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THE CHRISTIAN.

Vol. II. } SAINT JOHN, N. B., MARCH, 1841. } No. 10.

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.

TRUTH OF REVELATION SUSTAINED BY PAGAN LITERATURE.

BOND STREET, N. Y. JANUARY 10, 1841.

Brother Eaton,—In the course of my excursions among the muddy waters of Pagan literature, I occasionally fish up a few gems which have been so manifestly pilfered from patriarchal traditions or Jewish records, that I mark them as such. For the benefit of your readers that have not an opportunity of strengthening their faith by consulting the heathen masters' testimony to the faith divine, I arrange a few items under their respective heads; and

1. *Of the first transgression.* Hesiod, one of the oldest Greek writers, refers to this fact as a theft of fire; and declares the punishment of the deed thus:

"*Tois d' ego an.i puros doso lakon.*" Erg. i. 57.

(To them misfortune I will give, in return for the theft of fire.)

This evil he also traces in his theory to woman, who was to be to man a curse. These are his words:

"*Os il' autos andressi kakon thnetoisi gunaihas
Zeus 'upsebremetes theke.*" Erg. i. 600.

(And thus in like manner loud thundering Jove gave to mortal man woman as a curse.)

2. Ere the world was stained with sin, he thus paints the condition of the gods, and the state of the earth:

"*Os te theoi exon akdeia thumon exontes
Karpon d' Ephere zaidoros aurora
Automate pollon kai aphthonon.*" Erg. i. 117.

(And thus in like manner the gods passed their lives, having minds unruffled by care. And the bounteous earth yielded of its own accord fruits in abundance.)

3. *The effect of the first transgression, both on man and the earth.* The sentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thistles are introduced in the express words of scripture:

"*Mox et frumentis labor additus, ut mala culmos
Esset rubigo, segnisque horreret in arvis*

CARDUERS : interuent segetes, subet aspera sylva
Lappæquo TRIBULIQUE." Georg. i. 150.

(Presently also the calamity was imposed upon the fruits, that the noxious mildew gnawed away the stems, and the barren thistle shot up its prickly head in the field; the crops die, a rough wood succeeds, and burrs and caltrops.)

4. *Sacrifice.* This the whole heathen world not only believed was necessary to acceptance by the gods, but they practised it to the utmost limits of extravagance and wickedness: even to the sacrifice of human beings, as being the most costly. From the father of poets might be culled a ritual differing, but little from Leviticus. Even that important appointment of the *first born lamb* is spoken of by him as a matter well understood:

"*Arnon protogonon rexein eren ekatomben.*" II. 102.

(That he would offer a splendid hecatomb of firstling lambs.)

Horace, too, in his second Ode, refers the appointment of sacrifice to a divine original:

"*Cui dabit partes seclus expiandi
Jupiter?*"

(To whom shall Jupiter assign to purge the guilty deed?)

This efficacy of blood to cleanse from sin, was then generally, nay, universally admitted and acted upon. But from what source is its appointment? Assuredly it must be a dictate either of reason or of revelation. Not of reason; for it would revolt at the very idea of attempting to purify one being by shedding the innocent blood of another. So pronounces reason, and so thought Cato:

"*Cum sis ipse nocens, moriter cur victima pro te?
Stultitia est morte alterius sperere salutem.*"—Lid. 4. dist. 14.

(When you yourself are guilty, why does a victim die in thy stead? It is a folly to hope for safety by another dying in your place.)

If therefore the doctrine and practice are both at war with reason, reason could never have suggested and taught the one, or yielded his assent to the other, unless so taught, and so directed, by reason's author. To me, indeed, this point is clear, that if reason could not discover she could not teach the doctrine of divine acceptance through blood; and if *she* did not originate it, revelation must. The heathen must therefore have obtained both the doctrine and the practice from those who first received them from Heaven.

But this is not the only item of divine truth which the Pagans were acquainted with. Many of the miracles of the Old Testament are referred to, or accommodated to their own gods or heroes. Thus Horace, paraphrasing Hesiod, refers to the shortening of human life after the flood, together with the very cause which the Bible assigns for it:

"*Lemotique prius tordæ necepitaa
Lethi corripuit gradum.*"

(Death, which then had moved slowly to his prey, now, that men had become corrupt, swept swiftly on his way).

In the fourth book of Virgil's *Georgics*, the story of Arislaus opens

with a direct reference to the miracle of the exodus of the children of Israel from Egypt :

“ Lemul alta jubet discedere late
Flumina, qua juvenis gressus inferret; at illum
Curdata in montis faciem arcumetets unda,
Acceptique sinu vaste.”—Georg. 4, 359.

(At the same time he orders the deep rivers to part wide, into which the youth might enter; but the crested wave mountain high, surrounded and received him in its capacious bosom).

Callimachus, too, refers to a miracle by Rhea similar to that of Moses in the wilderness, as related in Numb. xx. 11 :

“ *Antanusasta thea Megan upsothe pēchu*
Plezen oros skeptro te de oi decha poulu dieste
Ek d' ezēen mega chuma.”—Cal. pros ton dia L. 30.

(The goddess, lifting high her powerful arm, smote with her sceptre the mount; it parted wide, and poured a mighty stream).

This Callimachus was librarian to Ptolomy Philadelphus, by whose order the Hebrew Bible was translated into Greek. This may give us the clew to his knowledge.

From the following passage of Virgil's fourth book of Georgics, one would suppose that the old Roman had read the life of Sampson to some purpose :

— “ Dictu mirabile monstrum,
Aspiciunt; liquefacta boum per viscera toto
Stridere apes utero et ruptis effervere costis.”—554.

(A prodigy wonderful to behold they see; through the putrid entrails of the oxen bees buzzed in the whole stomach, and from the burst ribs rushed forth in numbers.)

Here is a most remarkable affair. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is that bees, which delight in flowers and sweet odors, should ever be found in a putrid, stinking carcase. Pliny tells us, they never settle upon a *dead flower*; much less a *dead body* :

“ Mortuis ne floribus quidem, non modo corporibus insidunt.”—Lib. 11, c. 8.

Perhaps I have inflicted already quite enough upon both you and your readers for one paper. In some future number I may furnish a few more specimens of heathen corroboration of the sacred record. Indeed the difficulty is not where to look for such evidence; but where to be, and end. To my mind the history of America is not more strongly corroborated by European criticism than the Bible facts and records are by the oldest and best writers of all the ancient nations, *without one exception*. And this certainly ought to add greatly to our confidence in that book which is at once the oldest among the nations, and to whose authority they bow by borrowing its miraculous truths to embellish their epics, or copying its narratives to adorn their annals. This universal tribute to the christian's creed is nothing less than the world's suffrage to its superiority. This remembered, and he may

well feel strong in its truth and happy in the anticipated fulfilment of its promises.

Success to its claims, and triumph to its behests throughout the world.

WILLIAM HUNTER.

DIFFICULTIES IN CHURCHES—No. 1.

BY A. CAMPBELL.

DIFFICULTIES in churches arise through want of discipline ; and lack of discipline arises from inattention to the nature and necessity of it. The gospel dispensation, by its Author, is wisely compared to a drag-net, cast into the sea, which encloses fish clean and unclean, good and bad. The church may be pure in doctrine, pure in all theories, and pure in the aims and desires of the great majority of its members ; but it has never been long pure of hypocrites, pretenders, and unrighteous persons. Among the twelve Apostles there was a Judas ; in the church of Jerusalem there was an Ananias and Sapphira his wife ; in the church of Samaria there was a Simon Magus ; and in the churches of the Gentiles, planted by the Apostles, there were persons uncircumcised in heart and ears ; and it is even so at the present hour, perhaps, in the best churches on earth. Hence the necessity of scriptural discipline, and hence the importance of correct views of it.

We have an adage of sage wisdom amongst the politicians of this world—"It is in the time of peace," say they, "that we ought to prepare for war." As the mariner, while in the harbor, or in a calm sea, prepares for storms and tempests, so ought the church in times of great peace and prosperity to prepare for times of trial, of difficulty and discipline. It is too late to debate about the law and the rules of discipline, when the case to which they ought to be applied is under consideration.

Some of our churches have passed through much tribulation from errors of this sort. The church in Richmond, the church in Baltimore, the church in Lexington, and the church in Louisville have been distracted, divided, and alienated by errors in discipline ; and had it not been for the recuperative energies of a good constitution and the vigour of the apostolic doctrine, unimpaired by human creeds and formularies, these churches would doubtless have perished from the way. But through the grace of God, and the excellency of our constitution, the New-Testament Scriptures, all these difficulties have been healed, and these churches are now re-united, and in a state of comparative prosperity. And long may they be so !

I am pretty well acquainted with the history of all these troubles, for I have been accurately informed of them from the beginning, and do unhesitatingly ascribe them all to a culpable ignorance of Christian discipline ; or, what is still worse, to a shameful neglect of the practice of it. No doctrine, no sentiment, no speculative dogmas—nothing of the species of sectarian alienations, has ever occurred among any of

them. Mal-administration, or error in discipline, was in every case the root of the evil—the source of all their misfortunes.

“Happy the man,” said a Roman moralist, “who makes the misfortunes of other men a lesson to himself.” And happy the church, we say, that makes the errors and difficulties of other societies an admonition to herself. Discipline is neither taught, nor learned, nor practised in some churches at all: I mean Christian discipline. And yet it is, as respects themselves and one another, the most important lesson that they can learn.

Indeed the subject has been measurably neglected by our editors, scribes, and elders. Preachers, good preachers, are, for the most part, not indeed universally, but generally at least, very lame disciplinarians. It is a talent that is seldom associated with great powers of declamation. The talent of ruling well is, indeed, rarely possessed by great talkers. No good Admiral, General, Captain, or commander of any sort has been distinguished for much talking. There was no attribute of the orator in Napoleon, and very little in his conqueror Lord Wellington. Alas for the church that is governed by a great preacher! Apollos was never appointed by Paul to set things in order.

“Old men for counsel, and young men for war.” Let elders rule; not boys. England may have a woman to govern her, if she pleases; because she has a mighty Senate and an almighty House of Commons, but in Christ’s monarchy there are neither Queens nor Dauphins; neither women nor boys sit in the seat of Moses nor of Christ.

The Baptist church government has been far-famed for its democracy. Jefferson is said to have got his *beau ideal* of the American Republic from a visit which, in his youth, he is said to have made to a Saturday meeting in a case of discipline, for which a Baptist church in his vicinity had assembled. The meeting of the late Congress might be appealed to as a proof of it. But fierce as our democracy is, it has been tamed by an old man. There is no Senate in the Baptist church, and therefore it is preposterous to assume that the sage of Monticello learned the frame-work of our government from a hundred and ten men, women, and children, meeting to try a delinquent for an offence against the Lord. In that assembly there was a *Moderator*, a very shrewd title, considering the elements to be governed; and the whole congregation was a *Court of Oyer and Terminer*. When the question was put, sixty-one, out of one hundred and ten, only voted—thirty for the delinquent’s acquittal, and thirty-one against him. Forty-nine voted not at all. Thirty-one, then, was the governing vote. But in *weighing* the names after they were *counted*, eleven names of the thirty one were under age—actual minors, boys and girls; and of the remaining twenty *eleven were females*. Of the minority *thirteen* had the age, experience, and wisdom of the church; while the remainder of the thirty were persons of full age and reason, and equal to the wisest on the other side. In *weight* the names were as one hundred to ten; but in *count* they were as thirty-one to thirty; and so President Numbers triumphed over Presidents Age, Experience, and Moral Excellence; and the delinquent was accordingly excluded.

This is the Baptist system in a strong case ; but enough of instances in the history of our own times can be furnished that it is no false or suppositious one. Alas ! too many have occurred in reference to our own brethren.

We belive in a senate, a presbytery, or an eldership for three reasons :—1st—Because, in the nature of the case, old men are better accomplished for the task ; and, if not very near the people, are very near to God, and must soon give an account to him. 2d. Because God's ancient kingdom, while it was a theocracy, was governed by a senate—by the elders of Israel. And, 3d. Because “even so has the Lord ordained.” Any one of the three is a sufficient reason ; but the last is alone sufficient. The Apostles, at the command of the King, ordained a senate, presbytery, and eldership—three names for the same thing—“*in every church*” which they set in order. “Titus,” says Paul, “*ordain elders in every city as I commanded thee.*” “Therefore let *the elders that rule well* be counted worthy of superior honor.” And do you “obey them that have the rule over you ; for they do watch for your souls,” &c.

Many of our brethren were brought up under the latitudinarian democracy of Puritan independency, refined and improved by importation into the American Republics ; and therefore there notions of unrestrained liberty and insubordination which sometimes appear among the uneducated under such a system.

The first thing, therefore, to obtain good order, is to have persons chosen and appointed for that very business. So Paul associated things in his mind when he said to Titus, “For this cause left I thee in Crete, that thou mightest *set in order* the things wanting, and ordain elders in every city, as have I commanded thee.” The first thing to setting in order the things deficient, is, therefore, the appointment of elders.—This Titus was to have done. As the Apostles were commanded to preach the gospel to every creature, so the Apostle commanded these things to be done by others.

The character of the elders is next given. As to the meaning of appointment, or ordination, that was already established, and known over the whole world, because it had been practiced in Jerusalem the mother church, long before the conversion of Paul. Churches that have not elders, and possess the materials described, ought first of all to have them appointed to this office. But let them be chosen with all respect to the apostolic directions, and let them have the authority of scriptural ordination ; for when chosen they have much of the destiny of the church in their own hands, and must be submitted to as the Lord directs. We shall keep this subject of discipline before our readers till it be understood, if we can make it intelligible to them all.

THE CAUSE WE PLEAD is marching forward gloriously in the “West.” The “Detector,” conducted by brethren Cribfield and Ferguson, reports, in the number for Jan. 1790 ; and, in that of Feb. 2480 ; all added within a short time—the greatest number of the letters are between the dates of September and January last.

A PROPOSED PUBLIC DISCUSSION.

MILTON, (Q. C.) N. S. JAN. 29, 1841.

MR. W. W. EATON.—*Sir*,—Though a stranger to you, I take the liberty of addressing a letter to you for your useful periodical, if you deem it worthy of a place in its pages.

Hearing that there was a public discussion to take place at Mills Village, between Elder Benjamin Howard and Mr. George Mack, a Methodist preacher, and being led through curiosity to go and hear for myself, I learned the fact that Elder Howard had preached there on the establishment of the Church of Christ on the earth; and had then proposed to show the way in which the sinner is to obtain pardon, and enter into the church. In order to the more clear understanding of this proposition, he delivered a second discourse on the use of the scriptures, and showed that the word of God is the only criterion of all religious sentiments, and that they should be his only standard of proof on the subject; and that he had also delivered a third discourse, which was on being "Born of Water and the Spirit," in which he appealed to the 2d chapter of Acts, verse 38, as proof that the sinner must first Believe; secondly, Repent; and thirdly, be Immersed, in order to be Born again, and enter into the Church of Christ.

Mr. George Mack was present and heard the discourses, and at the conclusion of the last said, that he thought the speaker laid too much stress on Baptism. Elder Howard gave him liberty to bring all the objections he thought proper, and said he was ready to answer them; but Mr. Mack declined further remarks.

Elder Howard then gave out another appointment, for that day week, to which there was no objection; but when he returned to fill it, he found that Mr. Mack had preached on the Lord's day previous, from Acts ii. 38, and told his congregation that it was not absolutely necessary, from the sense of the text, for the sinner to be bapuzed in order to obtain pardon; the doors were shut against him, and he had no opportunity to reply to Mr. Mack's opinion on that point. And although the School House was not only built for the purpose of teaching a school in, but also to be free for the use of all denominations of christians to preach in, and although they knew perfectly well of his appointment, and did not at the time it was given out object to it, nor even send him any word to countermand their permission, yet they gave him the trouble and expence of travelling over twenty miles for no purpose, but to learn another lesson of high-handed arbitrary inconsistency of his fellow men. However, not to be wholly discomfited by such a procedure, he obtained permission of one of the Trustees (not a Methodist) to occupy the House for one meeting, and he then, forthwith, put up the following "Notice: I shall preach in the School House at Mills Village on Thursday the 28th inst. (January), from Acts ii. 38, from which I shall prove that it is the sinner's duty to be baptized in order to obtain pardon of sins. Mr. George Mack, or any other Methodist Minister, is requested to meet before the public, and shew to the contrary. Each will speak thirty minutes alter-

nately, under the regulation of three Moderators. Further, I will engage to show, that in taking the opposite, they contradict God the Father, Son, and Holy Spirit, all the Apostles, and even Mr. Wesley himself, the founder of Methodism."

Accordingly he went to Mills Village yesterday. The school house was opened, and after the people were assembled and the meeting opened by prayer, Mr. Howard stated, in substance, the above facts, and then read his challenge, after which he asked if Mr. George Mack was prepared to take the opposite, or whether he had chosen any one to fill his place; when Mr. Samuel Mack, Senr. stepped forward, and said that he was appointed to fill Mr. G. Mack's place. Mr. Howard then thanked them for appointing him so respectable an opponent, and proceeded to appoint the Moderators.

Mr. Howard called upon me as one; and as Mr. Howard was not acquainted fully with the people, he knew not who to object to or who was a party concerned against him, so Mr. Mack appointed his son-in-law, Mr. Ephraim Mack, and brother to George Mack, the Methodist preacher. The Schoolmaster was then appointed as the third, and who, with Mr. E. Mack, as afterwards appeared, was strenuously opposed to Mr. Howard; but as a Secretary was wanted, the Teacher was appointed to that office, and Mr. John Campbell, the Innkeeper in the village, a respectable man, and one that wished to see every thing done on a fair and honorable principle, was chosen to fill the Master's place as Moderator.

The meeting was then called to order, and the speakers directed to proceed. Mr. S. Mack then rose and demanded that Mr. Howard "Should tell his experience and call to the Ministry, and then he would prove by these and the experience of all the children of God, that Howard's doctrine is false." Mr. Howard was then asked if he conceded to that, to which Mr. H. replied, No, for his experience, or the experience of others, had nothing to do in the case at issue, except it be the experience of those recorded in the Bible, as that was the only criterion and arbiter in the discussion.

Mr. Mack then said he would have nothing to do with it, and advised them all to clear out and leave the house, unless they wished to go to Heaven by water works, and started; a number present joined in the hurly burly, stamping with their feet, and crying out, "clear out—clear out," "throw him out," "turn him out," &c. &c.; but Mr. Howard stood behind the desk as calm as an eight-day clock, unmoved by the tumult and the raving of his opponents. When the bustle and confusion were somewhat subsided, so that he could be heard, he told them that he should proceed to sustain his propositions, requesting the moderators to keep order. But Mr. E. Mack, the Moderator on the part of the Methodists, said that they had best break up the meeting, or turn it into a prayer meeting. Mr. H. objected, and as there were two Moderators willing to act, he should proceed, and did so. The congregation then gave attention, which was still large, the house being full, for it appeared but few had left.

Mr. Howard then proceeded to show when the New Testament was

opened, and that we must commence with it. Then, in answer to the question "What shall we do?" the Apostle replied as in Acts ii. 38, and that in that answer we have the voice of all the Apostles; and as they spake by the influence of the Holy Spirit, therefore, we have the voice of the Spirit; and as Christ sent it forth, therefore we have the voice of Christ; and as he received it of the Father, therefore we have the voice of God the Father, Son, and all the Apostles; and that whoever contradicts that the sinner must be baptized, as well as believe and repent in order to obtain pardon, contradicts God the Father, Son, Holy Spirit, and all the Apostles. In the second place, he took up Mr. Wesley's New Testament with his Notes, and read from Acts xxii. 16, and Peter iii. 21, and also the extracts from Mr. Wesley's works printed in the *Christian*, 2d vol. 8th No. pages 184-186, and likewise the Methodist Discipline of the United States. After which he informed the Assembly that he was immersed by a Methodist Minister, under that form of discipline, confessing to that form of doctrine—the very doctrine he now preached: he then demanded to know why it was that a centenary meeting had been held throughout the world, wherever Methodism had been established, to commemorate the commencement of it, and the memory of its venerable founder—pouring into its treasury tens of thousands of pounds for its support and perpetuity; and yet condemn him as a heretic, and shut him out of doors, for preaching the same doctrine, which as a body they had acknowledged, by acknowledging Mr. Wesley's Notes; or, was the doctrine which was true in Mr. Wesley's mouth, a lie in his?

Mr. Howard then concluded, and Mr. Lawrence Young, a Methodist, wished to ask a few questions, one of which was, if Mr. Howard had laid the blame to the Methodists for shutting the school-house against him? Mr. Howard replied in the affirmative. Mr. Young asserted that it was not the case, and begged to inform him that he was under a mistake, and appealed to the Schoolmaster, who rose, and said it put him to much inconvenience to arrange the school-house for a meeting, and again for his school, and that he had mentioned it to Mr. Young and the other Trustee, but the house had been built for both uses, and he had only the control over it during his school hours, he offered them the key to open it for meeting, but they refused to accept of it. Mr. Howard replied, if he had been under a wrong impression he would be happy to have it corrected, but as Mr. Young has thrown it on to the Schoolmaster, and he having cleared himself, and thrown it back upon Mr. Young and another Trustee, he should leave it for the people to judge to whom the blame belonged.

Mr. Howard then offered to pay them for all expences incurred by and at the Meeting, and the meeting then finally closed.

Although I make no profession of religion myself, I was perfectly astonished to see the conduct and spirit manifested by some professing godliness, toward a stranger and a foreigner, who came to them well recommended, as a christian and preacher of the Gospel. But I must not forget to mention the kindness of Mr. John Campbell, my brother Moderator, who invited Mr. Howard and myself to put up with him

at his house for the night, but we were under the necessity of returning to the Falls, (Milton) that night, so we bade them good bye.

With every sincere desire for truth, righteousness, and peace, I am
yours respectfully. OLIVER KEMPTON.

UGHT I TO BE RE-IMMERSED ?

Chester, February 3, 1841.

MY DEAR SIR—I have long thought of writing to you, but want of practice in writing has hitherto deterred me. I believe that I am the only person in Chester that reads “the Christian;” but that is not my fault, for prejudice runs high with those who wear the “spectacles.” Your advice was to take nothing on trust? so when I began to read I laid aside the spectacles of various colours and took the word of God, by which to try the merits of the work, as I conceived that to be the best and only standard by which to give a correct judgment. It has given me satisfaction beyond any of the various compositions of mankind on the subject of religion. I had read many authors on that subject; but none seemed to agree, in my estimation, with the good Book as does “the Christian.” I said I had read much—and I think there is no system of religion, ancient or modern, which I have not examined and considered on the subject of baptism; but I never understood it in the Gospel sense of the term—until the Christian fell into my hands: there it is made plain and consistent with the word of truth. And since I have read what yourself and others have said on that subject, my mind has not been easy; for the reasons following:

I was immersed upwards of *thirty-five* years ago by a Calvinistic Minister on a profession of faith; but *not for the remission of sins*; which I now think is the Gospel sense of the ordinance, and for which purpose it was instituted—on this subject I have not a doubt.

I must beg a little of your time and patience while I lay before you the state of my mind at the time I went forward in the ordinance. I thought then that it was a non-essential; and might be dispensed with, that it was not binding on the person professing faith in Christ. All that I considered was that a change should be wrought in the heart, which I knew was the case with myself some years before. I then thought had I been baptised in my infancy I should not have gone forward in the ordinance. At the time, I am now convinced that I had not a Gospel sense of the act; neither do I think that it was done as the word of God directs; which is for remission of sins. But some people are wise above what is written, only because they wear the “spectacles;” and seem to place more confidence in them than in the word of God; for I have conversed with some who will adhere to their opinions in direct opposition to the word of God, only because some fallible man has so said. This was too much the case with myself at the time above alluded to. Thank God I think that now I understand

the subject in its proper sense, and, therefore, I do not feel easy in my mind; nor have I been at rest since I had right views on the subject.

Amongst other mercies, I thank God I have read the Christian for other reasons, as well as the above; and I hope that I ever shall. My dear sir, if I know my own heart it is to believe all that God has revealed, and to practice what he has commanded, knowing no other way to arrive at heaven but that; and feeling assured that you have studied the subject more fully than I have done; and are better informed than I can be, having so lately considered it. I will, therefore, take it as a favour if you will write and let me know what you think I ought to do in such a case. I have laid the state of my mind open to you, with the same sincerity in which I confess my sins to God and pray for pardon, and I hope that you will advise what to do; for as I said before my mind is not easy.

I would rather live on a short allowance of bread than not have the privilege of reading the Christian; and I pray that God may direct me and others to act the part of the Christian in the vital sense of the word, and not to run in vain and take the show for the substance. I have often been surprised to think that I have so often read the Bible—not less than *twenty* times, from the first line to the end and should have passed over so many parts of such striking character and consequence, without taking special notice of them; until the Christian pointed them out to me. But I had on the spectacles and they did not show plain!

Let us who love the truth hope that God will dispel the mist that darkens the eyes of blind mortals and cause them all to see clearly. My heart is in the cause you plead. May God give you all the success you desire. I believe he will in his own good time.

Believe me when I say I esteem you beyond what I will now express, and pray that God may bless you and your family, and give you happiness here and heaven hereafter for a Saviour's sake. I close by begging you to write to me so on, as before expressed. Yours, to serve if in my power. With my whole heart, if I thought myself worthy, I would subscribe myself your brother

LOT CHURCH.

P. S. Make what use of this you please.

TO LOT CHURCH, ESQUIRE.

MY DEAR SIR—On first reading your letter, I intended communicating my thoughts relative to it, in a private epistle; but, after a re-consideration, I concluded that you had given me a favourable opportunity of laying before my readers our calm, deliberate views on a subject of great importance—a subject which has been the principal cause of all the difficulties, through which the brethren of the reformation have had to wade since the ancient gospel has been disinterred from the rubbish of the dark ages.

Our dear brethren in Nova-Scotia, who have had their minds agitated on the question of re-immersion have had time to cool down, and

I doubt not, are now ready and willing calmly and dispassionately to hear what I have to say ; and if not willing to take *my* reasons for differing from some of them ; still I hope they are always anxious to bow with deference to the Oracles of God. I say *I hope* they are. They will cease to be brethren to the ancient heroes of the cross if unhesitatingly they will not hear what the spirit says unto the churches !

After a careful, prayerful, and anxious examination of the word of God on the doctrine of remission of sins ; under every dispensation, I see a few grand principles which have characterized every age, and have been necessary to put the sinner into the possession of this great boon ; namely, the knowledge of salvation by the remission of sins. These are : 1. Sacrifice ; 2. Faith in God's promises ; 3. Some overt act on the part of the recipient, showing his confidence in God, and his acquiescence in God's plan of salvation.

Soon as man became a transgressor, it is evident that God required him to come to his throne through the medium of sacrifice ; connected with which was the promise of acceptance. Whether the faith connected with this was a belief that the Messiah should come, that he should die a sin offering, or, simply that God would fulfil the promises connected with the offering of sacrifice, might call forth some controversy. I am inclined, however, to the latter conclusion ; although it is evident that some of the ancients had clearer views of the coming of the Lord than many of us imagine. Jude says that " Enoch the seventh from Adam, prophesied—saying, ' Behold the Lord cometh with ten thousand of his saints,' " &c. But taking into consideration all God's dealings with his creatures, I cannot doubt that when they came to the altar with their sacrifices, and offered them in God's appointed way they enjoyed all that he had promised. What these promises were is not so clearly developed as the necessity of obedience. Abel offered the Lamb, and was accepted—Cain, the fruits of the earth, and was rejected. The former had faith, the latter had not. Now, Abel could have had no faith unless God proclaimed, ere this, that he would have respect to such sacrifices ; for " faith comes by hearing, and hearing by the word of God." These facts are sufficient to prove to us that God had then revealed to his creatures, in plain language, what he required them to sacrifice, in order to the enjoyment of his favour.

He, then, who believed what God said and did what he commanded was accepted. God required them to offer a sacrifice of certain kinds of clean beasts at particular times and under certain circumstances : the voluntary presentation of these sacrifices ordinarily showed the faith and submission of the individual.

This state of things continued, with but few changes, until the coming of the great anti-type, of all the types. 'Tis true the " law was added because of transgression until the seed should come ;" but the principal variations from the above principles were the union of tribes into a nation ; changing the priesthood from the head of a family to that of the tribe of Levi, and the appointment of a particular place for the offering of sacrifices.

John the Baptist, the Harbinger of our Lord, prepared a people for him of those who believed in a Messiah to come, repented of their sins, and submitted to immersion. Here, by the way, we may learn what kind of faith the ancients had, and this with some of our brethren is a subject of much importance! It is certain that it *was not* what *we* are required to believe, but simply to believe on him that was to come; not even the apostles of our Lord Jesus Christ believed that Jesus was to die a sin offering until after the fact took place, though he frequently declared it in plain language!! But these persons who continued steadfastly in the faith, were accepted of the Lord, and were employed by him as the medium through which to communicate his will to the nations of the earth. From these facts the conclusion appears to me irresistible, that the faith of the ancients was a full persuasion of the truth of what God commissioned his servants to proclaim. John said "The kingdom of heaven is at hand;" "I am sent to prepare a people for the Lord;" "there is one among you whom you know not." "He who sent me to baptize has declared on whom I shall see the Holy Spirit descending and remaining, this will be the Messiah." Afterwards John says, "I saw and bear record that this is the Son of God." John's mission closes. "He must increase, I must decrease," said the Harbinger. I do not learn that John baptized another individual after the immersion of the Lord Jesus.

Thus far all is plain. And at the opening of the kingdom, which John proclaimed was at hand, nothing is more evident than that the people 1st. Heard. 2d. Believed that Jesus died, was buried and rose again. 3d. Repented and reformed. 4. Were immersed on a confession of that faith, believing that they should obtain, 5th. Remission of sins, and 6th. the Holy Spirit. I repeat, nothing is more evident than this. Previously they sacrificed on altars of various kinds, but now, Jesus has offered himself without spot to God, and the believing penitent offers to him his body, soul, and spirit, dead to sin, (the love and practice being destroyed) in the name of the Lord Jesus Christ. Here, yet the whole doctrine of the Lord is in substance the same that it was in the days of Abel, namely, faith and sacrifice. Here, Sir, I presume we shall have travelled together hand in hand.

But now comes the "tug of war;" the question which has agitated the minds of some of our brethren, and the principle item in your letter on which you desire me to write, namely: Have you any reason to believe that you obtained pardon in immersion, when you did not believe that it was for remission of sins? or, in other words, is immersion, without belief that it is for remission of sins, an act of submission to God? This is an important question—let us consider it carefully.

1. The first point to be made perfectly clear is the design of immersion. That it was ordained by our Lord to put the penitent believer into the full enjoyment of remission of his past sins, is an admitted fact, concerning which, between us, there is no controversy. In that act we believe that the benefits of Christ's death are applied, and the believer is "washed, justified, and sanctified, in the name of the Lord Jesus Christ, and by the spirit of our God;" for as many as were "baptized

into Jesus Christ were baptized into his death." We discard, then, the idea that there are any procuring qualities in baptism, or any other ordinance! Nay, we unhesitatingly discard the doctrine that would lead a sinner to imagine for a moment that his faith, repentance, reformation, baptism, prayers, or any thing else, purchases pardon or salvation here, much less an inheritance with the saints' in light!! This, with me, is a cardinal point. We have sinned, and consequently rendered ourselves obnoxious to divine displeasure. But, even if we had never sinned, God, as our creator, has a right to demand obedience of us without the promise of a single blessing; so "it is not by works of righteousness that we have done, but according to his mercy he saved us;" and in this procedure he has been graciously pleased to connect with the obedience of all his commands, a promised blessing. The first blessings, then, are pardon, and the Holy Spirit which he has promised in the "laver of regeneration by the renewing of the Holy Spirit," to all those who believe and obey him.

What, then, is this faith? Is it that we are sinners? Abstractly considered, is it to believe in baptism for remission of sins? That God has foreordained whatsoever comes to pass—that he has elected some to everlasting life, or that he has not thus ordained and decreed? No. Is it to believe in regeneration by the spirit alone, or the word alone? No. Is it to believe in any or all the confessions of faith in the land? Impossible. Some of these items are true; others may or may not be true. These things may be believed or disbelieved, and the individual destitute of Gospel faith! What, then, is it? Hear the Saviour and Peter, in the language which we have quoted as the motto of the *Christian*: "Whom do men say that I the son of man am?" said Jesus. "Thou art the Christ, the Son of the living God?" said Peter. "On this rock I will build my church," said the Lord Messiah, "against which the gates of Hades shall not prevail." Here we are not left to conjecture. The real penitent who believes this, and yields himself unreservedly to the Lord Jesus, to be buried with him, because he loves him, and desires to follow and obey him in all his ways, is a disciple of the Lord, unquestionably!

3. This, you will remember, is not an isolated passage in the word of God and arbitrarily applied, but it accords with all the other portions of his word, as well as our most enlightened view of things. For example, when the Apostle John inquired, "Who is he that overcometh the world?" His answer is, "He that believeth that Jesus Christ is the Son of God." "Other foundation can no man lay than that which is already laid, which is Jesus Christ, or that Jesus is the Christ." These portions will suggest to your intelligent mind, many others of a like import. When a sinner inquired, "What must I do?" if he was ignorant of the Gospel facts he was commanded to "believe on the Lord Jesus Christ." If he believed these facts he was taught that he should "repent and be baptized for remission of sins;" but if he was already a penitent believer, he was exhorted to "arise and be baptized, and wash away his sins, calling on the name of the Lord." The faith, we perceive, in every instance was, that Jesus was the promised Messiah. His life, mira-

cles, death, and resurrection, were proclaimed to convince Jew and Gentile that he was the Christ. The full persuasion of this fact, with corresponding conduct, brought the individual into a state of salvation; while its rejection sealed his condemnation. Hence, the Apostle John declares that his testimony was written that the reader might believe that Jesus is the Christ, the Son of God, and believing might have life through his name. I hope now, sir, that the facts to be believed in order to salvation, are plainly before us, and, therefore, thus far all is clear.

4. But some of our brethren argue that the sinner is destitute of faith until he believes in baptism for remission of sins! What Apostle or Prophet has made such a declaration? It is at best only a plausible conclusion drawn from favorite premises partially assumed!! This is one of the extremes into which some very zealous brethren have run. No person who knows me will conclude that there are any predilections or preferences on my part in the above remarks and conclusions. Before I was immersed I had read and heard advocated the doctrine of baptism for remission of sins; and had partially advocated it myself in some private circles, and fully believed that God would pardon the believing penitent who submitted to immersion; but I also thought that he would pardon Jew, Mehomedan, Pagan, or sincere sectarian, when they did as well as they knew how; and because I felt my mind relieved from the burden and anxieties which had for more than seven years weighed me down, I concluded that long before I was immersed, God had spoken peace to my soul; but yet I remained hoping, doubting, and fearing, until I was immersed into the name of Father, Son, and Holy Spirit. The fact is, I believed in the doctrine of baptism for remission of sins, and believed in pardon for those who were penitent believers without it; thinking that God might have various ways of bestowing his favors. This sounds strange to me now, and no doubt will to many of my readers; some of those may be desirous of knowing how I could entertain such sentiments! Well, I never could doubt, since I heard the Gospel in its purity, but that the three thousand on the day of Pentecost, and Saul, were baptized for remission of sins; but I also supposed that God pardoned Cornelius because he was a sincere, pious, devout man, before he was immersed! Being very desirous of knowing and practising the whole truth, I wished in myself to have the evidences of both; and consequently for some time my mind was kept in this state of indecision relative to the doctrine of remission of sins. I hope that you, sir, and my readers generally, will pardon this egotism of mine. My reasons for alluding to myself, is, that some brethren are extremely anxious to know how we reconcile some of our principles with our practice. This, then, is for them.

5. From the foregoing you will perceive, that I have come to the conclusion that he who believes that Jesus is the Christ, and with all his heart yields himself to to his government, becomes his disciple, and obtains pardon, though he may *not*, at that time or any other, fully understand the doctrine of baptism for remission of sins. God's blessings are suspended on our faith and obedience, and not on our knowledge; which

would be the case if pardon were withheld from all those who had not a certain quantum of knowledge. These conclusions have not been drawn to suit my own case: for, on the principles of a few brethren who dissent from me, I can claim their fellowship, as one coming into the kingdom after having believed that baptism was designed as the initiatory act. But this I cheerfully concede to them, and would that the whole world were apprised of the fact, that I do not believe that any individual living *enjoys in his own soul the present personal enjoyment* of pardon and acceptance with the Lord, who *does not* believe in baptism, connected with faith and repentance, for remission! It is true there may be a few who believe in an imaginary perfection, and boast of the enjoyment of perfect love; and others who fancy they were God's particular favorites before the formation of the world, who may tell you they are sure of heaven and eternal joys. But hear them pray; behold their devotions;—each shows that they *do not* believe with all their heart that God has blotted out their past transgressions. Those who really believe this will not be continually pleading and beseeching the Lord to pardon the sins of their childhood, youth, and riper years! This is the case with the great mass of professors of all the different denominations. They “hope if they are not deceived they have a hope!” The immersed and sprinkled, unacquainted with the Apostolic Gospel, occupy similar places here; and those who reject the doctrine of the present reformation will, no doubt, continue to occupy the same places for time and eternity. If the truth had not been announced to them they had not had sin, but now they have no cloak for their sin.

6. The lovers of the Oracles of God may demand a thus saith the Lord for the position, that an individual, believing that Jesus is the Christ, and being baptized without a knowledge of the design of baptism can be a disciple of the Lord, and obtain pardon. One of the strongest arguments can be deduced from the Bible, and facts direct to the point. Hear it; “In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed,”—“it shall stand forever.” Dan. ii. 44. That this was a prediction of the Church of Jesus Christ, I think not a brother of the reformation, or any other person acquainted with the word of God, will dispute. Again: “on this rock [the fact that I am the Messiah, the Son of God] I will build my church, and the gates of Hades shall not prevail against it.” Matt. xvi. 18. These passages are familiar to all of us. How, then, is it possible that brethren of good general intelligence will assert, with these plain portions of God's word before them, that the promises of God have failed; that the kingdom set up in the days of the Cæsars, soon became extinct, and that the gates of the unseen world did for more than *one thousand* years prevail against the church of Christ!! My dear sir, when our reasonings lead us to trample on comparatively trivial things in the word of God, we should suspect them! How much more so when they lead us to expunge or explain away some of the plainest promises in the oracles of God!! You may ask, who does so? I answer: that individual who asserts that no man can obtain remission of sins, but he who believes that he is baptized specifically for that purpose; for no man living can prove that this

was either the faith or the practice of any community from the *sixth century* until within about *twenty* years. It is true that the Greek and Romish churches dipped and sprinkled their babes for remission of sins during all this time; but, then, these did not believe that Jesus was the Christ, and, therefore, could not be built upon the rock. The Waldenses, Albigenses, Paulinians, Novatians, and others who were stigmatized as heretics, were, no doubt, generally speaking, the disciples of Jesus—the church in the wilderness. Hear the sentiments of the Waldenses, from the year 1307 to 1323: “‘He that believeth and is baptized shall be saved.’—Mark xvi. 16. He that believeth, it says first, and afterwards is baptized; wherefore it is necessary first to believe before being baptized. Consequently, a child who does not believe, and possesses not the capacity of believing, ought not to be baptized till he does possess that capacity. As the man blind from his birth, of whom his parents said to the scribes, ‘He is of age, let him speak for himself.’ John ix. 21. He, therefore, ought to speak for himself who would be baptized.”* This proves believers’ baptism in those days; but not that they understood all the doctrine of the Lord. Neither do we hear any thing of the true Gospel preached in Jerusalem on Pentecost among the “Anabaptists” of Germany during the time of Luther, Calvin, and others; this was but the dawn of the Gospel day. It, then, is only an assertion—destitute of probable evidence, that believers baptism for remission of sins was preached and practised in those days. The *onus probandi*, the burden of proof, is thrown upon those who assert it; and, in the above extract, I have rendered them all the assistance in my power! Is not this, sir, benevolence in me towards erring brethren!

7. Be patient, sir, and I will endeavour to illustrate my views of the whole subject. The city of Saint John has certain rights and privileges which she grants to whom she will. This power has been conferred upon her by the British Government. She has a constitution and laws. No man can trade or traffic here as a resident, only on certain conditions. She has been pleased to ordain that any British subject who has arrived at the age of 21 years, and who shall make application to her council, pay a certain sum and take the “Freeman’s oath,” shall, while he acts according to the laws, have all the privileges and immunities of a citizen; but no other person, whether he be born in the city, the province, sister provinces, Britain, or Ireland. Now, a Novascotian, being desirous of becoming a citizen, should he pay his fee, and take the freeman’s oath, he would be a citizen to all intents and purposes, whether he understood the constitution or not! Why, could one so ignorant become a citizen of so flourishing, so scientific a city as St. John? Most certainly; our citizenship does not depend on our knowledge, but on a compliance with its laws. Suppose, then, that our Novascotian should be a very zealous politician, and should desire to become a citizen merely for the purpose of voting at our city elections, and, by and by, he should learn that he not only had that privilege, but also that of voting for members of the Provincial Legislature—a right to transact any kind of

* Jones’ History of the Christian Church.

business, and also a right in the fisheries! He becomes astonished. "How ignorant," says he, "I have been. I have read the laws to little or no purpose! Why, when I took the oath I never expected these privileges! I think my oath cannot be a good one—I must get \$25 more and give the city treasurer, and take the oath again!" As a Novascotian, sir, I should blush for my countryman, who would thus throw away his money and his common sense. I will not make the application at this time, it is too obvious; but I will just add, for the benefit of my Baptist brethren, that as no person in this city can enjoy its privileges and immunities without knowing what they are, any more than the alien, neither can they fully enjoy the blessings of the full assurance of pardon and salvation, until they believe the doctrine of baptism for remission of sins; for until they possess this faith, they have no other assurance of their pardon than that which they build on their own imaginations. If asked for a reason of their hope, they tell us they expect heaven because they feel thus and so. Let them remember that the truth is now spread before them, and that the rejection of it throws them into the situation of all the other sects. He, then, who has never been baptized, and hears the doctrine of baptism for remission of sins clearly stated, and then says, I will be baptized but not for remission of sins, in my estimation he might just as well be sprinkled. This may be called only an opinion, but when called upon, or when I conceive it necessary, I can produce many substantial reasons for the conclusion.

8. But the question with you is, *ought I to be re-immersed?* I sometimes regret that my friends and brethren rate my knowledge and acquisitions so highly; for fear they should take my reasoning for their guide instead of the word of God. But, I fear not this with you, sir, and therefore I shall not fear to give you my advice. If when you were immersed, you *did not* with all your heart, believe that Jesus is the Christ the Son of the living God—that he died a sin offering—that he was buried and rose again:—if you were not truly sorry for your past sins, and had not a fixed determination to reform your life—if you did not submit to immersion as a command of Jesus Christ—and you *now* believe and love the Lord, tarry not—"Arise and be baptized and wash away your sins calling on the name of the Lord." But if you did thus believe, and the above was the state of your heart before the Lord; for you to be-immersed would be to do that which the Lord, in my opinion, has not commanded, and therefore, he who should immerse you would be in the situation of a clergyman sprinkling an unconscious babe. He would be taking the name of the Lord in vain! But take not my word—prove all things, and hold fast that which is good.

9. The agitation of re-immersion has ever been attended with evil consequences. An esteemed brother in the United States, a champion for the truth, whose praise is in all the churches of the reformation both in Europe and America, after beholding its injurious effects in the churches of his personal knowledge; thus writes:

"Let me once more say, that the only thing which can justify re-immersion into the name of the Father, of the Son, and of the Holy Spirit, is a confession on the part of the candidate that he did not believe that

Jesus was the Messiah the Son of God—that he died for our sins, was buried, and rose again the third day, at the time of his first immersion—that he now *believes* the testimony of the Apostles concerning him, and desires to be buried and rise with Christ in faith of a resurrection to eternal life. The instant that re-baptism is preached and practised on any other ground than that now stated—such as deficient knowledge, weak faith, a change of views—then have we contradicted in some way and made void the word of the Lord—‘He who will believe and be immersed shall be saved’—then have we abandoned the principles of the present reformation, instituted experience meetings, committees for examining candidates, changed the bond of union, and made something else than the belief of the gospel facts the faith of the gospel.

“A scene of confusion, such as was never excelled in any community, will obtain in our churches: persons with whom we communed at the Lord’s table for seven or ten years, will occasionally take it into their heads that they did not *understand* baptism at the time of their immersion—that they were hypocrites all the while, and must now get up from the Lord’s table and go to the water, confess the Lord, and be immersed. Thus all confidence will be destroyed; and these twice and thrice immersed persons, fond of making converts to their practice, will be agitating the minds of other brethren, urging the weak and credulous to be baptized as a substitute (in fact) for walking more closely with God: for every member of a church who thinks of improving his experience, or increasing his enjoyments by going to the water of baptism, has been living in disobedience or wilful neglect of his duty, not coming daily and constantly to the throne of grace, not walking with God, not keeping his commandments. Reformation, and not immersion, is wanting in all such cases.”

10. I have much more to write on this subject; but I have made this letter too long already. For what I have written I expect to give account to him who judgeth righteously. These things are not laid before you and my brethren from hasty considerations, but in full view of all that may or can be said by any brethren in Nova Scotia. And if after considering these things, in all their bearings, you or any of them shall still differ materially from me, although I deprecate any thing like public controversy among the disciples of the same Lord, yet if they will give me their reasons for coming to different conclusions, they shall go to the same readers; for public *reasoning* together is much more consistent with the christian character than private or sectional jealousies, discord and strife.

May the Lord keep all the holy brethren in the way of salvation, and may they endeavour to keep the unity of the Spirit in the bonds of peace, is the prayer of their fellow labourer in the kingdom and patience of Jesus Christ.

W. W. EATON.

P. S. Excuse me, my dear sir, for thus publicly using your name and making you the medium through which to address my brethren. Your letter calling up the subject fresh to my mind is the cause. Accept my thanks for the interest you take in the prosperity of the Publication, and

my family ; which you have so nobly demonstrated ; not merely by *saying* that you feel interested, but by *feeling* in the right place for them !
 May the Lord reward you an hundred fold. W. W. E.

BIBLICAL CRITICISM.

“ No man can come to me except the Father which hath sent me draw him.”
 JOHN vi. 44.

As this is popularly interpreted, it would be rather an expression of pity, or excuse for want of *power*, to receive Jesus as the Messiah, than of *reproof* for the hardness of heart and prejudiced unbelief of the proud and self-righteous Jews who rejected him. But if we attend to the scripture use of language, and the *facts* of the bible, we shall readily learn that our Saviour does not mean here to express any act of God *in them*, but rather some disposition of theirs with regard to God, and the impossibility of their acting consistently with their duty and true happiness, except the constraining motives which God places before us in the revelation of his Son, influence them. That we may not speculate, let us attend to the scripture use of the word *draw*. Our Saviour tells the Jews, (John xii. 32), “ And I if I be lifted up will *draw* all men unto me.” This surely does not imply *any act* of his upon men ; but that the excellency and suitableness of the doctrine of Jesus Christ and him crucified, &c. revealed among men, would be the only means to draw or move sinners freely to believe and trust in him—for redemption in his blood the forgiveness of sins. In like manner, when God declared to Israel of old, “ with *loving kindness* have I drawn thee ;” and by Hosea declares, “ I *drew* you with the bands of a man, with the cords of love,” surely he meant to tell them of the eminent instances of love and mercy vouchsafed and manifested in favor of Israel, should be the motives of God, the means, the cords of love, which should influence them to love, fear, and serve him. But if not thus influenced or drawn of God, then what more could he do than he had done, &c. Paul uses even a stronger expression in this sense : he says the love of Christ constrained us that we should not henceforth live unto ourselves. Acts of love and kindness move or draw men—his threatenings to Nineveh drew them to repentance—*his revelation* to Noah *moved* him by fear to build an ark. We are moved, drawn, or influenced, by arguments, reasonings, threatenings, promises, &c. &c. and that the churches in the revelation may be moved or drawn to reformation, they are directed to *hear* what the spirit saith unto the churches *in those epistles to them*. Not that these things are agents ; they are truths, or motives, which God presents to the mind of man in great goodness and condescension to move him to act to his own glory and man’s best interest—and if *they neglect these means*, they are told they cannot escape. [See Heb. ii. 7—19, &c. and also John vi. 44, except the persons addressed were influenced by the truths revealed to them by God in Christ—except thus drawn, they could not come unto Jesus].

When Paul had reckoned up seven things which are generally apt to affect men most strongly, he says, “ none of these things move me.”

After the same manner, James describes men as drawn away of their own lusts, and enticed.

And David is represented as having been moved by satan to number the people; and yet, neither the one nor the other expression were intended at all to signify that the things done were not the persons' own acts; on the contrary, the scriptures blame the one for acting upon the incitement of lust, and the other for acting upon the suggestion or drawing of Satan—for it is not a misfortune, but a sin, for a person to be drawn away by his own lusts, and enticed. And Peter's exhortation with Ananias, "Why hath Satan filled thine heart," is not by way of excusing him, but by way of aggravating his crime.—*Furnished by Dr. L. Johnson.*

A QUERY.

On the subject of the baptism of repentance for the remission of sins, your language is scriptural, but as is supposed not sufficiently defined.—Do you admit the Greek preposition *eis* rendered *for*, to denote motion, as *into* Egypt, into water, into the house of Lydia &c., or if preferring the *for* in preference to *into*, then do you consider, that when the *record of God* concerning his Son Jesus Christ is believed—that such believer is justified, that justification is the non-imputation of sin, consequently remission, and therefore baptism, *because of*, on *account of*, becoming, belonging to; or in consequence of the remission of sins. Perhaps you can give a reference to something already published, overlooked by an

ENQUIRER.

ANSWER TO AN ENQUIRER.

I am not certain that I understand fully the design of your question, and although I have had it in my possession some time, yet such a multitude of cares have pressed me on every side that I have not been able to give it the attention that its merits demand. At present I have neither a Greek Grammar, Lexicon, or Testament at hand to refresh my memory on the subjects connected with your question. But this I well remember that in Matthew xxvi. 28. "This is my blood of the New-Testament which is shed [*eis*] for many for remission of sins." Luke iii. 3, and Mark i. 4, "the baptism of repentance [*eis*] for the remission of sins." Acts ii. 38, "Repent and be baptised every one of you in the name of Jesus Christ [*eis*] for remission of sins." All these passages the preposition is used in the same connexion, and governs the *Dative* case; therefore, whatever meaning we attach to it in one place we are compelled to give it in another.

Just as certain then as the blood of Jesus was shed *for* remission of sins, just so certain, Peter taught believing penitents to be baptized for the same purpose, &c. If the latter part of your query requires an affirmative answer—namely, that penitents are baptized "*because*" their sins are remitted, then the blood of Jesus was shed *because* the sins of many

were remitted, which position nullifies that great proposition of the Apostle Paul, that we have redemption through the blood of Jesus—the forgiveness of sins; and that without the shedding of blood there is no remission.

I think, however, that *eis* has the force of *into* in all those places, and that the blood of Jesus was shed to bring the many *into* the enjoyment of salvation; and that those who believed in him as the great sin offering and submits themselves to his government, their “trespasses are not imputed unto them,” and hence the Apostle could say, as “many of you as were baptized into Christ were baptized into his death.” By the death of Christ, their pardon was procured, and by our faith and obedience to him in baptism we are introduced *into* the personal enjoyment of remission of sins.

If these hastily written remarks are not sufficiently plain or should not prove satisfactory, let me hear from you again, and I will endeavour to give them more attention. Respectfully yours. EDITOR.

OBITUARY.

It becomes our painful duty to record the death of our beloved SISTER BARRY. Another of the first fruits of the Apostolic Gospel in this City, has gone to her reward. Sister B. was one of the first persons that I immersed. In her room I first lifted my voice in St. John to announce the Apostolic Gospel. The many days which we have spent in our beloved brother Barry's family have endeared them to us beyond what I can now express.

One of the principal inducements for brother Barry's removal to the Country, upwards of fifty miles from the City, was the health of his beloved partner; but the sudden and melancholy death of an affectionate and loved Son, together with an impaired constitution, were too much for her to bear, and she has gone down to the abode of the dead.—Aged 55 years.

A letter from brother B. gives the following intelligence concerning her last hours:

“*Dear Brother Eaton*,—I write to inform you of the decease of my dear wife; she departed this life on Friday, the 12th inst. after a fortnight's illness; but blessed be God, she died in peace. When I spoke to her of her departure she said, “I am not afraid to die—I have confidence in God—he will not leave me.” And when, afterwards, I expressed a wish that she might recover, she declared that she did not wish it; but, if it was God's will, she would rather die; for she loved her Lord and Saviour, and desired to be with him. Owing to the distress she was in for want of breath, she could speak but little; but manifested a meek and quiet frame of mind.

She was interred this day; and has left me to plod the journey through life alone; but blessed be God, though cast down I am not forsaken; “the Lord gave and the Lord has taken away—blessed be the name of the Lord.”

Our beloved brother and his family have the united prayers of the church in the city, that God may overrule all their trials and bereavements, for the glory of his great name, and the present and future happiness of himself and family.—ED.

TO MR. OLIVER KEMPTON.

Dear Sir,—It is to me a source of deep regret, that I feel myself required to publish such a description of the moral and religious state of your neighbourhood. What! have not men sufficiently the fear of God before their eyes to meet together and discuss their sentiments without exhibiting scenes of tumult disgraceful to worldly politicians? It is one of the most trying tasks imposed on "The Christian," to carry such news to the world. I hope that it will not have such another task to perform! If my brethren there will send us what they can say in defence of the truth, and the Methodists will do the same, they can occupy equal space in the *Christian*. But I hope that we shall be saved the pain of inserting any thing which is not for the promotion of the cause of the Lord. Praying, my dear sir, that you may be induced to accept the salvation of God, I subscribe myself yours to serve in the truth,

W. W. EATON.

MILTON, QUEEN'S COUNTY, N. S. January 26, 1840.

BR. EATON—We embrace this opportunity to inform you of our situation and wishes here at Milton, and of the success of the gospel. Elder Benjamin Howard came here on New-Year's Eve and remained preaching the truth as it is recorded in the volume of the book of God, and has since baptized for the remission of sins, five in this place, and two at Port Matoon; he also organized a church here on last Tuesday week, which now consists of fourteen members, who break the loaf every Lord's day and walk together in the order of the gospel.

ZOATH FREEMAN.

SYLVANUS MORTON.

NEW PUBLICATIONS.

THE GENIUS OF CHRISTIANITY.

THIS work, the Prospectus of which we published some time since, has commenced its existence; I hope under favorable circumstances. We greatly rejoice that such a work has commenced in New England. Brother Comings has our prayers; and had we money to aid him we would not withhold that; but as we have not, we shall do all in our power to extend its circulation among our brethren in the United States. The postage on the work coming through the British Post Office would

equal the first cost of the paper, and, therefore, few would be willing to take it in the Province. Pamphlets like ours are not permitted to come through the Post Office, unless also through the Custom House, where they pay 30 or 40 per cent. besides the postage. Were it not for this, "The Christian" would never have had an existence: for we should have patronized the western publications.

"*The Genius of Christianity*," is published semi-monthly, in Newspaper form (we very much regret that it is not a pamphlet like the *Christian*), and a volume of it will contain about one-third more matter than "The Christian," at the same price.

May the Lord bless and prosper all those engaged in disseminating the pure principles of the Gospel.—Ed.

DR. GESNER'S REPORT.

THE "*Third Report on the Geological Survey of the Province of New Brunswick*, by ABRAHAM GESNER, F. G. S. Provincial Geologist, &c." has been laid on our table, with the author's compliments. It is neatly printed by Mr. H. Chubb, contains 88 pages, and will, no doubt, be of great benefit to the agricultural and commercial interests of the Province. We are much obliged to the Doctor for placing so valuable and interesting a production into our hands. We do most ardently desire that his researches in the great arcana of nature may not only serve to impress his mind with the wisdom and mighty power of the great architect of the universe, but that it may be of lasting benefit to our Province, which so wisely appropriates a small portion of its revenue by employing so distinguished a gentleman in surveys of so great utility.

"The Christian," being designed exclusively for the dissemination of religious principles, is the reason that we take no notice of the literary and scientific productions of the age. The study of nature, however, being so intimately connected with revelation, and our desire to see the resources of this flourishing Province called forth, are our apology, if one be demanded, for the above brief notice.—Ed.

In our next, *Deo volente*, we shall give our Geological readers a query or two on the truth of revelation.

THE Editor of the *Palladium* has *tried* to say something about our brief outline of the "*Christian Connexion*," in his number of January 15. He does not, however, attempt to question any of the facts submitted to our readers, which he unquestionably would have done were it in his power, but in his *spiritual, rhetorical, chaste* style, he calls our article a "*long yarn!*"

We are so certain that neither Mr. Joseph Marsh nor any other writer in the *Palladium* is either *able* or *willing* to discuss, orally or in writing, the difference in faith and practice existing between us, that his remarks call forth feelings of commiseration and pity for his opposition to that which I fear he knows to be true, rather than a disposition to retaliate.

The limited circulation of the *Christian* amongst those who read the *Palladium* and the numerous unfinished essays and discussions on hand, are our reasons for the non-appearance of our letters to the "*Connexion*," at present.

☞ Since our last we have, in this city, immersed *seven*, and received into the church *one* previously immersed.

Nothing yet from Mr. Sleep. [March 8th.]