much by its seducing errors, as by the violence of its purposes, and the increase of its forces, is the heresy of Rome.

During the last two centuries Rome and Protestantism have borne much the aspect of two armies watching each other from a distance, and coming into conflict only by the skirmishes of their advanced guard;—

* 'Geneva and Oxford' By J. H. Merle D'Aubigne, 8vo price 6d. Edinburgh: J. Johnstone

in both the one and the other, it was rather internal quarrels that engaged them. Rome has been for two centuries contending against a remnant of truth and life, which sought to establish themselves within her borders, under the names of Jansenism and Gallicanism; but, in this intestine struggle, by her very victories she has met with two disasters, which have brought her lower into the abyss of apostacy. By her triumph over Jansenism she has reached the complete Pelagianism of the bull *Unigenitus*; by her success against Gallicanism, the entire ultramontanism of the bull *Unam Sanctam*, the Marianism of *St Liguori*, and the immoralities of *Probabilism*. In the Protestant camp, too, strength was spent in domestic contentings, first, against Arminius, then against Socinus; and, later, against the teaching of men who professed no doctrine.

In the meantime the result has been, that, during this twofold internal struggle, Protestantism has become divided and weakened, while Romanism (whose weapons are carnal) has been extended and established. In the first camp you hardly see a national Church which can be called living, organized, aggressive,—life has taken refuge either in Dissent or Individualism; more and more is an isolated Christianity professed,—it seems to be confessed, that the believer can fulfil his Christian profession by confining it, if not to the closet, at farthest, to the narrow circle of his family and friends.

Doctrine, on the subject of the Church, is everywhere relaxed; and if the new sect, which strives to overthrow the sacred ministry, has found so many adherents in those countries, it is because the heresy has been found to correspond with the evil tendencies of the times. In Romanism, on the other hand, individual feeling gives way to corporate. You shall see no more Jansenists,—soon no more Gallicans; henceforth the Alps are no more,—all is ultra-montane; and it is France herself who gives the impulse to all Europe, with the “Society of Jesus,” to throw herself at the feet of the Pope, and array herself for new combats.

From this condition of the two armies, we may with certainty conclude, that the preparation goes on for a great struggle, when the Roman army encouraged by our disunion, will come to rush upon us.

Her first victory will be an easy one; entering our camp, as did Cæsar that of Pompey after the battle of Pharsalia, she will find us in disorder; and we shall soon be trodden under foot. I speak not here, my friends, of a war of arguments and controversy, but of a contest of violence against the patience and faith of the saints. It seems plain to me we are very near the time when, like our fathers, we must take our life in our hand, to offer it to Jesus Christ. The Church, apparently conquered, dispersed, reduced to but a few, must again begin to overcome by the preaching of the Cross,—by patience and faith.

In the twelfth chapter of the Apocalypse when “*the great dragon, the devil, who deceiveth the world,*” is cast out into the earth, John hears a loud voice, saying, “*they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*” Such are the three forces by which we are to come out conquerors from the struggle: a spirit of self-denial, of sacrifice, and, if needful, of martyrdom (they loved not their lives unto the death),—a

spirit of faith, always centering in the death of our great Redeemer (they overcame by the blood of the Lamb),—an unflinching witness to the truth of God (they overcame by the word of their testimony).

A spirit of self-denial! How necessary is this for true disciples, and above all, for true ministers of Jesus Christ! This is soon forgotten in these days of quiet; habits are contracted of carelessness, indolence, conformity to the age! We are prone to reduce the Christian vocation too much to the mere profession of a system, instead of viewing it as a combat against the world, the devil, and ourselves.

We must often call to mind that we live only by the blood of the Great Martyr, given over for us to the sufferings of the cross; we must be willing to suffer with him that we may reign with him; we must know that our life is a war in a strange land for the conquest of a kingdom, and that our Master has said, "*Unless a man deny himself, and take up his cross; if, for my sake, he hate not his goods, his quiet, his parents, yea, and his own life also, he cannot be my disciple.*" We are become too much, as has been well said, "Christians of prosperous times." We would require to dwell more on the sacrifices and willing sufferings of our fathers for the sake of the same gospel, of which we take up the profession. "*They loved not their lives unto the death.*" I recommend to you the lessons of your martyrs. Nothing is more fitted to put us in the true position of Christian obedience than to place ourselves sometimes, in thought, before the dilemma so often written on their road,—"*To forsake Christ or to die! I rather choose to die.*" Let us all study habitually to view ourselves as entrusted with the maintenance of that ancient "School of Geneva," from which, some three centuries ago, were seen to go forth annually no fewer than thirty ministers, who daily faced death for Christ's sake, and the narrative of whose bloody sufferings was from mouth to mouth made public here; because their friends in every town of France, carefully recording their doings in prison and on the scaffold, transmitted the account to Crispin and our Reformers, to be published in the "*History of the Martyrs.*"

But it is not my purpose at present to speak of martyrdom, but rather of that "*word of testimony*" by which, in the end, Rome must be overcome. My aim now, is to indicate to you a single point in that testimony. The angel said to John, "*They overcame by the word.*"

You too, my friends, will be dauntless, if you are fully persuaded of the power for victory of that word, which God puts in your hands. You will use with effect this sword of the Spirit, if you have always patience, if you wield it in faith. You will be invincible if you recollect the virtue of that word of our Master, "*It is written!*" Three times in the face of the Prince of Darkness, during a mysterious and terrible struggle,—three times does he shew us wherein lies our victory, in seeking His own only in this word, "*It is written,*" "*Get thee behind me Satan, for it is written.*" It was this which, in the old world, overthrew Jupiter, Mercury, Mars, Diana, and all the gods who held it for so many ages. It was this which three centuries ago, destroyed the Papal power in half Europe. It is this which will bring down the confessional, the holy sees, the graven images of modern, as it did the auguries, the altars, the Jupiters, and the statues of ancient Rome,—the word handled with faith.

But, in the testimony of this word, I would to-day call your attention to an important point which, in your controversies with Rome, ought to be continually before our eyes. I would speak to you of a doctrine precious and sacred to our fathers, but too much neglected and often even misunderstood in our churches, although God has given us many reasons which our fathers had not, to appreciate its value.

The doctrine is this,—that Rome is the Babylon of which St. John has spoken; the Pope, the man of sin, the son of perdition, of whom St. Paul has spoken; the Papacy, the little horn of which Daniel has spoken.

I might shew you that this doctrine, held by the Church of God for nearly 1200 years, was like a spirit sent to try men's faith, and never misunderstood but in times of carelessness and unbelief. When the pious Waldo diffused the Scriptures in France 700 years ago, immediately was the cry heard, Let us go out of Babylon! When the great Wickliffe, five centuries ago, preached the Reformation in England, the Pontiff of Rome was on all hands recognised in the voice of warning, Behold the man of sin! When the noble Huss, and when Jerome of Prague, a century before Luther, made their voices to be heard, it was against the vices of "the great whore" predicted by St. John. When our Genevan Fathers reformed themselves, one of their first cares was to put up on the outer wall of the Institute (Hotel de Ville) a brazen plate (of which, alas! but the frame remains), on which was inscribed thanks to God "that he had delivered them from the tyranny of Antichrist." **

It is this declaration of your fathers which I would to-day, my friends, exhibit to your eyes and your consciences,—to your eyes, that you may carefully study them; to your consciences, that you may preach them "in the cruellest times, and (like your fathers) faithfully, firmly, to the last moment of your life."

This important doctrine, we learn from three prophets; from Daniel, the 2d, 7th, and 11th chapters; from St. Paul in his second epistle to the Thessalonians, and his first to Timothy; and finally from St. John, in the 9th, 11th, 12th, 13th, 17th, and 18th chapters of the Apocalypse. It is my wish to give you some idea of the wonderful light which the Holy Scriptures have shed on this subject, and I shall content myself with drawing a mere outline, in few words, of what has been said by one of the prophets, the most ancient, Daniel, and that in only one of his chapters (vii). Read the first 14 verses of the chapter. * *

You must remember, my friends, that in his second chapter, Daniel had already described, under the figure of a metallic image, the great features of all the future history of the nations, till the second coming of our Lord Jesus Christ—according to which, four great monarchies were, in succession, to appear on this world's stage to get the mastery over all the other nations, and to tread Jerusalem under foot.

The last, after having reduced to a cruel bondage all the countries of the prophetic earth, was to be divided into ten kingdoms (by the invasion of the Barbarians), and to last, under this new form, till the restoration of Israel, and the blessed millennium, and the reign of the saints.

Now, in this seventh chapter, you see again the same succession of four great monarchies; but it is presented to you only for the purpose of revealing the time and place of a terrible apostacy, under which the

Church was to suffer for many centuries, and which, having its birth in the empire of the Latins, soon after its division into ten distinct kingdoms, was to be extinguished only by the second coming of our Lord Jesus Christ. But observe how majestic and sublime is this symbolic conception of the future! The four great empires, which include in their destinies all the glory of the world during twenty-four centuries, appear to the view of the man of God under the aspect of four savage beasts, rising one after the other out of the great and tempest-tossed sea! These four monarchies will be equally cruel and tyrannous; they will oppress the people of God; they will lay waste the earth, and their glory will be that of the destroyers of mankind! The first, the Babylonian empire, is a lion with eagle's wings;—the second, the empire of the Medes and Persians, a fierce bird of the mountains, to which it is said, "*Arise! devour much flesh*;"—the third admirably portrays, in a few characters, Alexander and his history,—it is only a leopard swift and terrible; it has four wings of a bird, but it has also four heads; its dominion is taken away, and given to the four winds of heaven;—lastly, the fourth, the empire of the Latins, has no name, so terrible is it; it tramples all under its feet; but (as in the prophecy of the great image) and in the end *it is divided into ten*; its ten horns are the ten kingdoms of the Gothic nations, who, towards the fifth century, all at once (as if the word had been given them from the banks of the Vistula to the Roman frontiers,) invaded the vast Latin empire, to continue it in a divided form,—the Visigoths, the Heruli, the Ostrogoths, the Franks, the Burgundians, the Vandals, the Alans, the Swevi, the Gepedi, and the Lombards.

Observe, then, that you have here the *place* of the apostacy foretold, and you have also its *time*; its place,—it is a Roman apostacy, embracing all the extent of the Latin empire; its time is the period following the invasion of the ten barbarian tribes. You have, too, its whole course; for in a few outlines, under this curtain, all narrow as it is, the Holy Spirit goes on to describe, with wondrous precision, its character and destiny. Thus, verse 8,—"*I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.*"

Then (at the 24th and 25th verses,) in the interpretation which the angel gives to Daniel of this symbolic language, it is said to signify that "*another king shall rise after them; and he shall be diverse from the first, and he shall subdue three kings;*" and farther, that "*he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws.*"

(To be Continued)

THE INFIDEL, THE CHRISTIAN, AND THE BIBLE.

A christian gentleman had occasion to travel through a new and thinly settled part of the western country of North America. His travelling companion was a gentleman of intelligence, but of infidel principles, who was fond of discussion, and tried to beguile the way by urging arguments against the truth of the christian religion. The thinly peopled section of country through which they were passing was inhabited by

people of indifferent character, and it had been rumoured that travellers had suffered fatal violence from them when thrown within their power. As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging place in a log-cabin, far remote from other habitations. They anticipated but little comfort; and were induced to believe, that it would be a measure of safety to watch alternately through the night. As they were about to reure to their rude bed, their host, whose exterior had excited their distrust, proceeding to a shelf, took down an old and much-worn Bible, and informing his visitors that it was his custom to worship God, in his family, he read and prayed in so simple and sincere a manner as to secure the esteem of the travellers. They retired to rest, slept soundly, and thought no more of, alternate watching. In the morning the christian requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently embarrassed by the question; but at length candidly acknowledged, that the sight of the Bible had secured him a sound night's rest. Here was a testimony distorted to the influence of the religion which he sceptically assailed. He could not harbour a fear of violence from one who was in the habit of daily bending his knee before God. The very erection of the family altar rendered the house a secure asylum.

THE WONDERS OF PRAYER.

ABRAHAM'S servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahitophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his foes. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays again—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays, and Peter is delivered by an angel. Paul and Silas prayed and sang praises to God—the doors of the prison were opened and every man's bands were loosed. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels to come down from heaven. Prayer has bridled and chained the raging passions of men, and rooted and destroyed vast armies of proud, daring atheists. Prayer has brought one man from

the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—*Ryland.*

DOMESTIC PIETY.

“Let them show piety at home.”—1 TIMOTHY v. 4.

PARENTS if your children do not meet with a spirit of piety in your houses; if on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them grow vain, proud, idle, disobedient, and extravagant. They will treat you with contempt; and the more your hearts are wrapt up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves if you are not responsible for their bad habits and practices: and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin against God, in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children *in the Lord*. Nothing is more effectual in doing this, than an example of domestic piety.—*Christian Citizen.*

PREACHERS MUST BE EARNEST.

To be born, to live, and to die, are real events. Pain, grief, and dissolution, are serious things. The Saviour of the world was serious and earnest in all his labours, both as a teacher and worker of miracles. The Prophets and Apostles were serious, solemn, earnest, pointed, conscience awakening, and soul-stirring preachers. It is said that Jerome used to say, “that he never entered the pulpit but the trumpet of the judgment day seemed to be sounding in his ears.” The most successful ministers of the gospel have not been eminent as school-trained rhetoricians, but eloquent in their own way: eloquent, because they loved the souls of their fellow-men, and loved the truth by which they were to be saved, and earnest in presenting it to them. We believe the want of point, plainness, and earnestness, to be an error of many of the preachers of our times. They are not successful, because they are not earnest. They do not realize the full meaning of their message, and the awful responsibility of their vocation. Eminent orators have always been earnest speakers. Hall, Chalmers, Griffin, and Payson, were serious, earnest, impassioned preachers. Eternity, and the rewards of a well or ill-spent life, are serious realities. Surely, if men should ever be serious and earnest, it is when they are addressing their fellow men about their eternal welfare.—*Protestant.*

WHY DO WE SIT STILL?

AWAKE ye slumberers in the vineyard of the Lord. Religious indolence admits of no apology. Activity in the cause of Christ is beneficial to the physical frame, and for the intellect no exercises are more useful than those required by the Saviour. An increase of piety would render the mental powers more efficient. “They are continually throwing on their own natures, that live unconcernedly about their future, eternal

salvation." Where is the zeal of thousands whose names are recorded in the annals of the Church? "Slothful professors turn in their profession, like a door on the hinges." Urgent interests of Zion call on all the sons and daughters of Jehovah to be earnest in efforts to promote its prosperity. The church is uttering loud lament because so many within her borders are slack in the performance of duty. By whom will the bread of life be borne to the famishing world, if believers fail to do it? Say not, the ungodly desire no measures on their behalf;—they need them, and the son of man charges his people to go forth in piety, to save the heedless and heartless. The blood of Calvary was shed for the world; a remedy has been provided for the wounds inflicted by sin. Hasten, ye heralds of divine mercy, and bear the balm of Gilead to all the dwellers on earth. Waft, waft ye winds the cheering truth, that the diseased and dying may be restored. Christ heals all the soul. Tell the wanderer on death's dark mountains, that the Son of Righteousness has risen.

"Go, ye messengers of God,
Like the beams of morning fly;
Take the wonder-working rod,
Wave the banner cross on high."—*Puritan*.

PERSONAL HOLINESS.

EVERY individual should feel, that whilst his influence over other men's hearts and characters is very bounded, his power over his own heart is great and constant, and that his zeal for extending christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly enlarges God's kingdom by invigorating his own moral and religious principles, as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal.—*Channing*.

HARVEST HYMN. *

Tho' in the outward court below,
The wheat and tares together grow;
Jesus ere long will weed the crop,
And pluck the tares in anger up.

CHORUS.

For soon the reaping time will come,
And angels shout the harvest home.

Will it relieve their horrors there,
To recollect their stations here; [knew.
How much they heard, how much they
How much among the wheat they grew?

No! this will aggravate their case,

They perished under means of grace;
'To them the word of life and faith
Became an instrument of death.

We seem alike when thus we meet,
Strangers might think we all were wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise.

O awful thought! and is it so?
Must all mankind the harvest know?
Is every man a wheat or tare?
Me, for that harvest, Lord, prepare!

* Published by special request.

NEWS FROM THE CHURCHES.

BROTHER FRANKLIN—I commenced a meeting Friday night before the third Lord's day in October, at Big Spring, Washington Co., and closed on Thursday following. *Fifteen* were added to the Church, fourteen by confession and baptism, and one from the Mormons (a preacher). The brethren were much comforted. From there I came to Greenville, and commenced meeting Friday night * * At the request of a Methodist I addressed them on the first five verses of the 6th of Romans. At the close a lady came forward, and confessed the Lord, and is to be immersed to day.

A. HUBBARD.

Greenville, Floyd Co., Indiana.

Bro. Franklin—We have just closed a meeting of some twelve days. The hearts of the brethren were made to rejoice greatly, in the prospect of better days. The preaching was done entirely by our indefatigable brother A. Hollingsworth. There were *eight* additions to the army of the faithful, and we hope much good seed sown, that will yet grow and bring forth fruit to the honor and glory of God.

Mount Auburn, Ia., Oct. 27, 1847.

M. J. NELSON.

Dear Bro. Franklin—The cause of our blessed Lord is onward here. We have had *fourteen* additions to our little congregation since the 1st of June. May the time speedily come when the ancient order of things shall be restored.

A. W. M'CALLUM.

Portage Prairie, St. Jo. Co., Ia., Oct. 27, 1847.

Dear Bro. Franklin—Brethren Brown, Lockhart and others have just closed a meeting of ten days, during which they received twenty seven by confession and baptism, three by letter, and two from the Methodists.

North Salem, Ia., Nov. 12, 1846.

J. C. FAUGHT.

The editor of the *Western Reformer* (from which paper the above intelligence is extracted) adds to the above letters an account of his own labours, in company with Brother Connelly: "We held a protracted meeting in East Germantown, during which twelve persons became obedient to the faith. Several of the accessions at this place were prominent persons. One of the gentlemen who acknowledged the authority of Christ on this occasion has, for several years past, laid pretty strong claims to Universalism; but desirous to hear both sides he procured Brother Hall's 'Universalism against itself,' a few months since; after which he became a subscriber for the *Gospel Proclamation* and the *Western Reformer*, and above all has given his attention to the Bible. An elderly gentleman and lady were baptised: *he* had been convinced of his duty for twenty years. Truly has the Lord been merciful to him.

November 1847.

"BENJ. FRANKLIN."

PERIODICALS.

The following publications, are professdly devoted to the re-establishment of the faith and practice of Primitive Christianity.

Millennial Harbinger, monthly, edited by President A. Campbell, assisted by Professors Richardson and Pendleton, Bethany, Va. 60 pages per No. Terms—\$2 in advance, \$2,50 after six months.

Christian Journal and Union, weekly newspaper, by Arthur Cribfield, Covington, Ky. Terms—\$1 always in advance.

Western Reformer, monthly, pamphlet, 64 pages, at \$1 in advance, Milton, Wayne Co., Indiana, by Benjamin Franklin.

Christian Review, monthly, by T. Fanning, President of Frank'in College, Nashville, Tenn. 36 pages at \$1.

Christian Record, monthly—32 pages (large), Bloomington, Indiana, by J. M. Mathes and E. Goodwin. Terms—\$1 in advance, \$1,50 at the end of the year.

Gospel Proclamation, monthly, Alex. Hall, Loydsville, Belmont Co. Ohio, at \$1.

Witness of Truth, monthly—24 pages, at \$1 per year, conducted by D. Oliphant, Oshwa, Canada West.

The greater part of these come regularly in exchange for *The Christian*; for which I am thankful. I feel under peculiar obligations to these brethren, as my little work for the last year has possessed only half the value of theirs.

There are also published many others; some of which I have seen, but none for the last three or four months. Protestant Unionist, Christian Teacher, Christian Messenger and Bible Advocate, Christian Messenger and Family Magazine (Britain), Christian Intelligencer, Investigator, Genius of Christianity, Christian (Philadelphia), Christian (Illinois), Herald of the Future Age, &c.

Will these brethren please to send on their respective publications in exchange for *The Christian*? We wish to learn all we can. They must be addressed simply "*The Christian*," or "*W. W. Eaton*," "*Eastport, Me.*" Nothing now crosses the lines without pre-payment. Some of my friends forget this, and their publications lie dead in the Robinston (Me.) post office.

To the readers of *The Christian* I would say that I shall be extremely happy to order any of the above works for you. Send your address, the money to pay the advance and also the postage, and you will get them regularly.

W. W. E.

LATE APPEARANCE OF THIS NUMBER—Circumstances over which I had no control have prevented the appearance of this number until the present time. I did intend to have issued it two or three weeks previous to the commencement of the year, so that my friends and patrons might have had time before the 1st of February to have made returns. I have done as well as I could. The issue of the two or three succeeding numbers must necessarily be irregular. After that I hope to be able to fix upon a certain day, so that subscribers may know when to anticipate its appearance.

THE CLERGY.—I wish to send, free of expense, the present volume to those gentlemen of the "cloth" who will deign us a hearing: I shall charge for such but half price. Will not friends and brethren enable me to furnish a large number *gratis*. Give me the address of any favorite to whom you wish *The Christian* sent. Indeed it is our duty to do all we can for those who have the heads and hearts of the people!

PARTICULAR NOTICE.—To all former readers, and those whose names would be acceptable upon our list of subscribers, I would say, You have now in your hands a specimen number of *The Christian*. We expect, the Lord willing, to issue twelve such during the year. *Thirty two* large octavo pages a month at **ONE DOLLAR** per annum, is a low rate for such a publication: it will require the utmost exertions of its friends to make it pay expenses; this is obvious to all. You are earnestly solicited not only to take it yourself, but also to use your influence to extend its circulation. Every dollar that it pays over its actual cost shall be faithfully used to meet the expenses of those who are sounding out the Word of the Lord: I can, therefore, confidently ask your co-operation. The response I ask to this appeal is your *address*, and a *dollar* a piece for each number ordered. If you do not feel sufficiently interested in the publication to comply with these terms, I shall not, for the present, trouble you further.

THE PAY IN ADVANCE SYSTEM—Has generally pleased the patrons of *The Christian*. A very large proportion have given tangible proofs of their acquiescence in it during the last year. How it will work with the present volume, and at one dollar per year, time must determine. I am resolved to carry it out with the following modifications. In all the principal places where *The Christian* circulates, it has its particular friends. they will feel interested in obtaining new readers and in retaining old ones. To them I am willing to commit the interests of the work: they may order as many copies as they please. If subscribers do not enable them to remit in advance, they will do so at their earliest convenience. To those brethren who have made so many exertions and sacrifices during the last year to extend the circulation of *The Christian*, I feel under peculiar obligations; and if ever it pays back to me the sum that I lost by the first two volumes, I shall not forget them.

MONEY.—Notes on all solvent banks in the New England and Middle States at par; Canada, 5 per cent.; Nova Scotia, and British Silver as it passes there, about $3\frac{3}{4}$ per cent. discount. Bills of any of our New Brunswick banks preferred. We have however always marked "paid" all who pay according to their own currency. I give the above notice, so that, if convenient, subscribers may send the best money they can command.

POSTAGE ON THE CHRISTIAN.—During my late excursion I learned that in some offices subscribers were charged a *penny*, but in most instances but a *half penny*. The work now being just double the size of the third volume, and under an ounce weight, will be *One Penny* per number in every office in British America. This will, I trust, be satisfactory to our subscribers.

THE THIRD VOLUME.—Any one who will send five new subscribers, and the pay, shall have the volume for 1847 neatly stitched and covered for their trouble. For ten new subscribers, the volumes of 1847 and 1848; and at the same rate for a greater number.

THE FEBRUARY NUMBER—Will not be issued until I see how large an edition to print. Friends will be active.

W. W. E.