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THE

CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God,"
"This is love, that we walk after his commandments."

VOL. VI.

COBOURG, MAY, 1852.

NO. 5.

A NEW CORRESPONDENT.

DEAR BROTHER EATON:—Through the kindness of brother Dunphy I have been furnished with a few numbers of the Christian Banner, which I like very much. I feel heartily glad to learn what I do by your publication of the light shining in the Eastern country, on the principles of Primitive Christianity. I thank God that there are a few men yet left in this degenerate age who dare stand up and contend manfully for the truth of God, and trust, sir, from what I have read from your publication that this is the position you occupy.—May God sustain you in the work of reviving the original principles of the gospel. I was not aware that there were those in the Provinces, who were doing the important work in which you seem to be engaged. I fully subscribe to the most of the principles I meet with in "The Banner;" from some I dissent; I have however concluded to subscribe for it, and although I make no pretensions as a writer, I can but think best to write some, and I herewith send you the first part of an article which if you think worthy of a place, you may publish as you have room. I will send the remainder soon, and as I am endeavouring with all my ability to call men to repentance and obedience to the gospel by presenting gospel truth, I feel a lively interest in all who are thus engaged. Your brother in the love of Christ.

J. A. WELLCOME.

Gardiner, Me., April 18th, 1852.

THE CHRISTIAN'S HOPE.

For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for. But if we hope for that we see not then do we with patience wait for it. Rom. viii. 24, 25.

I purpose from this text, in connection with other scriptures, to examine the nature of the hope set before us in the gospel. In doing this let us first notice what hope is, secondly, who are saved by hope, thirdly, what does the gospel hope embrace.

First, what is hope?

Is it a mere abstract desire of the heart, originating from a natural instinct for one's protection, or from human ambition, which aspires after some real, or supposed good, not now enjoyed?

If this was the hope of which Paul speaks, then do all men enjoy it; or, if it is a desire to be saved from certain evils, or judgments impending, then none would be "without hope," though they might be "without God in the world." But hope is produced by desire accompanied with expectation of some future good; expectation growing out of confidence in some real or supposed evidence, that the thing desired may be attained, consequently there are true and false hopes. All true or good hope, springs from confidence in good testimony, that the thing desired will be obtained. While all false hopes spring from confidence in false testimony, unjust conclusions of fallible judgments, or from what is called a presumptuous faith—faith without evidence. This last is spoken of by Solomon (Prov. vi. 7.) "The hope of the unjust man perisheth;" and in Job 8, 11, 14, it is compared to the rush growing up in the mire saying, "the hope of the hypocrite shall perish." But of the first, Jeremiah tells us (17, 7) "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her root by the river". The reasons are obvious; the man who has heard the word of the Lord, and received it into his heart, obeys it, and places implicit confidence in the word of Him who cannot lie. He desires to obtain the blessing promised, and while he becomes united to God by faith and obedience, he can well hope to obtain them. But the unjust are not so; they hear the promises of God and desire the blessings, but being disobedient to the requirements, they have no right to expect them, yet many will reason in unbelief, from false premises that they shall obtain, and thus comfort themselves and others in false hopes, for the substantial evidence is wanting, and when the day of accounts arrives such hopes will vanish. For the Lord says (Jer. 17, 10.) "I the Lord search the heart I try the reins, even to give every man according to the fruit of his doings." We have every reason to believe that a large portion of those who now profess the christian religion, are destitute of good hope. They have seen the need of conversion, felt the force of truth, and *felt* the sinfulness of their hearts, and the justice of the law of the Lord; they plead for mercy, and for the evidence of pardon, for the fruits of the spirit, the love of God, &c; and because they still *feel* that they are poor sinners, they are often taught that this is good evidence of acceptance with God. Others are taught that because the excitement of the mind is subsided and a calmness ensues, that this feeling is good evidence of pardon. When such are asked the reasons of their hope, they can only answer that they *feel* or have *felt* themselves poor unworthy sinners, and they are trying to trust in the Lord, and be saved by his righteousness; they *hope* he will save them, they hope they have a hope; they fear it is a poor one, but would not give it up for the world, &c., &c. Now many of these *feelings* are right, but unless obedience to the Lord accompanies them they are useless, and then they are not the ground of hope. I often wish such might lose their hope, provided they could miss it so they would seek a good one. The gospel hope is produced in the heart by the reception of, and obedience to, the revealed will of God "What-

soever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope," (Rom. 15, 4) Such hope follows obedience, and cannot be obtained without it, let our feelings be what they may.

Secondly, who are saved by hope?

In treating upon this I shall take a wide range, but not out of the bible; for this is our chart. by this we settle all points of religious argument. It would be easy to answer this question, by saying the Lord's people are saved by hope. But with this question we wish to blend another. How is this hope obtained? And in settling points we shall take a passing look from the beginning of man to the end of probation. The gospel hope embraces the expectation of recovery from a fallen, a lost condition. This was the subject on which Paul was treating when he uttered our text. He spake of the world being in "bondage of corruption," "traveling in pain," "groaning for deliverance," and he with his brethren were in a similar condition, but in hope. Let us take a look at the time when the Almighty Father spake the world into existence, created the heavens and earth, by his Son, (Gen. 1, Heb. 1, 2.) and all things that are therein, and said "let us make man in our image after our likeness." It was spoken and it was done, and man is endowed with a capacity to reverence and obey his Creator, to enjoy communion with him, and to take "dominion," and rule over all the earth. He is made capable of attaining immortality, and enjoying eternal life by obedience to the divine will, entitling him to the fruit of the tree of life. All is set in order, and Adam is King of all the earth, but is forbidden to eat of one tree. An enemy is near. He sees a smiling world just finished teaming with various living creatures, and an innocent pair at the head of all. He hears the commendation, that all "is very good," and the command to "multiply and replenish the earth"—subdue and fill it with posterity, together with the law and sentence of death if it is broken, (Gen. 1 & 2.) Here is the time to strike, and it is improved. Satan appears before Eve in a form calculated to deceive,—a Serpent; he tells her a lie; beguiles her; she eats the forbidden fruit; gives to Adam and he eats. The devil thus obtains the title, which Jesus afterwards applies, "a murderer from the beginning." Here seems a prospect of Satan's universal triumph.—Adam has fallen under the sentence of death, and if that sentence be executed speedily, man is gone; the prospect of posterity to fill the earth is cut off. But ah! The voice of the Lord is heard, calling Adam to an account. The sin is confessed, the sentence is just; but what is it? Much speculation has arisen on this. Still we will let the Lord answer. He maketh the law. He has the right to explain and to suspend, He does both, but does not repeal. A reason is found, not to evade the penalty, but to purchase back from the grave. (Hos. 13, 14) The Son of God consents to die for man, and thus redeem him. (Heb. 15. 3) This work was here determined, a sacrifice is proposed from the beginning, and it is the Son of God (Rev. 13, 8.) But he was to rise again, that he might be the Lord of the dead, and living, (Rom 14, 9.) Thus probation is granted to

Adam again, on some condition, and time granted. As the Serpent is sentenced, a Saviour (restorer) is promised. When Eve is told the trouble and sorrow she had brought upon herself, a multitude of progeny is spoken of. While Adam listens to the penalty for his crime, a curse falls upon the earth, a tide of woe and toil is his lot, for many days, until he returns to the ground, "for dust thou art and unto dust shalt thou return." Death is certain, but time given. A promise is before them, that the seed of the woman should bruise the serpent's head; this is an object of hope. Although Adam has betrayed his trust; lost his dominion; and driven from the garden, and kept from the tree of life, "lest he eat thereof and live forever;" yet a Saviour is proposed in the "seed of the woman," (Gen 3, 15, 19.) and it is evident that they saw light in it, sufficient to guide them if they would obey, though we see but little, by reason of the light that excelleth. How they improved it, we are not told. Time passes, and sons are given. Abel hears the promise, believes, and offers to God a sacrifice typical of the Lamb of God, a sin offering, by which, says an inspired commentator, "he obtained witness that he was righteous;" (Heb. 11. 4) Those of future blessedness came to him through faith of obedience, while Cain, his brother, offers a thank offering, signifying no faith of the future, but like the Deist thanks the God of nature for present blessing. No hope is manifested—no righteousness, but he soon becomes a murderer.

We next see "Noah walking with God three hundred years" by faith, and "he obtains the testimony that he pleased God," and "was translated that he should not see death." Noah too, although living at a time of universal wickedness, is found living in obedience to the command of Jehovah. And while God determines a universal destruction by a flood, he is chosen to build an ark to save himself and family. By this "he condemned the world, and became heir of the righteousness which is by faith," (Gen 6, Heb. 11, 7.) We pass to notice Abraham, called "the friend of God," on account of his works of faith. God called him to leave "his country, his father's house, and go into a land he should afterwards receive" He believed, obeyed; hope sprang up in his heart. A covenant is made with him, seed is promised him in his old age, and he against hope—(natural) believed in hope. By such faith he becomes an "heir of the world," (Rom. 4, 13.) When Isaac is given the father's faith must be tested, he is called to offer the son as a burnt offering. But through this son there is a promise of a blessing to the world, pointing to Christ; yet Abraham still hopes, he cheerfully obeys, "accounting that" if Isaac is killed, "God is able to raise him up from the dead, whence he also received him in a figure." (Gen. 22. 1, Heb. 11. 17.) We must pass to Moses, who "when he had come to years, refused" the pleasures of earthly pomp, the crown of an earthly kingdom, "for he had respect to the recompense of the reward." He had learned to believe and obey God, and became willing "to suffer affliction with his people." He had hope. Such persons came within the bounds of God's promises of future "life and immortality" Hope through faith wrought in them obedience to the divine will. "Death reigned" continually

destroying all hope in this life, "from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgressions." But we shall learn in the sequel why they hoped for a better day. We come to Sinai, the law is given, but not to give life, but a knowledge of sin, (Rom. 7.) "The law was added" to "the gospel preached to Abraham," added because of transgression until the seed—Christ—should come," (Gal. 3. 7, 10, 13.) By the law no flesh could be justified, for the just shall live by faith. Faith in what?—In the gospel as preached to Abraham? It is true that the typical rites and sacrifices under the Aaronic Priesthood, when observed as intended, had their proper results on the worshipers, and pointed to the inheritance that was promised through Christ, (Duet. 11. 18, 21.) In the law dispensation obedience of faith is as clearly shewn as elsewhere, and always produced good hope. David speaks of this often and in plain terms; in Ps. 88, 1, 7, we learn that they taught the word to their children, that the generation to come might know them, "That they might set their hope in God, and not forget the works of God, but keep his commandments." When John the Baptist came to fill his mission, as the harbinger of Jesus, the Christ, he called on the house of Israel saying "repent ye for the Kingdom of heaven is at hand," and baptizing them who believed the word, for the remission of sins, "saying they must believe on him who should come, that is on Christ." Thus they were baptized on showing "fruits meet for repentance," (Mat. 3. 8.) Jesus is now sent forth in due time, made under the law, * * * to redeem them who were under the law," that they might receive the adoption of Sons," (Gal. 4, 5.) "He came to his own and they received him not, but as many as did receive him, to them gave he power to become the sons of God, even to as many as believed on his name," (John 1. 11.) Jesus says "If any man will be my disciple let him deny himself and take up his cross and follow me," and to those disciples which believed on him, he says, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free," and again, "Ye are my friends if ye do whatsoever I command you," and "if ye love me keep my commandments," and again, "he that hath my commandments and keepeth them, he it is that loveth me." Not if you feel this or that, but if you believe and obey. In Mat. 5th, 6th and 7th chapters, a long catalogue of duties are enjoined, and in summing them up Jesus has told us, "He that heareth these sayings of mine and doeth not them, is like the wise man who digged deep and built his house upon a rock;" yet all this doing must be in faith, for he says again, "Except ye believe that I am he, ye shall die in your sins," and again, "Every one that seeth the Son, and believeth on him, shall have everlasting life, and I will raise him up at the last day," (John 6, 40)—After Christ fulfils his mission to the Jews, is rejected, betrayed, crucified, risen and appears to his disciples, he gives his apostles another message, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (Mark 16. 15, 16.) Here is a promise of salvation to those who obey, but to no others; but what are

they now to believe? Not only that Jesus is the Christ, but that he is risen from the dead, and "become the end of the law" to them, "a High Priest of the true tabernacle," of which the first was a type. How? By being "made a curse for us." Thus "Christ being come an High Priest of good things to come, * * * by his own blood, he entered in once into the holy place, having obtained eternal redemption for us," yes "the seed" to whom the promises were made, has now appeared in the end of the age, to put away sin by the sacrifice of himself." (Heb. 9. 26.) For "He through the eternal Spirit offered himself without spot to God, to purge our consciences from dead works to serve the living God," (Heb. 9, 11, 14.) But is this done without our acting in the matter? Certainly not, for "we are his workmanship, created in Christ unto good works which God hath ordained that we should walk in them" (Eph. 2. 10.) I say we are not only now to believe in him as the Christ, but also that he who died on the cross for our sins has "risen again for our justification." Says Paul (Rom. 5.) "wherefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. * * * and not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement." How received it? See Acts 2. 37, 41. But we will let Paul answer (Rom. 6. 3, 6.) "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him, by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is plain, but again he says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. &c."—When this is done, then the "righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit. For if ye live after the flesh ye shall die, but if ye through the Spirit mortify the deeds of the body, ye should live." and again, "for as many as are led by the Spirit of God, they are the Sons of God. * * * And if children, (Sons) then heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together," (Rom. 8.) Who in all the religious world in these days, are suffering with Christ? Surely not many, yet says Paul, "To you it is given in behalf of Christ, not only to believe in him but to suffer for his sake," (Phil. 1. 29.) All who obey his laws will certainly suffer with him, and in doing so, they will have good hope. "For it became him by whom are all things, and for whom are all things, in bringing many sons to glory, to make the Captain of their Salvation perfect through suffering," (Heb. 2. 10.) "And being made perfect he became the author of eternal salvation to all them that obey him," (Heb. 5. 9.)—And as many as have been baptized into Christ, have put on Christ, (Gal. 3, 27,) without distinction of blood or race. So that "in every nation he that fears God and works righteousness, is accepted of him."

God has "confirmed his promise with an oath," to such, "by two immutable things in which it is impossible for him to lie, that we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6.)

J. C. WELLCOME.

MISREPRESENTATION.

The following article is a specimen of the misrepresentations of the religious (!) press in speaking of those who happen to differ from them. The accompanying correction was promptly furnished the Editor of the Visitor, but returned the same day with an effort to prove the truth of the assertions!

CAMPBELLITES IN THE UNITED STATES.—The Congregational Journal gives the following synoptical view of the Campbellite Order in the United States:

The founder of this sect was Alexander Campbell, a native of Scotland, who emigrated to Pennsylvania in early life with his father, who was a Presbyterian minister. Entering the Presbyterian ministry himself he soon after renounced it, and connected himself with the Calvinistic Baptists, whom in turn he shortly after deserted, having embraced the sentiments that church confessions and creeds are of necessity heretical and injurious, and that baptism by immersion made a man a Christian. The heresy swept over Virginia, Kentucky, and the Western States like a wild-fire. Whole churches, Baptists and Methodists, were "carried away by the dissimulation," including many ministers. The preachers catching at anything which could give them popularity, called themselves "Proclaimers." In twenty years the leader numbered 20,000 followers, and in 1842, not less than 200,000 church members. In Kentucky the Baptist churches suffered the most, several being entirely broken up, and a great many exceedingly divided and weakened. In 1845 there were estimated to be in this single State 380 churches, 33,830 communicants, 195 preachers, 666 elders, and 676 deacons.

Dr. Humphrey, who is now on a visit to Kentucky, heard Mr. Campbell preach repeatedly, and admits his high order of intellectual ability and power of oratory. He thinks he has corrected some of his errors from seeing the necessity of a church confession from the infinite confusion prevailing in his societies. Dr. Humphrey also believes, that his sect will be broken into fragments when Mr. Campbell dies, who is now an aged man.—*Christian Visitor*.

To the Editor of the Visitor :

The article in your paper of the 3rd inst., purporting to be from the Congregational Journal, is a series of misrepresentations and misstatements throughout. Dr. Humphrey was either ignorant of what he said and whereof he affirmed, or he knowingly bore false witness against his neighbour. You will, doubtless, as an impartial Journalist, correct his false statements, to which you have given

publicity, that your readers may have a less terrific view of the "bug-bear," called *Campbellism*.

1st. There are no people in the United States, or in the world who call *themselves* "Campbellites:"—none who recognize Alexander Campbell as their head or leader. Without an exception, all who agree with Mr. Campbell in sentiment consider the appellation a nickname—a slander.

2nd. Mr. Campbell is not "a native of Scotland!" This is a mistake of small consequence. I refer to it, however, to show the credibility of Dr. Humphrey's testimony.

3rd. Mr. Campbell was never in connexion with the "Calvanistic Baptists" in the sense in which your readers generally understand the designation. Immediately after his immersion, (by a Baptist Preacher,) he and his friends labored to form societies similar to those known as "Scotch Baptists;" holding the same views of church order and worship, now advocated and practised by all the disciples of Christ stigmatized as Campbellites, viz:—Every Congregation of the Lord an independent body, having all the power necessary to elect and ordain all its own officers—a plurality of Elders or Bishops as well as Deacons—the weekly celebration of the sacrificial death of the Lord (by breaking the loaf,) as well as resurrection; and also, constant attention to the apostles doctrine, prayer, praise &c.

It is true that Mr. C., his father, and a few others were for a short time members of a Baptist Association; but it was on the express stipulation that the Association should have no control over their "faith and order;" but in a short time the ministers of the Association attempted to call Mr. Campbell to account for the sentiments broached by him at one of their great meetings! Such, however, was the progress and influence of the Apostolic Gospel that the Association lost its visibility by the common consent of its members.

4th. Neither Mr. Campbell nor his brethren *now hold or ever have held* the sentiment "that baptism by immersion makes a man a Christian." The sentiment is as baseless as it would be to say—"The Baptists believe and teach that shedding a few tears regenerates the sinner!"

5th. It is not true that the sentiments introduced into the Baptist Churches by Mr. C. and his co-laborers were necessarily the cause of division and dissent. They never sought to divide the churches; on the contrary, they always plead for Christ's Union. 'Tis true that those who received what they called the "Ancient Gospel" zealously advocated it, and they wished the churches to adopt the ancient order of worship; but they never sought to carry out their views by "dissimulation," as Dr. H. asserts. On the other hand, however, when the party in the church advocating the modern order of things, could command the majority of votes, they invariably expelled those they called Campbellites, but *never* did the disciples retaliate. The Reformers always deplored division, and sought by all means, but the sacrifice of conscience, to prevent such a catastrophe.

6th. Dr. Humphrey says Mr. C. "has corrected some of his errors" and insinuates that Mr. C. sees "the necessity of a Church Confes-

sion" in consequence of the "infinite confusion prevailing in his Societies!" Allow me to inform your readers that there is not the semblance of a foundation for any of these statements. Mr. Campbell's publications of 1849-'50 advocate the same doctrine and practice that those of 1823 and 1824 did! and he has, without one failure, issued a pamphlet monthly for twenty seven years! "The Bible—the whole Bible—and NOTHING but the Bible" was on the banner which was first thrown to the breeze of heaven. Under this we all entered the gospel ship. This flag is nailed to the mast-head. Sink or swim—come prosperity or adversity—we are pledged to this confession. Hostility to all *human creeds* and confessions has always characterized all our movements—and I trust in God ever shall.

7th Dr. H. believes this sect will be "broken into fragments when Mr. Campbell dies." He seems to anticipate his speedy departure as he is "an old man!" The *wish* is sometimes the father of the *thought*! If Dr. H. knew so much about Mr. C., he ought, also, to have informed his readers that Mr. Campbell's father is yet in the field as a "Proclaimer!" And a hale, hearty old man he is too. A very few years since I heard him often interest large audiences for several hours; manifesting all the vivacity of youth. But the existence and prosperity of the disciples of Christ do not depend either on the life or death of Alexander Campbell. *He* is not our bond of union. Not one of the brotherhood, known to me, anticipates or fears any disastrous results even should Mr. Campbell be called now from the field of his labors. It is true that he is highly respected, and greatly beloved by all his brethren, and, indeed by all who have become intimately acquainted with him. He is a lamb to the real disciple of the Messiah—'tis only to the enemies of Bible truth that he is a lion! Yet we all trust, we revere too highly the name of our Divine Master to be known by the name of Paul, Apollos, or Cephas, much less by that of Alexander Campbell.

And, permit me further to add, that so far from looking up to Mr. Campbell for even counsel and direction, the brethren in Cincinnati, Ohio, (where there are five congregations,) formed the "American Christian Bible Society" contrary to his advice and in opposition to his influence. It continues to live and flourish while Mr. C. has chosen to exert his influence in favour of the "American and Foreign Bible Society" (Baptist.) Into its treasury he has poured one thousand dollars at a time—besides being a life member and a life director—and he has made many other munificent donations to their institution.

A convention of brethren, from half the States of the Union, recently formed a Home and Foreign Missionary Society, and on the spot contributed their thousands to carry forward their purposes, and all this without the presence or counsel of Mr. Campbell. Do these facts proclaim him our head and bond of union?!

I am happy, however, to be able to add that he views the efforts of his brethren to keep up a distinct Bible organization with much more favor than formerly, and will doubtless soon throw the weight of his influence in that direction. The treatment received by him and his

co-laborers from a portion of the Baptist press will probably expedite the movement. The Missionary Society from the commencement has had his entire approbation.

The foregoing statements and corrections I make from my own personal knowledge ; having once been a member for some time, and an associate overseer in the same congregation with Mr. Campbell, his father, and others. I have, therefore, had an opportunity of knowing these facts.

By inserting this note in the *Visitor* you will be doing a simple act of justice to a greatly misrepresented and slandered community, and you will also oblige your humble servant.

W. W. EATON.

St. John, May 9th, 1850.

I made an unsuccessful effort to get the address of the *Visitor's* Subscribers for the purpose of giving them a few thoughts on the whole premises. I then threw this by. I have not seen it since, till within a few days. I now give it to our readers as a proof of the necessity of having in the neighborhood of such papers as the *Visitor*, one that has the courage and the honesty to give both sides of the questions which it would discuss.

May 15th, 1852.

W. W. E.

POSITION AND PRINCIPLES OF DISCIPLES.

No. V.

When any number of people in a community consent to abide by the New Testament Scriptures as the only standard of Christian truth—when they regard the ever blessed Jesus not through a speculative medium, but as the King of creation, the Divine One who is Lord over All, whose favor is spiritual life—when they listen to the apostles as those who deliver the message of the Divine King—when they hear the gospel, yield to it, rejoice in God through it, and vow the Christian vow—they are by divine authority to be acknowledged a congregation or church of the Lord, and as such they are in a position to subserve all the grand purposes contemplated by their heavenly Head. So teach the Disciples.

We have arrived at a very attractive point. The church of Christ is the pillar and support of the truth. It is the light of the world. It is that body of which Christ is the ever living Head. It is the temple of the Lord. It is the medium of the manifold wisdom of God. It is the fulness of Him who fills all in all. The church is a most simple, yet most remarkable and very wonderful institution—an institution so simple and yet so comprehensively grand that it develops its inspired origin and framework at every point of observation.

We speak not of a papal, a national, or a partizan church ; for none of these are like the church of Christ either in object or organization. They are too complex—too sordid—too narrow in their aims to be the embodiment of Divine wisdom and goodness. They have gold, but it is mixed with other metal ; they have light, but it shines not brightly ; they have beautiful garments, but the ornaments are not all genuine ; they have goodness, but it differs from the unadulterated goodness of heaven. In brief, all institutions on earth are either partly or wholly the institutions of men but the peculiar institution of which Jesus is at once the Foundation and the Head. We ask attention to the church of Christ.

In Paul's day, a number of believers meeting together in honor of Him who redeemed them were called a church. Even the church in the great city of Rome, at that time, was simply composed of those who were beloved of God on account of having obeyed the truth. In the countries of Pamphylia, Pisidia, Lycaonia, and Crete, there were churches before there was an elder—a very instructive fact and one which ought to revolutionize the religious world and sweep from Christendom many a lame notion about the establishment of churches by the creation of certain officials by clerical grace. The views of the Disciples on this point have elicited much contempt and ridicule, chiefly however because the teaching of the present times is well understood, while the inspired teaching is very far from being comprehended.

True, while a church, according to the oracles, is simply a company of believers, yet, when Paul was personally in the field as a workman, such a church required to be set in order. There were things wanting in it. The thirteenth, fourteenth and fifteenth chapters of the Acts, together with the letters to Timothy and Titus who were general laborers are deeply instructive on this subject. The apostles and evangelists, we learn from these portions of the divine word, were in the habit of establishing churches by announcing the gospel and gathering together those who received the doctrine they taught ; and at a subsequent period, when the gifts and personal character and Christian zeal of each community of believers were known, the same workmen made them a visit to assist them in those things wherein they were still lacking. Thus Paul and Barnabas, after bestowing much labour in preaching the gospel in the cities of Antioch, Iconium, Lystra, and Derbe, returned to those cities in due time to ordain elders in each church they had previously established, as well as to exhort the disciples to remain firm in their begun confidence ; and Timothy and Titus fulfilled a mission of this sort in Ephesus and Crete.

One of the capital differences between a church thus organized and a popularly organized church is, that the members of the first are personally united to Christ—united to Him and to each other because He has saved them; while the members of a partizan church are bound together by an official power which one of their number holds among them, or because of the concentrative power of the particular system to which they cleave. Much, very much grows out of this difference. And it is practical. In the one school there is an immediate and intimate connexion between every member and the Lord of life—so that he realizes that he works *for* and *with* his Master in heaven; but in the other, the Lord seems to be afar off, on the other side of a clergyman or a great system, by whom or by which it is supposed the Lord confers his favors, and hence in every movement the man or the system is kept prominently in view.

Now a potent reason why the churches primitively were so efficient is to be found in the fact that every person composing them was taught to realize that he was personally the Lord's property. Every member's zeal was drawn out in one direction—his Master in heaven. It was this personal love in the breast of every believer which wrought such wonders. There was no working or striving for what is termed "a church" or "church order;" but all their working, in the congregation or out of it, was for the Lord. Men now join what is called the church; but then they joined Christ. And those who united themselves to Him, WERE THE CHURCH AS A CONSEQUENCE OF THEIR UNION WITH CHRIST. But according to the most approved modern practice men are called on to unite with the church, that when thus united to the church they may get to be one with Christ! What a difference between the modern church and the church established by the apostles of the Lord!! Hence the grand struggle now is to fight valiantly for a certain organization, a certain set of principles, or a certain theory. But anciently, the first, the chief, the central attachment was a personal attachment to Jesus; and the Christian organization with all its obligations grew out of this attachment, and every public, social, or private duty was intended to be a medium through which this first love should be maintained. "Lovest thou me?" was then the great question; but now it is, "Lovest thou this theory or that system?"

Thus papal, national, and party churches keep the Saviour at a distance from both saint and sinner. He is neither seen nor felt, only through a ponderous machinery. Personal attachment between the soul and the Saviour is well nigh excluded. Hence the grand

importance of recommending something which has less error, more truth, and therefore infinitely better. Are the Disciples on this account blameworthy?

But we have intimated that the church, in its apostolic mould, is not only simple but most comprehensive and sublime in its aims and achievements. The happy union existing between Christ and his people, is not only to serve as the medium of purity, spiritual life, and love among themselves, but it is to serve as a great spring of action in the illumination and redemption of the world. Hark! All that the great King would do in disseminating the knowledge of the way of life were he on earth himself, his elect are to do for him as ministers of his benevolence! *And this is the work of the church because it is the work of every believer.* Honor to our Master—unspeakable praise be His—he has chosen us in himself to work in his stead!—And what a work!! Angels envy us! To give men life for death—to present divine light to their understandings—to touch their hearts with holy love—to deliver them from the snares of the Enemy—to introduce them to God and make them sons and heirs of life, of glory, of everlasting favor in the realms of bliss! Such is the work entrusted to the Lord's elect by the Lord himself, and such therefore is the work which the Lord has laid out for his church. And what is there in this faith to create alarm in the minds of our fellow professors?—Will you not say, kind reader, that if such be the position of the Disciples they are to be loved and not feared?

True, it is sounded from Canada to Newfoundland, and from St. John to San Francisco, that our principles disorganize churches, tear down and root up what is well established, and create division instead of union—confusion and not peace. In one point of view this is true. To effect a moral, a political, a religious or any other revolution or reformation without disturbing some of the old elements would be impossible. Christ with all his power of miracles did not attempt it. Hence the Prince of Peace comes to the earth not only with “an olive branch,” but also with “a sword.” Here is a lesson—let us study it for four full weeks.

D. OLIPHANT.

AN EXCELLENT ESSAY ON EVIL SPEAKING.

From the Christian Baptist.

Whatever action, or course of conduct, contrary either to the letter or spirit of either the moral or religious injunctions or restrictions delivered by the Saviour or his Apostles, is an offence against the gospel order and the author of it; and in proportion as such offences are known, either to the society or the world at large, are they more

or less public; and as such, to be examined, judged, and reprobated, according to the law of the Great King. After speaking in terms so general, it becomes expedient to descend to particulars.

Every insinuation, inuendo, hint, allusion, or comparison, which is calculated or intended to diminish aught from the reputation or good name of any person; brother or alien, is, in the discriminating morality and purity of the New Testament, accounted slander, detraction, or evil speaking. And here we may observe, that the terms evil speaking are generic, and include every word and sentence, the meaning or design of which is calculated to do injury to the reputation of others. *Slander* is a species of evil speaking, and imports false and foul imputations, or falsely ascribes to others reproachful actions incompatible with good character. Detraction simply derogates and defames, either by denying the merits of another, or subtracting from them. In this age and country, evil speaking is as fashionable as lasciviousness was in Corinth. Our political papers at this time are rather vehicles of slander, than heralds of intelligence: and these feed and pamper a taste for slander and detraction, which is more likely to be the first trait of our national character, so soon as we can form one, than any other we can think of. I could wish that the same character was not likely to be merited by some of our religious prints, whose avowed object is to subserve the spread of evangelical principles and practices throughout the land. Where slander and detraction are the order of the day in the public walks of life, it is difficult to keep this great evil out of the church and from the fireside of christian circles.

Political and religious sects and parties, and the necessary rival interests to which they give rise, are the true causes of the awful deterioration of morals, both in church and state. Now if slander and detraction are as usual infractions of the law of the great King as murder and theft, (and we must think they are,) it is difficult to decide whether any nation or any people are more rapidly degenerating than our citizens. It is the more difficult to resist this contagion because of its almost universal prevalence, and few appear conscious either of the enormity of the evil, or of what constitutes it. Even "ministers of religion," as they are fashionably called, seem not to think that more than the title of their public sermons are religious slander or detraction. Nor is this sin confined to one sect either in church or state. Society is working itself into such a state as to make aspersions, defamations, and slander necessary to political health.—And what is still worse, the "religious presses," controlled by good and religious men, are giving countenance and encouragement to this pernicious custom. Inasmuch that one-sided representations, inuendos, and detractions are supposed to be expedient for maintenance of the popular plans and benevolent undertakings of the good men of the earth.

Men have their political and ecclesiastical idols; and these they worship not only with incessant adulations, but they offer them whole burnt offerings of the fame of their rivals. They seem to think no sacrifice is so acceptable to the idol of their party as the good name of

his competitor. The morning and the evening sacrifices of the Jews were not more regularly attended on in the tabernacles of Israel, than are the hecatombs of defamation and scandal in the temples of rival interests.

I only intend to observe, that so popular is the evil of which we complain, that it has become less offensive to our feelings, and we have become less conscious of its malignity; so that in religious as well as in political society, it has become quite a matter of course, or a subject of easy endurance, if not of perfect forbearance. And even christians seem to feel little (if any) compunction when they are whispering, backbiting, evil surmizing, and suspicioning one against another. Judgments well informed and tender consciences recoil at the very thought of derogating from the good name of any one whom the law of love embraces as a fellow-christian. Christianity puts us upon quite a different course; it teaches us to esteem another better than ourselves; it extols that love which hides a multitude of sins, and ranks all detractions, slanders, and envy the root of this accursed fruit, amongst the works of the flesh, and associates the actors with Satan the accuser, and his kindred spirits, bound over to the day of righteous retribution.

Every thing incompatible with the most cordial affection, is incompatible with the relation subsisting in the church of Christ; the nearest and the dearest, as well as the most permanent relation known on earth. The second birth introduces all into one family, one brotherhood, one inheritance, one eternal relation, which neither time nor distance, nor death itself can destroy. In this relation the highest pleasure is to see all honorable, irreproachable, and of exalted purity. It prompts us to draw the vail of forgetfulness over the defects, and to hide the faults we see in our brethren. It constrains the whole brotherhood to take cognizance of the person who, by a hint, inuendo, or allusion, defames any one they have confided in, and honored as a christian brother. It constitutes the good name of each public property, and can view in no other light than in that of a thief or a robber, the person who steals away a jot or tittle of the good character of any one of the sacred fraternity. Whenever this ceases to be the character of any religious society, they have fallen from their first love, and have lost the highest ornament which adorns christian character.

QUERIES, REMARKS &C., ON GRACE, FAITH AND WORKS.

An esteemed correspondent, after enquiring of our condition and prosperity, in St. John, adds: "You may be led to make the same inquiry of me. Very well. We have some very interesting prayer meetings, and some very good discourses; but between you and me, there is something in the preaching of what is called the "Evangelical Ministry," which does not, to me—though I may be astray—seem to come up to the mark. I do think there is a lack in enforcing the commands of Christ and his Apostles, plainly manifest in the principal part of the preaching of the present day; either from fear of

being thought too Arminian, or from a solemn conviction that the commands are of no avail only to those who have been "saved by the blood and righteousness of Christ"—as they express it—or, in other words, those who have been "regenerated and born again of the spirit."

It seems to me a plain fact that we are saved (Titus 3. 5, 8.) "not by the works of righteousness which we have done. but according to his mercy—by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Now as I wish to understand the true nature of the "atonement," I ask whether God, through Christ, has done all for man that he will do until he believes the Gospel, repents of his sins, and is baptised into the name of the sacred three? Or whether the Holy Spirit finds his way into the sinner's heart, renovates his soul, and thus causes or enables him to believe the gospel of the Son of God—to repent of his sins and thus to come into possession of a good hope, that God, "for Christ's sake" has forgiven his sins?

I also want to know if the good works spoken of in the passage—a part of which I have quoted, have any reference to *faith*, *repentance*, or *baptism*; or even the assembling around the table of the Lord to commemorate his dying love?

Perhaps you can make these questions plainer than I have given them. You understand the idea I wish to express. You can use your liberty in dissecting them. You know what the generally received opinions are on these subjects. I think they are contrary to the teaching of the New Testament. But I may be wrong. However "to the Law and to the testimony!" How is it that men are made heirs according to the hope of eternal life? This is a day when these things are enquired about, and I hope they will be answered beyond successful contradiction." R.

R E P L Y.

MY DEAR BROTHER:—Your queries are important. They deserve a series and a prayerful consideration. Indeed they demand from every teacher of religion such an investigation as shall not only fully satisfy his own mind but such as shall evince itself in the scriptural answers given. For my own part, I have been writing and speaking so long, and so much, in answering such questions, and in defence of these and kindred themes, that, were all our readers in possession of "The Christian" and the "Witness of Truth," I would merely refer them to these volumes as a whole, or to particular essays on regener-

ation, remission of sins, the work of the Spirit, letters to Baptists, Methodists &c. But as we have new readers I will make a few brief remarks on your questions.

You have not, perhaps, been sufficiently definite in your reference to the particular commands which the "evangelical ministry" fail to inculcate and enforce. Our Baptist and Congregational ministers, exhort earnestly, solemnly, and perseveringly all their "impenitent" hearers to repent, to believe, to pray, and to give their hearts to the Lord. In "revival times" they call attention to these duties as often and as plainly as do the Methodists. In imitation of them they have their "enquiring meetings," their "anxious seats," "rising for prayers" &c. Indeed, I know of not one plan by which any sect has been successful in making proselytes which has not been soon adopted by the others. It is true they seldom explain clearly and definitely what they mean by any of these precepts, or by what authority they promise peace and pardon to those whom they urge to give their hearts at once to the Lord. As they never quote from Apostle or Evangelist any such injunction, or attempt to produce a divine warrant for their anxious seats, enquiring meetings, or their authority to stand as mediators between God and impenitent sinners, whom they exhort to stand up, or kneel at the altar for prayers; doubts may exist, in some minds, whether they themselves understand the meaning of all this machinery!

The most that I have been able to learn from the practical advocates of these plans, in relation to them, is, that God has, they say, blessed these means to the conversion of sinners, and, therefore, they must meet his approbation! If they had said that past history proved that this human machinery had been found entirely successful in adding numbers to the different denominations, who never would have joined under the influence of long pulpit prayers and prosily written and theatrically read sermons, I should not, for a moment, question the assertion. But that *all* such human plans fill the professed churches with Christless, prayerless souls, destitute of a knowledge of themselves and the word of God, I cannot doubt. Indeed the growing conformity of all such professors to the vanities and fashions of the world give demonstration, too evident, that they have not the love of God abiding in them.

But if they attend church regularly—pay their pew and minister tax, and thus help to "support the gospel"—and are careful not to question the truth of any of their preacher's assertions, they will not only be encouraged to cherish the hope that they are christians, but

they will die—if we can believe the burial service—“in the sure and certain hope of a resurrection to eternal life !”

1st. You wish to know whether Father, Son and Holy Spirit have done all that Heaven designs to do for the sinner, till he believes and obeys the Gospel ? Answer.—This is a question of too great importance to be answered by a simple yea or nay. Let us ponder a few suggestions that naturally come up to the mind. Is Heaven sincere in the proffer of pardon and eternal life to every sinner ? The indulgence of a doubt would be profane ! In reference of Israel he once said, (Isa. 5 . 4.) “What could have been done more to my vineyard, that I have not done in it ?” How much more emphatically can such language be used in relation to sinners in calling their attention to the work of the Lord Jesus. How can any one, with the Bible in his hand, doubt that Father, Son and Holy Spirit are opposed to sin, that they have done every thing consistent with the nature of Jehovah to put away sin ! A physician, really anxious for his patient’s restoration to health will do all he can for him. If he have a medicine that he is certain will remedy the disease, he will say to his patient, “It is for you now to say whether you will be restored to health or not. Take this and live—refuse and die !” Although much more might be necessary, after he took this medicine, to strengthen him, yet, if he refused the medicine and died, every one would say “The physician did all in his power to save his patient ; but he chose death rather than life.” “The Lord is not willing that any should perish but that all should come to repentance,” (2 Peter, 3 : 9.) “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” (John 3 : 16.) These passages suggest many more of a similar import. Who then can doubt the desire of our Heavenly Father to save his sinful Creatures ? The mission and work of Jesus, gloriously proves and illustrates the love and mercy of God ; and, the bestowment of the Holy Spirit upon the Apostles—so soon as Jesus was crowned Lord of all in the heavens—to enable them to preach the glad tidings of Salvation to every creature—demonstrates the heart cheering fact that Father, Son and Holy Spirit are all engaged in the Salvation of sinners. It simply remains for the sinner to yield himself to be saved by them. This he must do or perish everlastingly. I therefore cannot say what more they can do for the sinner. They may do more before he yields his will to Heaven. But God has not *promised* to do anything more. The Holy Spirit was promised to the Apostles to convince the world of sin, of righteousness, and of judgment. This he now does through the proclamation of the gospel. Whenever it is

announced in its purity, sinners are convinced; but they cannot receive the Spirit till they obey the Lord and become his disciples—until they are translated into the kingdom of God's dear Son. "The Comforter—the Spirit of truth," the Lord most emphatically declares "the world cannot receive"—(John 14: 16, 17.) "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father," Gal. 4: 6.

2d Your next question would seem to be, Does Titus 3: 5, 6, teach the necessity of faith, repentance, baptism, &c., in order to salvation as well as the good works which are profitable unto men? Answer.—I am in doubt whether I have extracted the pith of your thoughts expressed in reference to the above passage. We will, however, endeavor to get at the apostle's meaning. A correct version of the passage makes it much more obvious and striking than the received translation. It reads thus, "But when the goodness and philanthropy of God our Saviour shone forth, he saved us—not on account of works of righteousness which we had done, but according to his own mercy, through the bath of regeneration, and the renewing of the Holy Spirit; which he poured out on us richly" &c. Writing concerning the overflowing goodness and mercy of the great Creator, the apostle does not descend to the sectarian Jewish style and say, The love of God for "his people"—a style too prevalent among the self-styled evangelical. No. Paul's enlarged soul saw in the plan of salvation "the goodness and philanthropy of God." Every one acquainted with language knows that a philanthropist is one whose affections are not bounded by nation, country, or clime. The literal meaning of the word is a *lover of man*. The love of God made manifest in the gospel, then, is expressed by the apostle as the divine philanthropy; God's love for the *entire race*. This leads him to the means by which sinners came into the enjoyment of this superabounding favor of God. No works of law—no good acts ever performed by them gave any title to this favor. God's mercy procured and proffered it freely without money or price. Faith in Jesus and submission to his will in the "bath of regeneration" placed them in a position to enjoy what the grace of God so benevolently bestowed, but neither their faith nor their obedience either purchased or merited any spiritual blessing much less the pardon—the love—and the Spirit of God.

John 3: 5.—"Born of water and Spirit," and Titus 3: 5, "Bath of regeneration and renewal of the Holy Spirit" express the same thought. Wesley renders this, "The laver of regeneration;" so does the vulgate. The laver so often referred to in the Mosaic economy is rendered in

the Septuagent—the Greek of the Old Testament *loutrō*. Here, and in Ephesians 5: 2, Paul uses the word *loutron*—a bath, according to Macnigh and others, rather than a washing. That both passages, John 3: 5, and Titus, 3: 5, refer to the immersion of a believing penitent, is just as certain as that Peter and the other apostles, immediately after their baptism in the Holy Spirit, exhorted those who had been “pierced in their heart” by the sword of the Spirit, the word of God, to “repent and be baptized in the name of Jesus Christ for the remission of sins”—with the promise that they should receive “the gift of the Holy Spirit,” Acts 2: 38.

3rd. I do not remember a single sentence in the New Testament, since Jesus rose from the dead, where faith, repentance, baptism, and the Lord's Supper, or any christian ordinance is spoken of as a “work.” I think there is no place where any of these duties are classed with what are usually termed “good works.” This last term when used under the gospel dispensation either refers to the forms and ceremonies of the patriarchal or Mosaic dispensations, or to the benevolent acts of Christians. Hence, after Paul reminds them that they are not saved by their works, he teaches the necessity of the saved maintaining good works, for these are good and profitable unto men.

4th. How are we made heirs according to the hope of eternal life? Answer.—We are made heirs to our parents by birth unless they make some special law to the contrary. Jesus came to his own people and they did not receive him—but to as many as received him, believing on his name, he granted the (right) power (or privilege) of becoming the sons of God, who were born [sons of God] not of blood, nor of the will of the flesh, nor of the will of man but of [the will, or word of] God, John 1: 11, 13. “We are begotten to a lively hope by the resurrection of Jesus Christ to an inheritance, incorruptible, undefiled and unfading,”—“We are born again not of corruptible seed but by the word of God that liveth and abideth for ever,” 1 Peter: 3, 23.

A hearty reception of Jesus as the Messiah the Son of God—as having died for our sins and arisen again for our justification; such love for him as shall create within us a real opposition to every thing opposed to him—an open confession of the Lord and a full consecration of the whole man,—spirit, soul, and body—to the service of God in immersion into the name of the Father, Son and Holy Spirit, have been graciously ordained by the Lord, as the means of bringing the heirs of wrath and condemnation into the glorious liberty of the sons of God. All such are born of the Spirit and are heirs according to the hope of eternal life.

Lest I should be misunderstood I will add, in conclusion, that one

of the peculiarities of the divine government is to do every thing for man which he cannot do for himself—and to do this first before man is addressed. Another is, not to do any thing for man, in religion, which he can and ought to perform. A third peculiarity is, that Heaven furnishes all blessings temporal and spiritual—either directly or indirectly, and 4th, man has always had something to do to enjoy these blessings ; it has rested with him to decide whether he would or would not receive and enjoy what Heaven in mercy has provided.

God creates the Heavens and the Earth. He fills them with creatures in the possession of animal life ; but its perpetuation depending on their conformity to certain fixed and unalterable laws. Life and the means of its enjoyment are the free gift of God ; obedience to law indispensable to their perpetuation. These facts are so evidently demonstrated in the whole history of creation and of man that no sane mind presumes to question them. It is only necessary to study God's word in connection with his works to perceive, in the plan of redemption, and man's enjoyment of it, the same great principles at work that so manifestly prevail in the kingdom of nature.

God's wisdom, power and love spread out before man a beautiful estate. His work is perfect. Heaven, Earth, and Sea, lacks nothing to fill to overflowing man's cup of bliss. Every thing stands before him ready to do his bidding. One simple prohibition, to remind man that there is *one* power above him, is all that Heaven has reserved or withheld. And yet man must come out of the shade to enjoy the sunshine ; he must eat and drink and act in conformity to the genius of his constitution in order to enjoy this splendid estate.

In his sinful condition, acts of religious worship have never been ordained to propitiate Heaven—but to prove that God is merciful and to lead man to that state of mind necessary to the enjoyment of God.

This is pre-eminently the case under the Christian economy. In Jesus we have redemption, through his blood, even the forgiveness of our sins. He is the bread of life. To enjoy animal life we must eat and drink. And, it is just as certain that we must receive Jesus, as the Messiah of God—our great sin-offering by faith and yield ourselves obedient to his will, to enjoy spiritual life here and eternal life hereafter as that we must eat and drink to enjoy life, health, and strength.

This train of thought may not all be necessary to answer your

queries, but some of our readers may be benefited by it.

May the Lord's blessings be showered upon you abundantly.

W. W. E.

GEORGE WHITFIELD.

Whitfield was the Prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions and the sparkling beauty of single sentences; but in the power of darting the gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love—for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which would equally thrill over Moorfields in musical thunder, or whisper its terrible secret in every private ear; and to this gainly aspect and tunely voice he added a most expressive and eloquent action. Improved by conscientious practice, an instinct with his earnest nature, his elocution was the acted sermon, and by its pantomimic portrait enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palpable ideas. None ever used so boldly, or with more success, the highest styles of impersonation. His "hark! hark!" could conjure up Gethsemane with its faltering moon, and awake again the cry of horror-stricken innocence; and an apostrophe to Peter on the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were possessions, and his feelings were transformations—and if he spake because he felt; his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion, but even the colder critics of the Walpole school were surprized into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in lady Huntingdon's pew when Whitfield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of a precipice, and he is left to explore the path with his iron shod staff. On the very verge of the cliff this blind guide slips through his fingers, and skims away down the abyss. All unconscious, its owner stoops to regain it and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of Whitfield's preaching was its heart kindling and heart-melting gospel. But for this his bold strokes and brilliant surprises had been no better than the rhetorical triumphs of Kirwin and other pulpit dramatists. He was an orator but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his flaming pulpit, but all were merged in the stream which bore along the Gospel and himself in blended fervour.

Indeed, so simple was his nature, that glory to God and good will to man having filled it, there was room for little more.

Having no church to found, no family to enrich, and no memory to immortalize, he was the mere ambassador of God; and inspired with its genial spirit—so full of heaven reconciled and humanity—he soon himself became a living gospel radiant with its tenderness, by a sort of spiritual introduction a vast audience would speedily be brought into a frame of mind—the transfusing of his own; and the white furrows on their sooty faces told that Kingswood colliers were weeping. Or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in all the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which only made him, amid uproar and fury, the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame faced silence the whole of Bartholomew Fair; whilst a revealing flash of sententious doctrine or vivified Scripture, would disclose to awestruck hundreds the forgotten verities of another world, or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart;" was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to mutter imprecations at him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it is known that his voice could be heard by 20,000, and that ranging all the empire, as well as America, he would often preach thrice on a working day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons: if no estimate can be formed of the results of his ministry, some ideas may be suggested of its vast extent and singular effectiveness.—*North British Review.*

INTERESTING CORRESPONDENCE.

Lincoln, N. B., March 25th, 1852.

DEAR BROTHER EATON.—I find it very dangerous to write to Editors, especially if any remark happens to be on the conduct of public characters. The first account he has of the reception of his letter is from extracts published in a Magazine. Certain secterians then set him down as spy, to get matter for publication, when ever he happens to be at any of their meetings. I have lately had quite a stiff current of opposition and slander to face, brought against me by one of the dignitaries of the Free Christian Baptist Church; Jacob Gunter, residing in Frederickton, claiming to be pastor of the Church, and preaching occasionally; the worship being generally conducted by brethren Kinghorn and Kindred, the former a youngman from England, of very good parts, and, as far as I can ascertain of untarnished reputation, an ordained Elder among the Christians in the Old World practizing weekly communion; the latter you are ac-

quainted with. Brother Kinghorn has been almost their entire preacher for the last twelve or eighteen months, and in company with Kindred, for several months past, has entirely kept up the meetings; managing to supply the house with fuel and light, and I believe have kept the church from becoming a scattered people. They having the house in possession, the key of the door, and the records of the church, and, carrying the whole burthen of the care of the church upon their shoulders, felt anxious that I should deliver a course of lectures upon 1st Corinthians, 15 ch., 21st. to 27th, in their meeting house, gave me an invitation to that effect. As a matter of course I complied. After I had given seven lectures I received a letter from the above named J. G. (who had not pretended to come near the house for some length of time, at least so I am informed.) forbidding my preaching any more in the Free Christian Baptist house. I will give you a copy of the letter.

Frederickton, Feby 28th, 1852.

MR. GEORGE GARRATY, SIR,—As a Trustee of the Free Christian Baptist Meeting House in this place, I request you to make no more appointments in this House; we cannot feel justified to allow any one to preach in our meeting house that will ridicule the worship of God and his servant in the public prints; you will appoint no more meetings in this house.

Yours, Sir, &c., J. GUNTER.

I received the above letter as I was entering the pulpit on Lord's day afternoon to deliver my eighth lecture. I communicated to the brethren who invited me, the contents of the letter; they told me to continue my lectures until I had finished them. I accordingly appointed for Friday evening, and on that evening for Lord's day afternoon at 3 o'clock, and, in the mean time wrote and sent a reply to the above letter, a copy of which I now send you.

Lincoln, March 6th, 1852.

BROTHER JACOB GUNTER,—I thus address you, because it is an article of my faith that every baptized person is adopted into the family of Christ, consequently they are all brethren, though they may possess different spirits and may be actuated by different motives—I received your favor of the 23th of Feby., and, as it is the first Epistle I received from you, I look upon it as a binding duty I owe my enemies, my friends, myself, and especially the church of Christ to acknowledge the receipt of it with a few passing remarks upon its contents, to clear myself of the charge you have circulated against me: You forbid my preaching in the Free Christian Baptist Meeting House in Frederickton, and very politely give your reasons in these words, viz: "we cannot feel justified to allow any one to preach in our meeting house that will ridicule the worship of God and his servants in the public prints."

I shall expect you to substantiate this charge, and that instantly, for such a charge brooks no delay; for I defy you or any other person living to prove that I ever published a syllable ridiculing the worship of the Christian Baptists, much less the worship of God, or the devout servants of your sect or any other servants of God. I think I hold the worship of God, and his divinely acknowledged ser-

wants, in as high veneration as you do, or any other man living; and you know, as well as you know that your name is Jacob Gunter, that when you thus slander me that it is a base and malicious fabrication beneath the principle of a devoted Hottentot. much less a professed "servant of God;" if the spirit of slander and defamation that you profess and exhibit towards me and others that I can name at any time when called upon, is received from you by your adherents, the Lord pity the inhabitants of any vicinity that receive your doctrine and follow your example; for backbiting and slandering each other's character and tattling from house to house, must be their everlasting employ. As to my preaching in the Meeting House in Frederickton, that I do, whether Free Christian Baptist or not. I have been delivering a course of lectures upon the Kingdom of Christ in its past, present and future glory, founded upon Corinthians 15th ch. from 21st to 27th verse, and I now say that I have not spoken disrespectfully of any people or sect of people. let those that have heard me witness. I esteem them all as sincere and treat them as such—believing in their liberty of conscience, and that every man has a right to his own opinions, fully claiming to myself the privilege of investigating any doctrine that I do not believe to be truth, giving full liberty to any person to do the same by the sentiments I advance when he hears them, even if it were yourself, and this course I would pursue with Pope Pius the IX were I permitted to preach in a Roman Catholic Chapel before an audience of the dignitaries of the Romish Church. I am ready, believe it to be my duty, and most assuredly esteem it a privilege, to preach the gospel of my Redeemer wherever a door is opened unto me. I care not what sect of Christians thus admits me, I always accept the favour and am thankful for the privilege, and as to the different denominations closing their doors against me as you are trying to do in Frederickton, is of course not congenial to my feelings. It is not natural for any man to wish people to become his enemies but if a conscientious course in proclaiming the truth thus gets me enemies, I candidly and sincerely put the question to all mankind, *am I to blame?* O, my brother, I know that I love all that believe in our Lord Jesus Christ, and trust in him for salvation. I have years ago thrown away opinions as barriers of fellowship, making faith in the Messiah as the only bond of Christian union, living for God and to God until the Saviour appears. God grant that you and I may not be ashamed before him at his coming.

Yours,

GEORGE GARRATY.

But on Saturday J. G. in company with another trustee who keeps what the people in Frederickton called a "Free Church" (a grog shop) went and drove staples into the doors, put a bar of iron across, and hung a pad-lock to them which remained there over Lord's day, locking out not only me but his own church and congregation. So soon however as this was known some of my interested friends obtained a large hall for me to deliver my tenth and closing lecture—the community were notified in time and satan was defeated—I had the privilege of closing my course of lectures before a large and respectable audience. My lectures and J. G.'s opposition has for the time

being pretty well scattered his church; some of the brethren that were connected with it in company with others are determined to go fully into the order of the Gospel, they are anxious that I should spend part of my time with them.

I trust that an effectual door is now opened in Frederickton for the advancement of the truth, but I find my labor is very severe for me, my time is so completely taken up that I have not had time to visit you this winter, though I have been very anxious so to do. I have travelled from five to 25 and 30 miles to my appointments, and with very few exceptions I have not missed a Lord's day since I returned to the Province, but have endeavored to hold forth the truth to the people and getting but little remuneration so far as a livelihood is concerned. Some of my time must be spent in my studies to be prepared with argument for my opponents. That together with the support of myself and family and traveling to my appointments I find to be a heavy task "*I tell you!*" Admit all my surrounding difficulties, some of which I do not name, together with opposition from the sects, slander from my enemies, a jealous eye over me by hundreds watching my halting, false brethren laying snares for my feet, being fair to my face and thrusting daggers into my character behind my back, misconstruing and lying about my public declarations, cause me sometimes to exclaim in the language of David "*I shall some day fall by the hand of my enemy!*" O, pray for me that I may yet be preserved, live down all the lies and slander of my enemies, and be saved at last when our Lord Jesus Christ shall come with all his saints.

Yours in the good hope,

GEORGE GARRATY.

THE FIRST RELIGIOUS NEWSPAPER.

The first newspaper devoted exclusively to religion, published in the United States, if not in the world, originated with, and was edited by Elias Smith. This is a question not fully settled in many minds.—For my own part I have not yet heard of another paper dating back so far by some seven years. Precedence has been given, by some, to a Congregational paper published in Boston, called the Recorder, but this dates no farther back than 1814.

"THE HERALD OF GOSPEL LIBERTY," was published at Portsmouth, New Hampshire, as early, I think, as 1807 or 1808. It is now many years since I read it. I cannot, therefore, assert positively as to the year. It was a medium quarto sheet and conducted with much ability. Few men in New England possessed better speaking and writing abilities than did Elias Smith, during the first fifteen years of the present century. He was, indeed, a remarkable man. Had he been in possession of that kind of firmness and decision of character which characterized Luther, Calvin, and Wesley, his memory this

day, would have been embalmed in more minds than any other New England theologian of the nineteenth century.

A native of Connecticut, and reared in Vermont, he was almost entirely self-taught. Congregationalism was the established religion of his neighborhood, but he early became a Baptist. At the age of twenty, while teaching school he began to commit to memory the Epistolary part of the New Testament. Early acquaintance with the Christian Scriptures formed the basis of his power and influence as a preacher and as a writer. Although among his earliest books he read Watt's Logic, Supplement &c., yet he was always more of a declaimer than a close reasoner; but his style was, generally, that of the Scriptures, which gave him great power over minds familiar with the common version. With his plain Anglo Saxon he clothed Bible facts and truths in a garb that enlisted the affections of the masses whenever he obtained an unprejudiced hearing.

For ten years he was a Baptist preacher. Through his instrumentality the Baptists of Boston obtained great accessions. Either Dr. Stilman or Baldwin advised him to study Systematic Divinity. He took the advice and read Hopkins, Gill, and others of the same school. He was then pastor of a Baptist Church in Woburn, Mass. His Calvinism became so apparent that young people previously serious turned their attention to dancing schools and parties. Shocked at the effects of his preaching he suddenly became a Universalist; but he renounced the system in *fifteen days!* He quit preaching for a season. He then took up the New Testament again, resolved that he would study it afresh as though he had never before read it. We next find him in Portsmouth teaching sacred music, but before his time expires deeply anxious to preach Christ to his pupils. He here commences, as a preacher again, resolved to be known only as a Christian. He began to draw articles of faith &c, to suit what seemed to him, New Testament Christianity. Before, however, he had given publicity to a new creed he was visited by Eld. Abner Jones, who for several years had refused to be known by any other name than that of Christian Jones. He soon convinced him that any creed but the Christian Scriptures would be inconsistent with the position he had already taken. Through the instrumentality of these men, and many zealous coworkers who soon took the field, many flourishing churches soon sprang into existence, in various parts of the New England States.— Their descendants are now known as the "Christian Connection," but they have scarcely a family likeness when compared with the original.

Elder Smith had an interview with brother Campbell in Boston,

sometime in 1836, after which he readily acknowledged that he entirely lost sight of one grand point when he resolved to be known only as a Christian with the New Testament as his only rule of faith and practice. He had retained Baptist views of conversion, call to the ministry, work of the Spirit &c., "O," said he "if I had understood baptism for remission of sins, as I now see it, I should not have made such crooked paths." But he was now more than three score and ten years of age.

After being a very useful man for near a quarter of a century he became speculative. He declaimed so long and loud against hirelings and a paid ministry that he raised up a covetous brotherhood or at least one that made no adequate provision for their preacher's support. Eld. Smith became intimate with Dr. Samuel Thomson and soon adopted his views of botanical medicine. He began to practice and write in its defence. He had for some time been a literalist in prophetic interpretation, and an advocate of the annihilation of the wicked, if not of the unconscious state of the spirit between death and the final resurrection. With his mind necessarily imbued with the world and medical practice, and so much tinctured with materialism, the step into Universalism was but small. From 1817 till his death, a few years since, he vacillated between Universalism and Destructionism.

Such is a brief synopsis of the life and character of the first Editor and Publisher of a religious newspaper. I give it all from memory. I read his autobiography about *twenty-five* years ago. Being then much interested in it I think I am substantially correct.

"*The Herald of Gospel Liberty*" often changed its form and place of publication. I have seen copies printed at Portsmouth, N. H.; Portland, Me.; Boston, Mass.; and Philadelphia, Pa. I hope to be able to treat our readers to an occasional extract illustrating the infancy of the newspaper press—religious.

W. W. E.

THE MARRIAGE QUESTION.

DEAR BROTHER OLIPHANT,—In answer to your question, in the March Number, I would say, that when parties have covenanted with each other, and are united for life, it is comely and of good report.—But to the children of God, I would recommend that if they find members of their Father's family, on whom they have set their affection, and this reciprocated, it is very desirable that they should be united for life. But this is not the question at issue. SENEX.

~~As~~ Much refreshing news, some of it in type, must be laid over until our next. The proceedings of the June Meeting will appear in our June Number. D. O.