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THE CHRISTIAN.

VOL. IV. }

SAINT JOHN, N. B., JULY 1848.

{ No. 7.

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*

REVIEW OF MR. M'CARTNEY'S PAMPHLET, ENTITLED "PRIMITIVE CHRISTIANITY DISPLAYED" &c.

MANY and various have been the opinions expressed in reference to Mr. M'Cartney's pamphlet, of 46 pages, which we have just re-published in *The Christian*. The first opinion was that it was an enemy to education—that it encouraged an ignorant, unlettered ministry, making the wives of private christians their most suitable tutors! The second opinion was that it was the production of an enemy to the ministry; that is, opposed to any one devoting their time, talents and influence exclusively to the dissemination of the truth. And a third was, that the author supposed that those who possessed the necessary qualifications for teachers, must also have the ability to take care of their families, superintend their business, and indeed give such attention to all their worldly concerns as to have it in their power to be hospitable and kind in every point of view, and yet spend much of their time in the study of the oracles of God—visiting the sick—looking after the erring, wandering, etc.: this was thought impracticable, if not inconsistent. On the other hand, some have given their entire and most unqualified approval of the production as a whole; they believe that Mr. M'C. has hit upon the ancient model, which, if received and practically carried out, would be the most effectual means of overthrowing the kingdom of Anti-Christ, the dominance of Priestcraft, and the grasping covetousness of the Clergy. For our own part we highly approve of the apparent *design* of the writer. When a man has a good object in view, and keeps self in the back ground, though we may not approve of his doctrine as a whole, we cannot but respect the man, and hope for good results. Mr. M'C. was no doubt surrounded by men in a clerical garb, who with assumed sanctity—*because* they were in possession of a classical education, and had taken a degree in a theological school—considered themselves therefore as the only qualified teachers of christianity, and the divine right of a comfortable, genteel, and liberal support! With us, however, this is but a supposition. We know nothing of Mr. M'Cartney: this is the only production coming under our notice with his name, neither do we know any thing of his

denomination or sentiments, except as expressed in the pamphlet under consideration. We can, therefore, have no prejudice for or against him, growing out of any thing else either in his faith or practice.

In reference to the pamphlet, however, we would say : we have carefully and repeatedly read and examined it ; its sentiments, although not new, are placed before the reader in a plain, forcible manner—some of his views being better and more ingeniously sustained than I have seen them by any other. His style as a writer is strong, nervous, and perspicuous. But on two points we are compelled to record our dissent : this however is but in part ; perhaps were we to gain a more intimate acquaintance with each other's views, or were we surrounded by circumstances similar to those that environ him, and retard what he believes to be the truth, we might consider the extreme into which he has seemed to run, called for. Our remarks, therefore, refer to the principles in the abstract. That under no circumstances a classical education is necessary in order, properly and scripturally, to fill the pastoral office, we deem, to say the least, an ultra view. Suppose that all the pastors of the Christian Church now living—or even those of a province or district—wholly unacquainted with the ancient Greek language, and a question arises in reference to the meaning of an original word, say *baptizo* for example—do the pastors of these congregations possess the qualification required by the Apostle, if they are unable to go to the fountain head of knowledge on this subject ? Can it be said they are “*apt to teach*”—that they are *qualified* to teach, when they confess ignorance on this or any other important doctrine or precept ? After all that has been written on the subject of baptism and kindred subjects, it is true a plain English reader may satisfy himself so as to feel the same degree of certainty that he would were he acquainted with classic Greek ; but who knows that other questions of great moment may not be called up, on which learned disputants on both sides have not yet written ! Suppose—what is not improbable—that Mr. M'C. is a pastor of a Christian congregation, and is not a classical scholar : he is visited by a number of his Bible-reading, God-fearing, zealous cooperants and admirers, with the question, “Do the words ‘*washing of regeneration*’ in Titus iii. 5, express the mind of the Spirit ? Dr. Macknight renders it the ‘*bath,*’ and Mr. Wesley the ‘*laver of regeneration.*’ Who is right ?” How will he answer them ? Will he refer them to other doctors and teachers ? Suppose they say to him, “You have taught us that these men are hirelings—men who labor for the fleece, and not for the flock : they have studied the classics to prepare them to make merchandize of souls ; they are covetous men, blinded by the God of this world, and how can we repose implicitly upon their testimony !” What reply will he make ! Will his admirers give us an answer for him ? Although we are far from advocating the absolute necessity of even an acquaintance with the original of the New Testament, to qualify the man of God to fill the place of an overseer of the Lord's house scripturally and efficiently ; yet that many of them in every large district should possess all the literary qualifications of the most erudite citizens of the kingdom of Satan, or of the clergy, is to me too plain to be covered by any sophistry, and too obvious to admit of denial.

Although we understand Mr. M'C. to be writing on the qualifications of the overseers of the congregations of the Lord, yet many of our readers suppose that he includes those of evangelists or proclaimers of the gospel to the world. That these should have as good an education as they can possibly obtain, must be apparent to all. To announce the glad tidings to the heathen, we must master in the first place their language. In this case, not only a thorough knowledge of the particular dialect in which we would address the people is indispensable, but a general acquaintance with the original of the Christian Scriptures and general science is absolutely necessary.

The Lord has given us the most obvious demonstration of this in the qualifications bestowed on his Heralds. It is true that he selected unlettered men—that not many wise, noble, or learned, were called—that he took the foolish things of the world to confound the wise; yet he forbade them going to the world with the mission of life and salvation until they were endued with power from on high. A large portion of this power was the ability of speaking all languages. He gave them a “classical education” himself in a moment! Let all the lovers of the ancient gospel be foremost, prompt and liberal, in promoting the cause of rational education: let them encourage pastors, teachers, evangelists, and all others, to give themselves to the study of the Bible, and those books and sciences that may be made subservient to the truth and the best interests of the human family.

The other point wanting in proof—not fully sustained by either the example or precepts of the New Testament—is that of “ministerial support.” That every congregation of the Lord should have three or more elders, bishops, overseers, pastors—(we use these terms interchangeably)—in order to come up to the ancient model, is so perfectly obvious and well sustained by Mr. M'C., that it is a matter of no little surprise that any believer in the New Testament would for a moment question it. That *all* these overseers should be sustained in ease and affluence by the congregations over which they preside, is an idea not to be entertained by any one having any respect for his own judgment, or any general knowledge of the Christian scriptures.

Many of our readers will however come to the conclusion that Mr. M'C. is opposed to raising any money for the purpose of sustaining men, to enable them to devote all their time, talents and energies, to the dissemination of the truth, and the proclamation of the gospel; indeed many of his remarks have a strong inclination in that direction. In Mr. M'C.'s view one of the most obvious errors of the age, on this subject, is the making of the Apostles the model. He admits that *they* had the right to claim a support; that it is an ordination of Heaven that he who proclaims the gospel should live by the gospel: but this he confines to the apostles, and seems to consider that for any one to make an application of 1 Cor. ix. 1–10, to either evangelists or pastors, makes them apostolic successors. Now we do not believe in apostolic succession, and we are far from holding up the apostles—as *such*—as models for either pastors or evangelists; but it must ever be borne in mind that in the first Church the apostles filled all the offices; they were the bishops, evangelists, deacons, almoners—every thing! When congregations were set in

order, subsequently, others were appointed, that they might give themselves to works of greater importance. But who was to be the model pastor, preacher, deacon, &c. ? Were not the apostles ? Did not Paul appeal to his own zeal, devotion and labors, as a pattern worthy the imitation of the Ephesian elders ? Elders of the congregation then must imitate the apostles—they must study their precepts and example if they would fill up the full measure of that important office, and so must all the other office bearers in the Church of Christ. Now the main question is—was Paul contending for his rights and privileges as an apostle of Christ—as his special ambassador—when he said “*the laborer is worthy of his reward ;*” or did he utter an unchangeable truth, applicable to all laborers in general, and to those who labor in word and doctrine in particular ? That the latter is the fact appears to us as plain as a sunbeam ; and although we have read two pages against the right of proclaimers of the gospel to demand a support in temporal things while they devote all their time and talents to the spiritual interests of deathless spirits, for one in favor of the doctrine—yet we cannot see why some should be eased and others burdened ! Why one man should devote half of his time from his family and home, proclaiming the unsearchable riches of Christ to a dying world, because God has blessed him with a gift to teach and preach, while his fellow professor who has only the talent to make money, should be exempt from the burden, and have the privilege of spending all his time with his family, and make not a single sacrifice for God or truth—such a procedure accords neither with reason nor the word of God ! “I would not that some should be eased and others burdened,” is an oracle of truth and of common sense. So far was the Saviour from teaching that preachers should maintain themselves—that they should make provision for the sustenance and support of themselves and families before going out to announce the truth, that he taught them to make no provision for their journey, but to go out just as they were, “for the laborer is worthy of his hire.” Luke x. 7. And mark, this was said in relation to the *seventy* sent out by the Saviour ; and to this oracle Paul alludes when in 1 Cor. ix. 14, he says, “Even so hath the Lord ordained, that they who preach the gospel should live of the gospel.”

The cause of truth and righteousness will not prosper unless its professed friends are liberal, and “bring all their tithes into the storehouse.” Those whom the Lord has blessed with riches, or more than is absolutely necessary for the support of their families ; to enjoy the favor of God they must either preach the gospel to the world themselves, or they must feed and clothe those who can and will. No individual or congregation can long enjoy the life and power of the gospel of the grace of God without doing what they can for the edification of the body of Christ and for the conversion of sinners. Men wholly devoted to study, and to the proclamation of the truth, are just as necessary in every community of one or two hundred families in order to its success, as the undivided labor and attention of the school master in order to the acquisition of general knowledge on the part of our children. All intelligent men would esteem that community unwise, if not really wanting in philanthropy and benevolence, which would depend wholly on family instruction ; or which would agree that each neighbour should take his turn

in educating the youth. While every family does what it can for the instruction of its more youthful members, all feel the necessity of the cooperation of a competent teacher—one who has a salary that places him at least in comfortable circumstances—to perfect the youth in their various studies. And it is in our humble opinion the same precisely with the religious community. We must have not only bishops in every church to rule and watch over it—who shall be honored and obeyed while they rule in the fear of the Lord ; and those who rule well, and labor in word and doctrine, must be counted worthy of double honor—that is, receive a liberal support. We say not only must this be the case, but there must be evangelists ; men to devote the entire energies of their souls, as did the apostles, to the proclamation of the gospel—warning every man and teaching every man, that sinners may be brought to the knowledge of the truth as it is in Jesus. We may theorize as we may, but without competent evangelists, pastors, and deacons, and the hearty cooperation of the entire brotherhood, the cause of primitive christianity will never show a vigorous front to the world, the flesh, and the devil !

W. W. E.

[From the Christian Record.]

JESUITS.

(Concluded from page 154.)

In Portugal the order had become very numerous and powerful, but when the king was assassinated, the Minister Carvaho, who detested the order, found means to load them with the odium of the crime. Some of the leading Priests of the order were found guilty of advising and absolving the assassins, and were condemned to the stake. The rest were banished with every mark of infamy, and treated with the greatest contempt. On the 6th of August, 1762, their institute was condemned by the parliament of France, as contrary to the laws of the State, to the obedience due to the sovereign, and to the welfare of the kingdom. The order was dissolved, and their effects alienated. A royal edict was afterwards promulgated, which formally abolished the Society in France, but permitted its members to reside within the kingdom under certain restrictions.

In Spain, where they conceived their establishment to be perfectly secure, they experienced an overthrow equally complete, and much more unexpected. At midnight, March 31st, 1767, large bodies of military surrounded the six Colleges of the Jesuits in Madeira, forced the gates, secured the bells, collected the Fathers (priests of the order) in the refectory, and read to them the king's order for their instant transportation. They were immediately put into carriages previously placed at proper stations ; and were on their way to Carthagena before the inhabitants of the city had any intelligence of the transaction.

Three days afterwards, the same measures were adopted with regard to every other college of the order in the kingdom, and ships having been provided at different sea-ports, they were all embarked for the ecclesiastical states of Italy. All their property was confiscated, and a small pension assigned to each individual as long as he should reside in

a place appointed, and satisfy the Spanish court as to their peaceable demeanour. All correspondence with them was prohibited, and the strictest silence on the subject of their expulsion was enjoined, under penalties of high treason.

A similar seizure and departure took place in the Indies, and an immense property was acquired by the government. The example of the king of Spain was immediately followed by Ferdinand VI., king of Naples, and soon after by the Prince of Parma. They had been expelled from England in 1604; from Venice in 1606; and from Portugal in 1752; upon the charge of having instigated the families of Tavora and D'Aveiro, to assassinate king Joseph I. Frederick the Great, of Prussia, was the only monarch who showed a disposition to offer them protection, but in 1773, the order of the Jesuits was entirely suppressed by Pope Clement XIV., who is supposed afterwards to have fallen a victim to their vengeance.

RECENT REVIVAL OF THE ORDER.

In 1801, the order of the Jesuits was restored in Russia by the Emperor Paul; and in 1804 by king Ferdinand in Sardina. In August 1814, a bull was issued by Pope Pius VII., restoring the order to all their former privileges, and calling upon all Catholic princes to afford them protection and encouragement. This act of their revival is expressed in all the solemnity of papal authority, and even affirmed to be above the recall or revision of any judge, with whatever power he may be clothed; but to every enlightened mind it cannot fail to appear as a measure altogether incapable of justification, from any thing either in the history of Jesuitism, or in the character of the present times.

But in view of the many essential evils of the order, it may be asked, why then their recent restoration? The sentence of their abolition was passed by the Senates, and monarchs, and statesmen, and divines, of all religions, and of almost every civilized country in the world. Almost every land has been stained and torn by their crimes, and almost every land bears on its public records the most solemn protests against their existence. The evils of Jesuitism arise not from the violation of the principles of the order; on the contrary, they are the natural and necessary fruits of the system; they are confined to no age, place, or person; they follow like the tail of the disastrous course with the luminary itself, and in consequence, not *this*, or *that* nation, but humanity, is startled at the reappearance of this common enemy of man.

The number of Jesuits at present in Europe and America, amounts to several thousands. Their general resides at Rome. In Italy, including Sicily, there are seven hundred, who possess eighteen Colleges for the instruction of youth. The number in France is not exactly known. The Society, it has been said, is a sword, of which the hilt is at Rome! But if the hilt be there, the blade is every where, and that with an edge so fine as to make itself felt before it can be seen.

The foregoing, is a brief outline of the history of the order of the Jesuits, taken from various sources, but principally from the "*Encyclopedia of Religious Knowledge*," a work of very high authority among all protestant denominations. If such then be the history of the Jesuits, can

we be wrong in denouncing them to the American people, as the enemies of our government, and the principles of toleration, which form our crown of glory? That all this may appear more clearly, we will publish the Jesuits oath, that all may be placed on their guard against their intrigues and machinations.

THE BIBLE FOR THE WORLD.

A Discourse delivered before the American and Foreign Bible Society, at its Ninth Anniversary. By BARON STOW, Pastor of Baldwin Place Church. Boston

(Concluded from page 184.)

THE bible, in all its disclosures, commands, prohibitions, and promises, addresses itself to principles that are common to our nature. It rebukes common sins and imperfections, provides for common necessities, urges to common duties, supports under common trials, and presents motives which appeal to common sensibilities. It is fitted to the indefinite varieties of human condition, from the highest elevation of prosperity to the lowest depression of adversity. It has a word of warning for all the exposed, a word of counsel pertaining to every relation, a word of solace to all the afflicted, a word of invitation to every outcast wanderer, an antidote for every species of sorrow. Children of God, do you know what a book your Father has given you? * * *

The secret of this efficiency is not always understood. It is often attributed to the purity of the moral precepts; and hence we find men who, with no special concern for the salvation of souls, will aid in the circulation of the scriptures, because of their influence in social and political economy. They seem not to know that the scriptures are thus effective in the department of minor morals, because they reveal great truths which connect man with God and eternity. Separate the *doctrines* of the book from its *precepts*; remove from it the amazing revelations respecting the immortality of the soul, the vicarious satisfaction of Christ; the final judgment; a future state of rewards and punishments, and you bereave it of power to accomplish good, even on the lowest scale. Rammohun Roy published extracts from the New Testament, which he entitled "The Precepts of Jesus," and sought by their aid to christianize the Hindoos. And what did he effectuate? His attempt was as abortive as it was impious. He eliminated the life of the seed, and how could it germinate? He dishonored the Holy Spirit by mutilating the bible, and the holy Spirit let him try his experiments, not only without success, but even without the notoriety of contempt.

No, brethren, the bible as it is—the bible as God gave it—is adapted to man as he is—and he who adds to it or takes from it, interferes with that adaptation, and therefore with its saving efficiency. Whatever else you damage, do not—as you regard the will of God or the welfare of the world—do not hurt that seed which infolds the germ of immortal life. Destroy the fitness of light for human vision, of air for human respiration, of food for human nutriment, but never corrupt the word of God—never disqualify it for the high purposes to which it is appointed. Poison—if you must injure humanity—poison your Croton fountain, but harm not the river whose streams gladden the city of God. In the one

case a few thousands may temporarily suffer ; in the other you jeopard the welfare of millions for eternity !

3. *The Bible is designed for the world.*

In the works of God we discover evidences of design which we interpret as indications of his will. Does any one doubt as to the divine purpose in stationing the sun where he is ; in girding the earth with its atmospheric robe ; in poising the axis of our sphere with a particular inclination to the ecliptic ; in diversifying the surface of the globe with land and water, mountain, valley and prairie ? Had it not been declared that "*the Sabbath was made for man,*" would not the truth have been obvious in man's constitution and relations ? Does any one question the object for which seed is furnished to the husbandman ? The very name suggests unequivocally the intention of the Creator.

Here is a book, from whose adaptations to human necessity, we readily and rationally infer its divine origin. Why not, from the same facts, ascertain the divine purpose ? No one who observes the structure and functions of the human eye in connexion with the nature of light, is ever skeptical as to the question whether the one was designed for the other. Examine man, wherever found, as a moral being, and then examine the revelations which God has made to him, and you will discover proofs as clear and convincing, not only that he who made the one, created also the other, but, especially, that the bible was designed for man in all his moral relations—for man as an individual—for man as a species.

In the structure of the work itself we find numerous indications, both direct and indirect, that it is intended for the race. Not only is it equally applicable to the wants of all ; it uniformly creates and sustains in those who cordially receive its truths, a desire and a sense of obligation to give it to all. More than this, it enjoins that its revelations be universally proclaimed, and predicts the period when the knowledge that it conveys shall be every where diffused. Hence, an intelligent Chinaman, after reading, for the first time, portions of the sacred volume in his own language, exclaimed, "That is a most extraordinary book ! It is a divine communication to the whole world !"

If, then, the bible is needed by the world ; if it is adapted to the world ; if it is designed for the world ; why—inquires the thoughtful hearer—why has so large a portion of the world never seen it, or even heard of its existence ? I bend my ear to the teachings of inspiration, and listen for an answer :—I bow my knees to the God and Father of our Lord Jesus Christ, and inquire.—and in both cases I hear only the echo of my own question,—why has not the whole race of man, long ere this—been supplied with the word of God ? Churches of the Crucified One—ministers and members—"stewards of the mysteries of God"—will you reply to the inquiry ? Our predecessors, of a hundred generations, have gone to answer it for themselves at the bar of Eternal Equity. We judge not them. But to ourselves of the nineteenth century, with all our knowledge of the world's necessities, and all our means and facilities for supplying those necessities, the question may be propounded, and it must be, sooner or later, answered. Can we answer it without a burning blush ?

The apostle Paul admitted that he sustained to the world the relation of *debtor*. And what had the world done for him that he should recog-

nise obligation in such a form, and stretch his powers to their utmost tension in efforts to discharge it? He reasoned from facts, and *felt* the conclusion. The nations of the earth needed the gospel, and he had it in trust for their benefit. Christ had done much for him, and, as Creditor, had gratuitously transferred his claim to a needy and dependent world, bidding the debtor to discharge it by labor for souls. "Inasmuch as you pay this debt to the Gentiles, you pay it unto me."

It has been fitly said, that "he who withholds from mankind any knowledge essential to their welfare, is, in no small degree, responsible for the evils which result from the ignorance that he might have prevented." Hence the person who, in a stormy night, should extinguish or conceal a light placed by government on a dangerous coast, would be morally answerable for the shipwrecks that might follow. Had the apostles and primitive christians suppressed or corrupted the truth which was revealed to them, they would have been morally answerable for the consequences of their unfaithfulness.

The possession of the word of God is a sacred-trust, and out of it, apart from all direct revelation of duty, grow the most solemn obligations. It is "*the word of LIFE*," and the church, the pharos of the moral world, is bound by virtue of the simple fact that she has it, to hold it forth for the guidance of the storm-rocked and sinking millions.

Our vocation is an *agency*, and, as agents, we are responsible for service. It is high time for us to repudiate that vicious antinomian idea that we are *instruments*—passive things, without ability or obligation—and come back to the apostolic truth which teaches that, as "*God's husbandry*"—sowers and reapers—"we are workers together with God." This implies voluntary activity—the rational application of our powers and resources to a specified service. "*The Lord gave the word; great was the company of those that published it*"—not as machines, moved by external force, but as cheerful free agents, obeying the impulses of a generous sympathy.

In nature, seed is often furnished with gossamer wings, by means of which it is often borne on the breeze across mountain, river, and lake, and scattered over the acres of a continent. But the bible, seed though it be, has no such apparatus for self-distribution. God has committed it to his people as the sowers, and a heavy malediction impends over such as violate the trust, or execute it deceitfully. "*From him that hath not*"—that is to employ for its intended purposes—"even that which he hath shall be taken away." As a general rule, God does nothing for us which we can do for ourselves; and nothing for the spiritual welfare of others which we can do for them. If we comply not, in this respect, with his requirements, then the work is left undone, and on us rests the responsibility of neglect—a responsibility which no considerate man would willingly incur.

The measure of our obligation is of course determined by our ability, and by the facilities which we have for the effective use of that ability. And here we have startling facts that are seldom allowed their full influence upon the mind. What is our *ability*? How think you we are rated in the books of the great Assessor above? What is his estimate of our means for the conveyance of his truth to the ignorant nations? And

what are our *facilities* for such a work? Compare them with the facilities enjoyed by Paul and his associates; nay, with those which invited onward our Carey and Judson, the pioneers of English and American missions. What obstacles has God removed? What doors has he widely opened? How has he controlled the secular enterprise of the merchant, the statesman, and the man of science, and rendered it tributary to his gracious purposes! Who of us expected, ten years ago, to see China so accessible to the book of God and the heralds of his grace? Who of us ever expected in our day to hear from the prime minister of the Celestial Empire the following announcement of the great Baptist principle of religious freedom:—"I, the great minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images or do not worship images, there are no prohibitions against them, if, when practising their creed, they act well." Thus completely are three hundred and sixty millions more of our race made accessible to christian laborers. It would be difficult to decide for which we have the greatest occasion—for gratitude in view of God's interposing providence, or for shame in view of our failure to press into the opened field, and sow it liberally with the word of life.

No time is to be lost. The world needs the bible—the world must have the bible. Its population are sinking annually in compacted millions, by a starless way to a dreary eternity. Shall we, whose souls are lighted by the revelations of heaven, continue to deny to those wanderers the lamp of salvation? We are engaged in a great work, and by nothing, except it be a direct countermand from heaven, should we allow ourselves to be diverted from our straight onward path of duty. * * *

Good men, on both sides of the Atlantic, would instruct us, and they certainly entertain us, with metaphysical disquisitions upon the adjustment of mind to the moral force of christianity. They profess to inform us how we may avail ourselves of the influences of the Spirit with as much certainty and exactness, as does the mechanician of the power of a waterfall, of steam, or of galvanism. Very well; let them work away at their problem. Be it ours to multiply copies of God's word, and scatter them, with a sower's liberality, and a sower's faith, over the whole extent of the world-wide field; and if they can, by their theories, aid the grand result, why, then, we rejoice, and will rejoice. We have not so learned Christ; but, God speed, we say, nevertheless, to every expedient that Christ may honor with his blessing, and render helpful in bringing forward the day, when, added to his many crowns, our adorable King shall receive one more—the crown of all the earth. As at present advised, we prefer the method of faith to the method of philosophy; and therefore, leaving to others the metaphysical, we will identify our sympathies and energies with the practical. Casting our bread-corn upon the waters, we expect to find it after many days. Morning and evening, we will sow beside all waters, not knowing which shall prosper, or whether both shall be alike successful. Going forth and weeping—not philosophizing upon either the soil or the seed—but bearing the precious seed, and committing it to every accessible soil, we anticipate favorable

results. Some may fall by the wayside, some among thorns, some upon stony places, and only a fourth part into good ground. Be it so. If one bible in four takes effect producing thirty, sixty, or a hundred fold, the harvest will be weighty, and the church on earth and the church in heaven may shout, HARVEST HOME!

If the views which have been presented, as to the condition of the world, and the adaptation of the bible to that condition, be correct, then how immense is the responsibility of the translator of the bible. Looking at the matter in its various bearings, temporal and eternal, I can conceive of no other responsibility of equal magnitude. We are told that the Holy Spirit resides in the Word, as a saving influence. If this be in any sense true, then has the translator of the Word a most delicate service to perform, to transfuse that saving influence from one language into another. But, apart from this theory, it is very certain that he deals with words which the Holy Spirit has taught, of which the Holy Spirit is the vigilant guardian, and which the Holy Spirit employs as his chosen instrumentality. As the germ of the future plant lies compacted in the vegetable seed, and requires to be carefully handled, that it may receive no detriment, so in the word, there is a vital principle which must, for the world's sake, be preserved undamaged. Who can measure the consequences of an unfaithful translation of a single sentence.

The primary qualification, therefore, of a translator, is an upright and tender conscience, that shall make him honest before God. And having found such a one, who is, in other respects qualified for the work, we should leave him alone with God, to execute his task free from all human dictation.

How the learned fifty-four, who made our English version, could have submitted to the limitations and restrictions that were imposed upon them, I understand not. Had their royal master, in 1604, given them such directions as our Board of Missions, in 1833, gave to their missionary translators, there is reason to believe that the version would have been faithful in every particular, and that a vast amount of trouble would have been saved to the church of Christ. How noble would it have been—how worthy of his position, had his “most gracious majesty” only said, “Gentlemen, I commit to you a service that involves the highest responsibilities. Remember the sacredness of your trust, and execute it as in full view of the preciousness of the Word, the value of the souls that are to be affected by it, and the scrutinies of the final judgment. The glory of Christ, and the spiritual welfare of unborn millions are intimately connected with your fidelity. Submit to no dictation from prince or prelate. Translate the word of God for permanent use in the English tongue. Take time. Spare no expense. Do your duty. *I leave you free.*” * *

If any thing now remains to complete the service which I have undertaken, it is to insist, in the name of God, that his word be duly honored by ourselves, not merely by opening our hearts to its influence, but also by exalting it to its true position as the standard of moral truth and the rule of moral duty, and by paying to it, on all occasions, that deference to which it is entitled. Creeds and confessions, and summaries of faith often steal silently into the place which belongs to the word of God; and when we say, “the bible—the bible only is our religion”—we may

be merely quoting Chillingworth, while we mean the circle of doctrines which we have embraced, and the system of ecclesiastical tactics into which we have been drilled. The famous Council of Nice, with Constantine at their head, enthroned the bible, and by acts of external homage seemed to honor it as the sovereign of their discussions and decisions; and yet they proceeded to manufacture articles of faith and canons of discipline, which they made authoritative, leaving the bible to repose upon its velvet cushion, unconsulted, a sovereign only in name.

Let us beware of self-deception, and see to it cautiously that our professed reverence for the sacred scriptures be not contradicted by our practice. We say that we are not Protestants—that we are not the offspring of the Reformation—that we are older than the papacy—older than all the corruptions of ecclesiastical catholicism. “*From the days of John the Baptist until now,*” we have declared that we receive the word of God as the only authentic source of religious knowledge—the supreme arbiter of truth in all questions of religious faith and conduct. The great Protestant sentiment upon this subject has always been ours; and neither the sturdy doctrine of Wittenberg, nor the boldest of Scottish reformers, ever uttered stronger sentences in its favor, than have been spoken and written by our brethren at a thousand points along the continuous line of our lengthened history. By this great principle, let us carefully and faithfully abide. Let us give prominence to the bible in fact, as well as in theory. Whoever may say,—“*The Bible and Tradition*”—“*The Bible and the Fathers*”—“*The Bible and Ecclesiastical History*”—let us inscribe on our banner—**THE BIBLE ONLY**; and, as we cast the folds of that banner upon the breeze, let us stand by it in every hour of peril, and never suffer it to be dishonored. **THE BIBLE ONLY!** Let that principle prevail, and it shall work wonders for the church and the world. It is the focal centre of Christian Union—the radiating centre of Christian Action.

A BOLD PREACHER.—The boldness of Samuel Davies will be illustrated by a single anecdote. When president of the Princeton College he visited England for the purpose of obtaining donations for the institution. The King (George III.) had a curiosity to hear a preacher from the wilds of America. He accordingly attended, and was so much struck with his commanding eloquence that he expressed his astonishment loud enough to be heard half way over the house, in such terms as these—“He is a wonderful man! Why he beats my bishops.” Davies, seeing that the king was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke:—“When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the kings of the earth keep silence.” The king instantly shrank back in his seat like a school boy rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers—“He is an honest man; an honest man.” Not one of his silken bishops would have given him such a reproof.—*Liverpool Chronicle.*

RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. VII

ON THE BREAKING OF BREAD—No. II.

THE apostles were commissioned by the Lord to teach the disciples to observe all things he had commanded them. Now we believe them to have been faithful to their master, and consequently he gave them to know his will. Whatever the disciples practised in their meetings with the approbation of the apostles, is equivalent to an apostolic command to us to do the same. To suppose the contrary, is to make the half of the New Testament of non-effect. For it does not altogether consist of commands, but of approved precedents. Apostolic example is justly esteemed of equal authority with an apostolic precept. Hence, say the Baptists, shew us where Paul or any apostle sprinkled an infant, and we will not ask you for a command to go and do likewise. It is no derogation from the authority for observing the first day of the week, to admit that christians are no where in this volume commanded to observe it. We are told that the disciples, with the countenance and presence of the apostles, met for worship on this day. And so long as we believe they were honest men, and taught all that was commanded them, so long we must admit that the Lord commanded it to be so done. For if they allowed, and by their presence authorized, the disciples to meet religiously on the first day, without any authority from their King, there is no confidence to be placed in them in other matters. Then it follows that they instituted a system of will-worship, and made themselves lords instead of servants. But the thought is inadmissible, consequently the order of worship they gave the churches was given them by their Lord, and their example is of the same force with a broad precept.

But we come directly to the ordinance of breaking bread, and to open the New Testament on this subject, we see (Matt. xxvi. 26,) that the Lord instituted bread and wine on a certain occasion, as emblematic of his body and of his blood, and as such, commanded his disciples to eat and drink them. This was done without any injunction as to the time when, or the place where, this was to be afterwards observed. Thus the four gospels, or the writings of Matthew, Mark, and John leave it. At this time the apostles were not fully instructed in the laws of his kingdom; and so they continued till he ascended up to his Father and sent them the Holy Spirit. After Pentecost, and the accession gained that day, the apostles proceed to organize a congregation of disciples, and to set them in the order which the Lord had commanded and taught them by his Spirit. The historian tells minutely that after they had baptized and received into their society three thousand souls, they continued steadfastly in a certain order of worship and edification. Now this congregation was intended to be a model, and did actually become such to Judea, Samaria, and to the uttermost parts of the earth. The question then is, What order of worship and of edification did the apostles give to the first congregation they organized? This must be learned from the narrative of the historian who records what they did. We shall now hear his testimony, (Acts ii. 41,) "Then they who had gladly received his word were baptized, and about three thousand were that day added to them: and they continued steadfastly in the apostles' doctrine, and in-

the fellowship, and in breaking of bread, and in prayers." Other things are recorded of this congregation distinct from those cited, such as their having a community of goods, and for this purpose selling their possessions of houses and lands. But these are as peculiar to them and as distinct from the instituted order of worship, as was the case of Ananias and Sapphira. Their being constantly in the Temple is also added as a peculiarity in their history. But it may be correctly inquired, How are we to distinguish between those things which are as peculiar to them as their vicinity to the Temple, and those things which were common to them with other christian congregations? This must be determined by a comparison of the practice of other congregations as recorded by the same historian, or as found in the letters to the churches written by the apostles. From these we see that no other christian congregation held a community of goods; no other sold their possessions as a necessary part of christian religion; no others met constantly in the Temple. Indeed, Luke, from his manner of relating the order of worship and means of edification practised by this congregation, evidently distinguishes what was essential from what was circumstantial. For after informing us, verses 41 and 42, of the distinct parts or acts of their social worship, he adds in a separate and detached paragraph the history of their peculiarities. "Now," adds i. e., "all they who believed were together and had all things in common, and they sold their possessions and goods," &c. This, too, is separated from the account of their social acts of worship by a statement of other circumstances, such as the fear that fell upon every soul, and the many wonders and signs which were done by the apostles. From a minute attention to the method of the historian, and from an examination of the historical notices of other congregations, it is easy to distinguish between what was their order of worship and manner of edification from what was circumstantial. And, indeed, their whole example is binding on all christians placed in circumstances similar to those in which they lived at that time. For though the selling of their possessions is mentioned as a part of the benevolent influences of the christian religion clearly understood and cordially embraced, as a voluntary act suggested by the circumstances of the times and of their brethren; yet were a society of christians absolutely so poor that they could live in no other way than by the selling of the possessions of some of the brethren, it would be an indispensable duty to do so, in imitation of him who, though he was rich, made himself poor, that the poor, though his impoverishing himself, might be made rich. But still it must be remarked that even in Jerusalem at this time the selling of houses and lands was a voluntary act of such disciples as were possessors of them, without any command from the apostles to do so. This is most apparent from the speech of Peter addressed to Ananias and his wife; who seem to have been actuated by a false ambition, or love of praise, in pretending to as high an exhibition of self denial and brotherly love as some others. Their sin was not in selling their property, nor was it in only contributing a part; but it was in lying, and pretending to give the whole, when only a part was communicated. That they were under no obligation from any law or command to sell their property, Peter avows in addressing them, and for the purpose too of inculcating them more and

more : " While it remained," says he, " was it not yours ? It was still at your own disposal." You might give or withhold without sin. But the lie proved their ruin. Thus it is easy to discover what was essential to their worship and edification from what was circumstantial.

Their being baptized when they gladly received the word, was not a circumstance, neither was their continuing steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers. This the order of all congregations gathered and organized by the apostles, shows. With regard to our present purpose, enough is said on this testimony, when it is distinctly remarked and remembered that the first congregation organized after Pentecost by the apostles, now gifted with the Holy Spirit, CONTINUED AS STEADFASTLY IN BREAKING OF BREAD as in the apostles' doctrine, fellowship, or prayers. This is indisputably plain from the narrative, and it is all we want to adduce from it at present. It is bad logic to draw more from the premises than what is contained in them ; and we can most scripturally and logically conclude from these premises, that the congregation of disciples in Jerusalem did as steadfastly, and as uniformly in their meetings, attend on the breaking of bread, as upon any other means of edification, or act of worship. It cannot, however, be shown from this passage how often that was, nor is it necessary for us to do so in this place. We shall find other evidences that will be express to this point. We dismiss this passage in the mean time, by repeating that the first congregation organized by the apostles after the accession of the King, did as steadfastly attend on the breaking of bread in their religious meetings, as upon any act of worship or means of edification.

We shall again hear Luke narrating the practice of the disciples at Troas, (*Acts xx. 7.*) " And on the first day of the week, when the disciples assembled to break bread, Paul, being about to depart on the morrow, discoursed with them, and lengthened out his discourse till midnight." From the manner in which this meeting of the disciples at Troas is mentioned by the historian, two things are very obvious: 1st. That the primary object of their meeting was to break bread. They who object to breaking bread on *every* first day of the week when the disciples are assembled, usually preface their objections by telling us that Luke does not say they broke bread *every* first day ; and yet they contend against the Sabbatarians that they ought to observe *every* first day to the Lord in commemoration of his resurrection. The Sabbatarians raise the same objection to this passage when adduced by all professors of christianity to authorize the weekly observance of the first day. How inconsistent, then, are they who make this sentence an express precedent for observing *every* first day, when arguing against the Sabbatarians, and then turn round and tell us that it will not prove that they broke bread *every* first day ! If it does not prove the one, it is most obvious it will not prove the other ; for the weekly observance of this day, as a day of the meeting of the disciples, and the weekly breaking of bread in those meetings, stand or fall together. Hear it again : " And on the first day of the week, when the disciples assembled to break bread." Now all must confess, who regard the meaning of words, that the meeting of the disciples and the breaking of bread, as far as these words are concerned,

are expressed in the same terms as respects the frequency. If the one were *fifty-two* times in a year, or only *once*, so was the other. If they met every first day, they brake bread every first day; and if they did not break bread every first day, they did not meet every first day. But we argue from the style of Luke, or from his manner of narrating the fact, that they did both. If he had said that on *a* first day the disciples assembled to break bread, then I would admit that both the Sabbatarians and the semi-annual or septennial communicants might find some way of explaining this evidence away.

The definite article is, in the Greek and in the English tongue, prefixed to stated and fixed times, and its appearance here is not merely definitive of one day, but expressive of a stated or fixed day. This is so in all languages which have a definite article. Let us illustrate this by a very parallel and plain case. Suppose some five hundred or a thousand years hence, the annual observance of the 4th of July should have ceased for several centuries, and that some person or persons devoted to the primitive institutions of this mighty republic, were desirous of seeing every fourth of July observed as did the fathers and founders of the republic, during the hale and undegenerate days of primitive republican simplicity. Suppose that none of the records of the first century of this country had expressly stated that it was a regular and fixed custom for a certain class of citizens to pay a particular regard to *every* fourth day of July—but that a few incidental expressions in the biography of the leading men in the republic spake of it as Luke has done of the meeting at Troas. How would it be managed? For instance, in the life of John Q. Adams, it is written A. D. 1823. “And on the fourth day of July, when the republicans at the city of Washington met to dine, John Q. Adams delivered an oration to them.” Would not an American a thousand years hence, in circumstances such as have been stated, find in these words *one* evidence that it was an established usage during the first century of this republic to regard the fourth of July as aforesaid. He would tell his opponents to mark that it was not said that on *a* fourth day of July, as if it were a particular occurrence, but it was in the fixed meaning of the English language expressive of a fixed and stated day of peculiar observance. At all events he could not fail in convincing the most stupid that the primary intention of the meeting was *to dine*. Whatever might be the frequency or the intention of that dinner, it must be confessed, from the words above cited, that they *met to dine*.

Another circumstance that must somewhat confound the Sabbatarians and the lawless observers of breaking of bread, may be easily gathered from Luke's narrative. Paul and his company arrived at Troas either on the evening of the first day, or on Monday morning at an early hour; and we are positively told that he tarried just seven days at Troas. Now had the disciples been Sabbatarians or observed the seventh day as a Sabbath, and broke bread on it as the Sabbatarians do, they would not have deferred their meeting till the first day, and kept Paul and his company waiting, as he was evidently in a great haste at this time. But his tarrying seven days, and his early departure on Monday morning, corroborates the evidence adduced in proof that the first day of the week was the fixed and stated day for the disciples to meet for this purpose.

From the 2d of Acts, then, we learn that the breaking of bread was a stated part of the worship of the disciples in their meetings; and from the 20th we learn that the first day of the week was the stated time for those meetings; and, above all, we ought to notice that the most prominent object of their meeting was to break bread. But this we hope will be made still more evident in our next.

A. C.

ALARMING COMPLAINT.

READER, if you are in the habit of lying in bed late on Lord's day morning, and if you permit small things to prevent your attendance where the saints meet to praise and pray, dont read the following description of a peculiar disease, lest you think it personal and designed to warn you of approaching spiritual dissolution!

W. W. E.

The article which follows describes a singular illness, not confined to people of any latitude, longitude, climate, habit, national or local peculiarity. We noticed some years since a number of the symptoms mentioned by the writer, and more recently we had contemplated the utility of gathering together a few facts and incidents relative to the complaint, and laying them openly before the world, that all who were subject to an attack might be aware of their danger, and apply the remedy. But, happily, we are anticipated in this good work. The only objection we have to the article of our cotemporary, is, that he has described the disease without prescribing the remedy. This, perchance, is no real objection, as it may be argued, with much force, too, that the remedy is everywhere known. We acquiesce, and request all to hear him.

D. OLIPHANT.

There is a disease at this time but too prevalent, an account of which is not to be found in our popular books of medicine. I shall, therefore, endeavour to communicate some particulars respecting it. The disease to which I refer, is evidently of the intermitting kind, and in all cases that have fallen under my notice, has attacked the patient by violent paroxysms which return every seventh day. It may be thought to savor of superstition to mention it, and yet it is a fact, and therefore must not be passed over, that these paroxysms return only on the Lord's day, on which account it is called the Sunday sickness. On account of its periodical attacks, some have thought it to be a kind of ague, as it is attended with a degree of coldness: though I do not perceive the symptoms of shivering, which are usual in that complaint.

I have observed the paroxysms commence at different periods; but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he feels himself indisposed to walk to the house of God. Some indeed have gone to the solemn assembly, but they have generally entered it later than their neighbors: and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent that they have fallen into a deep sleep, even when the preacher has been delivering the

most solemn truths ; and others have been extremely uneasy in their confinement during the short time of service, though they have been known to sit very contented in a play-house for several hours together.

This disease appears to stupify those who are subjected to it, so that however they may appear to suffer, they are seldom, if ever heard to complain. I have known many persons under other diseases to mourn, on account of their confinement from public worship ; but the victims of this extraordinary disorder were never heard so to do. I was at first greatly surprised after hearing that the patient could not get to public worship, to find him the next day as active as if he had not been subject to any indisposition. But I have since found it very common after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sunday ; though most of the faculty agree that there is a low fever to be perceived during the days of interval, which is called *febris mundi*, or worldly fever. There seems also to be a want of savory food, and an entire want of relish for "*panis vitæ*," (bread of life,) which it is thought might be of service to remove their disease, as one very skilful and experienced has asserted, that it was more to him than his necessary food ; and another has recommended it as particularly agreeable to the taste.

One circumstance I had almost forgotten, viz., that those who have not laid aside all forms of religion, if they are subject to Sunday sickness, generally feel somewhat chilly and listless, about the hour of secret retirement and family devotion. From some symptoms in the families where this disease has made its first appearance, there is reason to fear that it is contagious. Some children have received the infection from their parents, and I expect every week to see it more prevalent in the vicinity of certain families, who are dreadfully under the power of the disorder. The symptoms are evident in some, who are not as yet so far gone as to keep from public worship.—*Christian Record*.

REMARKS ON MR. STOW'S DISCOURSE.

THE very excellent discourse, from which we have made such liberal extracts, concluded in this number, is from the pen of a leading and influential Baptist preacher of the United States. We ask for it a careful, thorough perusal. We do so for many reasons—a few only we can now give.

It was delivered on a memorable occasion—the anniversary of the American and Foreign Bible Society. It was an occasion when the wise and reflecting mind would anticipate a special effort to shew the value of the Lively Oracles. It was uttered in the presence of a large number of the Baptist Clergy ; among them were some of the most distinguished of the denomination. One of their number informed us, that surprise was manifest in the countenances of some ; but the discourse, as a whole, was received as a full and clear expression of Baptist doctrine on the important place which the word of God was designed to occupy in the regeneration of lost and sinful man. The fact that it is published in the annual report of the Society, and also stitched by itself for gratuitous distribution, is a proof of the estimation in which it is held.

Were it not for a few expressions, and a few saving clauses, thrown in, we can scarcely see for what purpose, no living man could point out in what it differs from the doctrine that so many of the Baptists in Britain and America have been pleased to call *Campbellism*. That such sentiments, in so short a time, would become orthodox among either the admirers of Gill or Fuller, was not to be expected of an entire generation under most favorable circumstances. Dr. Gill remarks on Rom. x. 14, "faith cometh by hearing, and hearing by the word of God," "This is to be understood of outward hearing the word, and of adult persons only; for that infants may have the grace of regeneration, and so faith, wrought in them by the Spirit of God, without hearing the word of God, is not to be denied; since, as they are capable of conception, why not of grace? And also of such persons as have the right and exercise of the faculties of hearing and speaking, and not of such as never could hear and speak; for as the Spirit works when and how he pleases, so he can work faith in the hearts of such persons as never heard the word, and enable them to exercise it on the proper object, and cause them secretly to call upon the name of the Lord, with groans that cannot be uttered." Although Andrew Fuller is the head of another school of Baptist preachers, teaching that the Gospel is worthy the acceptance of all, and that the atonement was for all; yet at the same time he taught that the Holy Spirit regenerates the sinner before faith; that faith is rather the effect than the cause or means of regeneration. But to give his own words—"A spiritual perception of the glory of divine things appears to be the first sensation of which the mind is conscious; but it is not the first operation of God upon it." Again, "All that I contend for is, that it is not by means of a spiritual perception or *belief* of the *gospel* that the heart is for the first time effectually influenced towards God; for spiritual perception and belief are represented as the *effects* and not the *causes* of such influence." And again, "Every thing which proves spiritual perception and faith to be holy exercises, proves that a change of heart must of necessity precede them." And once more, "But if a spiritual perception of the glory of divine truth precede believing, this may the same in effect as regeneration preceding it."

Such are the expressed views of Doctors Gill and Fuller. These we have questioned; and have shown to the satisfaction of many that they make the word of God of no effect. For if God gives spiritual perception of divine truth before faith—that is, without his word; if he regenerates the sinner before he believes—of what value is the bible? Why send it to the heathen? If the Holy Spirit creates men anew in Christ Jesus without his own word, why not in the same manner lead them on to the realms of eternal day? But it is a happy reflection that Andrew Fuller lost sight of his theory, when he contemplated the myriads sitting in the region and shadow of death. We find him zealously striving to stir up the minds of his brethren, to send the gospel to every creature. The practical workings of a generous devoted heart will always rise superior to incorrect views and metaphysical abstractions.

It is animating to have the privilege of publishing sentiments so grand in relation to the Divine record. One short paragraph from Mr. Stow's sermon expresses a truth of more importance than all the metaphysical

disquisitions and sermons we have ever heard to prove that the Holy Spirit regenerates the sinner in order to faith. We give a single quotation from it :

“The bible is the divinely appointed instrument of human salvation. By it the dead in sin are quickened, and by it the process of grace is carried forward in the soul. Hence it is styled ‘*the word of LIFE,*’ for by it spiritual vitality is commenced, sustained and perfected. As, therefore, all are by nature spiritually dead, this instrument of spiritual animation is adapted to all.”

Let the Baptists keep to these sentiments, and we shall never have any controversy with them on the work of the Spirit in the conversion of sinners, and the sanctification of all who have fled for refuge to lay hold on the hope set before them.

W. W. E.

ELDER ALEXANDER CRAWFORD'S MSS.

In our second letter to the Baptist Ministers, we alluded to these productions. It has since been intimated to us that we were mistaken in saying that the editors of the Magazine positively refused to publish his communication. It is said that they merely wrote to Elder C. that if they published it, they would feel themselves constrained to enter their dissent against his positions. We have not yet ascertained whether this is correct or not. The article published in a former number, and this which follows, were put into our hands during our visit to Prince Edward Island, with the remark that they had once been sent to the editors of the Baptist Magazine for Nova Scotia and New Brunswick, and that they had been returned, as the sentiments did not accord with those—to sustain which—the Magazine was got up. Elder Crawford's daughter (Mrs. M'Donald) has put at our discretionary disposal, all his manuscripts. Among them we find many excellent articles, which we greatly desire to place in a more enduring form ; but nearly every thing is left in an unfinished state. So far as he had advanced, his ideas appear to be clear and well digested. The following article will prove that he was in advance of the Baptists generally in his knowledge of the christian system.

Our readers will regret as much as we that we have so small a part of the subjects discussed as that now about to be given them ; but we have sought in vain for the conclusion. We publish this because of its intrinsic value, and also to show the disrelish that certain leaders among the Baptists had for any thing out of the beaten track of their orthodoxy.

W. W. E.

AN ESSAY ON THE PROPERTIES, IDENTITY, AND EFFECTS OF THE GOSPEL OF CHRIST.

INTRODUCTION.—The gospel is a most important subject of consideration. The term gospel, in its original signification, means good news of any kind ; but among Christians it is appropriated to that Divine message which reveals the only way in which sinners are accepted before a just and holy God, and completely saved from sin and all its consequences. It is of the utmost importance for us to know this joyful sound ; for “Blessed are those who know it :” “He who believeth it and is bap-

ized shall be saved ; he who believeth it not shall be damned." That we may ascertain precisely the very ideas presented to the understanding for its assent, demanding, by Divine authority, and upon pain of eternal ruin, our firm and unreserved belief, we shall consider first, some of the essential properties attributed to the gospel in the scriptures, or necessarily belonging to it as a message of joy from God to guilty, perishing sinners ; secondly, its identity, or real nature, together with the light in which it exhibits the Divine Being and sinful man ; and thirdly, the effect which it is calculated to produce, and necessarily will produce, on all who believe it.

SECTION FIRST.—*The Properties of the Gospel.*

1. The gospel is good tidings of great joy unto all people. It presents to the mind of man such heart-cheering facts, as removes from the minds of those who believe it, all those gloomy fears, and dreadful apprehensions, which disturb our peace, allay our joys, render our life miserable, and our death horrible. It is said to be such glad tidings *to all people*, paying no distinguishing regard to nation, age, or character. Whatever proposition, therefore, is not recommended to our attention, by its *bringing good tidings of great joy to all people*, cannot be the gospel of the grace of God. Let not the brightness of its glory be clouded by any humanly devised limitation, condition, or guarding qualification whatever.

2. It is the truth ! Whatever is false, or implies any falsehood, cannot be the gospel. Were it not true, men would not be called upon to believe it, especially by the God of truth, who requireth truth in the inward parts, and who inflicts a judicial blindness on the wicked, by abandoning them to their own errors, so they should believe a lie, that they may perish. It is true before it is believed, it is true though it should never be believed, and it is nothing more true, in any of its bearings, for its being believed.

3. It is, like its Divine Author, unchangeable in its nature. It is not one thing to-day, and another to-morrow : it is not one thing to one person, and another to another person. As it acknowledges no man in any other capacity than that of a sinner, so it holds out the most cheering encouragement to all sinners as such. No living man at any time, in any circumstances, can say with truth that the gospel is not joyful tidings to him. It is exactly suited to his case, level to his capacity, and declared to him by the God of truth for his belief, that he may have eternal life by believing it. He may disbelieve it, and so derive no joy from it ; but shall his unbelief affect the word of God ? Nay, let God be true and every man a liar. "The grass withereth, and the flower thereof faileth away, but the word of the Lord endureth forever."

4. It is a rational truth. God created man possessed of certain faculties : these faculties it is his duty to exercise, in ascertaining what is truth, and on what ground he is to receive it as truth. Our faculties are not capable of discovering truth independent of revelation. Their province extends no farther than to ascertain what is revealed, what is the evidence that it is revealed, for what purpose is it revealed, what fitness has it to answer that purpose, and does the light in which it exhibits the Creator and his creature, man, accord with that sense of right and wrong

implanted in our natures, with undeniable facts, and with the display of the Divine character given on other occasions? Let reason be thus limited, and let the gospel be tried by the most enlightened reason, and it will appear, not only highly rational, but transcendantly glorious, and worthy of its Divine author. Whatever is absurd, or contradicts enlightened reason, cannot be the gospel.

5. It is a truth capable of being, and actually is, substantiated by abundance of the most satisfactory, convincing evidence. As it is a rational truth, and proposed to rational beings for their belief, and their eternal all depending upon believing, it must admit and possess sufficient rational evidence, to command our assent, and warrant our trusting our everlasting all to it. Accordingly, while many important transactions are omitted, a sufficient evidence is afforded, and afforded as evidence, that we might believe the gospel, and that believing it, we might have eternal life. Yea, God seems to take pains as it were, to give us such evidence as would warrant the firmest reliance, and afford to the heirs of promise, strong, rational, and durable consolation. As we are not called upon to believe any thing that is irrational, so we are not called upon to believe any thing, however rational in itself, without a rational evidence. Whatever therefore is not proved by sufficient rational evidence, cannot be the gospel.

6. It gives relief, peace, and joy, to the vilest and most guilty of sinful men, immediately upon his believing it, just as laid down in the Bible, without the assistance of any other consideration in order to produce this effect. Though this and the next particular, naturally belong to the third section, where they shall be treated more at large, yet I cannot omit them here as properties of the gospel. It cannot but be observed that in apostolic times, sinners uniformly received the gospel with joy. As soon as they believed, they rejoiced: and no wonder; for it was by it they were saved. 1 Cor. xv. 2. Whoever thinks he believes the gospel, and yet is not relieved from guilt, nor rejoices in hope of the glory of God, labours under a mistake; he has not yet understood the apostolic gospel.

7. It is a doctrine according to godliness. When believed, it sanctifieth the heart, and giveth the victory over the world. It worketh effectually in transforming into the image of God, every human heart which by faith receives it. Through the belief of it, the sinner dies to sin, and how can he live any longer therein? Whatever doctrine may be believed, without renewing the heart, and regulating the conduct of the believer, is not the true apostolic gospel. All these properties necessarily belonging to the true gospel; and they will not all apply to any other doctrine. Attention to them, therefore, will assist us in ascertaining what is the true apostolic gospel; for whatever doctrine to which they do not fairly apply, cannot be the gospel of Jesus Christ.

SECTION SECOND.—*The Nature of the Gospel &c.*

1. If we attend to the Divine Record, we shall find that the gospel is the declaration of a fact, wonderful indeed in its nature, and important in its consequences. It is not every truth, nor every scriptural truth, no, nor every important scriptural truth, that can be properly called the

gospel. We shall here refer to some of those passages which treat immediately upon the gospel. What one evangelist calls preaching the gospel to every creature, another expresses in these words: "It behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." Again, "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his name." What did the apostles actually preach as the gospel, in obedience to the command to preach it to every creature? Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Be it known unto you all, and to all the house of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. This is the stone which was set at nought of you, builders, which is become the head of the corner. Neither is there salvation in any other; for there is no other name given under heaven among men, whereby we must be saved. With great power gave the apostles witness of the resurrection of the Lord Jesus. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins: and we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him. They believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ. We are witnesses of all things which he did—whom they slew and hanged on a tree: him God raised up the third day and showed him openly, unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify, that it was he which was ordained of God to be the judge of quick and dead. Him give all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. Be it known unto you therefore, men and brethren, that through this man is preached unto you, the forgiveness of sins: and by him, all that believe are justified from all things from which ye could not be justified by the law of Moses. Believe in the Lord Jesus Christ, and thou shalt be saved. The word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and rose again the third day, according to the scriptures. Now it was not written for his sake alone,

that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, but was raised again for our justification. Hear believers of the gospel also confessing their faith. We believe and are sure, that thou art the Christ, the Son of the living God. If thou believest with all thine heart, thou mayest. I believe that Jesus Christ is the Son of God.

2. All these passages seem to direct our attention to Christ's dying for our sins, and rising again for our justification, as the subject matter of that gospel which is to be believed for salvation ; and to his resurrection particularly, as the grand evidence by which he was demonstrated to be the Son of God with power ; and so, a proper person to be our Saviour and our Judge. His resurrection from the dead presupposes his death, of which the Jews who accused and crucified him, and to whom he was first preached as a risen Saviour, were not ignorant ; therefore, they need no arguments to convince them of it. His death necessarily implies the Divine displeasure ; and why should the Divine Being, who is holy and just, be displeased with one who was not only perfectly innocent, but actually benevolent ! * * * * *

LECTURES TO CHILDREN.—BY JOHN TODD.

LECTURE I.

HOW DO WE KNOW THERE IS ANY GOD ?

No man hath seen God at any time.—JOHN i. 18.

CHILDREN have heard a great deal said about God. Our forefathers, a great while ago, used to call him "*the Good.*" We shorten the word a little, and call him God ; but it means the same thing—*good*. And they gave him that name because he is so good to men. But I am going to ask these children a question. How do you know there is any God ? Have you ever seen him ? No ; for "no man hath seen God at any time."

Are we sure there are a great many things in the world which we never saw ? Yes, a great many. You never saw Paris, or London ; and yet you know there are such places. How do you know ? You know because others have been there and *seen* them.

Now, suppose nobody had ever seen those cities, could you know there were such cities ? No. How then do you know there is any God ? Is it because the men who wrote the Bible *say* there is a God ? But how do they know ? They never saw God. Can we believe there is any thing which nobody ever saw ? Yes, a great many things.

Go to the window some cold day. Do you see the trees rocking, and the limbs swinging and bending, and the heavens all flying about ? What makes them do so ? Can any of you tell ? Yes, you all know, it is the *wind* blowing the trees. But can you see the wind ? No, but every body knows there is such a thing as the wind, though we cannot see it.

Did you ever feel sick, so as to take medicine, and feel in great pain ? Yes. I suppose you all have. But which of these children ever *saw* the

pain? Did you hear it? No. Did you smell it? No. And you know there is such a thing as pain, though we cannot see it.

You all know there is such a thing as hunger. How do you know? You never saw it, nor heard it, nor smelt it; but you felt it.

Suppose I should now say there is no such thing in the world as love. Would it be true? No. But why not? You never saw love. No, but you love your parents, and know by your feelings that there is such a thing as love, though you never saw it.

Suppose one of these children should have both of his eyes put out, and be a blind little boy. He could still think. He could sit down and think how his home looked, how his father and mother looked. Suppose he should then lose his hearing so as to be deaf. He could still think how the voice of his father and mother used to sound when they spake pleasantly to him. Suppose he were then to lose his taste, so that he could not taste sweet things from sour. He could then sit down and think how food and fruit used to taste, and how he used to love them. Suppose, next, he were to lose his feeling, so as to be numb and cold. He could then think how things used to feel; how an orange felt round, and a book felt flat.

Yes, and if he were to lose eyes, and ears, and taste, and feeling, and smelling, all at once, he could still tell us how things used to be. The sun used to look bright and round, and so did the moon; the rose and the pink used to smell sweetly, the flute to sound pleasantly, the honey to taste sweet, and the ice to feel cold. He could think about all these things.

Now, what is it that *thinks*? It is the soul,—the soul within you. How do you know that a watch-case has any watch in it? Because you hear it tick, and see the pointers move. And just so you know your body has a soul in it, because it thinks, and moves your hand, and your eye, just as the watch within the case moves the pointers. But nobody ever saw the soul. And yet we know we have a soul, *because we see it do things*. When you feel happy, the soul makes the face laugh; when the soul feels bad, it shows itself through the face, and perhaps makes the face cry. When you feel wicked, it makes you cross and speak wicked words, and disobey your parents, and disobey God.

Now, it is in just such ways we know there is a God. Just attend to what I am going to say, and see if I do not make it plain, and prove it all out to you, that there is a God, *because we see that he does things*.

You see this meeting-house. You see it is full of things which were planned out, and every thing in it planned for some use. Now, look. This pulpit with its stairs, and window, and seat—for what are they designed? Why, the window is to let the light in, the seat for the preacher to sit down, and the stairs so that he can get into it; and this place where I stand that he may stand up so high as to be seen by all in the house. Those seats or pews were made for you to sit in, during the sermon, and all done off and numbered so that each family might have their own pew, and know it. Those windows were made to let the light in; those posts to hold up the gallery, so that it might not fall on those who sit under it. Those doors are made to shut the noise and the cold out, and those stoves to warm the house in winter, and the long pipes to carry off the smoke.

That front gallery is for the singers to sit in, and sing praises. Look now, and see if you can find any thing to play with. No. There is nothing. Of course, this house was not made to play in. See if you can see any thing to sleep on—any couch or bed? No, none. Of course, this house was not made to sleep in. It is all planned to be a place in which to worship God.

Suppose, now, I should tell you this house was never built by any body! The brick for the walls on the outside, and the roof on the top, grew just so, making this great square room, with its pews, and pulpit, and windows, and stoves, and every thing just as it is! It all grew so by chance! Could you believe this? No, you could not believe it. Why, you would say, this house must be built by somebody. True. True. But tell me, did you ever see the man that made these bricks, and spread these walls? No. Did you see the carpenter who built these pews, and pulpit, and doors and windows? No. Did you ever see the glass-maker who melted the sand and made this glass? No. Did you see the silk-weaver, who wove this pulpit curtain? No. Or the man who hammered out the iron and made those pipes? No. No. You never did, and yet you know that all these lived, because you see what they have done. And this is good proof.

And it is in just such ways that we know there is a God; for he made the clay, which had only to be altered by the fire, and it is brick. He made the wood, which has only to be altered in its shape, and it becomes pews and seats. He made the iron, which has only to have its shape altered by melting, and it is these stoves. The sand which he made has only to be melted, and it becomes glass. He made the little worm which spun the silk of which this cushion was made. And he made the light to shine through those windows, and your eyes to see it after it comes in, and your ears to hear voices and sounds. He made that mind of yours, so that it can understand what I say, and your memory, so that you can lay it up and keep it, and talk it over after you go home.

I once saw a painting of a dead rabbit and some large birds. They looked just as if they were a real rabbit and real birds; and a little dog, coming in, jumped up to catch them in his mouth, thinking they were real. Now, could any one doubt but a painter had been there, who made that picture? No. Nor could any one doubt but there is a God, who made the rabbit and the birds.

A painter once painted a large sheaf of wheat for a baker's sign. A cow came up, and mistook it for a real sheaf, and tried to eat it. And another painter painted a horse which looked so natural, that another horse came up, and neighed to it, thinking it was a real horse. Suppose you had seen these pictures, and nobody near them; would you not at once say, Somebody must have made those pictures? Yes; and when you see the wheat in the field, and the horse in the street, you know that somebody made them; and that somebody is God.

Why do you love to hear a new and curious story; Is the ear pleased? No. The ear feels no pleasure. Why do you love to see something that is new, and curious and strange? Is your eye made glad? No. The eye knows nothing about it. But your *mind* feels glad when you hear a pleasant story, or sweet music, and when you see a new sight. The mind

is glad. But how came that curious mind within you? Did it come there by chance? No; no more than this house came here by chance. The body is the house. The soul lives in it; and God has made the ear to let sounds into the soul; and the eye, so that light may go in as through a window; and a tongue, so that the soul may speak out and tell its feelings; and the feet to carry it about any where; and the hands to be servants, and do any thing the soul wants done. And then the body needs food, and God has made it, the fire to cook it, and the teeth to chew it. It needs drink, and so he has made water, and the cow to give milk. It gets sick, and so he has made medicines to cure it. It needs clothes, and so he has made the cotton grow out of the ground, the leather on the ox, and the wool on the back of the sheep, and the worm to spin the silk. It needs tools, and so he has made the iron and lead, the silver and the gold, and the wood. It needs to be warm, and so he has made and hung up the sun like a great fire to pour down his light and heat. The world is full of what God has done. Can you not see his doings every where?

You see this little book in my hand. It is full of leaves, and maps, and printing. It is a Testament. Here are the chapters and verses all marked out plainly and correctly. Every word and every letter is right. Now, you never saw the man who made this paper, nor the man who put up those types, nor the man who pressed the paper on the types so exactly, nor the man who bound it all up in this bright, red leather. And yet you know that such men were alive a short time since; for the book was printed this year. You never will see these men, and yet you know they are alive somewhere.

Just so you know that God lives. For he made the cotton, which is here altered into paper; he made the oil and the wood, which are burned to make this ink; he made the skin of sheep, which is dressed, and colored, and is here in the shape of the morocco binding.

God knew you would love to see the light, and so he made the sun and the moon. He knew you would love to see beautiful things, and so he painted the rainbow in the dark clouds, and spread the green grass over the ground, and pencilled the flowers, and planted the trees, and hung apples on one tree, and plums on another, and grapes on the vine. He knew you would love to hear sweet sounds, and so he gave your parents a pleasant voice, and filled the air with little birds, whose great business is to sing. He knew you would want houses and fires, and so he made the wood and the clay for the brick. He knew you would have reason, and yet not enough to lead you to heaven, and so he made the Bible. He knew you would have wicked hearts, and so he has given you the Sabbath, and the Saviour, and the Holy Spirit, to help you to be good. He knew you would want to live for ever, and so he made heaven, where you may live for ever, and never die, if you are good and holy.

Who does not see that the world is full of the things that God has done? I am sure I can no more doubt it than I can doubt that little boy to have eyes, when I see them both open and looking at me. I am sure I have no doubt that these children have souls, though I never saw their souls; for I can see their eyes, and hands, and limbs moved by their souls.

And now, dear children, you see it all proved out to you that there is

a great and glorious Being around you, always doing you good, whose name is God. Yes,

“ There is an unseen Power around,
Existing in the silent air :
Where treadeth man, where space is found,
Unheard, unknow, that Power is there.

When sinks the pious Christian's soul,
And scenes of horror daunt his eye,
He hears it whispered through the air,
A Power of mercy still is nigh.

The Power that watches, guides, defends,
Till man becomes a lifeless sod,
Till earth is nought,—nought earthly friends,—
That omnipresent Power—is God.”

Ought not these children to think of God? To think of him when you go to bed at night, for he it is who has kept you safe, and done you good all the day long, and then thank him for his goodness? Think of him in the morning, for it is he who has kept you, given you sleep, and awaked you, and lifted up the great sun to shine upon you. Oh, pray that he will keep you from sinning all the day. You ought to think of him when you hear the pleasant and kind voice of your parents, for it is God who gave you these parents; think of him when you are happy, for it is he who makes you happy. Think of him when you have sinned, or are about to sin, for he sees you. Think of him when you are sick, for he only can make you well, and keep you from being sick. Think of him on the Sabbath, for he gave it to you to fit you for heaven. Yes, he gave you every good thing you ever had, or ever can have, and even gave his dear Son to die for us.

And now let me stop, after looking at each child before me, and repeating to each one this sincere wish of my heart—

“ Oh, be thy wealth an upright heart ;
Thy strength, the sufferer's stay ;
Thy earthly choice, the better part,
Which cannot fade away ;
Thy zeal for Christ, a quenchless fire ;
Thy friends, the men of peace ;
Thy heritage, an angel's lyre,
When earthly changes cease.”

AMEN.

CONSTANTINE'S IMPERIAL WAY OF RECONCILING BISHOPS.—Socrates says, that the bishops having put into the emperor's hands written libels containing their complaints against each other, he threw them all together into the fire, advising them, according to the doctrine of Christ, to forgive one another as they themselves hoped to be forgiven. Sozomen says, that the bishops having made their complaints in person, the emperor bade them reduce them all to writing, and that on the day which he had appointed to consider them, he said, as he threw all the billets unopened into the fire, that it did not belong to him to decide the differences of christian bishops, and that the hearing of them must be deferred till the day of judgment.—*Life of Constantine*, book iii. ch. 10—14.

VIRTUE is never gained or lost by accident.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND
NOVA SCOTIA—No. 5.

GENTLEMEN—I most sincerely believe that you are radically wrong in one grand principle of the doctrine of Christ! Either you or I have greatly mistaken the teaching of the Apostles on one of the most important points of the Gospel. I know you will agree with me when I say, I believe that sin, directly or indirectly, is the cause of all the suffering endured or to be endured in time or eternity; that sin is a want of conformity to the divine will, either in the omission of duty, or in the violation of divine prohibitions. And, also; that one grand object of the mission of the Divine Redeemer was “to purge our sins by the sacrifice of himself.” He who had no sin “was manifested to take away our sins.” “He was made a sin offering for us who knew no sin that we might be made the righteousness of God in him.” These and kindred passages demonstrate the truth of the proposition, in which I presume we are cordially agreed. Now, it cannot be a matter of small moment whether we have correct views of the manner and time of coming fully into the enjoyment of the blessings procured by the Saviour; for if there is one question in the christian system, of greater importance than another, it is—How can a sinner come into the enjoyment of the benefits of the sacrificial death of God’s own Son? You answer “*by faith alone!*” Though your “declaration of faith” is as dark as midnight on this subject—there not being a *single* sentence in reference to *faith, repentance, regeneration*, or any kindred subject in the whole of that precious document—yet having fully identified yourselves with the “evangelical alliance,” we have a clear and full exhibit of what you esteem the “essential” points of christianity. Modern denominations change so often to suit the times, that this “evangelical” synopsis furnishes quite a valuable document to ascertain the “evangelical doctrines” of the gospel. I say again, none will accuse me with attributing to you a doctrine that you do not hold—that you have not pledged yourselves before God and man to sustain. The baptists of Britain, the United States, and in these Provinces have given in their unqualified adhesion to that Alliance. Whatever has been the private opinions of some in reference to such a union I am not informed, but I have not yet heard that in one instance a regular baptist minister has protested against the alliance, much less against the doctrines unanimously received by the church of England, Presbyterians of all kinds, Wesleyans, Baptists, &c. One essential point, then, with you and all the other “evangelical” Sects is “*The justification of a sinner by FAITH ALONE,*” I have been thus particular, gentlemen, because it is so difficult—notwithstanding the numerous creeds now afloat—to get a definite point on which modern theologians are willing to stand with the testimony of God in their hands. Whether you will long defend this dogma is yet to be decided: that any of you will, openly and manfully before the world, I have my doubts, though it be one of the “essentials” of your system! However, I will judge nothing before the time. I have a few remarks to make on this doctrine of yours. I believe that it is a human invention—that it has no foundation in the oracles of God; yea more, I believe, it is a subversion of the truth—a direct contradiction of the word of God!! Excuse

my plainness. I know not how to use flattering words. I write not this because I love you less for differing from me, in sentiment; but because I love the truth more! "Come now let us reason together." Your interpretations of sacred scripture on the subject of a sinner's justification before God is this, that God *justifies a sinner by faith alone*. This is the essence of the gospel, or the essential doctrine of the bible, according to your views: it is, I confess, perspicuous, definite, and brief; and therefore free from ambiguity. But is there any identical or even similar proposition in the christian scriptures? Not one. It is, therefore, a philological deduction—an interpretation of some one passage—or an opinion. We have sundry declarations of scripture upon this subject. We shall, therefore, collate them as the premises from which this conclusion or doctrine is deduced—if it can be—from the word of God.

1. "By his knowledge" (or *by the knowledge of him*) "my righteous servant shall justify many." Isa. liii. 11.

2. "The *just shall live by faith*." Heb. ii. 4.

3. "All that *believe are justified* from all things." Acts xiii. 39.

4. "Being justified freely *by his grace*." Rom. iii. 24.

5. "Being now justified freely *by his blood*." Rom. v. 9.

6. "You are justified *in the name of the Lord Jesus*." 1 Cor. vi. 11.

7. "You see that *by works* a man is justified, and not by faith only." James ii. 24.

Such are the causes, reasons, or instruments of a sinner's justification, assigned by prophets and apostles. Why, then, in the name, or by the authority of God's word, give a new proposition, or a proposition different from any and every one of these, since you have declared in your articles of faith; "We believe the Holy Scriptures of the Old and New Testaments are the word of God, in which he hath given us our *only* rule of faith and practice?" To say that the just shall live by faith, is the breadth of the heavens different from saying the just shall live by faith *alone*. A man lives by breathing; but who but a simpleton would thence infer that a man lives by breathing alone!

But I have said that your proposition is a contradiction of an apostolic proposition. You say, *a man is justified by faith alone*. James says, "A man is justified by works, and not by faith only." Is not the predicate "*by faith alone*," and the predicate "not by faith only," literally a contradiction? The apostle James, then, and you are clearly at issue! Where, then, the divine oracles assign evangelical justification to six distinct causes, why should you choose to assign it to one only; and that one so ambiguously expressed, as in its simple form to amount to a flat contradiction! I presume you rely much upon such sayings as these. "By the deeds of the law shall no flesh be justified in his sight." "Knowing that a man is not justified by the deeds of the law." "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; for before *faith* came (i. e. before *Christ* came) we were kept under the law," &c. But a man's being justified by faith without circumcision, or by any legal observance whatsoever, is very different from saying that a man is "justified by faith *only*," or "by faith *alone*." I again ask why, according to all the laws of interpretation—six causes—such as, 1. The *grace* of God—2. The *blood* of Christ—

3. The name of Christ—4. Knowledge—5. Faith, and 6. Works, should be compromised or resolved into *faith alone!* Are *grace, blood, name, knowledge, faith, works,* logically or philologically equal to *faith alone!!*

If you would say, the moving or *original* cause of a sinner's justification is the favor of God—the *meritorious* or procuring cause, the *blood* of Christ—the *instrumental cause*, the application of the *name* of the Lord, the *knowledge* of Christ's person, office and character—*faith* in him, and obedience to him, are the reasons that justify God in justifying a sinner—you would have spoken incomparably more in harmony with the Holy Spirit than you have done. For my own my part, I believe that evangelical justification implies all these six causes. Justification flows from the pure favor of God—*through* the blood of Christ—in *virtue* of the dignity of the name of the Lord Jesus—*apprehended* through the revelation of the gospel *received by faith and operating* in obedience to every divine precept.

But the "evangelical" sects, apparently, mindful of Pelagian, Armenian, Jewish, and Romanist errors, thought only of eschewing them; and thus, in avoiding one error, fall into another. Sundry commentators have fallen into the same hallucination. Because the Jews, as a people, rejected the gospel and adhered to the works of their own law against faith in Christ, and the practical acknowledgment of his divine mission, they place their mere notion of faith against every thing else, so far as justification is concerned; and thus virtually, without, perhaps intending it, give it the same place in the minds of their admirers as the works of the law held in the minds of the Jews. Multitudes of professors in these schools of extreme orthodoxy, rely as much on their "faith alone" theory for their personal justification as ever did Jew, Pelagian, or Armenian, upon his works of law or works of gospel.

There is just as much Pelagianism in making "faith alone" a ground of justification, as there is in making works of law or works of gospel a ground of justification. Jesus Christ says, "He that believeth and is baptized shall be saved." He does not say, He that is baptized shall be saved, nor, He that believeth only shall be saved, but, "He that believeth and is baptized shall be saved." Now may we not speak as the Lord spake, without incurring the condemnation or the reprobation of man; and, without fear of excommunication, say with an apostle, that, "as the body without the spirit is dead, so *faith* without works is dead also!"

Your's, for the truth,

W. W. EATON:

ANCIENT AND MODERN BISHOPS.—"Let none," says Dr. Mosheim, alluding to the first and second centuries, "confound the bishops of this primitive and golden period of the church, with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian Assembly, which at that time, was, generally speaking, small enough to be contained in a private house. In this Assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also, in those early times, were

entirely independent; none of them subject to any foreign jurisdiction, but each one of them governed by its own rulers and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there appear, in the first century, the smallest trace of that association of provincial churches, from which *councils* and *metropolitans* derive their origin.—[*Ecc. Hist. vol. I., p. 105—107.*]

PRAYER AND FASTING.—The Christian is a soldier in an enemy's country—engaged in a continuous warfare: of this he should be sensible. The disciple of Christ should continually pray "deliver us from the evil one, for thine is the power and the glory—amen." Why is fasting and prayer so unattended to by disciples on all occasions of peculiar interest? It was among the ministrations (Acts xiii). I deem it a great and glorious means of grace on *special occasions*, and can bear my testimony to the blessings which have followed. Working on the passions by protracted meetings and prayer meetings—the object of which is to be prayed for—is neither understood nor fixed. We do not come before the Queen in that way! All who come are agreed as to the object. I fear the prayer meetings are far from what they should be—as far as I have witnessed them. I do not countenance any extra meetings, without a defined object. Thus prayer in a family, and in the church, in attending to the ordinances, are all defined.—*Extract of a Letter from Mr. Buchanan to the Editor.*

APOLOGY.—We are yet a month behind our dates; but we are doing the best we can. Our subscribers shall have the twelve numbers for the dollar. We hope those to come will be more interesting than the past. Our package for the United States, after having been sent as we thought by a careful hand to the office, was mislaid for *four weeks*. We hope such a mistake will not again happen. Our friends must bear with us.

W. W. E.

☞ A book of 263 pages, has been sent to us since our last issue, of the following title: "The order to be observed in a Church of God; to which are added observations as to various duties, viz.: Forbearance—prayer—praise—exhortation—what are the promises to children of disciples—the coming of the Lord—the first resurrection—with other subjects connected with obedience; deduced wholly from Scripture. By James Buchanan, late Her Majesty's Consul at New York." We feel very grateful to the author for this volume. We have but hastily glanced at it. From what we have often heard of the author, and seen from his pen, we doubt not that we shall be much edified by a perusal, and find something for our readers worthy their examination.

W. W. E.

SUCCESS OF THE GOSPEL.—The *Harbinger* for July, reports two hundred and forty accessions to the Churches.

LETTERS RECEIVED.—W. M'Donald, D. O. Gaskill (2), C. A. Caroland, J. Buchanan, S. Morton, Dr. L. Johnston, J. Burgin, A. Hall.