

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CHRISTIAN.

VOL. III. } SAINT JOHN, N. B., SEPTEMBER 1847. { No. 9.

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.*

THE EVANGELICAL ALLIANCE.

“Would to God, that all party names, and unscriptural phrases and forms, which have divided the Christian world, were forgotten: and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own.”—*WESLEY'S Preface to Notes on the New Testament.*

This is the true ground on which all the sincere, devout disciples of the Messiah may safely and securely meet. Acting on the above principles, however different their opinions in the outset, in faith and practice they would soon be one. This is the only ground worthy the name of union: any other union deserves every other name than Christian. Christian union is a union of Christians. A consistent disciple will discard every “party name,” “unscriptural phrase,” and unauthorized “form,” for the sake of union and the well-being of his fellow man. He who will contend for party names, phrases and forms, for the sake of a party, proves that he is more attached to a sect than to the cause of Christ. He who will not yield every thing of human device for the sake of Christian union, shews his opposition to the fulfilment of the Divine Redeemer's prayer, that all his disciples might be one.

The inquiry has often been made, why we do not manifest a desire to co-operate with the members of the Evangelical Union of this City and vicinity. The above hints will suggest a reason. Each denomination still adheres to its unscriptural names, phrases and forms, and would rather see the Evangelical union scattered to the four winds, than to relinquish an iota of them. Is this so or not? Let the reader decide for himself.

Ask the Baptist whether he will give up his dear name (“Baptist”), for which he has not one item of authority in the New Testament or in all antiquity—ask him if he will cease to use the terms trinity, co-equal, co-eternal, eternal son, triune God; total depravity, covenant of grace, final perseverance, &c; and in their stead to express the opinions they have on those subjects, confining themselves to the language not of man's wisdom but of the Holy Spirit! Reader, should you ask them to give up those loved phrases, and confine themselves to the pure word of God,

they would doubt your orthodoxy, and most likely charge you with denying some of the "essential doctrines of grace!"

Ask the Methodist, if he will give up his name for christian union! He will say No: "*I thank God that I am a Methodist.*" And the very thought of throwing away the honoured name of Wesley, and never again to be called *Wesleyans*, would be considered by that large, popular, and influential body of professors, a public abjuration of their own and the religion of their fathers! Ask them to give up all their unscriptural phrases and forms, and they would on taking a survey of them cry out, "You have taken away my gods, and what have I more!" What would they do without their "faith alone" doctrine, that is so "good and wholesome," and so "very full of comfort?" What would they do without infant rantism, and class meetings? The whole system would be renounced were they to listen to the words of truth and reason uttered by their "venerable founder." Indeed, the more we study the history of Mr. Wesley, the more we are impressed with the truth of a remark often made to influential members of that body, namely, that our faith and practice more nearly resemble Mr. Wesley's teaching than that of those who glory in the name *Wesleyan*.

Long before we ever saw Mr. Wesley's notes on the New Testament, we contended that the only rational ground of Christian union was a renunciation of *party names, unscriptural phrases and forms*. And the affirmative conditions of union ought not to be forgotten; they are worthy a place in every heart: would they were written in letters of light, where they might be read by the whole universe. Read them again: "*Would to God—that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his words, to imbibe his spirit, and to transcribe his life in our own.*" It sounds better every time it is repeated. Were we to start a paper exclusively for the advocacy of Christian union, that would be a part of our motto. We would place first the words of our adorable Redeemer, "I pray not for these [Apostles] only, but for them who shall believe on me through their word—that they may be one." Then we would hear Paul, "Receive ye one another as Christ hath received us, to the glory of God." And then Mr. Wesley's words would show distinctly how all professors could honorably rid themselves of all false doctrines and practices, and how like kindred drops they all might mingle into one holy brotherhood.

But we would not neglect the other honourable members of the Evangelical family. Go then, reader, to the Congregationalist and to the Presbyterian, and ask them if they will relinquish their unscriptural names, phrases and forms: we do not mean those names, phrases and forms which you may deem unscriptural, but those for which *they* themselves acknowledge they have not a "thus saith the Lord"—and what will they reply? To the moles and the bats be your Evangelical union if to promote it I must give up the venerated name "Presbyterian:" for under this our fathers fought and were victorious! And the Independent would say, "My name is hallowed by a thousand associations of the noble deeds and heroic sufferings of my worthy Puritan ancestors. I would like to see the Evangelical professors united, but this price is too high, this sacrifice would be too great. Were we to renounce our dis-

tinctive name, we should be cut off not only from the fellowship but the pecuniary benefit of our brethren at home." Ask Presbyterians and the Independents to relinquish Infant "Baptism;" which, by their banishment and persecution unto death of those who opposed it, and by their inability to produce either command or example in the book of God, they have confessed to be a human institution, and one of the worst relics of popery; and they will tell you that were they to do so, one generation would not pass ere their places of worship would be closed, or occupied by those for whom they feel now the most sovereign contempt.

One of the distinguishing peculiarities of the Evangelical alliance—considered by its advocates a most wise provision—has always been considered by us as one of its most objectionable features. It is this: each denomination continues to retain its own established "names, phrases and forms"—no one is called upon to make a single sacrifice for this, in their estimation, the best of causes! No, not one sacrifice. And can that be a valuable institution which calls for no sacrifice? A good human institution it may be—divine it cannot be. Every divine institution, indeed every good one, has always required a sacrifice of some kind as its foundation. Every institution of Heaven has had a sacrifice standing out in bold relief at its very portals; but here is a human device, the production of the wisest Doctors of Divinity of the two most enlightened nations of the earth, proposing to form a new institution, which is to stop the spread of Romanism; and to silence the heterodox and the infidel, and to spread the true religion throughout the earth, its aiders and abettors meet together, lay its foundation, and raise the entire superstructure, without making a sacrifice of one of their opposing peculiarities. As well might we teach the flagrant transgressor that God would accept him as his servant and bestow on him the benefits of the new covenant, without counting all that he once loved loss and dross for the excellency of the knowledge of Christ Jesus the Lord. Every true teacher of pure Christianity will do his utmost to convince the sinner that he will never enjoy the sweets of "redeeming grace and dying love" until he sacrifices every thing opposed to God and the word of his grace.

No good cause can be effectually promoted without many sacrifices. The sects have not only sinned in keeping the sincere in opposition to each other: but they have greatly sinned by using the language of Babylon to express what they have termed the doctrines of grace; they have dishonored Jesus Christ by choosing the names of Calvin, Luther, Wesley, and others, by which to distinguish themselves; instead of the name given to the disciples of Christ first in Antioch. They have trampled on divine ordinances, and in their places substituted human inventions, and given them scriptural appellations. They have thus not only dishonoured the Messiah, but they have retarded the progress of the cause of truth, and made those who are sincerely desirous of serving the Lord enemies to each other. We say again they have greatly sinned. This they in part confess by seeking a union. And will they show proper contrition by saying, "We will make a child's bargain, 'you let me alone, and I will you!'" In future we will combine our energies to oppose the 'man of sin;' but we will sacrifice nothing for the promotion of the cause of truth and righteousness!"

Far be it from us to impugn the motives of the learned body of "divines" who originated the Evangelical Alliance in Europe and America; or the Evangelical Union of New Brunswick. We shall certainly rejoice if error be exterminated, or the cause of God or man be furthered by the labors of the Alliance; but we know the good can only be partial, because it is an effort built wholly on human expediency, and without the sacrifice of one of those peculiarities which have been the cause of disunion, schism, and sectarianism.

W. W. E.

STUDY OF THE NEW TESTAMENT.

No. 8.

PREFATORY HINTS TO THE OTHER EPISTLES

BY A. CAMPBELL.

EPHESIANS.

1. The account of the conversion and gathering of this congregation is recorded Acts 19th and 20th chapters.

2. Paul was a prisoner in Rome when he wrote this letter, and those to the Colossians and Philippians. He was imprisoned because of the truths he taught concerning the calling of the Gentiles, the abrogation of the Jewish constitution and law, or the development of that secret which was, in an especial manner, intrusted to him, as the Apostle to the Gentiles; which is summarily comprehended in one sentence, viz. Christ to the Gentiles, or proclaimed among them, *THE HOPE OF GLORY*.

3. In this letter he rather declares this grand secret, than attempts the proof of it; and, in thanksgivings and prayers to God, extols the wisdom and goodness exhibited in this procedure.

He is very sublime in his thanksgivings to God for his goodness to the Gentiles, from the fact that he had *before* the law, (yea, *before* the formation of the world,) determined to bless them under the reign of his Son, to call them to the honor of being *his* people, to give them the privilege of adoption, and to purify them for an inheritance in that world of which Canaan was but a type. He declares that God's original design and plan was not only to magnify his benevolence and favor, but also to reduce every thing in heaven and earth under one head—viz. Jesus his Son. The proofs of the eternal purpose of calling the Gentiles, the Apostle lays before them in the statement of facts—

1. That the good tidings of salvation to the Gentiles, called *the gospel of their salvation*, had been confirmed by his own sufferings in proclaiming it, and by the miracles which he wrought in attestation of it.

2. That the Gentiles, who believed his message, were sealed by the same Holy Spirit which was promised by the Jewish prophets; which was to them who did not believe, an evidence of the truth; and in them who believed, a confirmation that the Gentiles were now become the people of God.

3. That the former condition of the Gentile world, contrasted with the state, character, views, and feelings of those who had already believed, was a full proof to them of the riches of that favor shown to them through the more good pleasure of God.

4. From which he argues indirectly the abrogation of the Mosaic rites and constitution, and then declares the fact.

5. He then declares the noble design of breaking down the wall of separation to be God's purpose, for making of both people a new, honorable, and happy society. This is the grand topic kept continually in view through this epistle; and from this the Apostle deduces numerous exhortations to the Gentiles and Jews to maintain unity and peace, and to cultivate that purity which comports with the character of the adopted sons of God. He sums up the reasons which should constrain the disciples in Ephesus to maintain unity and peace: for whether Jews or Gentiles, Barbarians, Scythians, bondmen or freemen, they were but *one body* under Christ the head; there was *one spirit* which animated this one body, *one hope* presented in the calling of both people, *one Lord* of both people, *one faith* which they mutually entertained and confessed, *one immersion* in which they mutually put on Christ and renounced every other leader or chief, and *one God and Father* of all—Jews and Gentiles. Thus the main design of this letter is very apparent, and it all admirably comports with it, and can be easily understood when viewed in this light; but on any other hypothesis it is dark and unintelligible.

COLOSSIANS.

This letter being written during the same imprisonment, for the same cause, and shortly after the preceding, is much in the same spirit, style, and design. Acts xix. 10, shews how the gospel spread through Asia. Some of the Jews of Phrygia, in which the city of Colosse was, were present in Jerusalem on Pentecost. It is devoted to the development of the same secret, and designed to illustrate the purpose declared in the preceding epistle. It puts the Colossians, whether Jews or Greeks, on their guard against the attempts of the Judaizers, whether attacking them through the law, or through that philosophy by which both Jews and Greeks were so easily captivated; and which were altogether repugnant to the spirit and design of the Christian institution, and incompatible with the fulness of Christ and their completeness in him.

PHILIPPIANS.

Acts xvi. affords us some account of the introduction of the gospel into Philippi. Paul visited this place in his tour through Macedonia, Acts xx: After subtracting what was peculiar in the circumstances of the disciples at Philippi, the scope and design of this epistle are easily seen from a perusal of it, and already hinted in the foregoing observations on the two preceding chapters.

THESSALONIANS.

LUKE informs us in the Acts of the Apostles, chapter xvii. of the introduction of the good news of the Messiah into Thessalonica. The chief topics introduced in this letter, shew that its design was to animate the Thessalonians with such considerations as might induce them boldly and constantly to persevere in the faith, which they had received and confessed amidst much persecution. Nothing could be better calculated to produce such an effect than the method pursued by the Apostle. His exhortations naturally proceeds from what he advances on the divine original of the christian religion, which he demonstrates--

1. From the many and great miracles by which it was confirmed, chap. i. ver. 6.

2. From the character, behaviour, and views of the first promulgers of the christian faith.

3. From the purity of the doctrine and morality of the christian religion.

4. From the resurrection of Jesus.

From these topics, and from the assurance he gives of the resurrection and the glorification of the saints, and the rewards to be bestowed by the author of the christian faith and Judge of the world on the faithful, at his coming, he comforts the minds of the Thessalonians, and exhorts them to perseverance.

Either from the person who carried the first epistle, or from some other source, the apostle had heard (2 Ep. iii. 11,) of the state of affairs in this congregation, and writes to them a second letter predicated upon the information he had received. This letter is evidently designed to correct a mistake, which had been propagated by some false teachers, and under pretence of a letter from the Apostle Paul, purporting that the Apostle expected the end of the world, or the day of judgment, soon to arrive—before that generation passed away. In correcting this mistake the Apostle delivered some prophecies to the Thessalonians, respecting events which must transpire before the termination of this world; particularly, he predicts the grand apostacy and defection from the christian faith, which was to be of long continuance. He also heard of some disorders in this congregation. Some had given up their calling or employment, and neglected to labor for their own maintenance. These he sharply reproveth, and exhorts to industry in their business. With these designs this letter appears to have been written.

TIMOTHY.

TIMOTHY was left in Ephesus by the Apostle Paul, for certain purposes, which Paul declares in the commencement of his first letter to him; and now he writes to him for the purpose of instructing him how he should proceed in Ephesus, to answer the design he had in leaving him there. In what character Timothy was left in Ephesus, and Titus in Crete, may be easily learned from the letters inscribed to them. That they were to act as agents for the Apostle is very apparent; and that they were not ordained, as elders or bishops were usually ordained in other congregations, requires no other evidence than a superficial perusal of these letters. Timothy and Titus were to perform all those duties which the Apostle Paul would have performed, or was commissioned to perform in his own person. The directions to Timothy in the first epistle are of a peculiar character, and suggest much useful information to christians of every age:—

1. Timothy was to *teach* those who were already teachers in Ephesus, not to teach differently from the Apostles. He was to charge them to desist from teaching some things which they were teaching and countenancing in this congregation, and particularly those who were desiring to be teachers of the law.

2. Timothy was to carry on a good warfare against all who taught differently from the Apostles.

3. He gives directions concerning the manner in which Timothy was to have some part of the worship and edification of the congregation conducted.

4. He instructs them in the qualifications which bishops and deacons should possess.

5. He forewarns him of a great apostacy from the truth, and characterizes those who should take the lead in it.

6. He gives directions how old and young men, old and young females, widows and elders, should be treated in the congregation and by him; how servants and masters should act towards each other; and concludes with the most solemn injunctions on Timothy to keep that which was intrusted to him.

In his second and last letter to Timothy he touches almost all the same topics; on some of which he enlarges, and particularizes some things to which Timothy was to attend; but the leading design of both letters is the same.

TITUS.

TITUS being left by Paul in Crete for the same purpose that Timothy was left in Ephesus, we might naturally expect that the design of this epistle is similar to that of those to Timothy, and that the contents of this letter would much resemble those of the former two. The character of Titus and that of the Cretans, with the circumstances of both, would, on this principle, constitute the whole or chief difference between them; and such, in fact, is the letter to Titus. When we take into view the distinguishing features of the character of Timothy and Titus, the Ephesians and Cretans, we have in one view the whole difference between the letters. It is remarkable from all these letters, how busy the Judaizers were in preaching up the law of Moses, and how similar their course of procedure; and how constant this Apostle was in opposing them, and giving directions to others in what manner to oppose them most successfully.

PHILEMON.

THE letter to Philemon was evidently designed as a letter of introduction for Onesimus to his master, and as a means of reconciliation between them. It is a beautiful specimen of the familiarity which exists among christians, without in the least impairing the relations which exist in civil society.

ELIHU BURRITT.

I wish to introduce Mr. Burritt to the acquaintance of my readers. He is being one of the most distinguished men of the present century. He is the Howard of the age. His name ought to be familiar with all the lovers of freedom, peace, and benevolence.

He is a native of Connecticut—the land of steady habits. At the usual age he was apprenticed to learn the art and mystery of a blacksmith. He resolved to prove by actual experiment how much may be learned by properly improving odd moments and hours.

He placed his Greek grammar in his hat, on the side of the chimney, near the forge, and studied the conjugation of the verbs while he blew the bellows. He soon became a Greek and Latin scholar. The modern languages he studied with native teachers. He first made himself acquainted with the heads of a family of languages, and he was then soon introduced to all its members. Thus a familiarity with Hebrew soon gave him not only a taste for Oriental literature, but enabled him soon to gain a knowledge of Syriac, Chaldaic, Ethiopic, Arabic, &c. By the time that he had attained the age of thirty, he had mastered FIFTY languages! During all this time he labored as a blacksmith *eight* hours per day. The reader must not suppose that Mr. Burritt is only a linguist; that he is one of those excelling in one department merely. Phrenologically speaking his organ of language is one of the lesser developments. Mathematics and the sciences are his favorite studies.

For the last five years he has been the Editor of a most excellent paper, called the "Christian Citizen," published in Worcester, Mass.

What constitutes Mr. Burritt a great man in our estimation, is: he consecrates all his literature and science, all his income and talents, to the promotion of "peace on earth and good will among men." For this purpose he has written and travelled, and lectured, quite extensively in the United States; and though in a poor state of health he has been peregrinating England, Ireland, and Scotland, much of the time on foot, during the last year. He has visited and examined personally the most distressed hovels, cabins, and districts in Ireland, and that too at a time when suffering was at its height. Through his influence a large proportion of the most liberal contributions of New England have been sent to Ireland. It was in consequence of his appeal to Lord John Russell, that an order was issued by the British government to transmit, at its own expense, all the benevolent contributions of America. But his great central thought is Peace—the formation of a league of the universal brotherhood of the whole human family. He has succeeded in banding together most of the choice spirits of Britain and America in a pledge of perpetual peace, and an eternal hostility to war and oppression of every kind.

Having nearly completed the preparatory work in Britain for the general diffusion of peace principles, he will soon, if he has not already, cross the English channel to begin the work in France. And now he will make his knowledge of the modern languages available in the circulation of peace principles in all the languages of modern Europe.

May many of our readers imitate his persevering industry in every good cause: that the work of faith, and labour of love, and patience of hope in the Lord Jesus, may be as apparent as our zeal in the advocacy of the first principles of the gospel of Christ.

Below we give a specimen of Mr. Burritt's style as a writer.

W. W. E.

Laura Bridgman and her Barrel of Flour.—We wonder if any of our young friends in England have not heard or read something of this interesting American girl? If there are any such to whom the story of Laura Bridgman is unknown, we would merely say, that she is a young

girl in the institution for the blind in Boston (U. S. A.), *deaf, dumb, and blind*. Just think of that condition, a moment. Every avenue to her mind is cut off except the sense of *feeling*. We believe that of smelling is impaired, so as to be unable to perceive any relish in the sweet breath of flowers. Poor girl! had she been born among the heathen, she would have been left to perish as a worthless thing, to whom life were of no value. But there were those who saw in her a candidate for immortal glory, a being that, deaf, dumb and blind as she was, could be made to sing, and hear the angels sing, in heaven, and see and taste all the beauties enjoyed there by spirits that never were pent in clayey tabernacles as windowless as ours on earth. And they went to work and educated that single sense of feeling to the nicest susceptibilities. And they made a wooden alphabet, they did, wooden models of ideas, of things that had been, are, and shall be in the world. And these she touched most thoughtfully, as if listening for the music of a new existence; and wonderful! her fingers' ends became endowed with faculties almost miraculous, and filled her mind with astonishing revelations of things present, past, and to come. Her little white, whispering, loving, listening fingers touched the record of the olden years, beyond the Flood, until they felt the branches of the forbidden tree, and the locks of murdered Abel, and the surges that beat against Noah's helmless ark, and the cradle of the Hebrew baby in the bulrushes, and the tremulous base of Sinai, and David's harp, and the face of the infant Emmanuel in the manger, and the nails that fastened him to the cross, and their deep prints, that unbelieving Thomas felt after the resurrection; and with his faith, on shorter evidence, she too had cried in the voiceless language of her heart, "My Lord! and my God!"

How she plied at morning, noon and night, those fingers! wonderful fingers! It seemed that the finger of God had touched them with miraculous susceptibilities of fellowship with the spirit world and that around her. She put them upon the face of His written word, and felt them thrilled to her heart with the pulsation of His great thoughts of love to man. And then she *felt* for others' woe. Poor child! God bless her richly! she reached out her short arms to feel after some more unhappy than she in the condition of this life; some whose fingers' ends had not read such sweet paragraphs of heaven's mercy as hers had done; some who had not seen, heard and felt, what her dumb, silent, deaf fingers had brought into her heart, of joy, hope and love. Think of that, ye young eyes and ears that daily feast upon the beauty and melody of this outer world. Within the atmosphere of her quick sensibilities she felt the presence of those whose cup was full of affliction. She put her fingers with their throbbing sympathies, upon the lean, bloodless faces of the famishing children in Ireland, and her sightless eyes filled with the tears that the blind may shed for griefs they cannot see. And then she plied the needle with those fingers and quickened their industry by placing them anon upon the slow sickly pulse of want, that wasted her kind at noonday across the ocean. Days and nights, too—for day and night were alike to her wakeful sympathies—and weeks she wrought on with her needle. And then the embroidery of those fingers was sold to the merchants—would it had been sold to England's Queen, to be worn by the

THE CHRISTIAN.

young Princesses on days of state—it was sold, and its purchase price was a *barrel of flour*, instead of a country's harvest, which it was well worth. And that barrel of flour was stored away, without other private mark than that the recording angel put upon it, among the thousands that freighted the "Jamestown," on her recent mission of brotherly love to Ireland. That barrel of flour! would that it might be to all the children of want in Ireland what the barrel of meal was to the household of her who entertained the prophet of old. That barrel of flour! would at least that those whom it supplies with bread might know what fingers wrought for their sustenance.

Laura Bridgman and her barrel of flour should teach the world a lesson worth the woes of one year's famine. Let all the children of England and America learn that lesson by heart, and Ireland and the whole family of mankind will be the better for this grievous visitation of want.—E. v. of Worcester, Mass.

MUST A SINNER LOVE GOD BEFORE HIS OBEDIENCE WILL BE ACCEPTABLE?

A singular communication of more than *ten* pages has recently been placed in our hands, giving a short history of the state of doubt and uncertainty of mind of the writer. He has for a long time listened to our annunciations of the gospel. Our expositions have been such that his objections have been swept away; but yet there appears to him an insurmountable difficulty between him and the pardoning love of God. Not knowing but that other readers of *The Christian* may have the same difficulties to encounter, we will furnish an extract from the above named communication, and render the writer and all similarly situated all the aid furnished us by the divine word.

Referring to a former illness, the writer says, "I made many promises, should I recover, that I would serve the Lord. If my prayers and tears could have availed I should then have been saved. Had the prayers of the righteous prevailed, these also I had. I had also the prayers of a pious mother, father, and grandmother. *But shall I have the hardihood to say I do not love God?* I do. To inform you of this I often called upon you. To say that I am ashamed of this acknowledgment. *I am.* This I was ashamed to acknowledge to you. This I was ashamed to acknowledge to a kind mother, or even to a brother! * * Although I have had the advantages of a religious education, yet even now I am compelled to ask how I may obtain the love of God. * * With a desire to belong to some religious body I joined the church of England, and if the gate of heaven is through prayer, then what more perfect than that form in the church of England prayer book." * *

My dear sir, in another part of your communication you disclose an intimate acquaintance with the general facts and promises of the Gospel. You confess that you believe that the Lord Messiah is God's own son—that he died a sin offering, that he rose again for the justification of the obedient believer; that he will receive, pardon, and grant salvation to all who by him are reconciled to God. But you have correctly

understood our teaching when you have heard us inculcate the necessity of love to God in order to the enjoyment of the fulness of the blessings of the gospel of Christ. But, a disciple of Jesus of Nazareth you cannot be, because, as you very frankly confess, on paper (although you were ashamed to do so *viva voce*), that you do not love God. With all that frankness with which you have ever found us characterized, we must inform you that if destitute of love for the Lord Jesus, you neither have, nor can have part or lot in the present or future salvation of the gospel!

But, my dear sir, there is one point on which you have not been sufficiently explicit: one grand point on which I fear you greatly err. It is, in our estimation, the great fundamental point;—the FAITH of the gospel. We must insist that to believe simply the death, burial, and resurrection of Jesus Christ, or even that pardon and salvation may be obtained through him, is not enough in order to prepare its possessor for the obedience which is designed to bring the real penitent into the enjoyment of the full salvation. The faith that brings the soul to Jesus; that places him at the foot of the cross, is an individual principle fixed in the soul by the testimony of the word of God: possessed of that faith you will say, “I believe, not only that Jesus is the Christ the son of God, but I believe that he *died for my sins*—that for my justification he rose and ascended on high. This I believe without exception and without a doubt.” He who is destitute of this personal faith is without the enjoyment of that salvation procured by the saviour of sinners. Of what avail to me that Jesus offered himself without spot to God, if I am not assured by the divine record that He is my sacrifice, that He offered himself for me! Here, sir, must be the deficiency; this faith must precede every acceptable emotion of the soul. Without this we are not surprised to hear that any one feels cold in his affections—that he honestly confesses that he feels himself destitute of love for the Lord. God our heavenly Father has ordained that a hearty reception of the testimony of patriarchs, prophets and apostles concerning his son, shall constitute this faith. And if this does not produce love to God and man, nothing can. How is it possible that a rational being can believe that the Divine Word became flesh and dwelt among us, that he who had glory with the Father before the world was, who was rich in the enjoyment of the Heavens became poor that we through his poverty might be rich; that he voluntarily offered himself without spot to God to purge your conscience from dead works, to serve the living God, that he who was without sin, became a sin offering for us: I say who can believe these testimonies of the divine spirit, which are not a tithe of those scattered through the blessed volume, and not with the Apostle exclaim, “the love of Christ constrains us; for we thus judge that if one died for all, then were all dead; and that he died for all that they that live should not live unto themselves, but unto him that died for them and rose again.” Who can believe that the pure—the merciful—the glorious son of God—the chief among ten thousand—the all over glorious Lord—sweat, as it were, great drops of blood falling down to the ground, in his agony, for the sins of the world. and then expiating our sins on the cross of Calvary, and not from the inmost depths of his soul exclaim, O Lord thou knowest all things, thou knowest that I love thee!!

Ah! my dear sir, impossible, impossible! You have not the faith of the gospel—you do not believe in Jesus Christ with all your heart or you would not say, “*I do not love God.*” Most anxiously praying that you may study and contemplate the glorious character of our Messiah till you shall believe in him, love him with all your heart, I subscribe myself, your faithful friend,

W. W. E.

LETTERS TO A YOUNGER BROTHER.

No 4.

MY DEAR BROTHER:—It would give me great pleasure to publish your last letter to me; but, without your especial permission, I would not presume to take such liberties. I know that students have a peculiar dread of having any of their unpremeditated productions published to the world, without their latest revisions and emendations. To one position in that letter I wish to direct your serious attention, in hopes that you will reconsider and retrace your mental steps! I quote from memory: but I understand you to imply in the remarks made: “the life, the life, makes the christian;” that you have deliberately concluded that this “life” may be made manifest to the world without a *public and formal* confession of Jesus as the Messiah and Son of God! This sentiment has, to my mind, been so frequently manifest in several of your communications to me, that you will I have no doubt give me a candid hearing while I elaborate our position to that modern and rather popular doctrine.

The question is, *can a believer in the Lord Jesus manifest the christian life without a public confession of the Lord Messiah?* Although the *onus probandi* rests with you, yet I cheerfully assume the task of demonstrating that in no age of the world were men recognized as the real servants of the Lord until, by some open, formal act, they confessed their sinfulness—their faith in him—and their submission to the Divine will. At present I argue not so much the reasonableness of this as the fact that such was and is the Divine will. Its reasonableness, I doubt not, will become perfectly apparent, so soon as the duty is viewed in a proper light; for who that believes that God is the father of our spirits—the author of our being, and the source of all enjoyment, but must readily admit that we ought openly to acknowledge him in the ways ordained by him. It is, to say the least, not very modest, in poor, frail worms to prescribe the way in which man should confess his God, especially when his revelation on this point is, if possible, more explicit than on any other.

The first sinners confessed their sinfulness and their faith in God at the altar. There they paid their vows, and through their sacrifices, as a type of the Lamb of God, they trusted for acceptance in the heavens. God, most explicitly, under the Law of Moses, forbid the use of private altars and sacrifices. The altar of burnt offering was always placed in a most conspicuous situation. Three times in the year all the males were to appear before the Lord. The man, who did not make a public confession of the Lord at the passover, and on other days, was cut off from the congregation of Israel! I believe that not even the silent

Friend, who in the silence of his mind his heaven and God finds, hesitates to admit the above positions. So far then, under the typical dispensations, that those honoured by God as his friends, were those who publicly confessed him.

The teaching of the Saviour was just as explicit. He who would confess him before men, would be recognized by the Father in the day of eternity—while those who were ashamed of him, and would not confess him before men, were threatened with rejection in the presence of God's holy angels! His last words to his disciples, only a week before his coronation in the heavens, were to point out explicitly the way ordained by him, in which all those who would be imitators of him should confess him before the world. "He that believeth and is baptized, shall be saved," are the ever memorable words of the ascending Saviour. This decision he has never revoked. He who would substitute any thing in the place of this decree, would change "times and seasons," and prove that he belonged to one of those powers, seen by Daniel in prophetic vision, opposed to the saints of the Most High.

I know, my brother, there are many minds, who in the contemplation of their own powers, consider themselves philosophical, that look with scorn and affected pity on those who urge the necessity of obedience to God—to the letter—as indispensable in order to the development of christian character. Many such minds are professedly devoted to the christian ministry. At the hazard, however, of being called exclusive, or even a bigot, I assert that such minds are neither well stored with biblical theology, much less are they naturally philosophical. In no one principle does the divine government evince more pure benevolence and divine philanthropy, next to the sacrificial death of God's own Son, than in the ordination of a positive law placed on the very threshold of his tabernacle—his church; and as absolutely necessary to the full development of the divine favour, ready to take up his abode in the truly submissive soul.

You know what we mean by "*positive law*." Very few of our modern theologians give the subject much attention. Indeed I have conversed with quite popular teachers of religion—who have studied systematic theology—who proved by their ignorance of "*positive law*," as connected with religious institutions, that it had never received much if any of their attention. For the benefit of some others who may read this, I would just remark, that by *positive law* we mean those precepts of Heaven for which we can find no reason but the will of God. That men should love God—that we should love one another—that children should love their parents—that we should believe the truth and turn from our sins—we term "*moral*" requirements because they are right and commendable in and of themselves: they were always right, and would have been whether God revealed such duties or not. But that man should not eat of the fruit of a certain tree—that he should offer sacrifice—be circumcised—go to a certain temple and altar to worship; be immersed into the name of Father, Son, and Holy Spirit, and meet frequently to break and partake of a loaf and drink wine in memory of the death of Jesus of Nazareth—and many other things of a like nature—are neither right nor wrong, good nor evil, in and of themselves, aside

from the *will* of Heaven. I exhort you to confess the Lord Jesus Christ before men, not only in your general demeanour, by acting in conformity to his general moral requirements, but by obeying him in his positive insitutions. By so doing, from the love you have to him and his will, you will be able to say—"I thus publicly give up myself to the service of heaven, not because it is reasonable or unreasonable, but because God commands I bow submissively to his Almighty will." No one understands what it is to dwell in God, and have God dwelling in him, until he thus entirely surrenders, not only his moral, but his intellectual being, to the entire controul of him in whom he lives, moves, and has his being.

The man whose religion consists in believing only what he can bring within the cognizance of his senses, and will do nothing religiously but what he can see the propriety of in every respect, will soon become an Atheist. You have, perhaps, already perceived, that the young people of New England educated under what is pompously called "rational christianity"—without an obedient confession of the true character* of the person and work of the Lord Messiah—are fast becoming infidels. The greater part of them when closely pressed with the necessity of obeying the Messiah—on their own confession, that he was a *great* and *true* teacher, he ought certainly to be obeyed, to the letter,—with scarcely an exception they will soon convince you that they have as little affection for his teachings as they have for what they contemptuously call "orthodoxy."

The circumstances by which you are and will for a long time be surrounded, will all favour this rationalism. Though the self styled orthodox professes a most pious horror for Unitarianism, all their plans to secure the patronage of the rich and popular in the community directly tend to the promotion of a system of mere rationalism. This has been the case throughout protestant Europe, and much of New England. Only for a few men of uncommon minds—like Dr. Beecher—all the New England Congregationalism would have long since given place to the Neologism of Germany.

But I have wandered. I wish to have the conviction fastened on your mind that nothing that God commands, is to be considered trivial. Nothing that he has enjoined can be neglected with impunity. On commands, aside from the authority of God, apparently the most trivial, have some most momentous events, connected with the history of the human family, hung. The "transgression that first brought death into the world, and all our woe," the influence of which eternity alone will scarce develop, was eating the fruit of the forbidden tree. God has by this proved his determination that men shall bow submissively to him without knowing any other reason than his *will*, if they would enjoy the present and future salvation. He does not, however, issue his commands without placing before us a motive for obedience; for to all of his precepts

* I am here reminded of an anecdote of the talented and eccentric "John Randolph" of Roanoke, Virginia, which I have somewhere read. Entering a book store, I think in Baltimore, some one directed his attention to a "Socinian Work." He glanced at it, and with one of his sarcastic sneers said, "these Socinian books call to my mind the placard of a company of strolling players, who promised to treat their audience with the play of Hamlet, with *Hamlet left out!* And these Socinians proffer to us the Christian religion, with *Christ left out!*"

there is a blessing promised to the obedient. God, in his wisdom, has ordained that all who would be reconciled to him by the death of his Son, shall not only believe in him, and truly repent and turn from all their sins, but openly confess him by being immersed into the name of the Father, the Son, and the Holy Spirit. To such he promises a full pardon of all past transgressions, and the indwelling of his Holy Spirit. The question is not now what God *can*, or *cannot* do without this obedience; but what he has *promised* to do. Let us become familiar with his promises, comply with the conditions on which they are based, and then we shall be safe; for sooner will the pillars of Heaven crumble, and the throne of God totter and fall, than one of his promises remain unfulfilled to those who do his will. No one in the primitive ages of the church, was considered a disciple of Christ until he was immersed into the name of the Lord. So important was it deemed that in no case was a believer's immersion deferred a single hour. No one eat or drank after having received the Lord Jesus by faith, until they confessed him in immersion. No promise of pardon or the Holy Spirit, since Jesus was crowned Lord of all in the heavens, without faith, repentance, and immersion, can be found in all the oracles of God. There are some of our rationalists who admit this—indeed the sects generally admit this by the entire failure of all their champions to produce a single promise—but they endeavour to show that although it was necessary in bringing Jews and Pagans into the christian church, yet now since christianity has been established in the earth, the ordinances of the gospel have passed away, or ceased with the days of miracles! As futile as this fond conceit really is, it is the most plausible position that can be taken in opposition to the obedience of faith. Miracles have been necessary only to establish a divine dispensation; ordinances, forms and ceremonies to secure to those included in it, the continued enjoyment of those blessings procured by these miraculous displays of the divine being. The vegetable and animal kingdoms were first created by miraculous power; but by these means they were not continued; for God has never since created an animal or a vegetable; but the ordinances of nature have been perpetuated, and by *birth* and *nutriment*, the animal and vegetable kingdoms have been produced and sustained. God makes his works an exponent of his word. It is precisely so in the kingdom of grace—indeed in every dispensation of heaven. Miracles existed until the first congregations of the Lord were perfected; they were then to cease, but “faith, hope and love” were to continue as the grand elements of christian character. This declaration, however, was made to those who had been immersed (Acts xvii. 8, and 1 Cor. i. 12,) into Christ, and who weekly met (1 Cor. xi.) to keep the ordinances as delivered to them by the Apostle. Immersion and the Lord's Supper then, in the kingdom of grace, are as necessary in order to become and to continue citizens thereof as birth and nourishment to a healthy existence in the kingdom of nature. I have not time at present, fully to elaborate this idea. But certain I am that the continued existence of the ordinances of the gospel are fully sustained, not only by the history of the church in all ages, but by the New Testament; by every development of the kingdom of nature, and especially by the history and nature of man.

Believers are commanded "to be immersed;" to this command is appended the blessing of "remission of sins." Other conditions not including immersion are in no part of the Gospel found. If pardon is necessary *now* in order to the full development of the christian character, then is christian immersion as necessary *now* as ever it was: they stand or fall together. Consider the subject carefully, my brother; study diligently the Word of God; act in conformity with his will; and then you will prove the truth of the Saviour's words, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city."

Most affectionately your brother,

WENTWORTH.

ARE YOU A CHRISTIAN?—If so, you have given yourself to the Lord. You have made a *full surrender*. You do not live for yourself. Christ is your master. Your mind is his. Your time is his, your property is his. You are to obey him. You are to live to his glory. You are to deny yourself. You are, if necessary, to die for him.

What! did you give yourself to the Lord, and at the same time withhold your mind, your body, your time, your property, your influence? Did you withhold your heart? Worthless gift! A shell and not the kernel—a shadow and not the substance! You are not a Christian. You are a deceiver, and self-deceived. You are poor and wretched, and miserable, and blind, and naked. You are not a luminous but an opaque body. You are a cloud without water—a stream cut off from its fountain. Your's is a dying life—a living death. A Christian! Why, a christian is one that imitates Christ—that follows Christ—that has the spirit of Christ! Do you imitate Christ? Do you go about doing good? Do you do good to all men as you have opportunity? Christ divested himself of glory—made a sacrifice of himself for you! What sacrifices are you making for him?—*Raines*.

"CONDONO," in a recent communication, says that he does not consider the strictures of "*An Inquiring Subscriber*" worthy an especial notice.

TO SUBSCRIBERS.—If any numbers of *The Christian* have failed of their destination, our Subscribers have only to make the same known to us to have them resent.

☞ We are planning a tour through Prince Edward Island, to return through Pictou, Halifax, Hants and King's Counties, N. S. Our journey must be a rapid one, if indeed we are permitted to leave home at all. We shall issue this number and the next before the usual time, in anticipation of our tour. We shall endeavour to apprise our friends of our coming, in time to circulate appointments for us. We should be happy to receive letters of advice from those places as to the best route, and the points at which it would be best to expend the greatest effort. We wish to cultivate a more intimate acquaintance with the brotherhood, and to co-operate with all who love our Lord Jesus Christ in sincerity. W. W. E.