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THE CHRISTIAN.

No. 6. } SAINT JOHN, N. B., NOVEMBER, 1839. } Vol. I.

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*.

[FROM THE CHRISTIAN BAPTIST.]

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

THE PATRIARCHAL AGE.—NO. II.

THE Fall of Adam, the Deluge, the Confusion of Human Speech, and the dispersion of the Family of Man at so early a period, over all the face of the earth, were, under the management and gracious government of the Most High, overruled to the general interests of the world, and made to contribute to the procurement of the greatest possible quantum of human bliss, on a scale which transcends the limits of time and space. The calling of Abraham is the next public and interesting fact in the annals of the Patriarchal Age. The defection of the world from the knowledge, and consequently from the love and fear of God, so essential to temporal felicity, rendered a more clear and full development of the divine character absolutely necessary; and for this, as well as other very interesting purposes, it pleased the possessor of heaven and earth to signalize Abraham, and to make him and his descendants the repository of his gracious purposes, and communication concerning the whole race of men.

The promises made to Abraham concerned his own progeny and the whole world. And because of the remarkable certainty with which Abraham believed or received them, he is distinguished as the most remarkable believer who had as yet lived upon the earth; insomuch that he is called the "Father of all who believe," in all nations and in all ages.

It might be interesting here to inquire what it was in the faith of Abraham that rendered it so illustrious, and made him the Father of so many nations? Something intimately connected with our own enjoyments depends upon our clear apprehension of this matter. Let us therefore take a brief view of the call of Abraham, the promises made to him, and his faith in them. The passage to which Paul alludes (Romans iv.) upon the faith of Abraham, is found in Genesis, chapter xv. "After these things a word of the Lord came to Abraham in a vision, saying, Fear not Abraham; I protect you. Your reward shall

be exceedingly great. Whereupon Abraham said, O sovereign Lord, what will you give me, seeing I die childless, and the son of Masek my servant, this Damascus Eliezer? Then Abraham said, Seeing you have not given me seed, this servant of mine is to be my heir.—And immediately there came a voice of the Lord to him saying, He shall not be your heir, but one who shall spring from you shall be your heir. Then he led him out and said to him, Look up now to the heaven, and count the stars if you can number them. Then he said, So shall your seed be. And Abraham believed God, and it was counted to him for righteousness." So reads Genesis, xv. in the Septuagint, which is not materially different from the common version.

Here we find the reason why Abraham became the father of all who believe. The promise made to him and believed so fully by him, is this—"So shall your seed be"—as innumerable as the stars of heaven. This faith in this promise was accounted to him for righteousness.—So says Moses, and so says Paul; but so does not say John Calvin nor John Wesley. One says, his system says that it was Abraham's faith in a future Messiah which was accounted to him for righteousness; and the other says it was Abraham's obedience which made him righteous. I am not to argue the case with them. We shall let their ashes rest in peace. But as for this Moses and Paul, they teach us to consider that Abraham was distinguished, honoured, and accounted righteous, through believing that his seed should be as numerous as the stars of the firmament. Some Necedemus methinks, says, How can this be? Let us endeavour to find out this mystery.

There was nothing more extraordinary ever believed by any man, than that he, an old man, ninety-nine years old, and his wife ninety, who had in her youth, and through all the years of parturition, been barren, should by this woman, become the father of many nations, and have a progeny as innumerable as the countless myriads of the host of heaven. This was contrary to nature. When Abraham considered his own body as good as dead to these matters, and when he looked at the poor, wrinkled, shrivelled, and drooping old Sarah, and thought that they two, old and faded as they were, should become the parents of immense nations, it transcended all the powers of reason to believe it upon any other premises than the omnipotence and inviolate truth and faithfulness of God. To these he gave glory, and rested assured that God would make good his promise. "Therefore," says the prince of commentators, Paul, "he staggered not at the promise of God by calling in question either his veracity or power, and was strong in faith, giving all the glory to God's power and truth. Therefore it was accounted to him (i. e. his belief in this promise) for righteousness." It brought him into a state of favor and acceptance with God. This faith was so unprecedented, so new, so simple, so strong, as to exalt Abraham to become not only the natural progenitor of nations, but also the covenant, instituted, or spiritual father of all believers in all ages and nations. His faith, then, becomes the model of "saving faith," or of that faith which terminates in the salvation of the whole man.—For he that believes that God raised up the crucified, dead, and buried

Jesus, and made him the Saviour of the world, believes in the same manner, i. e. rests upon the truth and power of God, and this belief of the promise of eternal life, through a crucified Saviour, is just of the same kind as Abraham's faith—the object only different. And therefore all they of this faith are blessed with believing Abraham.

The distinguishing peculiarity of Abraham's belief was, that contrary to all evidence from the reason and nature of things, he embraced, with undoubting confidence, the promise, obviating all the arguments against his confidence, arising from nature and the common lot of men, by the power and faithfulness of God. Now he that believes that through the death and resurrection of Jesus Christ, God will pardon him, account him righteous, raise him up at the last day, and bestow on him eternal life, believes in the same manner, (though the object be different) as Abraham did. For though in the reason and nature of things there is nothing to warrant such a confidence, yet the divine power and veracity are sufficient to overbalance all doubt and conjecture upon the question—How can this be?

When we talk of believing in the same manner, it is in accordance with common usage. For, in fact, there is but one manner of believing any thing, and that is by receiving the testimony of another as true. Faith never can be more or less than the persuasion of the truth of narrative or of testimony, whether oral or written. The only distinction on this subject, which has any foundation in reason or revelation, is this—that the effect of believing is sometimes called faith, which, in this acceptation, is equivalent to confidence. For example, A. tells me that the ice on the Ohio river is strong enough to sustain my weight on the back of my horse. I believe his testimony, and my faith or confidence is such that I hazard my horse and my person on the ice.—Faith, then, is sometimes used to denote the effect of believing. But still, when the grand question concerning faith comes to be discussed, there can be only one faith, and that is the belief of history, or the belief of testimony oral or written. Any operation of the mind detached from testimony may be called perception, apprehension, memory, imagination, or what you please, but faith it cannot be. Any feeling of the mind may be called hope, love, fear, joy, peace, zeal, anger, or what you please, but faith it cannot be. A man might as reasonably talk of seeing without light, as of believing without testimony.

Now the true faith has, in all ages, been one and the same thing, in kind, if not in degree. The "true faith" has ever been the belief of all the revelation extant at that time. Hence Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, &c. were all justified by believing the communications made to them. So Paul teaches, Hebrews, xi. Noah became heir of the righteousness which came through faith, by believing God's promise concerning the deluge, and Abraham by believing, "So shall your seed be."

System-makers, to form a theory in the crucible of their invention, say, that "all were justified by believing the same thing." But this no man living is able to show. It is true, I contend, that the ground work of salvation by faith was either prospectively, or retrospectively

the sacrifice of Christ. But not a person on earth believed that the Messiah would die as a sin offering, or rise from the dead, from Eve to Mary Magdalene. Without believing this now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messias; but so indistinct, that they who spoke most clearly, Peter tells us, were not able to understand them; for, although they sought diligently what the Spirit which spoke in them could mean, they did not understand its communications. But to conclude this episode: The Father of the Faithful was accounted righteous through believing the promise made to him, and all his children will be ranked with him through believing the communications made to them. See Romans iv. to the end.

ANSWER TO L. B.'s. QUESTIONS CONCERNING THE WORSHIP OF GOD.

(Continued from page 94.)

QUESTION 2. "*At what time and place must that worship be performed?*"

In a previous number we made an effort to answer this question. We had proceeded to point out the different *times* required under the different dispensations in which he was outwardly worshipped and adored, and had just begun remarking on the *place*, and was cut short for want of room. The reader will please turn to the article to which reference is made, and then he will be prepared for this, viz.: the place in which Jehovah may be acceptably worshipped.

Much depends on the state of the individual's heart and affections. The man who is of a humble and contrite heart, and trembles at the word of the Lord, though he fills heaven and earth, with such an one he delights to dwell. Of such characters we now write.

The first place of worship for them is the closet. By the closet, we mean a place where no eye sees, but him to whom all things are present. We very much doubt whether a public demonstration of devotion or attachment to the Lord would be of any essential benefit to a person who does not habitually converse with the Lord in secret. Those who pray most in secret are always best prepared to pray with fervor and general benefit in public. We all know that if we have become familiar with any person in private that we can converse with more ease and freedom in their presence, with them or others, than when in company where we are all strangers. But some will not pray nor speak for the Lord, publicly! And why? They answer—"We have no gifts for these duties—we do our praying in our closets, where the Lord requires it to be done." Very good! But the person who thus replies to his friend who would have him obey that command of the Lord, "pray everywhere," knows in his heart that he does not habitually retire from the world and its cares to read and meditate on the word of the Lord and to call on his name; he knows that it is a hypocritical excuse for neglecting his duty! The man or woman who takes delight in conversing with the Lord in secret, will also take pleasure in

calling on his name publicly, in every proper place. If disciples of the Lord would attend more devoutly to their private devotions, they would not require to be urged to the attendance of other duties.

Why should christians habitually examine themselves, read and meditate on the word of the Lord, and call devoutly on his name in secret? We answer—because the Lord Jesus and the Apostles command it; reason and common sense decree that it is a duty connected with our present and future happiness.

The next *place* of worship is the family. Persons who do not pray in secret, or in their families, are rather an injury than a benefit to a church of Christ. Where only one of the heads of a family are religious there may be some excuse for non-attendance on this duty; and then only when there is a decided opposition on the part of the other. If one partner would see the other a disciple of the Lord, let them pray—let the other hear their prayers, and see their conduct corresponding with them, and they will not long labor in vain. But when the heads of a family are members of the same congregation of the Lord, how they can excuse themselves for neglecting family worship is to us a mystery. Such persons cannot attend regularly to secret prayer—do not read their bibles; for if they did, they would feel so conscious of their neglect of duty, that they would realize but little benefit resulting from their devotions.

But one of our ultra reformers may perhaps inquire, does the word of the Lord require this? Hear the facts developed. Family worship was the first instituted worship; this is the most obvious fact in the old testament. The Israelites were required to worship daily—remember their daily sacrifices. Where shall christians daily attend to the worship of God, if not in their families? Were the Jewish daily sacrifices typical of nothing!! Solomon says, “train up a child in the way in which he should go, and when he is old he will not depart from it;” and Paul instructs parents to bring up their children in the nurture [correction] and admonition of the Lord.” Now if any who do not approve of constant family education and prayer, will shew us how we can train up our children in the way in which they should go, in the correction and instruction of the Lord, without daily calling on the name of the Lord and devoutly reading the scriptures in their presence, we will give him a few pages to enlighten us. The truth is, we do not believe it possible.

The Lord has given some plain instructions which we cannot misunderstand. We are taught that we should “pray every where,” “pray for all men,” “pray always,” “without ceasing,” “in every thing” by prayer and supplication, with thanksgiving let your requests be made known to the Lord,” &c. If a disciple of the Lord, who has a family can pray every where, and for all men, without praying in his family he can perform mysterious things. We must on this point express our convictions—they are, that no intelligent man can bring his mind to doubt but that it is the duty of all parents to instruct their children, and in their presence implore the protection and blessing of the Most High. If there can be a remaining doubt, inquire into the character of those

children who have professedly religious parents who do not walk before them in the fear of the Lord! They are generally worse than the same class of young persons whose parents make no pretensions to sanctity. The former see a continual contradiction between profession and practice, the latter profession and practice corresponding. What an awful account must *some* parents render!!

The other place of worship, to which the reader's attention is now directed, and the only one remaining for us to notice at this time, is the kingdom, house, or church of God. By these appellations we mean a congregation of intelligent believers, who have heard, believed, have been buried with Christ in baptism, and have arisen to walk in newness of life, who are now endeavoring to walk in all the ordinances and commandments of the Lord, blamelessly. The place for them to worship is where they can meet most conveniently. Some persons from whom we expected to learn better things argue that there is a peculiar sanctity connected with piles of stone, brick, or wood, which are called "churches." They had no such churches in the days of the apostles. We hope, however, that none of our readers will understand us to object to christians erecting buildings in which to worship God. By no means. But we object to calling them churches, or houses of God, for no buildings since the christian dispensation began were thus designated. The characters above named are the "house of God—the church of the living God—the pillar and ground of the truth!" 1 Tim. iii. 15.

The ancient tabernacle which was reared in the wilderness we understand to be typical, not of a house to worship in, but the worshippers themselves; and Solomon's Temple was typical of the New Jerusalem which is yet to descend from God out of heaven. For Paul's views of the tabernacle, please read the 9th and 10th chapters of his epistle to the Hebrews.

We purpose publishing a few essays on the worship of the Lord as connected with breaking bread every first day of the week, and then we shall have occasion of saying more on this subject.

In our first number we made it appear evident that christian worship consisted in attending to the requirements of Heaven—imitating the first followers of the Lord—continuing steadfastly in the apostle's doctrine—the fellowship (or contribution), breaking of bread and prayers. The time—the Lord's Day—the first day of the week; the place, wherever the disciples choose to meet, whether in a Jewish temple, an upper room, a private house, a cave, a dungeon, the open field, or a well-finished comfortable house, builded for that purpose, and if they choose, used for no other. Places for worship not being particularly regulated by the great lawgiver, in that we are left to act up to the genius of the Christian system. But this is established—"where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. "To own and bless them" is not in the text, though it may be true.

QUESTION 3. *Who, and who only, are true worshippers of God?"*

This question has been anticipated in several of the previous numbers—we shall, therefore, be very brief. The Lord has said, "the true wor-

shippers shall worship the Father in *spirit* and in *truth*”—“*God is a Spirit, and they that worship him must worship him in spirit and in truth.*” John iv.

This is the language of the Savior to the woman of Samaria. He speaks of future worship—of the worship of his kingdom which was “at hand,” which was set up on the day of Pentecost. The language seems to be repeated with such plainness and singular deliberation, that we are not left to doubt in relation to the character of true worshippers. Let the subject be analysed closely, and it will speak only one language, viz.: True worshippers worship not only with their bodies, but with their spirits, “in spirit and in truth.”

To worship in *spirit* is to have our spirits engaged in the service of the Lord; our hearts fixed on him, not by presenting merely outward obedience, as did the bigoted Jew, or the sectarian Samaritan, but seeking to be “wholly sanctified in body, soul, and spirit.” The ancient true worshippers had their “hearts sprinkled from an evil conscience and their bodies washed with pure water.” Heb. x. 22.

To worship in *truth* is to serve the Lord in the way which he has ordained—to obey his commandments—to act in accordance with the perfect law of liberty. The true worshipper is continually praying “Lord, what wilt thou have me to do?” He delights in his service; like his divine master, it is his meat and drink to do his Heavenly Father’s will—such will overcome by the “blood of the Lamb and the word of their testimony,” and sit down with Jesus in his throne as he overcame and sat down with his father on his throne. Reader, may you and I be there to sing to him who has loved us and washed us from our sins in his own blood—to him be glory forever. Amen.

EDITOR.

[FOR THE CHRISTIAN.]

MR. EDITOR,—I had prepared a communication for you prior to receiving the 5th number of the *Christian* agreeable to my promise, to convince my Christian brethren that no living soul can explain the whole of the Bible unassisted by the Spirit of God, but having been drawn in to reply to several of your editorials, I must for the present defer it until the next number, as it would take up too much space in your valuable number. I find you have been pleased to criticise my former communication in that number (5) and you appear to have done so with very little of the spirit of a Christian; had you understood what you read, you would not have accused me of having, as you are pleased to call it, theologically committed suicide. I defy you to prove that I have stated that the original gospel proclaimed by the Apostles is not “the power of God to salvation to every one that believeth;” I advanced no such false doctrine—here are my words, “you confess that the gospel of no sect can convert the world.” True, no, not even the Gospel of God, until the glorious light from on high enlightens our dark and benighted minds; and this is only a fulfilment of the gospel, it is no addition to it; but to deny this fact is detracting from the gospel.

It was not my intention to hold a controversy on these points, as I

do not profess to have all knowledge, but sufficient to be convinced there is no knowledge in man. I do, however, affirm and believe that something more is necessary than the gospel, and that is, the fulfilment of it. The new ideas of which you make mention I stated, are to come from God as the Scriptures declare. I would ask the simple question—can you, Mr. Editor, explain the revelations of John, or the whole of the Scriptures? Certainly not, of this you have given us ample proof—nor can any man breathing, secret things belong unto the Lord, therefore we must be taught of God, since men cannot teach themselves. It matters not by what spirit I am led, I am disposed to think yours is a different one. I have always, under all circumstances, been led to bow to the Creator, and not to the creature. You add, “In all our perigrinations through the land, we have never heard or read one spiritual idea concerning God, Heaven, or Hell, or the character of man, which we could not trace, directly or indirectly, to the Bible.” How true is this observation; for there we read of deceivers, false Prophets, lovers of the praise of men rather than of God, teachers of false doctrine, heresy, and schism, having the form of Godliness, but denying the power thereof; from such we are desired to turn away. “For of such sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts.” I leave my communication in the hands of a discerning public to judge for themselves, and I hope all christians, and those calling themselves such, will read it with attention. I shall here quote two or more passages from Scripture: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit nor word, nor by letter as from us, as that the day of Christ is at hand, let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Remember ye not, that when I was with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming.” Thes. ii. And again—“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation.” Isaiah xxv. 7, 9. Now, if our Savior’s reign has commenced, all these prophecies, and many more that I could mention, must have been fulfilled; and as the gospel, you say, is all sufficient, perhaps you will do us the favor to reveal this wicked one to us, and shew him to us in his true colours, and tell us when he was consumed, for methinks he is going about still, seeking whom he may devour.

Before quitting this subject, I must advert to a *querre* of J. J. U.; he asks, "how is the expression, 'Thy kingdom come,' applicable now, as the Messiah's reign is established; and with what propriety is the whole of the Lord's prayer used, after a long prayer, expressive of every sentiment it contains, has been made." Well may that question be asked. Part of your reply is, "The disciple's prayer is an excellent one, and might properly be used on many occasions, except the expression 'Thy kingdom come,' translated by Dr. George Campbell, 'Thy reign come.'" We suspect that few who know anything about the New Testament will express a doubt relative to the meaning of the petition, viz. that it refers to the establishment of the kingdom of the Lord Jesus Christ here among men, thus fulfilling the prediction of Daniel." Now mark that prediction: "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations, people, and languages should serve him; his dominion is an everlasting dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Here is Daniel's prophecy. Now can it be possible that you can advance such an absurd idea, or such erroneous doctrine, to say that this prophecy is fulfilled, and that this kingdom is set up? It needs no comment, it carries conviction in itself; before this takes place God must take away the veil that is spread over all nations, and destroy the root of evil—hence the propriety of the disciple's prayer, as you are pleased to call it—"Thy kingdom come;" before this takes place all prophecy must be fulfilled that is spoken of by the prophets. Is it not written—"the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God, and will wipe away all tears from their eyes, when death is swallowed up in victory;" so that if men discern the scriptures there must be a spiritual visitation from the Lord in the latter day to call his church; and as John the Baptist was the forerunner to warn mankind that Christ was the Messiah coming after him, and was preferred before him, so must the spirit visit man to warn him of our Savior's second coming before he can be clearly known to the world, this must take place before he comes in might, majesty, and power; therefore it is written, "The Spirit and the Bride say come;" and it is in 1 Peter i. 5, "Who are kept by the power of God through faith, ready to be revealed in the last time;" and again, 4th c. 12th v. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." And our Saviour himself says, "Hereafter I will not talk much with you, for the Prince of this world cometh, and hath nothing in me." Does this look like the Saviour's reign? Can Christ and the Devil reign together? Do not all things remain as they were? Does not sin

reign with a high hand. Prayer is a sacred duty, particularly enjoined upon us, but when Christ reigns, our prayers will be turned into praises, and our supplications into adoration. Yet in that most comprehensive, concise, and beautiful prayer, you would have us leave out the most essential part of it, making it a dead letter. What! did our Savior teach his disciples to pray for what was already established? It is thus you judge of your God. Did not our Savior say his kingdom was not of this world, and did he not declare he would create all things anew? A new heaven and a new earth wherein dwelleth righteousness, and that he will pour out his spirit upon all flesh, that he will give us a new heart, and renew a right spirit within us, &c. All these things must be accomplished before his reign commences. Is he not described as the Mighty Counsellor, the Prince of Peace, the everlasting Father, the eternal God? Has he established these characters? He must therefore come as the mighty counsellor to teach us his wisdom, to open the eyes of our understanding, and to bring all things to our remembrance. He must come as the prince of peace to bring us an everlasting peace, the peace of God, which passeth all understanding. He must come as the everlasting Father to adopt us as his sons, and to make us joint heirs with Jesus Christ. He must come as eternal God the great I Am, the Alpha and Omega, to finish his work, and cut it short in righteousness, to present us with the good fruit, to make us as Gods, knowing good from evil, and give us eternal life. He must come in the endearing character of the Savior of the world, with open arms to receive those who will come unto him, and to denounce vengeance on those who are not ready or willing to receive him. But that you my christian brethren who read this may have your lamps ready and trimmed, and waiting for his coming, may God of his infinite mercy grant, through the mediation of a crucified Savior.

Yours, &c.

A SUBSCRIBER.

REMARKS ON THE PRECEDING ARTICLE.

We rejoice to hear that our subscriber considers denying the gospel to be the power of God unto salvation, a false doctrine! Our readers will determine whether he has been misrepresented or not. Hear his language again in relation to this remark: "The gospel of no sect can convert the world—no," says Subscriber, "*not even the gospel of God, until the glorious light from on high enlightens our dark and benighted minds.*" If this is not denying that the gospel is the power of God unto salvation, without a further revelation, we confess our inability to understand the meaning of plain English. If the writer does not deny the power of the gospel, without a superadded power, then it is impossible for such a denial to be written! If this is not making the word of God of non-effect, and the gospel a mere nullity without another revelation, or some undefinable power, called by him a "light from on high," then the old Pharisees never made the commandments of God of non-effect by their traditions.

Suppose S. should say—"A child is unable to lift 300 lbs. weight."

We should observe, he does not believe the child has sufficient strength to perform the task. He replies—"I defy you to prove that I have stated that the child is unable to raise such a weight; here are my words—'he cannot lift 300 lbs. *without his father's assistance.*'" Ah! that explains the mystery! But then, the power is in the father, and not in the child; the child is powerless, comparatively speaking, until the father assists him. What should we think of the father who should command a child to perform such an impossibility, and then punish the child for a non-compliance with his command? The whole earth would say he was a cruel tyrant. Well, just such a tyrant do such systems as the above make our benevolent and merciful heavenly Father!! He "commands *all men every where now to repent.*" He says, "Repent ye therefore and be converted, that your sins may be blotted out, &c." Men are blamed in the bible for not being converted; and Subscriber says the gospel cannot convert them, as though he had said, the Lord has not imparted to them sufficient strength, and they must wait for the Lord to help them, by giving them a "light from on high!" and those who do not repent will be damned. And for what? Either for the want of the light, or a want of ability or disposition to obey it. The bible always holds out the idea that the Lord has done all consistent with his character and perfections, and men are wholly to blame for not receiving salvation. The dart which will pierce the sinner's soul in eternity will be, "you knew your duty, but did it not."

In the opinion of Subscriber, what is the Gospel? What does he mean by the words "glorious light?" Paul says, (1 Cor. xv. 1-3,) "The gospel which I preached unto you, by which *you are saved*, is, Christ died for our sins, was buried, and rose again the third day according to the scriptures." The good news, then, is the illustrious facts concerning the Lord Jesus Christ, and that he who believes them, repents, and is baptised for remission of his sins, shall receive the gift of the Holy Spirit. Acts ii. 38. This is the gospel; that which enlightens, consoles, and comforts the obedient believer in the Lord. Jesus is the "light from on high," the "light of the world," "a light to enlighten the Gentiles, and the glory of Israel." He who follows him shall not walk in darkness, but shall have the light of life, for he is the sun of righteousness, which has arisen with healing in his beams. What more then do we want, since "the entrance of thy [the Lord's] words giveth light." Ps. cxix.

He promised a baptism of the Holy Spirit, and it has taken place accordingly. Hear the word of the Lord, (Acts i.) "John baptised in water, but ye shall be baptised in the Holy Spirit, *not many days hence.*" A few days subsequently—the day of Pentecost, the promised baptism was received by the disciples in Jerusalem. The first Gentile congregation who heard the word which went forth from Jerusalem and believed it, also received this baptism, as a witness that they believed, and that the Lord was as willing to receive them as the Jews; making no difference in the impartation of these splendid gifts. Acts 2d and 10th chapters. This has never been repeated. As rationally might we look for the power of speaking in foreign languages without study, as the

baptism of the Holy Spirit now ! So that the idea of a future baptism of the Holy Spirit is as chimerical as the visions of Ann Lee; those who look for it will find themselves as much disappointed as those who expected the second coming of the Savior, through the instrumentality of Joanna Southcott.

The baptism of the Spirit, called by Subscriber a "light from or high," was bestowed for the confirmation of the Apostle's testimony. Those who received it were enabled to speak with tongues, &c. In relation to these gifts Paul says, "they were for a sign, not for those who believe, but for those who believe not." The same Apostle says they shall cease when that which is perfect is come. We now have a perfect revelation—the partial revelations have ceased. Subscriber, in the former article, quoted from the last of the Apocalypse, to prove the danger of adding *to* or subtracting *from* the book of God ! Let him remember this, and *beware* that he does not add to it when he contends that something more is wanting !

All who received spiritual gifts in the first ages of the church, received them through the intervention of the Apostle's hands, except the two cases above specified. As a matter of course, when the generation which lived in the Apostle's days passed off the stage of life, supernatural gifts ceased.

Do not disciples of the Lord receive the Holy Spirit, and enjoy its comforts since then ? Most certainly. "The spirit is in all [disciples] goodness, righteousness, and truth." Eph. v. They receive the spirit—the mind or disposition of the Lord, as soon as they hear, believe, and obey him. "We are witnesses of these things, and so is also the Holy Spirit, whom God *hath given to them that obey him.*"

We have neither time nor room to enlarge on these subjects. These general hints are thrown out not only for the benefit of Subscriber, but our readers generally. We are not writing a formal reply to his animadversions. If he understood our sentiments on these points, and would give himself the trouble to read the New Testament to see whether these things are so, he would write differently. But respect for our Subscriber must be our apology for adding a few general remarks on his production.

We hold as one of those axioms, against which there is no rising up, the following: *There can be neither hope nor fear, joy nor sorrow, belief nor scepticism, love nor hatred, where there are no ideas communicated to the mind.* When then a person asserts that a man may have "new light," or some influence over and above the words of the Holy Spirit to make him acquainted with God and himself; we understand him as contending against the sufficiency of the present gospel and light, and expecting new ideas to be communicated to our minds. Now we frankly confess we are not "*New Lights.*" We expect no new revelation of the Lord, or of his spirit, until he comes again. We are satisfied with the present light and revelation; that assures us that even the ancient scriptures were able to make us wise unto salvation, through faith in Christ Jesus, also to make the man of God perfect, thoroughly to furnish him for every good work. 2 Tim. iii. What more can any

desire than to enjoy salvation and be made perfect, and thoroughly furnished for every good work! If men will not hear Moses and the Prophets, Jesus and the Apostles, they will not be persuaded though one rose from the dead—though new light were coming down from heaven in one continued blaze.

Our subscriber seemed so confident in the previous article, that some new illumination had come down, or would, that we asked for *his* light, considering him a man distinguished from the general mass who have to depend upon the present revelation for their ideas of Heaven and Hell; and for this (we know not for what else) we are accused of a want of a Christian spirit. To throw out such insinuations—to say you are carnal—that you are destitute of a Christian spirit, is a very summary way of answering a question, or making an apology for not meeting a fact that stands in the way!

But to cap the climax, after asserting that he was misrepresented—that we had no foundation for the remark, (*viz.* that he denied that the gospel was the power of God to salvation, &c.) hear him—“I do affirm and believe that *something more* is necessary than the gospel, and that is, the fulfilment of it.” What does he mean by the “fulfilment of it?” Does he mean obedience to the gospel? If so, then we have no controversy with him, for this we most cordially believe and advocate. But the connexion is such as to lead us to the conclusion, that the fulfilment of the gospel is the “light from on high!” He has not communicated any new ideas to our readers, unless it be a new one that the “man of sin” and Satan are the same characters!!! Then Satan was not revealed until after Paul’s time!! Well, what next? We were prepared for almost anything else. This is almost equal to a similitude we read in a pamphlet printed in this City a few years since. The author of that says, the ram caught in the thicket by the horns, when Abraham was about offering up Isaac, was typical of the captivity of the Devil, “whom God would catch in his own snare, and sacrifice him for man!!!” But he still asserts that the new ideas must come from God, and asserts that so the “scriptures declare.” It will be expected by our readers that the next number will contain the chapter and verse where God has promised “new ideas,” or a new revelation, or new light, before the Lord Jesus shall descend to destroy the “man of sin” with the brightness of his appearing—before he shall be revealed in flaming fire, taking vengeance on those who knew not God, and obey not the gospel.

On this point we hope that our readers, and Subscriber in particular, will fully understand us. We believe in the personal return of the Lord Jesus; that he shall descend from heaven *in like manner* as he was seen to go into heaven. Acts i. That “every eye shall see him.” Rev. i. And until that hour no man is to preach another gospel than that preached by the Apostles, on pain of being accursed; no person is to expect a new revelation, or to add to that which we now have, on his peril. If he adds, the plagues of God shall be added to him, and if he diminishes, his name shall be blotted out of the book of life. Such then being the case, we dare not preach another gospel. The old Je-

rusalem gospel, unshackled from the doctrines and commandments of men, would now produce as salutary effects upon the ungodly, were there not so many hypocritical professors, as when it was first preached with the Holy Spirit sent down from heaven. We want no new gospel; the old is the power of God to salvation to every one who believeth.

And amidst all the rubbish of the age, a reproclamation of the ancient gospel for the last twelve years has received the continuance and support of 200,000 in Europe and America, and still its march is onward. May Heaven speed it, until the man of sin is destroyed; and the dourinion of the Lord extends from sea to sea, and from the river to the ends of the earth.

EDITOR.

WITH mingled emotions of pleasure and pain, we give place to the following letters. We rejoice that the injured in reputation can appeal to the "*Christian*" as a vehicle that will carry their complaints and grievances impartially to the public. We are pained that it becomes necessary to publish such narratives of the legitimate fruits of human systems—narratives which disgrace human nature. To what will not the doctrines of men induce their devotees to stoop, in order to carry a point, or disgrace an opponent. Would that we could pass such things by without notice; but our reputation is dear to us. Thanks to the Father of mercies that there is one religious paper in these Provinces, that will give not only Mr. DOYLE, but every injured man, an impartial hearing. But we will have his letter.

RAWDON, SEPTEMBER 17, 1839.

Dear Brother Eaton,—The divine author of the christian religion has said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets who were before you."

Perhaps there never yet lived a man to whom the above portion of the word of the Lord was more applicable than myself. I was once famed as a candid, honest man; much loved by a large body of brethren. But alas! woe is me that I dwell on the earth, for the clergy have come down on me—"having great wrath, knowing that they have but a short time!" And why? I have learned one glorious truth, and that is—God means just what he says; he has placed his words all correctly as types ready for the sheets, none upside down, none first that should be last, nor last that should be first; all are ready now to impress his own lovely image on the souls which he has made. I have ceased to use Calvin's types; I now use God's. For this my name is painted with infamy, and I am advertised in the papers as the author of impudence.

Some four or five weeks since, an appointment was circulated in this neighbourhood for Mr. Buckley, a Wesleyan Missionary, to preach in

the chapel the next Lord's day, at four o'clock. Having heard that he was a good young man, a peace-maker, I resolved, if permitted, to hear. I afterwards heard that Elder Manning, a Particular Calvinistic Baptist Minister was to preach in the same chapel, immediately after the close of the other meeting. I attended, with some of our brethren, to hear the first named gentleman; he failed in his attendance; Mr. M. of course occupied the stand.

After singing he prayed, a minister's prayer (you know they generally consist in big words and much noise) he "took a text," Isa. xxix. 18—"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." He proceeded, and presented several interesting truths as to the day of which the prophet spoke. Secondly, the way in which the deaf are made to hear, and the blind to see, &c. viz. by the *irresistible direct* influence of the spirit. In discussing this point he quoted two passages of scripture, and perverted both! The first was, John iii. 5, and read it thus—"Except a man be born of the spirit he cannot enter into the kingdom of God." *He left out the word "water,"* and then told us that he did not coin the passage; "it is," said he, "in the book;" you know the amount of truth in this assertion.

The next scripture was, 2 Cor. iv. 6, "For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The word *our* he knew would apply to the Apostles, consequently threw it out, and substituted *your*, to make it apply to the people!! Here is a man whom many think has "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully," but faithfully. If they will not read their bibles more, they will be under the necessity of having it so.

To confirm the doctrine further, he related the conversion of some Colonel who had lived with a prostitute some years, to whose heart the spirit carried the word from his lips; such is the experience of all God's people, said he, and quoted Gal. i. 8, 9, "But though we or an angel from heaven preach any other gospel," &c. And then closed with saying much about the "whims" of men, in which all understood his allusions.

You know, brother, that God's people with this gentleman are those who have experienced irresistible operations whether they do or do not rob honest men, by unjustly holding their property in meeting houses!

In the above you see the foundation of *his* gospel and its evidences; the *experience of the people and perverted scriptures!!* The scene was concluded. Mrs. Doyle invited him home; but he asked, "Where have you gone to?" "Not far astray, Sir." "*Hush, hush*, no more of that, you are only adding sin to sin;" then fled. On the evening of the same day I wrote the letter you received from me for insertion. You will please insert this also, that your readers may know the circumstances that called it forth.

I have seen some remarks in the "Christian Messenger" on my letter, and other matters connected therewith, in which truth is stabbed

severely in several places; but I hope her wounds are not mortal. In the "Christian Messenger," Mr. M. says, "Monday a letter was handed me from the excluded minister, J. D." Here J. D. is published an excluded minister, but the *crime* for which he was excluded is kept back; the public left to conclude for some violation of the laws of God. But for the words, *cut off*, exclude, debar. I think about two moons before ever a council met to investigate my "heresy," I bid the Baptist church a final farewell, renouncing their articles, covenants, and fellowship with them, stating that I took the pure word of God to believe, preach, and practice, and so left the meeting house, on a conference occasion. Then came on the clergy, to cut off the man who had gone from them, and had made his escape out of Babylon. This kind of exclusion looks like putting a dead man to death!!

Next, "the letter," says Mr. M. "was full of impudence." The good man took care to withhold the letter from the public, lest they should judge for themselves on this matter. Again, says he, "indeed, challenging me to a public disputation." I designed no challenge, until I heard the above discourse, which was designed doubtless to correct my supposed errors in a house and at a time when he knew I could not get a hearing. I then wished for an opportunity to show him and his brethren that it was in the hands of the *christian*, Paul put the spirit's sword, and not in the spirit's own hand. The authority which takes the sword from the christian's hand would take the helmet from his head, and the breast plate from his breast, and that authority which disarms one soldier will strip all; then must God's army retreat or fall before the victorious roaring lion! Then rejoice, Apollyon! Shout, O Lucifer! Heavens plans are all turned upside down!!

And again, says Mr. M. "He and his factious party attended not to be instructed," &c. We have long since learned how vain it is to seek instruction from those who are only wise in their own systems. I challenge Mr. M. or any other man to prove that either my brethren or myself are guilty of *sedition* or *mutiny*; or that we attended his meeting either to *criticise* or contend. "My method with such characters," says he, "is to let them alone." Would to the Lord this were the truth! Has he forgotten his address from the pulpit in Cornwallis? After much exhortation on the subject of heresy, he told the people "If you cannot avoid hearing him [Elder Benjamin Howard] no other way, *put your fingers in your ears*." Paul says, "prove all things, and hold fast that which is good." Mr. M. says, "put your fingers in your ears!" This is fighting error by leaving it alone!!

As Mr. M. has fled from the point of the spirit's sword, I wish he would open a column in the "Christian Messenger" (where I am traduced) a few months, that I may spread the apostolic heresy over the land of my nativity.

What a pity that "God's Elect" have thrown off holy and beloved bowels of mercies!!

JOHN DOYLE.

[The letter which called forth Mr. M's. remarks in the "Messenger" we here subjoin, that our readers may judge of its propriety or impropriety

for themselves. Truth seeks the light. Jews and Gentiles gave Paul a hearing before they condemned him—may we be as impartial!]

“*Lord’s Day Evening, August 25th, 1839.*”

“DEAR SIR—I was hearing you preach to-day, and was astonished at your particular art of disjoining and subtracting from the word of the Lord; and also at your vanity in appealing to the feelings of poor fallible mortals in proof of your arguments, instead of the word of God. When I learned of my wife how meek the man of God was in communicating instruction to her, (who in his esteem opposed herself,) that she might be recovered out of the snare of the Devil, I saw the pure spirit of the Pope in his address to the prisoner at the bar of the Inquisition; “*hush, hush, no more of that*”—in giving an answer to a question asked. Now friend Manning, as I have as much opposition to the “*whims*” of men (and even to yours) as any man breathing, I wish you to meet me, under proper regulations, in the Chapel where you preached to-day, any time you please—Tuesday if you will; and I think I shall shew you and the congregation that we are not under the influence of the “*whim*” of any man. Meet me as a Gentleman, as a Christian, and as a Minister of God, who feels himself set for the defence of the gospel. Give me your good reasons; give me your strong arguments, and I will hear what the “*Spirit saith unto the churches;*” then if we are in error we will fall, and our fall will be our salvation. If we are the filth of the earth, do not say we are not worth your notice; we have souls to save as well as others. If, however, you do not come out before the world, I shall conclude that it is not in consequence of any superior talent in me, but a fear of the weight of the word of God which I hold. Let me hear from you; my feelings are tender toward Elder Manning.

“JOHN DOYLE.”

If in the above there are any improper, unjust, or untrue statements exhibited, Mr. Manning shall have as much room as Mr. Doyle to speak to our readers. If we send out poison, he shall have the privilege of sending the antidote to the same fire side. May the truth be successful, and those who advocate and practice it be blessed, is our prayer.

EDITOR.

THE KINGDOM OF HEAVEN.—No. iv.

When we began our essays on the Kingdom of Heaven, we had not the most distant idea that it would be necessary for us to prove that Kingdom of Heaven and Church of the Lord Jesus Christ, were nearly synonymous terms. In our first number it was briefly remarked, that what Isaiah calls “the mountain of the Lord’s house,” which was to be established in “the tops of the mountains;” the “mountain,” in which the feast was “prepared”—Daniel says of it, “the stone cut out of the mountain without hands, became a great mountain, and filled the

whole earth." Here *mountain*, and *house*, are used with reference to the same institution. The Apostle Paul says, "*the house of the Lord is the Church of the living God.*" 1 Tim. iii. 15. But, notwithstanding this, many are so ignorant of the scriptures and the constituents of a kingdom, that they have no idea of the meaning of the term, unless it has reference to the residence of the Saints in glory; or the time when all men shall be devoted to the service of the Lord Messiah; or some undefinable sensation produced by serving the Lord.

It appears that "Subscriber" is not only unwilling that the present gospel should be considered all sufficient to produce the desired effect in blessing mankind; but he seizes our remarks on J. J. U's. query, and endeavours to scatter them to the four winds! Really, we did not anticipate the labor which we see before us; it is not arduous, but it is unexpected! What! must we prove to those who have the bible in their hands, that the Lord Jesus has a kingdom here or the earth!!

Did not "Subscriber" know when he referred us to Dan. vii. 13-14, "I saw in the night visions," &c. that no reference was made by us to this passage? Did he not know that he was endeavoring to pervert our meaning? The prediction to which we referred, and part of which we quoted, was Dan. ii. 44—"In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." This passage was a prediction of the setting up of the kingdom of the Lord Jesus here on earth. No biblical critics of any note ever suggested anything to the contrary; and if they did, it could be easily proved, that the several kingdoms previously referred to in this chapter were the Babylonian, the Medo-Persian, the Grecian, and lastly, the Roman empires, which for a time had, what was then considered, universal dominion. After describing the Roman—the iron empire—and its divisions; like iron and clay, partly strong and partly broken, and its various rules, he then utters the predictions under consideration—"In the days of these kings," &c. (referring undoubtedly to the Cæsars) "the God of heaven shall set up a kingdom," &c. And did not the Lord Jesus make his appearance at that time; was he not crucified during the reign of Tiberius Cæsar? Dan. vii. 13-14, probably refers to the time when the dominion of the Lord shall be such that all other rule and power shall be put down; when the Messiah shall come again "to gather out of his kingdom" those who offend and do wickedly, who are to be cast into a furnace of fire. Matt. xiii.

Reader, do you wish to understand these things? Read for yourself. Open your bible and read the 2d and 7th chapters of Daniel, then draw your own conclusions.

The Church of God is called a kingdom, because it has a *king*—the Lord Jesus Christ, who has all power in heaven and in earth. It has *laws*—the revelation which he has given—the "perfect law of liberty." It has *territory*—the heathen are given to him for an inheritance, and the *uttermost parts of the earth for his possessions.*" Ps. ii. "The Father loveth the Son, and hath given all things into his hands." It has

subjects—they are those who believe and obey him; his kingdom is not of this world, for all his subjects have been born again—“born of water and spirit,” and only such can enter into his kingdom. Is there any impropriety in calling an institution a kingdom, when it has all the necessary ingredients for it?

The kingdom of the Lord was said to be “at hand,” during the personal ministry of the Lord, and John the Baptist. But since then—since the day of Pentecost, it is invariably spoken of as “come,” and established. Hence Paul to the Colossians holds this language—“who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Now, will any one dare to accuse the Apostle Paul with imposing on his readers by using language which meant something just the reverse of its general acceptation? Here he says the Colossians were “in the kingdom of God’s dear Son;” which could not be true if the Lord’s kingdom was then and is now future!

The Lord Jesus gave to Peter the “keys of the kingdom of heaven.” Can a Protestant suppose that this was the power to open the “everlasting kingdom” of God? Do they not with one voice refer this to the setting up of the kingdom or church of God here on earth? To Peter were committed the secrets, truths, or the way by which men should enter into the kingdom or church of the Lord. He breathed on his disciples and said, “receive ye the Holy Spirit. Whose soever sins ye remit they are remitted, and whose soever sins ye retain they are retained.” John xx. That is, the truth which he would convey to their minds, or bring to their remembrance when they should be baptised in the Holy Spirit, would teach men what they should do in order to obtain pardon—disbelieving which, they would sin against greater light, and consequently remain in their sins. This being effected by the Apostle’s mission, it was properly said to be done by them. When they were baptised in the Holy Spirit, and had announced the gospel, the people enquire—“What must we do?” Peter (being the speaker—having the keys or secrets of the kingdom of heaven) said, “repent and be baptised, every one of you, in the name of Jesus Christ, for remission of sins, and you shall receive the gift of the Holy Spirit.” In this manner the Apostles “remitted” and “retained” the sins of the people—opened and unlocked the kingdom of heaven.

With reference to this was the Savior’s promise, Luke xxii. 29, “I appoint unto you a kingdom, as my Father hath appointed unto me.” &c. After they had received it, and many had become citizens, the Apostle says, “We, receiving a kingdom which cannot be moved, let us have grace to serve the Lord acceptably,” &c. Heb. xii. 28. The beloved Apostle John addresses the seven churches of Asia as a “company with them in the kingdom of the Lord Jesus Christ,” Rev. i. 9. Had the Apostle been with them in heaven? Or had the kingdom then come? We feel as though we were performing something like a work of supererogation; but we are determined, by the assistance of the Holy Spirit, to set this question at rest. Are other testimonies called for? The reader shall have one from the Lord Jesus, repeated by at least

three good witnesses, Matt. Mark, and Luke—"And he said unto them *there be some standing here which shall not taste of death, till they have seen THE KINGDOM OF GOD come with power.*" Mark ix. 1; Matt. xvi. 28; Luke ix. 27. Now if there is truth in the Savior's words—in him who spoke as never man did—he here declares that his kingdom—the kingdom of God—should "*come with power, during the life time of those who heard him.*"

Now, what are the objections to this view of the subject? Hear them—"can the Lord Jesus and the Devil reign at the same time?" Hear another objection—can Queen Victoria reign over the British Provinces, when in some parts of them there are more opposed to her and the British Constitution than there are in their favor? Notwithstanding there are aliens and rebels in the territory of Britain, still she has a government established, and her kingdom is firm! So of the kingdom and reign of Messiah, the Prince of Peace.

But then, there is an everlasting kingdom of the Lord, which is yet to be enjoyed by those who are now loyal citizens of the present kingdom. Peter has given Christians directions for their conduct, by adhering to which, an "entrance shall be abundantly ministered unto them into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 5-11.

In order that our readers may see that our views of the kingdom of heaven are neither new nor novel, we here introduce several remarks from men differing widely on many other subjects.

"KINGDOM OF HEAVEN, *Basileia ton Ouranon*, Reign or Kingdom of Heaven. *Basileia*, with the Greeks, denoted either Reign or Kingdom. "The Kingdom of Heaven is at hand," by Dr. Campbell is rendered "the Reign of Heaven approaches." While the reign of a King may advance or recede, the kingdom with us is as stationary as the ground upon which the people live. The burthen of the testimonies of Matthew, Mark, and Luke, is this "Reign of Heaven." The nigh approach of it is announced by John, Jesus, the *Twelve*, and the *Seventy*, during the public ministry of Jesus in Judea and Galilee. The near approach of this Reign, and the peculiarities of this Kingdom of Heaven, or of God, is spoken of more than forty times in Matthew alone, and about one hundred times in the historic books. Dr. Campbell's rule of translating this phrase is a good one. Whenever the approach or progress of *Basileia* is spoken of, he renders it *Reign*; but it is a matter of discretion in other places whether to prefer the one or the other.

"The Reign of Heaven could not commence before the King ascended to his throne—before Jesus was glorified. Such were the ancient prophecies, and such are the facts stated by the Apostles. "The Spirit was not given till Jesus was glorified," "the Reign or Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

Hear also Dr. Adam Clarke, one of the most laborious commentators of modern times.

“*The Kingdom of Heaven is at hand.* Referring to the prophecy of Daniel, chap. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and *the kingdom of God*, mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus; producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. But why is this called a *kingdom*? Because it has its *laws*, all the moral precepts of the gospel; its *subjects*, all who believe in Christ Jesus; and its *king*, the Sovereign of heaven and earth. N. B. Jesus Christ never saved a soul which he did not *govern*; nor is this Christ precious or estimable to any man who does not feel a spirit of *subjection* to the Divine will.

“But why is it called the *kingdom of HEAVEN*? Because God designed that his kingdom of grace here, should resemble the kingdom of glory above. And hence our Lord teaches us to pray, *Thy will be done on earth, as it is in heaven.* *The kingdom of heaven is not meat and drink*, says St. Paul, Rom. xiv. 17, does not consist in the gratification of sensual passions or worldly ambition: *but is righteousness, peace, and joy in the Holy Ghost.*” Now what can there be *more* than this in glory? *Righteousness*, without mixture of *sin*; *peace*, without *strife* or *contention*; *joy* in the Holy Ghost, spiritual joy, without mixture of *misery*! And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does *heaven* itself differ from this state? Answer. It makes the righteousness *eternal*, the peace *eternal*, and the joy *eternal*. This is the heaven of heavens! The phrase, *kingdom of heaven*, is frequently used by the Rabbinical writers, and always means, the purity of the Divine worship, and the blessedness which a righteous man feels when employed in it.

“It is further added, this kingdom is *at hand*. The dispensation of the glorious gospel was now about to be fully opened, and the Jews were to have the first offers of salvation. This kingdom is also at hand to us, and wherever *Christ crucified* is preached, there is salvation to be found. Jesus is proclaimed to *thee*, O Man! as infinitely able and willing to save. Believe in his name—cast thy soul upon his atonement, and enter into rest!”

Read also the remarks of the celebrated Richard Watson, author of “*Theological Institutes*,” and the “*Biblical and Theological Dictionary* ;” who opposed Dr. A. Clarke on the Sonship of Christ so ably that the Methodist Conference determined to receive no more preachers into connection who held the Dr.’s views.

In the same article is presented the substance of the remarks of Calmet, a celebrated Catholic author.

“**KINGDOM OF GOD**, in Scripture, is a term of frequent occurrence, and variously applied to the providential, moral, and evangelical government of **JEHOVAH**. Thus we read of the kingdom of God, (Ps. 103: 19. Dan. 4: 3.) or his universal empire and dominion over all creatures; in reference to which it is said, “*Jehovah is a great God, and a great King above all gods,*” Ps. 95: 3. “*His throne is established in the heavens, and his kingdom ruleth over all.*”

“Again we frequently read in the evangelists of the kingdom of heaven, a phrase, says Dr. Campbell, in which there is a manifest allusion to the predictions in which the dispensation of the Messiah was revealed by the prophets in the Old Testament, particularly by Daniel, who mentions it as “a kingdom which the God of heaven would set up, and which should never be destroyed,” Dan. 2: 44. The same prophet also speaks of it as a kingdom to be given, with glory and dominion over all people, nations, and languages, to one like unto the Son of man, Dan. 7: 13, 14. See also Micah 4: 6, 7. The Jews, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy, and the throne of David to all its splendor; subduing the nations, and rewarding his friends and faithful servants, in proportion to their fidelity and services. Hence the early contests among the apostles about precedency in his kingdom; and hence the sons of Zebedee desired the two chief places in it.

“According to the prophecy of Daniel, this kingdom was to take place during the existence of the Roman empire, the last of the four great monarchies that had succeeded each other, Dan. 2: 44. And as it was set up by the God of heaven, it is, in the New Testament, termed “the kingdom of God,” or “the kingdom of heaven.” It was typified by the Jewish theocracy, and declared to be at hand by John the Baptist, and by Christ and his apostles also in the days of his flesh; but it did not come with power till Jesus rose from the dead and sat down on the right hand of the Majesty on high, Acts 2: 32-37. Then was he most solemnly inaugurated, and proclaimed King of the universe, and especially of the New Testament church, amidst adoring myriads of attendant angels, and “the spirits of just men made perfect.” Then were fulfilled the words of Jehovah by David, “I have set my King upon my holy hill of Zion,” Ps. 2: 6. This is that spiritual, evangelical, and eternal empire to which he himself referred when interrogated before Pontius Pilate, and in reference to which he said, “My kingdom is not of this world,” John 18: 36, 37. His empire, indeed, extends to every creature; for “all authority is committed into his hands, both in heaven and on earth,” and he is “head over all things to the church;” but his kingdom primarily imports the gospel Church, which is the subject of his laws, the seat of his government, and the object of his care; and, being surrounded with powerful opposers, he is represented as ruling in the midst of his enemies.

“This kingdom is not of a worldly origin, or nature, nor has it this world for its end or object, Rom. 14: 17. 1 Cor. 4: 20. It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel with the Holy Ghost sent down from heaven, 2 Cor. 10: 4, 5. Its establishment among men is progressive, but is destined at last to fill the whole earth, Dan. 2. Rev. 11: 15. Its real subjects are only those who are of the truth, and hear Christ’s voice; for none can enter it but such as are born from above; (John 3: 3-5. Matt. 18: 3. 19: 14. Mark 10: 15.) nor can any be visible subjects of it, but such

as appear to be regenerated, by a credible profession of faith and obedience, Luke 16: 16. Matt. 20: 28-44. Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings in heavenly things in Christ Jesus, Eph. 1: 3. Over this glorious kingdom death has no power; it extends as well to the future as the present world: and though entered here by renewing grace, (Col. 1: 13.) it is inherited in its perfection in the world of glory, Matt. 25: 34. 1 Cor. 15: 50. 2 Pet. 1: 11. Hypocrites and false brethren may indeed insinuate themselves into it here; but they will have no possible place in it hereafter, Matt. 13: 41, 47-50. 22: 11-14. Luke 13: 28, 29. 1 Cor. 6: 9, 10. Gal. 5: 21. Rev. 21: 27."

We are now ready to hear what any sensible, good man can say *against* the subject before us. We flatter ourselves that the following propositions have been triumphantly established:

1. The Lord Jesus has a kingdom on the earth.
2. It was established on the day of Pentecost, fifty days from his crucifixion.
3. Those who believe the gospel, repent of their sins, and confess their faith, by being baptised into the name of Father, Son, and Holy Spirit, are born of water and spirit, and consequently citizens of this kingdom.
4. Those who "grow in grace and in knowledge," who go on from one duty to another, "giving all diligence to make their calling and election sure," *shall be* citizens of the "everlasting kingdom of our Lord and Savior Jesus Christ."

EDITOR.

[FOR THE CHRISTIAN.]

OUR FATHER LAND.

"We can not apply a more beautiful name to the eternal world than that of our Father-land. * * * There is the home we have left; and of the traces of which, we cannot entirely divest ourselves."—*From the German of Strauss.*

Our father-land! our father-land!
 Lone exiles on a foreign strand,
 For thee our hearts in sorrow yearn;
 To thee, to thee, we would return,
 Nor wander more, a stricken band,
 From heaven—our own loved father-land.

Our father-land! for thee we sigh—
 Here darksome clouds enwrap the sky—
 Chill wintry storms their fury pour,
 And bleak, wild winds around us roar;
 Oh! for a region pure and bland,
 Our home, our blessed father-land!

Our father-land! on thy bright shore,
 Our loved ones dwell where toils are o'er;
 And oft in visions blest they come,
 And call us to their heavenly home.
 Fain would we join the kindred band,
 Nor exiled mourn our father-land!

ADA.

TO CORRESPONDENTS.

We have some fears that our readers will not be pleased that we have taken up so much room with "A Subscriber." They see, however, that we have been brief as possible. We hope they will understand us correctly. The subjects are important.

We regret that "Subscriber" occupies so much space. We wish him distinctly to understand, that he must (if he continues to write for the *Christian*) confine himself to some one point until he is satisfied. There can be no necessity of quoting whole paragraphs of Scripture which have nothing to do with the subject. We do not wish to dictate to any person, but our correspondent must reform in these particulars. We are not certain that we yet understand him. Although we do not profess to have all knowledge relative to the prophecies, and particularly the Apocalypse, yet we feel more certain of the meaning of the inspired penman than we do of the sentiments of "A Subscriber."

But we *imagine* that he is of the opinion, that the Holy Spirit must be abundantly poured out, in order to give the present revelation effect. If this be the case, he will please answer this question. *Where does the word of the Lord declare that a further revelation of the spirit is necessary, in order to the conversion of men?*

Now, this is a tangible point, he shall have a full hearing if he will keep to it; but he must not disgrace his intellect by confounding the *devil*, and the *apostacy* from the christian religion; nor the first and second coming of the Lord Jesus, nor those scriptures which are fulfilled with those which are *not*.

Question 2. Has the Kingdom, which was announced during the personal ministry of the Lord Jesus as "at hand," come?

We will hear all the arguments he can adduce to disprove what we have said on this subject. We have no room for irrelevant matter. Will he, and the readers generally, read again Nos 1, 2, and 4, on "*the Kingdom of Heaven?*"

Brother HOWARD must pardon us for neglecting his articles. All shall be made right soon.

"VERITAS" is received, and shall be heard. We could not find room in this number.

The article promised on CHRISTIAN UNION is also unavoidably deferred.

We had prepared a brief synopsis of the success of the cause we plead, but it is crowded out of this number. It shall appear in the next.

Report says that the "Christians," (?) "Christian Band," or "Free-Will Baptists," of this Province, during the last Session of their Conference, voted that Brother Geo. Garraty shall not occupy their Meeting Houses!! REASON—*Brother G. preaches the Ancient Gospel!!!*

We must apologise to our West Isles Subscribers for the delay of their No. 5. It was sent in another direction through mistake.

If any of our City Subscribers have lost the previous numbers of the *Christian* by the "great fire," they can be supplied *gratis* by calling at the office.

Subscribers who have not received the *Christian* regularly, through our neglect, if they will inform us we will make all the necessary corrections.

Mr. TROUT, of Norval, U. C. will accept our kindest thanks for the interest he has taken in our publication. We hope that our periodical will increase in interest. The readers of the "*Christian*" in Upper Canada need not fear that we hold publicly or privately the views of Mr. Kinkade, relative to the character of the Messiah. *We are not Arians*. The extracts given from Mr. K's book were good, (in our estimation) on the point which he handled. Give every man credit for all the truth he advocates—"gather the good into vessels, and cast the bad away." The sentiments collected from Mr. K's book were as well arranged in the "*Christian Baptist*," and rather more to our taste; but they had been re-printed in the "*Christian Gleaner*" a few years since, and read by many of our subscribers; for this reason we give the other articles in their place. Mr. T. is at liberty to get as many subscribers as he pleases on the terms specified in his letter.

RECEIPTS FOR THE CHRISTIAN.—*Norval, U. C.* Wm. Trout, £5. Some of our City subscribers do not wish to have their names printed in the *Christian*. "It looks," say they, "as though we wished to appear religious before men." In future we shall only give printed receipts for money received by mail, &c.