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Wm John Poyer

THE
CHRISTIAN GLEANER.

NEW SERIES.

VOL. 1. HALIFAX, FEBRUARY, 1838. No: 9.

" PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

SACREDEXTRACTS.

SCRIPTURAL FIGURES OF SPEECH, ON THE SUBJECT OF
FAITH, AND REPENTANCE; EXPLAINED BY LITERAL
PASSAGES OF SCRIPTURE.

" COMPARING SPIRITUAL THINGS BY SPIRITUAL."

" The word of God, is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12.

" The words which I speak unto you, they are spirit, and they are life." John.

" And you hath he QUICKENED who were DEAD in TRESPASSES and SINS." Ephes. ii. 1.

" Faith cometh by hearing the word of God." Rom. x. 17.

" NOW WHEN THEY HEARD this, they were pricked in their heart." Acts ii. 37.

" And Nathan said to David, thou art the man, thus saith the Lord God of Jehovah," &c. " And David said unto Nathan I have sinned against the Lord," &c. 2 Sam. xii. 7, 13.

" He that hath my word let him speak my word faithfully." " Is not my word as a fire saith the Lord, and like a hammer that breaketh the rock in peices." Jer. xxiii. 28.

" And the word of the Lord came unto Jonah saying," &c. " preach unto Nineveh the preaching that I bid thee." " And he cried and said yet 40 days, and Nineveh shall be overthrown.

So THE PEOPLE of Nineveh, BELIEVED God, and proclaimed a fast," &c. "and God saw their works, that they turned from their evil, and God repented of the evil that he had said he would do unto them, and he did it not." Jonah iii.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof," (or conviction) &c. 2 Tim. iii. 16.

"I will send the Spirit unto you, and when He is come he will convince the world of sin," &c. "of sin because they believe not in me." John xvi.

"Apollos mighty in the Scriptures," &c. "mightily CONVINCED the Jews, and that publickly, shewing by THE SCRIPTURES that Jesus was the Christ." Acts xviii. 24, 28.

"No man can come to me except the Father which hath sent me, DRAW him." John vi. 44.

"And I, if I be lifted up from the earth will DRAW all men unto me." John xii. 32.

"With loving kindness have I DRAWN thee." Jer. xxxi. 3.

"I DREW them with cords of a man, (human motives,) with bands of love." Hosea xi. 4.

"The goodness of God, LEADETH thee to Repentance."—Rom. ii. 4.

"The love of Christ CONSTRAINETH us." 2 Cor. v. 14.

"After this rose up Judas, &c. and DREW away much people after him." Acts v. 37.

"It is written in the Prophets, and they shall be all TAUGHT of God," (how?) "every man therefore who hath HEARD and hath learned of the Father, cometh unto me; not that any man hath seen the Father." "Had ye believed Moses, ye would have believed me, for he wrote of me." John vi. 45. v. 46.

"Search the Scriptures for therein ye think ye have eternal life, and they testify of me." John v. 39.

"Take the sword of the Spirit, which is the word of God." Ephes. vi. 17.

"The Bereans were more noble than those in Thesolonica, in that they received the word, with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore MANY OF THEM BELIEVED." Acts xvii. 11.

"Then opened he their understandings, that they might understand the Scriptures," (how?) "and SAID UNTO THEM, thus it is written," &c. "And beginning at Moses and all the Prophets he EXPOUNDED unto them in all the Scriptures the things concerning himself." Luke xxiv. 45, 27.

"Holy men of God, spake as they were moved by the Holy Ghost."

"But the Comforter, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He shall TESTIFY of me, and ye also shall bear witness." John xiv. 26. xv. 26, 27.

“And when the day of Pentecost was fully come, &c. they (believers) were all filled with the Holy Ghost, and began to SPEAK with other tongues, AS THE SPIRIT GAVE THEM UTTERANCE.” “When this was noised abroad, the multitude came together and were confounded, because that every man HEARD THEM SPEAK in his own language.” “And they were all amazed and were in doubt, saying, What meaneth this? Others mocking,” &c. “But Peter standing up with the eleven,” “said unto them.” &c. &c. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ, now WHEN THEY HEARD THIS, THEY were pricked in their heart, and said unto Peter, and to the rest of the Apóstles, Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and YE SHALL receive the gift of the Holy Ghost.” “And with many other words did he testify, and exhort, saying, Save yourselves,” &c. “Then they that gladly received his word were baptized: and the same day, there were added unto them about 3000 souls. And they continued stedfastly in the Apostle’s doctrine and fellowship, and in breaking of bread, and in prayers,” &c. “And the Lord added daily to the Church, such as should be SAVED,” (the SAVED.) Acts ii.

Jesus HAD preached “the time is fulfilled, and the KINGDOM OF GOD, IS AT HAND, repent ye, and believe the Gospel.” Mark i. 15.

“He that BELIEVETH and is BAPTIZED shall be SAVED.” Mark xvi. 16.

“Except a man be born of WATER and of the SPIRIT, he cannot enter into the Kingdom of God.” John iii. 5.

“After the way THEY call heresy so worship I the God of my fathers, believing all things which are WRITTEN in the law and the Prophets.”

TRUTH.—The TRUTH as it cannot be wrong in itself, cannot lead us to any thing that is wrong. * * ALL TRUTH necessary to Salvation is revealed in the Holy Scriptures; and the SCRIPTURES, not the opinions of men, not of learned men, no, not of good men, are the Rule of our faith. Men of knowledge and integrity may be useful to us as instructors, to open the sense of God’s Word; but it is the Word and the Revelation of God, alone, upon which my faith is to be founded. * * DIFFICULT PLACES are to be explained by THOSE, that are easy to be understood. * * Whatever we find is plainly added, or diminished, by human interpretation or schemes, we ought peremptorily to reject as dangerous innovation.—(From an author 100 years ago.)

From the *Millennial Harbinger*,

SYNOPSIS OF REFORMATION PRINCIPLES, &c.

Mr. Stevens, the Editor of the "*Cross and Baptist Journal*," has, with the concurrence, no doubt, of Mr. Lynd, inserted in his columns and given in a single paper the whole of my reply to Mr. Lynd's essay on my views of converting power, as he understands them. For this act of justice these gentlemen are entitled to my thanks. Mr. Beebe, of the "*New York Baptist Register*," has not, so far as I have seen, been so honourable: he has not yet disabused the minds of his readers from the unfavourable impressions he endeavoured to create against me. I do hope that that gentleman will take into his most grave consideration the well-established principle, that *justice* is the foundation of all the social virtues.

Mr. Lynd has given both a pre-view, and re-view of my speculations upon his specifications of my heterodoxy on that subject. The former preceded, and the latter succeeded the appearance of my reply in the aforesaid Journal. The former is short and very pithy; while the latter is both long and broad, without being either deep or high. A single paragraph completes the pre-view, while one broad side of the *Cross and Journal*, with a column and a half of a second broad side are engrossed with the re-view. As it would be ineligible to our readers to have a part of the re-view in one volume and the remainder of it in another; and as we could not, with any regard to the subjects on hand, in a final number, insert both articles, we shall confine ourselves to the pre-view in the present volume, and file the re-view for the next.

I have said the pre-view is short, but pithy. It concentrates in a single blow the force of full seven columns of the re-view. I shall not further detain my readers from the pleasure of reading it for themselves:—

"*The Influences of the Holy Spirit*.—It will be recollected by the readers of the *Cross and Journal*, that some time since I furnished some remarks upon the views of Mr. Campbell on the subject that stands at the head of this article. To these remarks Mr. Campbell has replied in the *Harbinger*, commencing with the number in July, and concluding with that in September.—My essay makes about six pages of the *Harbinger*, and I do not much admire its division into three parts, each at a month's distance from the reader. Perhaps I have no right to complain, and yet I think that Mr. Campbell might have given it to his readers with more profit as a whole, and especially as he must perceive that the entire merit of the *reformation* is suspended on this subject. But without further introductory remarks, and designing to answer it in the *Cross and Journal* of next week, I give you the reply of Mr. Campbell."

Mr. Campbell "must perceive"—what?—! "that the ENTIRE MERIT of the reformation is suspended on this subject!" What a compliment! Yes, I must perceive that the entire MERIT of all that has been said, written, and done during our editorial career of almost fifteen years, is, by the Herculean power of Mr. Lynd's imagination, condensed into the nutshell dimensions of a single speculation, on the metaphysics of some abstract entity, about what is not so much as once named in the Bible. Yet, in our judgment, were all that is written, and preached on this subject expunged from the reformation that we plead, it would not be minus half the value of the annual tithe of the mint, anise, and cummin of the poorest and the strictest Pharisee in the worst days of Judah and Benjamin. The best refutation of this (may I call it) unintentional reproach which we could offer, would be a synopsis of the grand items of the reformation for which we have contended and still contend. But this would require more leisure and consideration than we now have at command. Nevertheless, we shall give a bold sketch of the prominent landmarks, accompanied with some explanatory remarks, for the benefit of our more recent readers.

SYNOPSIS OF REFORMATION PRINCIPLES & OBJECTS.

CHAPTER I.

FOR THE HEALING OF DIVISIONS AMONG CHRISTIANS, AND THE BETTER UNDERSTANDING OF THE CHRISTIAN INSTITUTION, THE FOLLOWING OBJECTS AND PRINCIPLES HAVE BEEN PROPOSED AND DISCUSSED:—

1. *The restoration of a pure speech, or the calling of Bible things, by Bible names.*

Primitive Judaism was greatly corrupted before, but the sacred dialect was almost wholly lost during, the Babylonish captivity. The reformers of that day that brought Israel back, began the work by restoring a pure speech. So must we now.—We must adopt the Bible nomenclature in preference to the new names, the barbarous words and phrases of scholastic divinity—More than half the religious controversies are about words of foreign importation, which have made obsolete, or supplanted the diction of the Holy Spirit. As a sovereign cure, and preventive of Protestant partyism, we therefore respectfully propose to call Bible things, by Bible names, and scholastic opinions, by scholastic names.

2. *The Bible must be proposed as a book of facts, not of doctrines, nor opinions; it must be understood and regarded as arranged*

upon the principle of cause and effect, or that action is to produce corresponding action.

We shall explain this most important item by a few remarks. When we say that the Bible is a book of facts, we mean that it contains the sayings and the doings of God, and men, faithfully represented in words.

The scheme or plan of its arrangement is expressed in five words—viz *Fact, testimony, faith, feeling, action*. These terms are peculiarly co-extensive, and represent the same thing in five attitudes. We have the love of God in fact, in testimony, in faith, in feeling, and in action. For example, the gift of Jesus is the love of God in fact; the report of it is the love of God in word or testimony; the belief of it is the love of God in our faith; the feeling of repentance, gratitude, joy, &c. is the love of God in feeling; and our obedience to all divine precepts and promises, is the love of God in our actions. This is action producing corresponding action. Fact, then, is any thing said or done; testimony is the representation of it in words; faith the belief of those words; feeling the force or power of those words; and action the effect of them. Now that they stand in the relation of cause and effect, is most obvious: for testimony is the proximate cause of faith; faith, of feeling; and feeling of action. For example;—the tears of Mary are the effect of her feelings; her feelings, the effect of her faith in the death of her husband James; her faith, the effect of the testimony of the original witnesses; and their testimony, in one point of view, is the effect of the death of James; while in another point of view, it is the fact itself in word. In descending from the fact to the action, the connexion and dependence are still more apparent. We have first the death of James, then the testimony, then the faith, then the feeling in the bosom of Mary, and then the tears. Without the four first the last could not be; yet it is admitted that the four first might be without the last.

Facts are the Alpha and the Omega of the Bible. The first statement in the first verse is a fact that is past: it ends with a statement of a fact that is to come. Now in redeeming society from the confusion, and collision of so many artificial, and conflicting theories of Religion and of the Bible, it may be expedient to show that there is but one natural, rational, and immutable arrangement of things; in the order, too, of cause and effect, which is diverse from every human system of Religion, in the world. The philosophy of the plan on which the Bible proceeds is summarily this: There must be something done before it can be reported; it must be reported before it can be believed; it must be believed before it can be felt, and it must be felt before a corresponding course of action can be instituted. Thus, Jesus died for our sins before the Apostles testified it; they testified it before we believ-

ed it ; we believed it before we felt penitence or a disposition to return to God ; and we felt this penitence and disposition to return to God before we actually reformed our lives.

It is by reasonings of this sort that we sustain our allegata concerning numerous systems of doctrine as being unphilosophic, unscriptural, and injurious to society. Indeed all abstract doctrines are useless as respects the edification of saints, or the conversion of sinners. They are matters purely intellectual, addressed to the understanding rather than to the heart. They employ our powers of discrimination more than they engage, the affections, or sanctify the heart. We value the above expose of the Bible scheme, not only because it will, in our judgment, be found strictly and immutably true, but because of its utility in directing the labors of those engaged in the conversion of the world. They will rely much more upon presenting the wonderful facts of man's redemption, in demonstration of the love of God, than upon the explanation of the terms, or upon proving the truth of any abstract and speculative proposition about the doctrines of the Bible.

3. *The Bible alone, instead of any human creed, as the only rational and solid foundation of Christian Union and Communion.*

We have abundantly shown, and all the pages of Ecclesiastic history irrefragably show, that so many creeds, so many parties ; and that every reformation of a human creed, has produced a new party in Religion.

4. *The Reading and Expounding of the Sacred Scriptures in public assemblies, instead of Text-preaching, Sermonizing, and Philosophizing.*

Text-preaching, and Sermon making is a trade, that has been driven much to the disadvantage both of the Bible, and community. We do not say that a person may not speak good sense, and to the point for an hour upon justification, sanctification, election, &c. &c. ; but it is exceedingly difficult to do so, without perverting both the text, and the context if he follow the modern plan. However, Text-preaching is quite a modern invention, and was wholly unknown in the age of the Prophets and Apostles : and this alone is enough to secure its Scriptural reprobation by all who believe in the plenary inspiration, and guidance of the original Preachers of the Gospel. This scheme has filled the pulpit with a race of pigmies in the Bible as diminutive as ever lived. The manufacture of skeletons and forms of Sermons is quite a business, and a person hazards the Demetrian censure for calling it in question. Preaching is thus made easy, and in this day of *reading* rather than of speaking discourses, a person, of very ordinary capacity, and

with little or no knowledge of the Bible, and for a few dollars worth of skeletons, may become a celebrated Preacher.

6. *The Right of Private Opinion in all matters not revealed, in contradistinction from the common faith, without the forfeiture of Christian Character, or Christian Privilege.*

The difference which not mere definition, but reason and truth, make between knowledge, faith, and opinion, should be clearly and broadly drawn; and while unity in the faith ought to be essential to Christian co-operation, differences in all matters of opinion, should be borne without any diminution of all the kindest charities of the Christian spirit. In this way alone can any community long enjoy the unity of the Spirit in the bonds of peace.

So readeth the first chapter, or such are the peculiarities of the doctrine of reformation, as respects the present state of Protestant Christendom.

CHAPTER II.

PRINCIPLES AND OBJECTS OF CHURCH REFORM.

1. *The Church of Jesus Christ is constitutionally composed of those who have confessed their faith in the celestial propositions—*
THAT JESUS OF NAZARETH IS THE MESSIAH, THE SON OF GOD, and the only Saviour of the world, and have put him on, by a Baptism into his Death.

Though Jesus Christ said he should build his Church upon this rock foundation, and Paul asserts that no other can be laid as of divine authority; yet no society of our acquaintance requires such a distinct confession, in order to Baptism, or Church Membership. It is peculiar to the Disciples of Christ. Experience, called Christian, or subscription to some dogmas of doctrine, are required in all other professing communities.

2. *The Administration of the Internal and External affairs of the Church is placed in the hands of Bishops, Deacons, and Messengers extraordinary.*

These officers as naturally and as necessarily belong to the Christian Church, as the head, the hand, and the foot to the human body. Every individual community needs them. A single Congregation elects, ordains, and sanctifies them for its own use and service. The tenure of none of these offices is perpetual, nor does the incumbent possess universal authority.

The jurisdiction of the Bishop's office of teaching and ruling extends only to one Congregation, and during good behaviour. The Deacon's office is also limited to the temporal concerns of a

single Church, whether he serve in the capacity of a door-keeper, lamp-lighter, almoner, treasurer, or purveyor for the Congregation. Should any of these officers migrate to another community, he must enter it, in the capacity of a private member, and so continue till elected, ordained, and sanctified by the new Church of which he is now a member.

The Messengers extraordinary, sometimes called "Evangelists," "Ministers," "Messengers," "Apostles of the Churches," "are persons sanctified and sent out by the Church on errands belonging to the external relations of the Church. Of this sort are the Preachers, or Evangelists sent abroad into the world for the conversion of sinners and the setting up and setting in order new Churches.* There may be other Messengers extraordinary, besides these, in the discharge of any of those relative duties, which belong to the co-operation of the Churches, in any state, or nation, in the great concerns of the common salvation.

3. *The Sanctification of the Lord's day, by meeting in honour of the resurrection of the Saviour, and especially with a reference to the celebration of the Lord's Supper, is essential to the Edification, to the Spirituality, Holiness, Usefulness, and Happiness of the Christian community.*

It is not designed to throw into the shade any other duties of the Christian Church while contending for those above stated; but because no society, save the Disciples of Christ, so regard, observe, and celebrate the Lord's day, we endeavour to arrest the attention of our fellow professors to the great design of it, and of the coming together of the members of Christ's family on that day. When assembled for this chief purpose, the reading of the Scriptures, teaching, exhortation, prayer, praise, contributions for the poor, and discipline when called for, are all in order and necessary to the advancement and growth of the Christian Church in all the graces of the Spirit, and in all the fruits of holiness.

4. *The Church not being of this world, cannot levy any contribution on those without, for any religious or political purpose; neither ought she to go a begging to the world, for aid to support, or extend Christianity.*

Thus readeth the second chapter of reform. In this synopsis, it will be remembered we do not detail everything, nor prove any thing; but only state the prominent points which have been stated, elaborated, and sustained in the current reformation.—We therefore hasten to

* Some parties, without a single text in the Bible to sanction it, license persons to preach abroad; while they forbid them to administer any of the positive institutions of the kingdom.

CHAPTER III.

PRINCIPLES ESSENTIAL TO THE PROPER DISPENSATION OF THE GOSPEL.

1. *The Gospel is not a Theory, a Doctrine, a system of moral or spiritual Philosophy; not even the theory of Faith, Repentance, Baptism, Remission of Sins, Adoption, the Holy Spirit, and Eternal Life.*

That a person must believe, and believe before he can repent, and repent before he can be Scripturally Baptized; and that all these must precede his admission into the Christian Church, and the enjoyment of the privileges of the New Covenant, is most Scripturally true; but yet this is not the Gospel. Nor is a correct definition of faith, repentance, baptism, justification, the Holy Spirit, eternal life; nor the most Philosophic or Biblical arrangement of them, the Gospel of Christ. Much less can the five dogmatic points of Calvinism or Arminianism constitute the Gospel; but the Gospel is the proclamation in the name of God, of Remission of Sins and Eternal Life, through the sacrifice and mediation of Jesus Christ, to every one that obeys him in the instituted way.

It is not the Preaching of Faith, but of THE FAITH; it is not a display of the significance, value, and importance of faith, repentance, baptism, regeneration, justification, sanctification, or any other word or phrase, or thing in the Bible; but it is a clear, full, and authoritative statement of Pardon and Eternal Life from the philanthropy of God, through the interposition of Jesus, in a positive institution. It is Pardon and Eternal Life, by putting ourselves under the guidance of Jesus Christ.

2. *Three things are essential to a Christian—a peculiar disposition, state, and character. These must be changed from a preternatural or fleshly state, to that which is Spiritual and Heavenly.*

Finding the Gospel veiled in the scholastic jargon of an untaught and unintelligible style, we have long wrestled in favor of a more simple and consistent view of the value of faith, repentance, and baptism, as introductory to the Christian state, and to make the difference between change of heart, or disposition; and state, and character as striking as possible. These three are not one, nor to be confounded with each other. A new heart is not pardon nor justification, nor is pardon a new heart. Justification is not sanctification, nor is pardon a new character. The Holy Spirit as now ministered by Christ, (for Jesus is now Lord of the Spirit) convinced the world of sin, righteousness, and judgment by three arguments: of sin, because they believed not on him; of righteousness, because he went to the Father; of judgment, because the Prince

of this world was judged by him. This, when understood, changes the disposition or state of the mind. Faith, Repentance, and Baptism, change the state of the person, and conformity to this new state makes the new character.

3. *The Resurrection of the Just, the coming of the Lord Jesus, in his own proper glorified person, and Eternal Life, constitute the grand objects of the Christian's hope.*

We are thus explicit on this subject, because we have found many who say they "have got a hope that their sins are pardoned." There neither is, nor can be such a hope. Hope has always a future object; and pardon is never proposed to sinners, as an object future, to those in the Christian state. What a person has, he cannot hope for. He that has his sins forgiven, cannot hope for forgiveness. The Christian hope for which he is commanded always to furnish a reason, or to be ready to do it, is not pardon nor justification, regeneration nor sanctification, but Eternal Life at the coming of the Lord.

4. *No theory of Spiritual influence in Conversion, is the influence of the Spirit. Therefore, to deny any theory, is not to deny the influence of the Spirit.*

The Theory which has frequently led to enthusiasm and fanaticism, and which necessarily tends that way, and which directly makes the testimony of God of no value, is the only theory which our views of propriety would permit us to oppose. That theory of regeneration which imparts a holy principle, regenerates a person, or works faith in his heart physically, or without the instrumentality of the word, independent of the word, and without any knowledge of it, is, in our judgement, of ruinous tendency. There may be other theories somewhat injurious and worthy of exposure; but this, with us, is indubitably so. Some of the sects are now disowning it. But it is a part, *an essential part* of Calvinism, Arminianism, and Fullerism; for, without it, as they teach, there is no salvation for infants — not even for elect infants!!

The Presbyterian and Baptist Confessions of Faith, now lying before me, positively thus declare, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word."—[*Westminster and Baptist Confessions of Faith, ch. 10, art. 3.*] This physical, metaphysical, systematic, without the word regeneration, is that theory which has occasioned so-much discussion and gained for us so many reproaches and calumnies. There is not a text in the Bible which can be quoted, that leans in the least to such a dogma. Hence the Westminster Divines only refer to Luke xviii, 15, 16. John iii. 8. Acts ii. 38,

29. and iv. 12th verse to prove it ; in none of which, more than in the 1st verse of Genesis, is there an allusion to physical regeneration.

We have not room nor inclination now to dwell on the necessity of a more rational and Scriptural system of interpreting the Scriptures, nor to expatiate on how many passages of the Good Book have been rescued from the mystifications, and perversions of enthusiasm, and sectarianism during the pending controversies, and shall conclude with a specification of two under a fourth head.

CHAPTER IV.

PERSONAL AND FAMILY REFORMATION.

1. *As personal intelligence, purity, and happiness is the end of all public or private, theoretic or practical Reformation, the present standard of personal knowledge, faith, piety, and morality being too low, must be greatly elevated.*

The Church is filled with an ignorant, faithless, carnal, and immoral class of Professors, the natural result of the operation of Text-preaching, Sermonizing, and speculating upon points of Doctrine and sound notions. The Scriptures are not studied, read, conversed upon, laid up in the heart, and consequently not drawn out, into the life of a large majority of professors.

2. *Family Education, and Domestic Religion must be, I need not say, greatly advanced, but begun.*

We have nominal Christian parents, with almost Pagan families in all Churches in the land. We mean that there are many professed Christian parents, who almost wholly neglect their families, and suffer them to grow up without religious, and moral culture ; and of the few who practise the forms of family Religion, but a very small portion take much pains to instruct their children, and servants in the way of the Lord. There are, indeed, by very many professors, infinite pains taken to raise up families for the best circles on earth ; but how little to qualify the poor deluded youth of those families for the heavenly circles. We want, and must have, a radical and thorough Reformation in family Religion and family Education. In respect to both Personal, and Family Religion and Education, we need more reading of God's Book, more meditating upon it, more conversation about it, more praying, more singing, more fasting, more rejoicing, more zeal, more morality, more truth, more honesty, and infinitely less dissimulation, duplicity, bargain and promise-breaking, selfishness, and carnality amongst professors, than we now find amongst large masses of the Evangelicals of our day.

Such is a miniature view of the four Chapters of the much needed Reformation for which we contend; and in effecting which we have been so much impeded by the cry of "heresy," from the men on the walls of Zion, who ought to have with heart and hand aided us in this great and all-important work.

So much is respectfully submitted in answer to Mr. Lynd's pre-view, as above quoted.

A. CAMPBELL.

From the Millennial Harbinger.

DIALOGUE

BETWEEN MARTIN LUTHER AND THE MONK ERASTIAN.

[*Never before published.*]

Erastian. FRIEND LUTHER, What think you has become of your pious father?

Luther. He has gone to Heaven, sir, I doubt not.

Erastian. And your mother too?

Luther. Yes, and my mother too; and my grand father and grand mother also: for Saxony can boast of no Catholics more devout than they.

Erastian. And in the name of both Saint Peter and Saint Paul, why have you raised all this fuss in Germany and throughout the world? Do you expect any thing better than to go to Heaven when you die?

Luther. Nothing better than to enjoy Heaven.

Erastian. If, then, your pious ancestors, who lived and died in the bosom of the Holy, Catholic, and Apostolic Church, have gone to Heaven as you believe, how dare you separate from that Church? Are you sure that, separated from that Church, you can arrive at Heaven? Besides, you say you can promise yourself no more than Heaven where you now stand; why not, then, have kept the good company of your virtuous ancestors, and walked with them in the good old way, rather than be enrolled with heretics and hazard so much for nothing gained!

Luther. "For nothing gained!" Why, sir, I have gained every thing in renouncing the Pope—peace of mind and the joyful hope of Heaven.

Erastian. Remember you have conceded that your ancestors gained Heaven in the Church of Rome: and why could not you?

Luther. Because they were pious members of that Church, which I could not possibly be.

Erastian. Why not?

Luther. Because I have been favoured with more knowledge than they.

Erastian. This is the first time in my life that I have heard "more knowledge" assigned as a cause of impiety.

Luther. You astonish me! Why, sir, there is not a casuist in the Greek or Roman Church that does not agree with me.

Erastian. Agree with you in what?

Luther. That "more knowledge" always condemns.

Erastian. "More knowledge" than what?

Luther. More knowledge than conformity. To speak plainly, more knowledge of the will of God than conformity to it, is rather impious than pious. Let me ask you, sir, what is piety?

Erastian. Piety is the worship of God.

Luther. The worship of God according to the knowledge of his will, or without the knowledge of his will?

Erastian. According to the knowledge of his will; for the worship of God must be regulated by the will of God.

Luther. True, most true: the worship of God must be regulated by the will of God. This is all that I ask. This kept in mind, and you may easily perceive why I could not be a pious member of the Church of Rome,¹ though my parents were. They lived in conformity to all they knew, and died in the Church; I live in conformity to what I know, and have left the Church. Now, as it would have been impossible for them to have been pious without this conformity to known duty, so would it be impossible for me to be a pious member of the Roman Church. And do you think I could have been saved in the Church of Rome without piety?

Erastian. Not without piety; for I believe there are Popes and Cardinals, and Bishops and Monks in Hell, who died in the Church as they lived in it—without piety and without virtue.

Luther. A little farther, and you may become a Protestant!

Erastian. No danger. I can be pious in the Church as you can be out of it.

Luther. And may not I be at least as pious out of it as you can be in it, according to your own definition of piety: for have we not both agreed that the ratio of piety is the ratio of conformity to the revealed will of God?

Erastian. We have; but we have not agreed in that part of the revealed will of God that commands separation from the Church of Rome.

Luther. We have not debated that point. Let us first decide this one. You sought to ensnare me through a concession which I made for the sake of the living and the dead; but you did not understand my concession, or else you have assumed a false principle in reasoning. Your hypothesis is, *that I might be pious, virtuous, and happy by living in accordance with the knowledge of my ancestors, rather than by living in accordance with my own.* This is both a common and a pernicious error; and I verily believe that millions are deluded by it into the idolatry of the Pope; who, were it not for it, might have saved themselves and their posterity from

the worst tyranny ever usurped over man. Why, sir, I could as rationally expect to live upon the food that my forefathers ate as to be approved by God for living as they lived, or in conformity to their knowledge. Indeed no man can be justified to-day by living in accordance with the knowledge that he had yesterday. As soon shall the adult man live upon the milk of the infant man, as any Christian please God or enjoy Spiritual life by living this year according to the measure of his knowledge last year. Every man that continues in the Greek Church or Roman Church one hour after he sees its errors, because, as he alleges, many good people have lived and died in it, sins against reason, against conscience, and against God, according to a thousand decisions on other subjects by the most learned casuists in Rome or Constantinople.

Erastian. You would have us perpetually changing in order to our perfection. The perfection of mutability! What a glorious perfection is the perfection of Protestantism!

Luther. Jesus Christ himself grew in knowledge; and we are commanded to grow in grace, even in the knowledge of our Lord and Saviour. Certainly as the brain grows the heart should grow; and the outward man should be proportioned to the inner. But this is not the question. Should we now, enlightened as we are, conform to the requisitions of a Church which has been degenerating every hour for a thousand years, because she was once pure, or because our fathers lived and died in her embraces?

Erastian. I do not believe in this awful degeneracy, and therefore I cannot answer such questions.

Luther. But you believe in continuing in a church after we are convinced of its errors, because our good ancestors died in it; and you argue the possibility of our piety, in a corrupt church, from the fact of their alleged piety, who lived in better times, with other views, and under less opportunities of information than have been vouchsafed to us.

Erastian. I admit that the church may be in need of reformation of manners, and that we should attempt that, as often as there is need; but I do not believe that the church ever errs in doctrine, and therefore I cannot accord to any person the right of changing a single point of doctrine.

Luther. Yes, I know you assume this mysterious paradox, that a person may have a most excellent and perfect constitution, and yet be sick every day of his life; and hence the ease in swallowing the dogma that the church may be infallibly sound in doctrine, and excessively depraved in practice. But let me tell you this is not the point on which you assailed me. Stick to that point.—Remember you would have me live and die in the church because my father died in it, and make me pious by conforming to what he knew, instead of obeying the light which God has given me.

Erastian. Of this, at a more convenient season, we may converse again. At present adieu!

A. CAMPBELL,

UNFULFILLED PROPHECY.

THE NEW EARTH THE INHERITANCE OF THE MEEK.

“Blessed are the meek, for they shall inherit the earth.” Matt. v. 5. Such is one of the beatitudes pronounced by our Lord, in his Sermon on the Mount.

1st. The words of our Lord are *prophetical*,—“they shall inherit the earth.” Those meek men, whom he may at that time have addressed, were not, as yet, possessed of the inheritance.—And from that day even to the present, no such change has taken place in the situation of the Church, amid the kingdoms of this earth, as to do away with the application of maxims, so essential to the Gospel, as the beatitudes.

2d. It is *the earth* of which they are promised the possession. The promised land is indeed a *Heavenly* one, being gifted from Heaven, but still it is a *land on the earth*. It is the same as the *Kingdom of Heaven*, promised in the first beatitude; and what that is, we are informed by Daniel. it is the Kingdom which the God of Heaven establishes in place of the Kingdom of the Image. More especially I refer to the thirty-seventh Psalm, from which our Lord makes the quotation. There it is impossible to misapprehend the prophetic nature of the benediction, or its reference to a condition of things on earth: Yeta little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be: but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” ver. 10, 11. How beautifully harmonious is the Word of God, when Scripture is compared with Scripture! Here, we behold the Image in power, and the church depressed; but anon, the Image broken to pieces, and the church exalted.

DIVINITY OF OUR SAVIOUR.

It belongs not to man to perceive SPIRIT abstractedly considered. We cannot perceive or know each others spirit, excepting as it is exhibited in its appropriate *forms*, or by some external act. And as GOD is a SPIRIT,—we cannot know him, unless he shall manifest himself by, and in his works, or shall assume personal *form*. The necessity under which we are thus placed, is found in the very constitution of our nature, and must exist, so long as it shall be characteristic of us, to acquire our ideas by means of our corporeal senses. The divinity of Jesus Christ, is not so irrational a doctrine, nor is it so destitute of evidence, to be derived from the nature of things, and from the nature of man, as some have confidently pretended. The real truth is, it is founded in the nature of things, and in the nature of man, and therefore *the Scriptures have taught it*.

For the Christian Gleaner.

REVIEW OF "REMARKS ON THE BIBLE,"

IN THE CHRISTIAN MESSENGER.

(Continued from page 189.)

Nothing seems to be more at variance with these opinions, than the passage referred to, (as if supporting them;) in the next sentence, which commences with the assertion, that "*It was not the preaching of the Gospel, on the day of Pentecost, that converted such a multitude.*" &c.

The 2d. Chapter of the Acts of the Apostles, being a distinct narrative of facts, affords no room for any difference of opinion as to "what readeth thou"—what we may choose to conjecture or to add to it, is quite another affair. To this portion of the Law, and the Testimony itself, we would then appeal, when we affirm, that in no respect does it suggest an idea, which can even lead us to infer—That, *independent* of the moral influence of the divine means; or, of the things of the Spirit, which they saw or heard; a special or supernatural power of the Holy Spirit was bestowed on any of the multitude, to enable them to believe *His testimony*—or, in other words; that the Holy Spirit, *in the Disciples*, in any other way, savingly convinced any of the truth as it is in Jesus, than by the moral influence of divine truth, addressed through the medium of their corporeal senses, to their minds.

Is it to deny the Spirit, or his influence by the word, *that we read, and therefore believe*, that the *Holy Spirit convinced*, and by adequate motives *influenced* these unbelievers to believe and obey the Gospel? But is it honoring to God, to ascribe more power *in these respects*, to the spirit and word of men, than to His? Do not the advocates of the temperance cause, rely much on the power and influence of their arguments and motives to enlighten, and thereby (as is often happily done,) to effect great moral changes in the intemperate?

On the other hand, in a bad cause, does not a factious, and influential man, sometimes impregnate, as it were, a whole Province, with his own spirit, and by his words and motives, whether he be present or absent, influence many from being friends to their Sovereign, and his government, to become their bitter enemies and opposers? In these cases do we find it necessary to institute distinctions between the person, and his words? Is not he who is influenced by the word, considered to be influenced by the person himself? One other illustration,—Let us suppose a fond parent to send to his rebellious son his messengers of grace, urging upon him every possible motive, to constrain him to consider his ways, and to repent, and to return, with the assurance,

that in so doing, he would freely pardon and bless him, and remember his iniquities no more. If thus influenced by his father, he is brought to see his own sinfulness and ingratitude, to reform; would the Father now thank the officious Casuist, who would perplex the son with some such of the untaught questions and doubts, as now so often minister strife rather than Godly edifying to the hearers, of which the piece under review furnishes sufficient sample? Would the son need to be warned, lest he be originating evil by "attaching an unwarrantable importance" to some parts, if not the whole of his father's words? Lest he be committing a sin in not "rightly distinguishing *between the agency and the instrumentality*" which accomplished his salvation—would he need to be reminded that the word, was not his father—and warned, "that the moment he looked upon it AS AN AGENT, AND NOT MERELY AS AN INSTRUMENT," he would be guilty, though perhaps "ignorantly," of idolizing the word, instead of the Parent, &c. &c. &c.

But no, in the analogous concerns of this life, such speculations would find no place. In the word of God they have no place. And yet can that doctrine be consistent with scripture and common sense, which obliges its advocates to adopt them, as necessarily following from their system of theology?

What God effects by His appointed means, is as much His work, as if he effected it by an almighty fiat, or special influence, with or without means. He as certainly clothes the lily, although he does this by his appointed means of clouds, sun, rain. &c. &c. It is He who enables man to see, though He does this by the instrumentality of the organs of vision, and although He is pleased to connect man's enjoyment of the blessing of sight, with his own use or abuse of the means. God as much converts the soul, makes wise the simple, enlightens the ignorant, rejoices the heart, although He does this by means of His word, and although He may make these results more or less to depend on man's own use, or abuse, reception or rejection of His blessed means of instruction—as if He were pleased to do this in all cases, by some super-human, and special influence, independent of the means.

But the arguments of the Holy Spirit, are addressed not only to the head, but to the heart. They are, not mere *light*, but *love*. They speak to the understanding, the conscience, the affections. Now that a person may fully understand and comprehend these, and yet remain indisposed has never been fully proved.—A little reflection, on such self-evident and scriptural principles, will shew the want of application of many of the questions and arguments of these writers. Who ever met with a Christian who needed gravely to be instructed, that, "The Bible is not God, but the word of God," or that he might thus "be guilty though per-

haps ignorantly of Idolatry." Or to be asked, "was the Bible, the Comforter promised by the Saviour," &c. &c. ?

It is even deemed necessary "to illustrate *plainly what is meant by agency and instrumentality,*" he says, "*we will suppose a man about to fell a tree with an axe, the man is the agent, the axe the instrument.*" This, however, to have sustained the doctrine of man's inability to believe God's word, without a special power, should have shewn, that without super-added strength, none but the author, or maker of the axe, could wield it, while at the same tim^g, others were commanded and urged under threats and promises, to use the instrument, and to fell the tree. But then we should say of the illustration, as we do of this doctrine, that *until* this super-added power was bestowed or acquired; it would be unjust, and an abuse of language to say, that the truth was the means, or the axe an instrument for such a man.

As we have stated, our present object has not been so much to prove what the Scriptures positively teach on this subject, (this having been done in another place in this work) as to point out from the statements and concessions of its advocates themselves, the incorrectness of their theory. Yet as the 2d. of Acts is appealed to, we wish to notice the harmony between its literal revelation of the facts and principles of the Gospel, and other more obscure or figurative allusions to them in the New Testament—and the impossibility of reconciling its plain and obvious teaching, with the interpretations generally affixed to these.

We find, that, "the Spirit of truth," "the Comforter," whom it is written, "*the world cannot receive,*" is recorded Acts ii. 4, (as promised) to have come *only to the Disciples.*—That, "*they spake as the Spirit gave them utterance.*" That, BEFORE Peter preached, the *previous* influence of all this *upon the multitude* was, "that they were all amazed, and in doubt, saying, one to another, what meaneth this?" "others mocking"—But that "when Peter standing up divinely inspired, preached Christ to them, and irrefragibly *proved* to them, that he was the Messiah, and that all the house of Israel should assuredly know, that God had made that same Jesus whom they had crucified both Lord and Christ."—That, "*now when they heard this, they were pricked in their heart*"—We cannot add to this part of Revelation, and lead others (who depend on our faithfulness in not handling the word of God deceitfully,) to believe that it teaches, that the Holy Spirit of "*his own will begat*" these sinners in any other way than as is revealed, "*by the word of truth,*" or, that their faith came by some special and supernatural power, and not solely as Paul teaches, "*by hearing the Word of God.*"—But though they heard the testimony respecting Jesus, believed, and were consequently pricked in their heart—they had not yet obeyed the Gospel, (which we are taught, is preached to all for the *obedience of faith*)—"they said to Peter, and the rest of the Apostles, "what shall we do?"

“Then Peter answered, and said unto them, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
 “And with many other words, did he testify and exhort saying, save yourselves from this untoward generation, then they that gladly received his word were *Baptized*, and the same day, there were added to them about 3000 souls.”—And no doubt, as those were, “the Lord added to the Church daily, such as should be saved.”

Now, comparing spiritual things with spiritual, from other parts of the good book, we learn—that the substance of the preaching of John the Baptist—of the twelve—of the seventy—(and as recorded Mark i. 15,) of our Saviour himself, was, “*the time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the Gospel.*”—The commission of our Saviour was, “Preach the Gospel to every creature, *he that believeth, and is baptized shall be saved.*” To Nicodemus, He (in more figurative language,) seemed to have taught the same truths, “Except a man be born again,” “*be born of water, and of the Spirit, he cannot enter into the Kingdom of God.*”—Can any one doubt, but that the Gospel facts, recorded on the day of Pentecost, will teach us what is implied in such references as these.—That then, the Jewish dispensation was fulfilled—the Kingdom at hand set up—the Gospel preached; and that they who literally believed it and were baptized, were added to the Kingdom of God upon earth—or the Church of the living God. That, being baptized, was the literal meaning of the figure, “born of water;”—that believing, and being influenced by the Gospel truths revealed by the Holy Spirit, was the fact implied in the figure, “born of the Spirit;”—or, that these 3000 who heard, believed, and obeyed the Gospel, were thus born again, and entered into the Kingdom, with the full assurance of every divine aid in their militant state, and that persevering in the divine life, they would at last be born from the grave, and enter into the Kingdom of Glory.

And how significant is Peter's reference to these things in his first Epistle, he says “Seeing ye have purified your souls in obeying the truth through the Spirit.” Certainly they had obeyed the truth, REVEALED to them through, or by the Spirit in Peter, —“being born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever,” “and this is the word which by the Gospel is preached unto you.” Thus “born by the word,” is according to Peter, the same as “born of Spirit,”—and according to this chapter, both figures imply the believing, and obeying the Gospel truths, which the Spirit revealed,—according to Paul, “they were buried with Christ in baptism unto death,” &c. having “obeyed from the heart that form of doctrine which was delivered them.” (see Rom. vi.)—Or according to James' language, “of his own will begat he them with the word of truth.” For if made willing, the 3000 were not in-

fluenced by their own will—the truth and its evidence, originated with, and were revealed to them, by God himself.

But it is said, they shall “be all taught of God.” Did these teach themselves, if instructed in divine truth, were they not taught these things by God, “by His Spirit in the Prophets,” (see Neh. ix. 30.)? Were they not made willing in that day of his power—were they not sanctified, or separated to serve God, by sanctification of Spirit and belief of truth—through the influence of His truth? Cannot even men, often make their fellow men willing to serve, nay, even to love them, if they have sufficiently powerful motives or inducements, to present to their considerations?

But, we have only space before concluding, to notice the question, which we will presume to be as sincerely asked, as it is child-like and simple—it is this, “supposing the Bible to be that agency,” (we never thus apply the term *agency*—we consider God is the author, His word the means—Man the agent to use the means.) “by what power were Abel, Enoch, Noah, Abraham, and others, who lived prior to Moses, called from darkness to light.” &c.

Is it necessary to prove that these worthies, had as well as ourselves, the word of God revealed to them, instructing them in the knowledge of his will concerning them—or, if they had faith, that it came by hearing that word of God? We refer to the 11th. of Hebrews, for a full and satisfactory answer to this question—there, we read, that “*these all obtained a good report THROUGH FAITH.*” Of Abraham we read, “He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform, and THEREFORE it was imputed to him for righteousness.” That “this was not written for his sake alone, that it was imputed to him; but for us also, to whom it should be imputed, IF WE BELIEVE.” &c. (Rom. iv. 20.)

Consistently with such views, and with a prayerful dependent spirit, we can sincerely conclude with Lacon’s exhortation.

“*Christians read the Bible, for it is the appointed instrument of Jehovah for the sanctification and growth in grace of your soul. UNRENEWED SINNER read the Bible, for it is designed by divine wisdom, as the means of your conversion to God.*”

DISCIPULUS.

PALEY.—“Whatever renders Religion more rational, renders it more credible; he who by a diligent and faithful examination of the records, dismisses from the system one article which contradicts the apprehension, the experience or the reasoning of mankind, does more towards recommending the belief, and with the belief the influence of Christianity to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishments.”

HUMAN RESPONSIBILITY.

If a man commits a fraud, he reproaches himself for it, for he feels it was a deliberate villainy; but if he breaks into a rage, he says, (though unjustly) I could not help it, it is my constitution—and he takes no blame. If you represent to him the state of his heart towards God, and attach censure there, you find that he uses the same weapon of defence with still greater force;—O! says he, that is natural to me, I cannot help that. A thousand such examples might be adduced, but these are sufficient to shew that the reproofs of conscience are founded upon, and proportioned to, the conscious possession of power; and that, to whatever extent a man is really persuaded that he has not power to act differently, to the same extent he inevitably feels himself exempt from blame. * * * * *

It would, after all, be much more candid, if those who maintain that man has not power to avoid sin, would acknowledge that, according to that principle, the sinner loses his criminal character. They have excellent authority for doing so, and no less than that of our Lord and Saviour himself. "If ye were blind," said he to the Pharisees, "ye should have no sin," John ix. 41: in other words, If you had not the means of doing right, you should be charged with no fault in doing wrong. And if this is the principle on which he proceeds in the distribution of blame, why should we be discontented with it? It is impossible to admit that sin is no fault, since the sentiment would subvert the whole fabric of the divine government, and turn the oracles of eternal wisdom into foolishness; then let the untenable notion of man's inability, which plainly involves such consequences, be at once, and cordially, and forever abandoned.

Some Divines have shown so much candour as to allow this consequence *in part*. Admitting the general principle that God blames men only for not doing what they could do, and not what they could not do, and conceiving that men cannot do any thing spiritually, but only externally good, they hold that *men are not blameable for not doing spiritual things*, such as believing in Christ. * * * * *

Another method by which it has been conceived reconcilable with common sense that God should so awfully punish men for not doing what they have not power to do, is by such a statement as follows: *Though man has not power to repent and turn to God of himself, yet God is willing to give him power, having promised to impart his Holy Spirit to them that ask it.* Now, it is continued, *man has power to ask for the Spirit, and he ought to pray for it, in which case he would have power bestowed for all the rest of his duty.*

It is an undoubted truth that God has promised to give his Holy Spirit to them that ask him, and it is a most blessed en-

couragement to us under the experience of our desparate depravity; but the preceeding statement is liable to several objections.

It proceeds upon the assumption of a totally inadmissible principle, namely, that repentance may be a sinner's duty *at the time that he has not power to perform it*. If power should be imparted, whether by the Holy Spirit or in any other method, then unquestionably it might be his duty; but this idea of praying for power to perform a duty implies that the obligation exists *before* the power is received, which we conceive to be impossible and absurd.

This assumption is also contradicted by a part of the statement itself. *A man can pray, it is alleged, and therefore he ought to pray, and will be justly blameable if he do not.* Most admirable and undeniable! But the converse surely follows, that as man *cannot repent*, he is under *no obligation to repent*, and for impenitence is *liable to no condemnation*. Else it might be equally affirmed that men ought to pray though they could not pray, which this hypothesis very carefully and very wisely avoids.— Yet why should we be more willing to say that they ought to repent when they cannot repent, than that they ought to pray when they cannot pray? Is not the principle in both cases the same? The statement shows an apparent desire to avoid this inconsistency; yet by this very principle it destroys itself. Indeed error is always a suicide.—*Hinton*.

THE GIFT OF FAITH.

Who can tell us what FAITH is? No one. To be sure, definition upon definition has been afforded by systematic divines.— But they only throw the difficulty one step forward: and when pursued, the answer is—Faith is the *gift* of God. Still, it may be asked, what is the *thing* which is given? and in what sense is it a *gift*? Does God bestow faith upon us, as he gives us our daily bread? Or are these as different in the manner of their acquisition, as in their nature? Must we believe what we do not see, do not hear, do not understand? Or is it as John says—“That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you?” If it be, then we receive our ideas through our corporeal senses, acting upon material objects of which our spirits take cognizance, and judge, understand, are convinced, and believe. But in that case there is no difficulty or mystery about the matter. For in this view, faith is the *gift* of God, as our daily bread is the *gift* of God: i. e. we secure our daily bread by a divine blessing upon our daily labour; and so

we obtain faith by a divine blessing upon our honest and patient investigation after truth. And can it be otherwise? How can we believe in him of whom we have not heard? and how can we hear without a preacher?—*Duncan.*

THE REFUGE.

“TAKE UP THY CROSS AND FOLLOW ME.”

Turn from this world;—’tis not thy home!
 From wave to wave why wilt thou roam—
 Like yon small lovely speck of foam
 On ocean’s ever heaving breast?
 If toss’d by every storm that blows,
 Brighten’d by every gleam that glows,
 And melted by each tear that flows,
 Canst thou find rest?

Could wealth to thee true joy impart?
 Can giddy pleasure charm thy heart?
 Or splendour soothe its secret smart—
 Or heal its pain?
 Could taste—could feelings most refined—
 Can all the stores of art combined—
 E’en mid’st the favour’d sons of mind
 Thou’st sought in vain?

Is there no shelter to be found,
 When clouds and darkness gather round,
 And e’en the deep fix’d solid ground
 Is earthquake riven?
 Is there no sure, no certain stay,
 No lamp to guide the wanderer’s way,
 And pour around its cheering ray,
 In mercy given?

Turn to the world that may be thine,
 Where love and peace forever join!
 Look up!—behold that mystic sign—
 Make it thine own!
 Then shall the storms that rend thy breast
 Be hush’d to everlasting rest,
 And thou received a welcome guest
 Beneath His throne!