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THE
CHRISTIAN;

A

MONTHLY PERIODICAL,

DEVOTED TO

THE FAITH AND PRACTICE OF PRIMITIVE CHRISTIANITY.

CONDUCTED BY

W. WENTWORTH EATON.

The disciples were called Christians first in Antioch.—*Luke.*
Almost thou persuadest me to be a Christian.—*Agrippa.*
If any man suffer as a Christian, let him not be ashamed.—*Peter.*

Volume II.

SAINT JOHN, N. B.

PRINTED AT THE BRUNSWICK PRESS, PRINCE WILLIAM STREET, BY
WILLIAM L. AVERY.

1840.

THE CHRISTIAN.

Vol. II. }

SAINT JOHN, N. B., JUNE, 1840.

{ No. 1.

CONDUCTED BY W. W. EATON.

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

TO THE READERS OF THE CHRISTIAN.

BRETHREN AND FRIENDS:—You have now before you the *FIRST* number of the *SECOND* Volume. A large majority of you have, doubtless, read the *first* volume. You have had at least a partial knowledge of the cause we advocate. A full developement of all its principles, tendencies, and results, could not be exhibited in so small a compass as one volume. Many subjects have been commenced during the past year, which require some time to illustrate. Questions, also, have arisen in the minds of some, on reading articles in our past productions, which are before us, and they should be answered. No principle can be considered on a permanent foundation until at least all the rational objections can be removed. It has always given us pleasure to give a reason, not only of our hope in Christ, but also an answer to all the arguments which we may hear urged against the principles we advocate. If they can or cannot be removed, is left with you, my friends, to decide; for all that has been written against our views, which we considered worth your perusal, has been laid before you. We promise not to oppose the faith or practice of any whom we will not hear. We shall continue to act on the principle that, that system which is not of sufficient importance to be heard, is not worth noticing. He, who in conversation with another, appropriates all the time to himself, without giving the other an opportunity, either of explaining his views or defending his sentiments, acts not more absurdly and dogmatically, than he who charges an individual, or a sect, in a regular publication, with false, dangerous, and blasphemous sentiments, without, through the same medium, giving the accused the same privilege claimed by himself. Politicians, infidels, and rigid sectarians, may require a party print to sustain a doubtful cause; but those who are engaged in the dissemination of unadulterated truth, need no such auxiliary. These have nothing to lose but error, and of this they desire to be dispossessed. They know of no better plan to come at the truth, on any subject, than by contrasting it with error. Neither do they set themselves up as judges, to lord their faith over others' consciences, but fearlessly and faithfully spread what their opponents may say before the readers of

their own views, and leave them to their conclusions. "Who ever knew truth put to the worse in a free and open encounter?" Why then should we fear to hear ourselves, or permit others to hear, all that may or can be said against the truth. The truth of God will bear scrutiny. It has passed many a fiery ordeal, and like the pure gold it has sustained no injury. Never do men advance more rapidly and firmly in scriptural knowledge, than when contending sword in hand (I mean the sword of the Spirit) for every item of their faith and practice. It is true, there are extremes; but it is far better to have a community scrutinizing every article of their faith and practice, though it should occasionally exhibit the appearance of controversy, than supinely sit down, and say to those differing from them, "leave me alone, and I will you!" It was this supineness and indifference which brought on the dark ages—ages which spread not only blight and dismay over the Church of Christ, but prostrated literature and science, until there was scarcely any thing deserving the name. Such would be the results again, were such a weak and cowardly practice carried out to its legitimate end. Man's mental, like his physical powers, permitted to lie idle, become weak and inefficient. See the muscles of "Vulcan's" arm; how full, solid, and strong! The heated iron feels their power with ten-fold vigor, compared with the arm of sloth's voluptuous son. Why is it so? Nature has done no more for the former than the latter! But this individual has been educated in the lap of luxury and inactivity; the other has kept the powers the God of Nature has conferred upon him healthfully employed. So it is with the intellect—the more constant its healthful exercise, the more strength it acquires. This principle also holds good in relation to religious faith and practice. He who is most anxious to test his views and feelings by the word of God, and is most familiar with secret prayer and meditation, is the disciple who grows most rapidly in grace and in knowledge. That disciple who contends the most earnestly, with the spirit of his Master, for "the faith once delivered to the Saints," is the most useful in the Church of God.

Relative to all this, my friends, you may remark, "theories and analogies are splendid things, but we want the facts." That is right—we are lovers of facts. Hear them: From the creation of man, until the closing scene of revelation, the faithful servants of God have always been active—they have had continually to contend for every inch of ground which they have occupied, and have always been opposed by the ungodly. But since the commencement of the Christian dispensation, in particular, has it been true that God's people have been a persecuted people—they have ever realized the truth announced by our Apostle: "all that will live godly in Christ Jesus, shall suffer persecution." But, notwithstanding all this opposition and reproach, their sufferings and slanderings, in giving us a history of the whole, they have given us *both sides*. Moses gives us the arguments of both Pharaoh and himself; the author of Job gives even the arguments of Satan; Matthew spreads before us on the same page the words of Satan and the Messiah,—of the Pharisees, Sadducees, and Herodians, and their refutation by the Lord; Paul and Luke also faithfully delineate all

those questions and arguments which agitated the religious and irreligious community in their days.

These are some of our facts. Who then can say he is an imitator of those who through faith and patience inherit the promises, and yet is unwilling to give his hearers and readers both sides of all questions! Brethren and friends, can you inform us why it is that nearly all the religious publications of the different denominations endeavour to keep the people ignorant of every thing beyond the pale of their communion? It is said they hate controversy! *Hate controversy!!* Those who frame this excuse are, generally, persons who have the most to say in defence of their own systems, and against others, in the absence of their opponents. And those the most loud against supposed heresy, are the most unwilling to give both sides of a controversy. Again, we ask why is it so? Are opposers of the truth worse than Satan? for the Lord permitted him to exhibit his arguments; or are modern religious publications more immaculate than God's divine word? Ah! brethren and friends, these are not the causes! A conscious weakness—a fear that the system will not stand the test of rational and scriptural investigation. “Our churches will be divided, our readers will be displeased, or the public will be distracted,” is the cry of some. Churches not built on the foundation of the Apostles and Prophets ought to be divided—the sooner the better. If readers are not pleased with the truth, we cannot help it; they shall have the other side; they can then prove all things, and hold fast that which is good. Those whose minds are not settled on the truth *should* be distracted and perplexed, until they can settle down into the pure air of the Gospel. He who endeavours to please churches and individuals, and is ever fearful of disturbing the mind of some fastidious sou', will do but little towards advancing the truth as it is in Jesus. We, therefore, friends and brethren, shall endeavor to please our Master—to imitate him. Intentionally, we shall not seek to displease any person living—much less any sincere seeker of truth and righteousness. But from laying down the sword of the spirit, covering over any error, or seeking to please men by keeping back unpalatable truths, we pray God to preserve us.

Friends, we may rest assured that, where churches or individuals get enraged, and exhibit much unholy opposition, by endeavoring to traduce and calumniate those who are endeavoring to introduce reform among them, they are in a deplorable condition. Such a state of things would bring on a prostration of the mental energies of the disciple of Christ; and soon (in the words of Dr. Clarke), “Mother Church would assume her ascendancy, and feed us with latin masses and wafer gods.”

What we mean by fair open discussion, is not personal recrimination, nor an effort to see who can say the most, have the last word, or write the most sarcastic; but calmly and honestly admitting all you can of an opponent's theory, and the remainder stating your reasons for rejecting, and leave the conclusions to be drawn by the reader. The superiority of this mode of procedure cannot be better illustrated than the following narrative of facts:

Some time previous to 1820, the celebrated ROBERT OWEN, Esq., of

New Lanark, Scotland, who, at that time, boasted of having read *five* hours per day for *forty* years, visited the United States, to disseminate infidel principles. Religion, matrimony, and private property, were his trinity of evils! To extinguish from the mind the idea of a God and a future state; to abolish the sacredness of the matrimonial contract; to make worse than animals the whole human family—to induce all to form one community, so far as property was concerned, was what the well disciplined mind of Robert Owen determined on accomplishing. Christianity was in his road; he could not proceed only upon its ruins. He, therefore, challenged the clergy to meet him in a public debate—he affirming that *all religions were false!* Whether it was considered unfashionable by the clergy to prove their own principles in the presence of an opponent who had the privilege of replying; contempt of Mr. Owen, or fear of discomfiture, it is not for us to determine; but certain it is that his challenge had been published in several newspapers more than *seven* years before it was accepted. During this time he purchased a fine tract of land in Indiana, commenced the settlement of the town of “New Harmony,” and laid out the city of “Mental Independence.” Infidelity went forward with rapid strides. But a man was found in the person of Alexander Campbell, who readily accepted his challenge, and in defence of the truth took his stand as a man, convinced that the truth would sustain him. In a discussion of eight or nine days, he not only exploded the whole “social system,” but has given to the public a triumphant refutation of every system of scepticism, and has showed to the world the permanent basis on which the Christian’s hopes are based!

Had Alexander Campbell been silent, in the course of a few years the tables of the American Congress would doubtless have groaned under the petitions to the government for aid to stop the progress of “socialism!” But no, so completely did Mr. Owen feel his defeat, that within a short time he bid farewell to America, and gave up the prospect of making Atheists of Americans, and turned his face again to the land of his forefathers. It is scarcely necessary to add, for the information of you, my friends, who reside in the British Provinces, that during the few years since, in which Mr. Owen has labored in Britain, he has been presented to Her Majesty, and boasts of *two hundred* public advocates for the abolition of religion, matrimony, and private property!! And what are England’s lorded Bishops doing? Why! presenting petitions to parliament to put a stop to the progress of socialism! Soon we expect to hear that Mr. Owen is endeavoring to induce the people to think that he is a persecuted man—that no person is able to meet him in the fair field of open encounter. The inhabitants of Britain are too enlightened to permit any person, however base, to be sacrificed at the stake for his religious or irreligious views. What then will be the result of parliamentary opposition, and his cry of persecution? The procuring of friends to Mr. Owen, no doubt, and the consequent dissemination of infidelity.

We ask then, friends and brethren, no aid from secular powers in the dissemination of truth. The pure Gospel will “win its wideness.”

way," if you will give it a fair chance. Error will fall like Dagon before the ark, if permitted to be put in contrast with truth. And though such a course should, for a time, agitate the public mind, when the stormy passions subside, like as the torrent which has dashed from rock to rock, falls purer and more tranquil into the basin below than the stagnant pool, so will the mind, after having examined all the conflicting systems, find a sure and calm repose in full assurance of the truth of God.

That a publication, pursuing the course above described, is called for in these provinces, no lover of truth will question. To you, then, friends, as such we appeal for countenance and support. Just in proportion as we get a candid hearing, are we successful in the cause we plead. It should then be the anxious desire of every friend to this publication to circulate it far and wide. It will correct errors and disabuse the public mind in relation to the sentiments we plead. We ask, nay, solicit your attention one year more; give us a candid hearing, and if you approve of the cause, you will endeavor to extend the knowledge of it among your friends and fellow citizens.

When this work commenced, we purposed writing but little ourself; but without really expecting it, we find ourself engaged in writing the greater part. This we should gladly avoid, could we select articles adapted to the times and circumstances which frequently surround us. We say, this we should gladly avoid, for it is a real task for us to write, particularly when we have not an opportunity, in consequence of numerous calls and duties, to sit more than three hours at a time at any employment. This fact will explain one cause why our articles are so diffuse. At first our articles were written twice, but duties called, and soon we gave them to the printer at first hand; and the greater part of all we wrote for the last volume, the first pages were in the press before the last were written. You may ask what has this to do with the publication! We answer, double our subscription list with *good* subscribers, and then we will be more careful, and give you more matter, in a better style and smaller compass. At present, instead of receiving a salary for our labors, we have spent at least half of our time getting subscribers, collecting money, &c., and have not received *one pound* for our services!

All, therefore, that we can promise you for the future is, that we will do the best we can. We have come so far short of taking up the arrears in our last year's prospectus, that we must let it stand for the present. Most of the subjects have been glanced at; but none perfected. We will, however, merely add, that in addition to the subjects before you in the first volume, we shall devote a few pages of several numbers to a series of letters to mothers on the government of their children. On the whole we will remark—THE CHRISTIAN shall be what its name imports; as it would that others should do unto it, so it will do unto them. It shall plead for the truth—the whole truth, and nothing but the truth; so far as it is connected with the present and future happiness of the human family.

With these promises, we commit the *Christian* to your patronage

and support. And we beseech you, brethren, to hold fast the truth; bind it to your hearts; seek daily for more of that spirit which ever animated the bosom of the dear Redeemer; and never forget, in your zeal to open the eyes of others, that you were once in darkness yourselves. A gradual developement of sunlight is the order of nature—and nature never errs. Were the eye, long covered with a film, immediately exposed to the meridian sun—pain and anguish, and perhaps total loss of sight, would be the consequences. Think of this, and give to your friends and neighbors, whose mental eye has long been darkened with the doctrines and commandments of men, a gradual exhibition of the pure gospel.

Friends, you who have not become followers of the Lamb, read the scriptures attentively, believe their facts, obey their commands, and you will know what it is to rejoice in hope of the glory of God.

EDITOR.

BORN AGAIN.

“Except a man be born of water and the spirit, he cannot enter into the kingdom of God.” John iii. 5.

The subject before us is one of the greatest importance. It is intimately connected with the present and future happiness of every individual of the human race. Earthly kingdoms and crowns are as the small dust of the balance in comparison. Reader, are you in the kingdom, concerning which the Saviour addressed Nicodemus? Have you been born again? Do the *three* earthly witnesses—the spirit, the water, and the blood, testify that you are born from above. If you answer in the affirmative—if this in reality is your situation, you have a noble birth—you are born to a high destiny—you are a citizen of no mean city; for the kingdom of which you are a member will break in pieces and consume all other kingdoms, and shall stand forever! As a citizen, then, of Christ's kingdom, act well your part, so that when the king shall make his appearance to immortalize his subjects, in order to admission into his everlasting kingdom, we may hail his coming with joy and rapture. But, perhaps you only imagine that you are in the Church, when in reality you are not! Examine the subject carefully: your present decision may fix your eternal destiny. Momentous consideration! Let us then approach the subject with hearts open to conviction. “Come let us reason together.” Reader, do you believe the divine record? Will you bow with deference to its decisions? or will you rather be guided by the opinions you have formed of the record? What say you, “I believe the record—I will bow to the oracles of God. What that teaches on all subjects connected with my faith and practice shall be final with me. My conclusions relative to the teaching shall be drawn by a careful comparison of its contents. My own reasoning shall be laid aside, when it is not fully and fairly sustained by the Word of God. In a word, I am ready to hear what God the Lord shall say!” Are these your conclusions? We rejoice to hear them! Thou art not far from the kingdom of God.” Give to

your hand. With the inspired volume before us, we will endeavor to learn what the Saviour meant, when he said "Except a man be born of water and spirit, he cannot enter into the kingdom of God."

Did the Saviour mean "water baptism," when he said "born of water?" Now, reader, we have agreed to submit the decision of the question to the word of God. Let us then see what the record says about *water*.

When God created the heavens and the earth, the spirit "moved (or brooded) upon the face of the waters." This was the first creation. Moses calls this the generation of the heavens and the earth. In the sentence under consideration, the Lord Jesus is speaking of another creation, or generation, and therefore calls it being born again. As the first creation was called a generation, so the second may be called a regeneration: we say it may—it is thus designated; so that being born again is a recreation—a regeneration. But what connexion has water with it? What had water to do with the creation of this mundane system? The spirit brooded over the shapeless mass of deranged matter, and the earth was born—light burst upon it—vegetable and animal existences are brought forth, and the sons of God shout for joy! Who so blind as not to be able to trace analogies here?

Water has been connected with the service of God under all dispensations. Why, then, should it be thought a thing incredible that the Lord Jesus should find use for it during the Christian dispensation! If the Scripture under consideration has a plain literal meaning, then we need not hesitate a moment in the application; for nothing can more fitly represent a being "born of water," than emerging from the baptismal fount—than coming forth from the water, after having been planted in the likeness of the Saviour's death. Why, then, should we seek for another interpretation! We cannot now call to mind but few places in the New Testament where the word water occurs, but *must* be taken in its literal acceptation. Would the Saviour, think you, use an ambiguous word when addressing an enquirer on a subject of so great importance, and not give him an explanation? When he used the word in any other than its actual acceptation, he always applied a qualifying epithet. For example, when conversing with the Samaritan woman, he contradistinguished the blessings of the Gospel from the water in the well before them, by calling the former "living water;" and also on the last day of the feast, when the Jews were singing, "With joy shall ye draw water out of the wells of salvation," Jesus cried aloud, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of *living* water." So in the revelation to the Apostle John, we read of the "river of the water of life." We ask again: Would not the same benevolence that prompted our Saviour to explain these passages, have induced him to explain the expression "born of water," had he used it in any other than its literal acceptation? If there ever was a time when it became necessary to speak with the greatest precision, it was when the Lord was conversing with this ruler of the Jews. Not *only* so, but this being the only place where we have

recorded the words of Messiah relating directly to personal regeneration, how necessary that the language should be the most plain and perspicuous. Well, reader, to our mind it is, but modern systems have given many and various explanations to this the most obvious portion of God's word.

What sad work should we make of many passages in the New Testament, were we to spiritualize and mystify them as many have done this plain language of the Redeemer. Hear a few of them: "I indeed baptize you in water"—"When the ruler of the feast had tasted the water that was made wine"—"Whosoever shall give a cup of water"—"The water side"—"Much water," &c. &c. A man would be considered a fanatic should he give these Scriptures any other than a literal explanation. Yet we can see no reason which can be given for taking the expression "born of water," and putting it on the rack to make it speak something else than what it plainly expresses, that may not be urged to prove that John did not baptize in water, but spirit; that the Lord did not turn something else into wine (perhaps grapes) than water!

The objections to the literal explanation of the passage seems to have arisen from the fact, that baptism is, by some, urged as essential to salvation. This question we shall not discuss until the previous one is settled, namely: Does the Lord mean baptism by the expression, "born of water?" Thus far we have argued the question on common sense views, without making it a theological question. Again, we contend that baptism is meant by the Saviour, because water is so frequently spoken of in connexion with the work of the Spirit in justification, sanctification, and salvation. "See water," said the Ethiopian officer, "what hinders me from being baptized." The "Corinthians hearing, believed, and were baptized." To these persons Paul writes, 1 Cor. vi: "You are washed, sanctified, and justified." Heb. x. 22: "Having your hearts sprinkled from an evil conscience, your bodies washed with pure water." Eph. v. 26: "Christ loved the Church, and gave himself for it, that he might cleanse it by the washing of water by the word." In all those places there is evidently reference to the new birth, and its connection with water. Who then can read these declarations of the word of God, and have a doubt remaining that those who penned these sentences understood the Saviour to mean baptism by the phrase "born of water?"

But, again: all rules of interpretation must be dispensed with before we can understand this sentence figuratively! The most obvious rule of interpretation in the English language is the following: *When one principal word of a sentence has an allegorical, figurative or literal meaning, so must the other principal words.* For example: "he that believeth and is baptized, shall be saved." Suppose that some spiritualizer should go to work at this sentence, as they have at the one under consideration. They would say that faith did not mean what it did in other places, but that it meant repentance or baptism, and that baptism following in the same sentence gave force to the language, and added to the importance of baptism! Would you not call such reasoning

miserable sophistry; and add, why not baptism have some other meaning than that usually attached to it as well as faith? Reader, let us not be cheated out of our birthright by such perversions of the truth! But, to an application of the above rule to the sentence before us: No writer of whom we have any knowledge ever expressed a doubt relative to the meaning of the word spirit in the "text." All Christians appeal with confidence to this sentence to prove the necessity of being born of the Spirit. Here then is our argument: if to be born of the Spirit means literally the Spirit of God, then to be born of water must mean literally water, for *water* and *spirit* are two of the principal words in the same member of the sentence; and every argument that can be presented to prove that man must be born of the Spirit of God, in order to enter his kingdom, also proves that they must be born of water, and he who attempts to disprove the necessity of literally being born of water, also urges arguments against being born of the spirit; for if water does not mean water, what man living can show that spirit means spirit! Perhaps, it may mean wind, fire, or something else!!

From the days of the Apostles, the fact, that to be "born of water," meant to be baptized, was not disputed until within a very short time. But since the design of baptism and its importance have been fully and clearly developed, the words of our Lord—the plainest he ever spoke—have been tortured to say something else than what they really do. Of late, both baptist and pædo-baptist have done their utmost not only to give some fanciful view of this passage, but have contradicted their own articles of faith and their standard writers. We appeal not, either to the concessions of the ancients or moderns, in order to confirm our faith, but to the plain, obvious construction of Holy Writ.

We now proceed to an examination of modern expositions. 1. The translation is objected to. It is said that the Greek conjunction *kai* should be translated *even*, thus causing the sentence to read "born of water, *even* of the spirit"—making water figurative of the spirit! This exposition not only violates the above rule, but also sets aside a most obvious rule of translation. All honest men give the primary signification of a word when the connexion will admit of it. No word in the New Testament occurs more frequently than *kai*, and in ninety nine cases in a hundred is, or should be translated *and*. Who then can give a reason for rendering *kai*, *even*, in this place, which cannot be urged in favor of such a version in Mark xvi. 16, "He that believeth, *even* (*kai*) is baptized," &c. But we shall pursue this objection no further. It should not have occupied so much space, only some smatterers in Greek are contending for this as orthodox.

2. Another exposition is, that the water means the blood and water which flowed from the Saviour's side! This is evidently so fanatical that were it not that many pious people run into such expositions, through ignorance or prejudice, we should let it pass without a remark. If the Lord had referred to his sufferings and death, it is certain that Nicodemus would not have been blamed for his ignorance of such language, for even the disciples of the Lord Jesus at that time knew

nothing concerning his death. Who, but a dreaming mystic, would think of finding the "blood and water," which flowed from the Redeemer, in the expression "born of water," especially when his blood had not then been shed! In a word—if he had meant blood and water, why say water? But who was ever said to be born of blood! The apostle John said that the sons of God—his disciples—"were not born of blood." This objection we let pass with that of another class, who say to be born of water, means the sweat which flowed from the Saviour when he agonized in the garden!

3. A third class say to be born of water means to be born of the truth. This objection, like the first, makes water and spirit mean the same thing! We are said to be "begotten with the word of truth; (James 1. 18) and "born again by the word of God, which lives and abides forever." (1 Peter 1.) That the spirit of God begets an individual, and regenerates him by his word, is, we think a doctrine generally received by all who believe in regeneration. This exposition also violates our standing rule of interpretation, making water *figurative*, and spirit *literal*.

4. An apparently more specious exposition than any of the above, is, that to be born of water is to be born of our parents, and to be born of the spirit is to be born again! What *materia medica* designates the natural birth a "water birth," we have yet to learn! The originator of this exposition was ingenious truly, but the superstructure loses all of its foundation when we read the Lord's words carefully. The inventor of this interpretation supposed the Lord to have been speaking of two births, and the common reading would rather seem at first to favor the idea; but there is no *of* in the text between water and spirit. The *of* is supplied by the translators. The Greek is so plain, that any one acquainted with the alphabet can read it: "*ex udatos kai pneumatos.*" literally of *water and spirit*. If the Saviour had said "*of the spirit,*" it would have read *tu pneumatos*. It is now apparent to the most common capacities, and for them I now particularly write, that only *one* birth is spoken of in the text, and the instruments of that birth are water and spirit. We never say that a child is born of mother and of father, but of mother and father—which simply relates to *one* birth.

To conclude on this part of our subject. If the objections to the literal interpretation of the Lord's words are not more formidable than those, they rather go to strengthen than weaken our faith in his words. But we have not sketched the main objection, which undoubtedly lies at the foundation of all the others, namely: "If we understood the Lord to mean what he says," remarks the objector, "then no person can be a citizen of the Messiah's kingdom, unless he is baptized; and worse than this, if to be born of water means to be baptized, then are none baptized but those who are *immersed*, for how can a person be born of water unless he come forth out of the water? Therefore, if this means what it says, then is the doctrine that there is but one action for baptism, and that immersion,"—*true*; neither are any in the kingdom of the Lord Messiah, but those who have been immersed since they came to the years of understanding; for the Lord does not say,

“except *any one* be born,” &c., but “except a *man* be born of water and spirit, he cannot enter into the kingdom of God.”

EDITOR.

A NOTE TO ELDER S. ROBINSON.

MY DEAR SIR—Having considered you the most liberal, highminded, and honorable man among the Baptist Clergy of these Provinces, my letters were addressed to you. That you are more desirous than any of your ministerial brotherhood to prove all things, and hold fast only that which is good, I shall not presume, until further acquainted with your coadjutors, to question. But that you should condescend to notice my letters in the “Christian Messenger,” without laying them before its readers, has really disappointed me. That the readers of that publication can have the most remote idea of what you endeavor to oppose, you cannot suppose yourself. Had you, or your principles been treated with any degree of harshness, or the pages of “The Christian” been closed against you, some excuse could then have been found for your course; but under existing circumstances, there can be but one conclusion among the unprejudiced—either that Mr. Robinson is conscious of his *inability* to reply to those letters addressed to him, or he is *unwilling* that the public should see both sides of the question!

I very much regret being under the necessity of writing this last sentence; but circumstances call for it. You, my dear sir, profess to be an especially called and sent minister of Jesus Christ. You consider yourself set for the defence of the truth; and are aware that you should “contend earnestly for the faith once delivered to the Saints.” Considering your profession and duties, and being fully aware that this publication was read by every member of our communion—esteeming them holding and zealously promulgating error, you had an opportunity of speaking to them, and thus, at least, been endeavoring to make them acquainted with the truth, and the dangerous nature of their faith and practice! Would Paul, think you, have pursued such a course? When invited to speak to the people in the presence of those who were propagating error, he flies not to another temple to put down Judaism, or decried idolatry! No, but like a man who was not afraid of his sentiments, he stands forth in their defence, whether in a Jewish synagogue, or the high court of Athens.

If, I say again, you consider us in dangerous errors, why not point them out. You knew when the “Messenger” was furnished with your letters, that my readers would not see what you wrote. In fact, were it not for a few warm friends, which I have among the Baptists in this city, I should not, probably, have seen what you did address to me until this day!

Again I say, on all subjects connected with our faith and practice, the pages of “The Christian” are open to you. If we are sending out poison, furnish us with the antidote—they shall go to the same fire-side. On the subjects introduced to the notice of our readers in the

former letters, you, or any other respectable minister shall have line for line, and period for period!

I think, I have a right to claim a hearing through the columns of the "Messenger," as there you have charged me with the propagation of the sentiments which I have never uttered. If the conductors of the "Messenger" will give my letters an insertion entire, without further note or comment, I will, without further remarks, leave the whole for the consideration and reflection of the community; but if not, my friends may expect an insertion of your letters in "The Christian," with an examination of their merits.

Respectfully yours,

W. W. EATON.

ADDRESS TO MOTHERS.

"What is wanting," said Napoleon, "that the youth of France be well educated?" "MOTHERS!" replied Madame Campan. This reply struck the Emperor: "Here" said he, "is a system of education in one word. Be it your care to train up mothers who shall know how to educate their children."

The place which you fill in society is one of the greatest importance. To you is committed, in a great measure, the present and future destiny of the young and rising generation. Your character and conduct will make the first and most lasting impressions on the infant mind. I cannot think of any more direct way to have access to the youthful classes, among the friends and patrons of "The Christian," than by addressing you. You will not, I hope, think that these remarks are dedicated to you from mere etiquette; by no means. Your conduct as mothers is of incalculable importance. Your children receive their first lessons from you. These produce the most lasting effects.

"Just as the twig is bent, the tree's inclined."

I shall, therefore, occupy a few pages of each number for your benefit. A small book, written by the Rev. JOHN S. C. ABBOTT, entitled "The Mother at Home," is the best work I have at hand now on this important subject. I shall, therefore, begin with him.

EDITOR.

CHAPTER I.—RESPONSIBILITY.

A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding that, out of one hundred and twenty students, more than a hundred had been carried by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and, like the prodigal, had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing. Many interesting facts have, within a few years, drawn the attention of christians to this subject. The efforts which a

mother makes, for the improvement of her child in knowledge and virtue, are necessarily retired and unobtrusive. The world knows not of them; and hence the world has been slow to perceive how powerful and extensive is this secret and silent influence. But circumstances are now directing the eyes of the community to the nursery, and the truth is daily coming more distinctly before the public, that the influence which is exerted upon the mind, during the first eight or ten years of existence, in a great degree guides the destinies of that mind for time and eternity. And as the mother is the guardian and guide of the early years of life, from her goes the most powerful influence in the formation of the character of man. And why should it not be so? What impressions can be more strong and more lasting than those received upon the mind, in the freshness and the susceptibility of youth? What instructor can gain greater confidence and respect than a mother? And where can there be delight in acquiring knowledge, if not when the little flock cluster around a mother's knee, to hear of God and heaven? There are, it is true, innumerable causes incessantly operating in the formation of character. A mother's influence is by no means the only influence which is exerted. Still, it must be powerful, for, with God's ordinary blessing, it may form in the youthful mind the habits, and implant the principles, to which other influences are to give permanency and vigour.

A pious and faithful mother may have a dissolute child. He may break away from all restraints, and God may leave him to "eat the fruit of his own devices." The parent, thus afflicted and broken hearted, can only bow before the sovereignty of her Maker, who says, "Be still, and know that I am God." The consciousness, however, of having done one's duty divests this affliction of much of its bitterness. And, besides, such cases are rare. Profligate children are generally the offspring of parents, who have neglected the moral and religious education of their family. Some parents are themselves profligate, and thus not only allow their children to grow up unrestrained, but by their own example lure them to sin. But there are others, who are very upright and virtuous, and even pious themselves, who do, nevertheless, neglect the moral culture of their children, and, as a consequence, they grow up in disobedience and sin. It matters but little what the cause which leads to this neglect. The neglect itself will ordinarily be followed by disobedience and self-will.

Hence the reason that children of eminent men, both in church and state, are not unfrequently the disgrace of their parents. If the mother is unaccustomed to govern her children, if she look to the father to enforce obedience, and to control it; when he is absent, all family government is absent, and the children are left to run wild; to learn lessons of disobedience; to practise arts of deception; to build, upon the foundation of contempt for a mother, a character of insubordination and iniquity. But if the children are under the efficient government of a judicious mother, the reverse of this is almost invariably the case. And since, in nearly every instance, the early years of life are intrusted to a mother's care, it follows that maternal influence, more than any

thing else, forms the future character. The history of a man of eminent piety, has often been mentioned as a proof of the deep and lasting impression, which a mother may produce upon the mind of her child. He had a pious mother. She often retired to her closet, and placing her hand upon his youthful head, implored God's blessing upon her boy. These prayers and instructions sunk deep into his heart. He could not but revere that mother. He could not but feel that there was a holiness in such a character, demanding reverence and love. He could not tear from his heart, in after life, the impressions then produced. Though he became a wicked wanderer, though he forsook friends and home, and every virtue, the remembrance of a mother's prayers, in all his wanderings, followed him wherever he went. He mingled in the most dissipated and disgraceful scenes; and while surrounded with guilty associates, in midnight revelry, he would fancy he felt the soft hand of his mother upon his head, pleading with God to forgive and bless her boy. The soft hand of his mother was still upon his head, and the fervent prayers of his mother still thrilled in his heart. He became afterwards a most successful preacher of the gospel, and every soul which he was instrumental in saving, will, through eternity, bless God that he had such a mother.

The influence thus exerted upon the mind, in early childhood, may for many years be apparently lost. When a son leaves home and enters upon the busy world, many are the temptations which crowd upon him. If he leave not his mother with established principles of virtue and self control, he will most assuredly fall before these temptations. He may, even after all a mother has done, or can do, fall for a time: he may become deeply involved in guilt; he may apparently forget every lesson he learnt at home, while the influence of a mother's instructions and a mother's prayers is yet working powerfully and effectually in his heart. He will think of a mother's tears when remorse keeps him awake at midnight, or when danger threatens him with a speedy arraignment at the bar of God. The thoughts of the holiness of home will often throw bitterness into his cup of guilty pleasure, and compel him to sigh for the virtue and the peace he has forsaken. Even though far away, and vicious, degraded, and abandoned, he must occasionally think of a broken hearted mother. Thus may he, after many years, perhaps long after she has gone down to the grave, be led by the remembrance of her virtues, to forsake his sins.

A short time since, a gentleman in one of our most populous cities was going to attend a seaman's meeting in the mariner's chapel. Directly opposite the chapel, there was a sailor's boarding house. In the door-way sat a hardy, weather beaten sailor, with arms folded and puffing a cigar, watching the people as they gradually assembled for the meeting. The gentleman walked up to him, and said, "Well, my friend, won't you go with us to meeting?" "No!" said the sailor bluntly. The gentleman, who, from the appearance of the man, was prepared for a repulse, mildly replied, "You look, my friend, as though you had seen hard days—have you a mother?" The sailor raised his head, looked earnestly in the gentleman's face, and made no reply.

The gentleman continued, "Suppose your mother were here now, what advice would she give you?" The tears rushed into the eyes of the poor sailor; he tried for a moment to conceal them, but could not; and hastily brushing them away with the back of his rough hand, rose and said, with a voice almost inarticulate through emotion, "I'll go to the meeting." He crossed the street, entered the door of the chapel, and took his seat with the assembled congregation.

What afterwards became of the man is not known. It is, however, almost certain, that he must have had a mother who had given him good instruction; and when the gentleman appealed to HER, hardened as the sailor was, his heart melted. Perhaps this interview checked this man in his sins, and led him to the Saviour. However this may have been, it shows the strength of maternal influence. It shows that years of wandering and of sin cannot erase from the heart the impression which a mother's instructions and a mother's prayers have left there.

It is a great trial to have children undutiful when young. But it is a tenfold greater affliction to have a child grow up to maturity in disobedience, and become a dissolute and abandoned man. How many parents have passed days of sorrow and nights of sleeplessness, in consequence of the misconduct of their offspring! How many have had their hearts broken, and their grey hairs brought down with sorrow to the grave, solely in consequence of their own neglect to train up their children in the nurture and admonition of the Lord! Your future happiness is in the hands of your children. They may throw gloom over all your prospects, embitter every enjoyment, and make you so miserable, that your only prospect of relief will be in death.

That little girl, whom you now fondle upon your knee, and who plays, so full of enjoyment, upon your floor, has entered a world where temptations are thick around. What is to enable her to resist these temptations, but established principles of piety? And where is she to obtain these principles, but from a mother's instructions and example? If, through your neglect now, she should hereafter yield herself to temptation and sin, what must become of your peace of mind? Oh mothers! little are you aware of the wretchedness with which your loved daughter may hereafter overwhelm you.

Many illustrations of the most affecting nature might here be introduced. It would be easy to appeal to a vast number of living sufferers, in attestation of the woe, which the sin of the child has occasioned. You may go not only in imagination, but in reality, to the darkened chamber, where the mother sits weeping, and refusing to be comforted, for a daughter is lost to virtue and to heaven. Still no person can imagine how overwhelming the agony which must prey upon a mother thus dishonored and broken-hearted. This is a sorrow, which can only be understood by one who has tasted its bitterness, and felt its weight. We may go to the house of piety and prayer, and find the father and mother with countenances emaciated with suffering; not a smile plays upon their features, and the mournful accents of their voice tell how deeply seated is their sorrow. Shall we inquire into

the cause of this heart-rending grief? the mother would only reply with tears and sobs. The father would summon all his fortitude, and say, "My daughter;"—and say no more. The anguish of his spirit would prevent the further utterance of his grief.

Is this exaggeration? No! Should your lovely daughter, now your comfort and joy, be abandoned to infamy, be an outcast from society, then you must feel what language cannot express!

This is a dreadful subject; but it is one which the mother must feel and understand. There are facts which might here be introduced sufficient to make every parent tremble. We might lead you to the dwelling of that clergyman, and tell you that a daughter's sin has murdered the mother, and sent paleness to the cheek, and trembling to the frame, and agony to the heart, of the aged father. We might carry you to the parlour of that rich man, and show you all the elegance and the opulence with which he is surrounded, and yet he would tell you that he was one of the most unhappy of the sons of affliction, and that he would gladly give all his treasures if he could purchase back a daughter's virtue; that he could most readily lie down to die if he could thus blot out the remembrance of a daughter's infamy.

No matter what your situation in life may be, that little child, now so interesting, whose playful endearments and happy laugh awaken such thrilling emotions in your heart, may cause you years of the most severe, unalleviated misery.

And mother! look at the drunken vagrant, staggering by your door. Listen to his horrid imprecations, as bloated and ragged, he passes along. The wretch has a mother. Perhaps, widowed and in poverty, she needs the comfort and support of an affectionate son. You have a son. You may soon be a widow. If your son is dissolute, you are worse, infinitely worse than childless. You cannot now endure even the thought that your son will be thus abandoned. How dreadful then must be the experience of the reality!

I once knew a mother who had an only son. She loved him most ardently, and could not bear to deny him any indulgence. He, of course, soon learned to rule his mother. At the death of his father the poor woman was left at the mercy of this vile boy. She had neglected her duty when he was young, and now his ungovernable passions had become too strong for her control. Self-willed, turbulent, and revengeful, he was his mother's bitterest curse. His paroxysms of rage, at times, almost amounted to madness. One day, infuriated with his mother, he set fire to her house, and it was burned to the ground, with all its contents, and she was left in the extremest state of poverty. He was imprisoned as an incendiary, and in his cell he became a maniac, if he was not such before, and madly dug out his own eyes. He now lies in perpetual darkness, confined by the stone walls and grated bars of his dungeon, an infuriated madman.

Oh! how hard it must be for a mother, after all her pain, and anxiety, and watchings, to find her son like a demoniac spirit, instead of a guardian and friend. You have watched over your child through all the months of its helpless infancy. You have denied yourself

that you might give it comfort. When it has been sick, you have been unmindful of your own weakness, and the livelong night you have watched at its cradle, administering to all its wants. When it has smiled, you have felt a joy which none but a parent can feel, and have pressed your much loved treasure to your bosom, praying that its future years of obedience and affection might be your ample reward. And now how dreadful a requital for that child to grow up to hate and abuse you; to leave you friendless in sickness and in poverty, to squander all his earnings in haunts of iniquity and degradation!

How entirely is your earthly happiness at the disposal of your child! His character is now in your hands, and you are to form it for good or for evil. If you are consistent in your government, and faithful in the discharge of your duties, your child will probably, through life, revere you—to be the stay and solace of your declining years. If, on the other hand, you cannot summon resolution to punish your child when disobedient; if you do not curb his passions; if you do not bring him to entire and willing subjection to your authority, you must expect that he will be your curse. In all probability, he will despise you for your weakness. Unaccustomed to subjection at home, he will break away from all restraints, and make you wretched by his life, and disgraceful in his death.

But few parents think of this as they ought; they are not conscious of the tremendous consequences dependent upon the efficient and decisive government of their children. Thousands of parents now stand in our land like oaks blighted and scathed by lightnings and storms; thousands have every hope wrecked, every prospect darkened, and have become the victims of the most agonizing and heart-rending disappointment, solely in consequence of their children; and yet thousands of others are going on in the same way, preparing to experience the same suffering, and are apparently unconscious of their danger.

It is true that there are many mothers who feel their responsibilities, perhaps as deeply as it is best they should feel them; but there are many others—even of christian mothers—who seem to forget that their children will ever after be less under their control than they were while young, and they are training them up, by indecision and indulgence, soon to tyrannize over their parents, and to pierce their hearts with many sorrows. If you are unfaithful to your child when he is young, he will be unfaithful to you when he is old; if you indulge him in all his foolish and unreasonable wishes, when he becomes a man he will indulge himself; he will gratify every desire of his heart, and your sufferings will be rendered the more poignant by the reflection, that it was your unfaithfulness which has caused your ruin. If you would be the happy mother of a happy child, give your attention and your prayers to the great duty of training him up for God and heaven.

Extracts from a Letter, dated

NOTTINGHAM, (England,) Nov. 26, 1839.

Dear Brother Eaton—With pleasure I received your letter of the 8th October. It came to hand on the 19th instant—an extract from

which I have given in the "Christian Messenger." * * * At present we have no writers, on religious subjects, in this country, but such as are purely sectarian; and, to my mind, their Reverend Divinity will neither instruct or edify any one; therefore, although many papers have been sent to me on Election, the Trinity, final Perseverance, &c. &c., I do not notice them, but simply return them as something worse than "a dead letter." * * * The congregation in Nottingham has increased to about two hundred and forty members. We have no recognized officers at present; this, to me, is a matter of great regret. A beloved brother and myself have hitherto acted as Presidents, and three others have acted as Deacons, but whether we shall go on for any length of time with our present order is doubtful. Some valuable brethren, who united with us at the commencement of our union, are advocates for the voluntary system in the most strict and unqualified sense. For some months past no one has been *called upon to pray* in any of our public assemblies. When the time arrives allotted for this exercise, the President merely announces the fact, and any brother who has a petition, thanksgiving, or confession to offer, rises up with the whole Church, and prefers it before God; and sometimes we have four or five short addresses to the throne of grace, the church all the time standing before Jehovah, ready to pronounce the *Amen*. Our Brethren say every act of worship ought to be voluntary, without any one being called upon by name. Now to this I could most cordially agree, if every heart was as full of knowledge, faith, hope, love, union, and devotion, as it ought to be; certain it is, that every thing in our worship is solemn, devout and edifying; but at present there are only a few who attempt to pray; and my fears are that young converts will be many years before they take part in the audible exercises of the congregation. This, also, must be left for a further development. I am compelled to say that I find no authority in the Scriptures for Elders calling upon any one by name to pray, or to do any thing else in the *worship of God*.

The Church at Newark on Trent has increased to thirty five or forty members; at Lincoln and Horncastle there are twelve or fourteen at each place; about the same number at Liverpool; and at Newcastle twenty to thirty. These are all we have in England, who meet on the first day of the week to break the Loaf. There are some societies of Scottish Baptists who practise the same thing, but they will not fellowship with us: in their estimation we are the worst of all heretics. * * * My sheet is nearly full, and I must conclude. I should greatly rejoice to see two able proclaimers of the ancient Gospel in this country—such, at the same time, as Brother Paul was in Corinth.—They must, I am quite sure, appear clad in the whole armor of God, the counterpart angels of light are very numerous and powerful; nothing but a clear perception of the Holy Christian institutions, as given to the world by the Apostles, could probably put them to flight, or cause the truth in any way to triumph in England.

I can most cordially reciprocate the concluding aspirations of your letter, and remain your brother in the Lord.

J. WALLIS.

DEAR BROTHER WALLIS—I regret that the lengthy articles in my last, prevented me giving your kind favor an earlier insertion. At present, I purpose merely acknowledging its receipt, and making a few passing remarks.

I am pleased to learn, that you are seeking for the best course to be pursued to develop the talent of the congregations. The Church in Nottingham being the first to take the stand on the Apostolic faith and practice *alone*, her situation with reference to the other societies lately formed, will belike that of Jerusalem—the “Mother” of all! Although every congregation should be governed by the oracles of God alone, still one society has a great influence over another, particularly if that congregation has been the means of the existence of the other, through the medium of her Evangelists. This, I presume, is the case in Britain. How necessary then, that you, my dear brother, and the disciples with whom you are associated, should in all particulars act up to every iota of the divine record.

The best means to be used to get the talent of the congregation into exercise is a subject of great consequence. On this subject, as well as all others, there are extremes. One party would have *one* individual do all the praying, preaching, &c.; the other are opposed to all sermonizing, and permit none to occupy more than a few minutes, and then they must speak to a particular point developed by some other reader, or their regular lesson.

Between these, there is a “golden mean.” The former course will most assuredly get the Church into a state of cold formality, and the latter into a state of democratic despotism!

You are, no doubt, aware that a good man, with a general knowledge of the Book, possessed of ardent zeal in the dissemination of truth, and the conversion of souls will do more for the advancement of the Gospel, than one with much more talent and critical knowledge of the Scriptures, destitute of this zeal. Those means, then, calculated to arouse zeal, should be brought into requisition, as well as those for the diffusion of knowledge.

I am satisfied that in proportion as the disciples take pleasure in praying and exhorting in the assemblies of the Saints, will they be active for the progress of truth, and the conversion of souls, whether in their families or among their associates. He who is not sufficiently clear of a man-pleasing or man-fearing spirit, to speak with the same freedom and zeal in the defence of the truth, that he usually exhibits in the private circle relative to his worldly interests and business, presents convincing proof that the latter engross more of his attention than the former. Such persons are strangers to the happiness of those making efforts for the conversion of souls. He has experienced a glorious freedom, who not only is assured that he is pardoned and accepted of the Lord, but also has so dedicated himself to the service of the Lord as to raise completely above the fear of man.

This freedom can only be enjoyed by watchfulness, prayer, and a steady perseverance in exercise of those gifts which the Lord has entrusted to our care.

The "voluntary principle" I admire; and, as you have well observed, "if every heart was as full of knowledge, faith, hope, union, and devotion, as it ought to be," there would be no need of Bishops or Evangelists to exhort and labor with the members of a Christian congregation, to pray in public, or advocate the cause of truth and righteousness.

The Hebrew Christians were taught by our Apostle "to exhort one another daily." (Chap. iii.) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as you see the day approaching." (Chap. x.) This shows us the duty of daily and public exhortations; this duty then should be enforced by those who do exhort. It appears that you are in doubt relative to the authority of an Elder to call on any particular person to take part in the worship of God. Paul says, "obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account," &c. (Heb. xiii.) From this language I should think that if the overseers of the church consider it necessary to the advancement of the truth, or the edification of the church, that several disciples should speak or pray, that it would then become their duty to obey them. But I am satisfied, however, that if the Bishops of the congregation were as faithful, studious, and devout as they should be, and endeavor to inculcate in public and private the necessity of punctuality at the house of God, secret prayer, reading and meditation, family and social duties, it would but seldom be necessary to ask any one to pray in public or speak in defence of the Gospel. Situated as most congregations, no doubt are in Britain, I can think of nothing to prevent them from meeting at least *three* times every Lord's day. In one of these meetings you could attend to all the ordinances of the house of God; in another those most capable could present the Gospel in word to the world; and in the third to the mutual edification and improvement of each other, in speaking either of your hopes, fears, joys, or sorrows, or to those who should happen to be present, who had not submitted to the government of the Lord Messiah.

In a congregation as large as that of Nottingham, should but *fifty* commence speaking in public and private, as warmly and intelligently as they could concerning the great salvation, insignificant as they might appear to the popular sects, who have their salaried clergy, they would shake every thing around them. They would excite the remaining *two hundred* in the church, and then, like the ancient disciples who were persecuted in Jerusalem, they would go every where "preaching the word!"

You, my dear brother, may think me too sanguine; but never yet in the United States or these Provinces, have I ever heard of or seen a company of disciples, who were united and actively engaged in the discharge of their duties, but that their labors were crowned with success; the church grew in grace and in knowledge, and sinners turned to the Lord.

That the brethren in Britain may grow in grace and in knowledge,

and prove a blessing to the age, is the prayer of your fellow labourer in the kingdom of Jesus Christ.

W. W. EATON.

P. S. I have sent "The Christian" regularly, as you have directed. "The Messenger" for December is the last which has come to hand. Please continue to send as long as you publish it. E.

CO-OPERATION MEETING.

The Congregations of the Lord, taking his Word as their only rule of faith and practice, meeting for worship in Cornwallis, Rawdon, Douglas, Newport, and Falmouth, by their Messengers, held a co-operation meeting in Falmouth, March 2d, for the purpose of raising funds to support Evangelists, in order that they may travel through Nova Scotia, to disseminate the principles of the Apostolic Gospel. Elders HOWARD and DOYLE were invited to travel one year from May 1st. Each Church is to raise, by voluntary collections, what they can, and put it into their treasury, which money is to be placed in the hands of a general treasurer, who is authorized to pay over to those Evangelists a limited sum. The Evangelists are to make public contributions when they deem it proper, and render an accurate account to the several Congregations.

It is hoped, that the brethren and friends generally, in the infant state of the cause in Nova Scotia, will combine their energies, and do all they can, not only to keep these brethren in the field, but others who would volunteer in the same good work, could they be sustained. "Union is strength." Let the lovers of truth do what they can, and confidently then may they look to the Lord for his blessing. ED.

QUERIES.

Brother JAMES MITCHELL, Norval, U. C., writes, "There are some of your readers here who cannot understand how Mr. Raines can make out from Rom. v. 18, that unbelievers can be raised to '*Justification of life.*'"

[Had we time and room, we would make an effort to show the Apostle's view of the subject, but as we have not, it is hoped that Brother Raines will furnish a short article by way of answer or explanation on the subject.—ED.]

"Neither can we understand how none believed that Jesus would die for a sin offering, and rise from the dead from Eve to Mary Magdalene, when it was so clearly prophesied of in the Psalms and the fifty third chapter of Isaiah."

[This is an assertion of Brother Campbell's, in his admirable essays on "Man in his primitive state," &c. We have an answer to this remark, written by himself, which we purposed inserting in this number, but is excluded for want of room. Look for it in our next.—ED.]

"If you thought it would be for the edification of your readers, you would oblige us by making a remark or two on those sentences; likewise on the popular notion of the seventh chapter of Romans.

[In our estimation, an injurious influence is exerted over many minds by a mis-

understanding of this chapter, and the Lord willing, we shall endeavor to give our readers a rational and scriptural view of the subjects in this portion of Paul's admirable epistle.—Ed.]

“Is it lawful for Christians to go to war and militia musters? Some say we should obey magistrates in all things, and defend our country. Is it lawful for Christians in the United States to come in arms against their brethren in Canada, and *vice versa*?”

[Relative to the last question, we answer No, 'TIS NOT!—Ed.]

“Would it be agreeable to the plain commands of our Saviour, who said ‘love one another as I have loved you,’ and of John, the beloved Apostle, who says, ‘we ought to lay down our lives for the brethren?’”

[It would be in opposition both to the letter and spirit of these words to go to war.—Ed.]

“If you thought it right to answer these queries, you would greatly oblige some of your readers and brethren, who suffer to be fined for not turning out to ‘Musters,’ contrary to what they consider the spirit of the truth; and I believe some would willingly suffer the loss of all things, yea of life itself, rather than offend their Lord and Master.”

[These “Musters” or “Trainings” never were, and, in our opinion, never will be of any benefit to the moral, religious, or political character of any nation or country! As to obeying magistrates: if their commands require us to violate any of the precepts of the Lord Jesus or his Apostles, we obey them at our peril! But if not, we should always be willing and obedient subjects. “Render to all their dues,” &c. Rom. xiii. The spirit manifested by those disciples in their conscientious adherence to the gospel of the Lord Jesus, is above all praise. May they continue to act on these principles, and God will bless them an hundred fold.—Ed.]

VALUABLE FAMILY PAPER.

To Clergymen Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

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