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# THE GOSPEL TRIBUNE,

FOR

ALLIANCE AND INTERCOMMUNION

THROUGHOUT

EVANGELICAL CHRISTENDOM

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"FORBEARING ONE ANOTHER IN LOVE."

FOR "ONE IS YOUR MASTER, *even* CHRIST : AND ALL YE ARE BRETHREN."

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VOLUME I.

CONDUCTED BY ROBERT DICK.

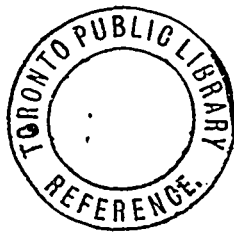
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# THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

## Evangelical Christendom.

VOLUME I.

MAY, 1854.

NUMBER 1.

"One is your master, *even* Christ; and all ye are brethren."

### INTRODUCTION.

Two months within the time limited by the prospectus, the Gospel Tribune now goes forth to meet the glad welcome of its many thousand friends, who, by their kindly sympathies, have warmed and nurtured it into life—upheld by kindred influences, may the journal now ushered into existence, live, to aid in diffusing among all evangelical bodies, such an accurate estimate of their existing differences, as shall cause the delusive walls of mist, by which they are now separated, speedily to vanish; till, on search being made, there shall no longer be found but "one fold and one Shepherd."

That none may have occasion to fail in rightly comprehending the true position of this *inter-denominational* journal, it is now announced, that the doctrinal basis adopted by the Evangelical Alliance will characterise its theological teachings, and that the church-membership, christian-communication and alliance for which it pleads, have no application whatever, to any party or individual destitute of the spirit of Christ. In its more minute details, the work may be expected to bear the impress of the following

#### LEADING PROPOSITIONS.

1. That it is the paramount and constant duty of all men, to uphold, at the necessary cost of utter self-condemnation, the untarnished honor, justice, perfection and glory of God's moral government, as set forth in the Scriptures, and by those events which make manifest his judgments in the earth.

2. That each separate requirement of the Holy Scriptures, claims the immediate, unreserved and

unconditional obedience of every inhabitant of earth, on the knowledge of the law being acquired and its observance rendered practicable.

3. That as all, are by nature the children of wrath, and alienated from God through the wickedness that is in them, it is the *first* duty of every individual to seek the kingdom of God and its righteousness, to the exclusion of every other object, till adopted into the family of God through the mediation of Jesus Christ.

4. That the cordial belief of the truth respecting Jesus Christ and his work of redemption, does, in every instance, necessarily and inevitably draw the alienated affections of the trembling penitent, back to the bosom of his God.

5. That whoever, with the heart believes unto righteousness, is, by the simple fact of his faith, and on the moment it becomes a fact, fully and completely constituted a child of God, through the transforming and renewing influences of the Holy Spirit.

6. That the moment an individual becomes a child of God through faith in Jesus Christ, such believer, is, on that instant, not only truly but also fully and completely translated from the kingdom of darkness into the kingdom of God's dear Son, made a fellow citizen with the Saints, and of the household of faith; and also not only truly, but also fully and completely incorporated into the Body of Christ, THE CHURCH of the living God; so that all true Christians, are, one with another, members of one and the same body irrespective of the choice of each.

7. That the Body of Christ, THE CHURCH, when viewed as a whole, comprises all the saints

in heaven, and also all those on earth, wherever found, whose faith has saved them from the dominion of sin. When considered as local or confined to a place; as Heaven, Earth, America, Canada, New York or Toronto, THE CHURCH comprises all in the place specified, who possess the spirit of the Lord Jesus Christ, of whom, it is said, the whole family in Heaven and Earth is named.

8. That every church claiming to be one, should, in relation to its constituent elements, follow the model of THE CHURCH of God; never receiving to membership, save on the ground of christian character evinced, and never rejecting therefrom, save on the conviction that christian character is not possessed by the party rejected.

9. That, among all the organizations on earth which now claim the name of Church or THE CHURCH, no one of them is entitled to the appellation, any further than it is composed wholly and exclusively, of those whose names are written in heaven, being the children of God.

10. That, among the membership of the church, as such, there is no supremacy of power right, privilege or immunity; the right of one being the right of all, and the same being true of any given power, privilege or immunity; if any one may lawfully exercise it, all the rest may do the same.

11. That the christian who keeps within the legitimate sphere of his own rights, will never be found occupying a position, which his fellow christian cannot assume without involving the two in unavoidable contradictions: for, to suppose that the rights of christians cannot be exercised by all the membership *in harmony*, is clearly to impeach the wisdom of their author.

12. That as God receives the believer, immediately on his becoming such, to all the rights and privileges of the Christian; so should he be received by all his fellow christians, immediately on their perceiving in him the image of Christ, or such features of character as warrant the belief of his being really a child of God.

13. That as the keeping of the commandments of Christ and the love of all his followers, constitute the *best* evidence of discipleship, *perfect* evidence would be faultlessly keeping all the commandments of Christ, and loving perfectly all his followers. But as perfect love and obedience without fault or error is unknown on earth, it

follows, that perfect evidence of christian character is never witnessed under heaven; the evidence even in the case of the most devoted, being simply an approximation to what it should be; its value being universally in strict proportion to the constancy and fidelity of the spirit of true and holy obedience manifested, taking a comprehensive view of the whole conduct.

14. That as in an earthly family, the child is considered truly good and faithful, the whole general tenor of whose conduct and spirit is obviously devoted to obedience, notwithstanding occasional faults; so also in the family of God, is the individual to be accredited a truly good and obedient christian, "though erring whiles," whose whole conduct in its general tone and spirit, is clearly marked by devotion to the will of God.

15. That God has been pleased to address his commands, and to make them applicable to each person singly, holding all men so individually wholly and completely amenable to himself *alone*, in every particular, as to relieve every one from all responsibility in relation to the performance or non-performance of another's duties; nothing being required of any individual beyond the faithful discharge of his own personal obligations

16. That the individual responsibility of each believer; extends to the ascertaining of what his duties are, and how they are to be performed; precluding the propriety of every thing like dictation in such matters, on the part of his fellow christians, and also proving at the same time every thing bordering on indifference, in relation thereto, on his own part, utterly unjustifiable.

17. That as Christians (even limiting the view to those who readily admit each other to be really such) are known to disagree, both in sentiment and practice, as to the nature of certain duties, and the manner of their required observance; and as however uncertain it may be, that any one of the multitude thus differing is *perfectly* right, it is nevertheless, known that they cannot all be so; it follows, that some Christians are absolutely wrong in their views and practices, in relation to certain religious duties.

18. That it is never the duty of an individual, to observe or attend to a religious requirement in a manner that may be even absolutely right, while he firmly believes that God requires it to be observed or attended to in some other way; so that, if he, being a Christian, attempts to attend to the duty under these circumstances, he must

observe it in the wrong manner, or *forfeit his Christian character.*

19. That when two Christians meet, holding opposite views on a given question, all dogmatism must be carefully avoided by both; for, if the one party has a right to say to his brother, *you are wrong*, the other party has an equal right to reply, *you are wrong*,—and thus we would have a divinely given right legitimately exercised, involving two Christians in positive contradiction.

20. That when one Christian, having dogmatically declared his equal brother wrong, and himself right, on a disputed point, finds himself in a dilemma by a direct return of his own dogmatism, and attempts to escape by the declaration, "O! I, do not pronounce you wrong on my own authority, but on that of the Bible!" he not only does not thereby escape, but proves himself capable of disreputable disingenuousness, inasmuch as, if he, in thus using the Bible, has not overstepped the legitimate limits of his own rights, then it follows as certainly as that the rights of all Christians are equal, that his brother may make precisely the same use of Bible authority; which, on being done, must convince him that his subterfuge, while it shifted the nominal grounds of his dogmatism, only increased the awkward unpleasantness of his dilemma, as from it he cannot now escape, but by proving himself possessed of *some kind of infallibility in biblical interpretation* to which his brother cannot lay claim.

21. That to admit the Christian character of any party or parties, and to deny, at the same time, or even to speak doubtfully of the honesty of their souls in the obedience they offer to God, falls nothing short of cruel mockery,—as a hypocrite is no Christian, but the basest of mortals.

22. That it is just as easy for true Christians, under every possible variety of circumstances, to walk together in all the gracious relations of fellowship and communion, in the sweetest harmony and love, notwithstanding the number and magnitude of all *their* possible errors, as it is for them constantly to honour and exemplify, as in duty bound, the simple, sublime, godlike injunction contained in these five words, "FORBEARING ONE ANOTHER IN LOVE."

23. That as no Christian is so beclouded in judgment as to imagine that he forbears another in those parts of his sentiments or conduct which he approbates; all should know that the maintaining of fellowship and communion where

"FORBEARING ONE ANOTHER IN LOVE" is called into action, necessarily implies the discovery of sentiments or practices which are not approbated.

24. That as it is impossible to sanction or approbate any erroneous sentiment of a fellow Christian, by uniting with him in the belief of a thousand truths, so also is it impossible to sanction or approbate an error in his practice, by uniting with him in ten thousand observances, in themselves correct.

In the light of the preceding propositions, the Prospectus published four months ago, set forth the bearings of this journal as follows:—

#### DISTINCTIVE OBJECT.

To enlarge the limits of Communion and Church-Membership, *among Christians*, to the greatest possible extent; and to circumscribe those bounds to the exclusion, if possible, of all other characters, without otherwise disturbing the membership of existing Churches; till *acknowledged Christian character* shall constitute the *only* passport, at any time, and the *perfect* passport at all times, to every Communion and Church worthy of the Christian name; "that the world may believe" in Christ, even as he prayed.

#### GENERAL OBJECTS.

The promotion of Religious, Moral, Intellectual, and Social Improvement, under the guidance of Divine Revelation, submitting every movement and measure to the test of Gospel principles.

Having thus announced the principles which will impress the general features of the work, and having sketched those that will give tone to its more minute characteristics, it is only necessary to add, that in relation to all other matters the conclusion is acted upon that THE GOSPEL TRIBUNE will best represent itself.

#### ARGUMENTS TWO HUNDRED YEARS OLD

Aware that a few may turn away from the *Tribune's* twenty-four propositions, because they are new, place is joyfully given to the following arguments of a paper, which John Bunyan tells us he met with when on his way up to London, to publish "DIFFICULTIES IN JUDGMENT ABOUT WATER BAPTISM NO BAR TO COMMUNION." So great are the intrinsic merits of this paper, in point of argument, that it cannot fail to be soundly relished by every lover of accurate reasoning. Bunyan valued it so highly, that he immediately published it at the close of his book, saying,—

HERE FOLLOWETH MR. HENRY JESSE'S JUDGMENT UPON THE SAME ARGUMENT.

ROM. xiv. 1.

*Such as are weak in faith, receive you, &c.*

Whereas some suppose the receiving there mentioned



was but receiving into brotherly affection such as were in church fellowship, but not a receiving of such as were weak into the church:

For answer unto which, consider,

That in the text are two things to be inquired into.

First.—What weakness of faith this is that must not hinder receiving.

Secondly.—By whom, and to what, he that is weak in the faith is to be received.

To the first, What weakness of faith this is that must not hinder receiving; whether was it weakness in the graces of faith, or in the doctrine of faith? It is conceived the first is included, but the second principally intended.

First—That some of the Lord's people are weak in the graces of faith, will be confessed by all: and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to Gospel privileges, not to degrees of grace, but to the truth. "Him that is weak in the faith, receive you;" or unto you, as some good translations read it. (Rom. xiv. 1.)

Secondly.—It is supposed this command of receiving him that is weak in the faith, doth principally intend, that is weak in the doctrine of faith, and that not so much in the doctrine of justification, as in Gospel institutions, as doth appear by the second and sixth verses, which shew that it was in matters of practice, wherein some were weak, and at which others were offended; notwithstanding the glorious Lord who bears all his Israel upon his heart, receives (verse 3) and commandeth, "Him that is weak in the faith, receive you," or, unto you.

Therefore, here we are to inquire of the receiving in the text, "by whom, and to what," he that is weak in the faith should be received?

In which inquiry there are two parts.

First.—By whom?

Secondly.—To what?

To the first The text makes answer, "Him that is weak in the faith receive you," or, unto you; which must be the Church at Rome, to whom the epistle was writ; as also to all the beloved of God, called to be saints. (Rom. i. 7.) And as to them, so unto all churches and saints beloved and called throughout the world.

Note: That epistles are as well to direct how churches are to carry things towards saints without, as to saints within; and also towards all men, so as to give no offence to Jew or Gentile, nor to the Church of God.

The second part of the inquiry is, To what he that is weak in the faith is to be received?—Whether only unto mutual affection, as some affirm, as if he were in church fellowship before that were weak in the faith? Or whether the text doth as well, if not rather intend the receiving such as were and are weak in the faith, not only unto mutual affection if in the Church, but unto church fellowship also, if they were out. For clearing of which, consider to whom the epistle was written. (Rom. i. 7.) Not only to the church there, but unto all that were beloved of God, and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are, saints weak in the faith, both in and out of church fellowship; and it is probable there then were, and elsewhere now are, those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.

Argument 1.—Whereas the Lord's care extends to all his, and if it were a good argument in the third verse for them to receive those within, because God hath received them, it would be as good an argument

to receive in those without, for God hath received them also; unless it could be proved that all that were and are weak in the faith, were and are in church fellowship, which is not likely: for if they would cast such out of their affection that are within, they would, upon the same account, keep them out of church fellowship that were without. Therefore, as it is a duty to receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without, into church fellowship.

Argument 2.—Is urged from the words themselves, which are, "Receive him that is weak in the faith;" wherein the Lord puts no limitation in this text or in any other; and who is he then that can restrain it, unless he will limit the Holy One of Israel? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without; whereas he commandeth them to receive them, and used this motive, he had received them; and he receiveth those that are weak in the faith, if without, as well as those within.

From the example, viz., That God had received them; whereas had he been of the church, they would have been persuaded of that before the motive was urged; for no true church of Christ's would take in, or keep in, any, whom they judged the Lord had not received; but those weak ones were, such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them. There might have been objected, They hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death; yet the Lord, who was principally wronged, could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in anything, whom the Lord hath received, then there can be no good argument to reject for anything for which the Lord will not reject them; for else the command in the first verse, and this example in the third verse, were insufficient, without some other arguments unto the church, besides his command and example.

Some object, "Receive ye one another, as Christ hath received us unto the glory of God," and from thence supposing they were all in church fellowship before, whereas the text saith not so; for if you consider the 8th and 9th verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles, and if the Gentiles had the receiving, they should receive Jews; for, had they not been on both sides commanded, the Jews might have said to the Gentiles, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they should receive the strong,—and if the strong had the receiving, they should not keep out the weak; and the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews and poor Gentiles, weak and strong, in church fellowship, or out of church fellowship; so should they, to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded, and some things less than were commanded, and as those that were weak and in church fellowship, so those that were weak and out of church fellowship, and that not only into mutual affection, but unto fellowship with himself; and so should they not only receive such as are weak within into mutual affection, but such as were without, both to mutual affection and to church fellowship; or else such weak ones as were without, had been excluded by the text. Oh! how is the heart of God the Father and the Son set upon this, to have his children in his house, and in one another's hearts as they are in his, and are borne upon the shoulders

and breasts of his Son their High Priest! And as if all this will not do it, but the devil will divide them still, whose work it properly is; "But the God of peace will come in shortly, and bruise Satan under their feet," as in Rom. xvi. 20. And they will agree to be in one house, when they are more of one heart; in the meantime pray as in Rom. xv. 5: "Now the God of patience and consolation grant that we be like-minded one towards another, to Christ Jesus."

I shall endeavour the answering of some objections, and leave it unto consideration.

*Objection.*—Some say, "This bearing, or receiving, were but in things indifferent."

*Answer.*—That eating, or forbearing upon a civil account, are things indifferent, is true; but not when done upon the account of worship, as keeping of days, and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same church at Rome looked so upon them as indifferent, nor that the Lord doth. That it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such; for if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things were indifferent, as to say the Lord had received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as (Rom. ix. 15) That as at first he did freely choose and accept them; so when they fail and miscarry in many things, yea, about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like; that as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when Priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account.

*Objection.*—"That this bearing with, and receiving such as are weak in the faith, must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in, or doubting of any New Testament institution."

*Answer.*—Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example, before they can limit his command; for although the Lord took this occasion from their difference about meats and days, to give this command, yet the command is not limited there, no more than (Matt. xii. 1, 2, 3, 4, 5, 6, 7.) That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, "Had they known what this meaneth, I will have mercy and not sacrifice," as also (Matt. ix. 13.) "Go, learn what this meaneth, I will have mercy and not sacrifice," which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice comes in competition, to shew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace: "Him that is weak in the faith receive you, but not to doubtful disputation." Now unless it be proved, that no saint can be weak in the faith, in anything but meats and days, or in some old Testament observations, and that he ought not to be judged a saint that is weak in the faith, as it relates to Gospel institutions, in matters of practice,

you cannot limit the text, and you must also prove his weakness such, as that the Lord will not receive him; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you, viz., "Him that is weak in the faith receive you, (or) unto you, for God hath received him."

*Objection.*—"But some may object from (1 Cor. xii. 13.) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Some there are that affirm this to be meant of water baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water baptism.

*Answer.*—That the baptism intended in the text is the Spirit's baptism, and not water baptism; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Eph. iv. 4: "There is one body and one spirit," wherein there is set out the united and the united; therefore in the third verse they are exhorted to keep the unity of the spirit in the bond of peace. The united are all the faithful in one body: Into whom? In the fifth verse, in one Lord Jesus Christ: By what? One faith, one baptism, which cannot be meant of water baptism: for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body, and by the spirit gathered into one Lord Jesus Christ (Eph. i. 10); both which are in heaven and in earth, Jew and Gentile (Eph. ii. 16). that he might reconcile both unto God, in one body by his cross; the instrument you have in verse 18, "by one spirit." That the Gentiles should be fellow-heirs of the same body, verse 15, "of whom the whole family in heaven and earth is named." And the reasons of their keeping the unity of the spirit in Eph. iv. 3, is laid down in verses 4, 5, being one body, one spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth, which cannot be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby: "For by one spirit we are all baptised into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one spirit;" which cannot be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

*Objection.*—"But Eph. iv. 5. saith, there is but one baptism, and by what hath been said, if granted, water baptism will be excluded, or else there is more baptisms than one.

*Answer.*—It followeth not that because the Spirit will have no co-rival, that therefore other things may not be in their places; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. The apostle tells them, "That the anointing which they had received of him, abideth in them; and you need not (saith he), that any man teach you, but as the same anointing teacheth you all things." By this some may think John excludes the ministry; no such matter, though the Holy Ghost hath confirmed and instructed them so in the truth of the Gospel, as that they were furnished against seducers in verse 26, yet you see John goes on still teaching them in many things: as also in Eph. iv. 11, 12, 13, he gave some apostles, some evangelists, some pastors, and teachers (verse 12), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; verse 12: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." So in the Spirit's baptism, though it have the pre-eminence, and appropriate some things, as peculiar to itself, it doth not

thereby destroy the use and end of water baptism, or any other ordinance in its place; for water baptism is a means to increase grace, and in it and by it sanctification is forwarded, and remission of sins more cleared and witnessed; yet the giving graces, and regenerating and renewing, is the Holy Spirit peculiar. Consider Tit. iii. 5: "By the washing of regeneration, and renewing of the Holy Ghost;" baptism being the outward sign of the inward graces, wrought by the Spirit, a representation or figure, as in 1 Pet. iii. 21. "The like figure whereunto baptism doth now also save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ," not excluding water baptism; but shewing, that the spiritual part is chiefly to be looked at; though such as slight water baptism, as the Pharisees and lawyers did (Luke vii. 30), reject the counsel of God against themselves, not being baptized; and such as would set water baptism in the Spirit's place, exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God blessed for ever, unto a duty.

By which mistake of setting up water baptism in the Spirit's place, and assigning it a work which was never appointed unto it; of forming the body of Christ, either in general, as in 1 Cor. xii. 13; Eph. iv. 5, or as to particular churches of Christ, we may see, the fruit, that instead of being the means of uniting as the spirit doth, that it hath not only rent his seamless coat, but divided his body which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit, in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. "Him that is weak in the faith receive you, for God hath received him; being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also; whose baptism is the only baptism and so is called the one baptism. Therefore consider, whether such a practice hath a command or an example, that persons must be joined into Church fellowship by water baptism; for John baptized many, yet he did not baptize some into one church, and some into another, nor all into one church (as the church of Rome doth;) and into what church did Philip baptize the eunuch, or the apostle, the jailor and his house? And all the rest they baptized, were they not left free to join themselves for their convenience and edification? All which I leave to consideration. I might have named some inconveniences, if not absurdities that would follow the assertion: As to father the mistakes of the baptizers on the Spirit's act, who is not mistaken in any he baptized; no false brethren creep in unawares into the mystical body by him; and also how this manner of forming churches would suit a country, where many are converted, and willing to be baptized; but there being no church to be baptized into, how shall such a church state begin? The first must be baptized into no church, and the rest into him as the Church, or the work stand still for want of a church.

**Objection.** "But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no command nor example for, and by the same rule children will be brought in to be church members.

**Answer.** That God is a God of order, and hath ordained orders in all the churches of Christ, is true; and that this is one of the orders, to receive him that is weak in the faith, is as true. And though there be no example or command, in so many words—receive such an one that holds the baptism he had in his infancy, nor to reject such an one—but there is a command to receive him that is weak in the faith, without limitation; and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, "Him that is weak in the faith, receive you; for else receiving would not be upon the account of saintship, but upon knowing and doing all things according to rule and order; and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowship with himself, and would have others do the same also; and if he would have so much in bearing apostles' days, when they had infallible helps to expound truths unto them, much more now, the church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak. And that it should be supposed such tenderness would bring in children in age to be church members; yea, and welcome, if any body could prove them in the faith, though never so weak; for the text is, "Him that is weak in the faith receive you;" it is not he, and his wife, and children, unless it can be proved they are in the faith.

#### INTER-COMMUNION THROUGHOUT EVANGELICAL CHRISTENDOM.

As all alliances that unite Christians in one body, ever appear highly interesting, and increasingly so the further they carry the body in unbroken columns into the enemy's country; and as the greater the victories become, and the more sweeping the world-saving results of these alliances, monopolizing the admiration of the good and the rage of the impious, the more, the greater, the deeper, and the wider must be the bewildering astonishment of all on seeing the unity of this body utterly broken and lost every time an approach is made to the table of their common Lord, by the development of repelling principles among the membership,—principles generally latent, but then sure to burst forth, scattering the body into fragments!!!

Believing that these repelling principles should be searched out and eradicated as soon as possible, from the camp of the Lord's host, that the power of the army may no longer be broken and wasted by their influence; the subject will occupy a prominent place in the *Tribune*, till it is generally understood, and the principles known by which it is conceived to be clearly established that all Christians should meet as one family at the table of their Lord and Master, irrespective of all the multitudinous differences, great and small, that obtain among them.

In prosecuting this object, care will be taken not to offend against any of the generation of God's people. The fact will not be concealed, that the turning away of the pious from their Lord's table, even by the most exclusive Christians, is not productive of pleasure to them, but of positive pain, which is often intense and crushing in its pungency, showing that, in such cases at least, the exclusion of their brethren is obviously no matter of choice with them, but a necessary duty, which the Scriptures, in their judgment, bind upon their consciences and in which judgment many declare that they would rejoice to find themselves mistaken, if such really is the case, as the discovery would release them from the further observance of what they have ever regarded as a truly painful duty.

Such being the true position of all the devoutly pious, among those who still persist in excluding the attached friends of the Lord from his own table! they, actually supposing themselves not only warranted, but obligated to adjudge their pious brethren "disobedient children!" needing, if not chastisement, at least the suspension of their privileges as to sitting among the obedient ones at the family table; and believing themselves, further on, entrusted with the enforcement of this kind of discipline, they carry it even to the excluding all of their own number from the family table, who are found guilty of eating with the excluded, "disobedient" ones, arguing that in eating with them they thereby become partakers of their disobedience by encouraging them therein. Hence, in contemplating this whole system of adjudicating and exclusion, the fact must never be overlooked that if the truly good men who participate in it, are really in fault, their fault lies *wholly* in assuming that they are warranted in adjudicating their equal brethren "disobedient," and themselves obedient; and that it is their place to exclude them, having judged them "disobedient." Of course, while they conscientiously believe themselves called of God to these offices, they must continue to act in them, however erroneously, or forfeit their Christian character (see 18th prop.)

Having thus stated the case, its direct discussion, as stated, is waived for the present, to be taken up at length after a few worthies, ancient and modern, and some correspondents, have been heard on the question, as it is commonly viewed. And first, twelve paragraphs are here presented, from reasons for free communion, as given by the

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There are many Pædo-Baptists who love and serve the Lord Jesus Christ. They are his members, his servants, his soldiers, his friends. They maintain his authority, promote his cause, copy his example, obey his precepts, and live for his glory. They love him, and are therefore loved by him (John, xiv., 21), and to each of them he will say at last, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord," Matt., xxv., 23.

Why ought not Baptists to own them as brethren? All who are the servants of Christ ought to be owned as such. If he honors and loves them, it is not his will that their fellow-servants should dishonor them. God has made them his children by adoption and grace, and can not be pleased to see that while they are owned by him they are disowned by their brethren. It must be right to own the work of the Holy Spirit wherever it is accomplished, and to choose those for our friends whom he has chosen to be his temples, 1 Cor., vi., 19. It is according to nature and grace too, that the sheep of the same flock, under the same shepherd, should walk together and feed together in the same pastures, John, x., 16. Brothers ought to sit down together at their Father's table (John, i., 12; Gal., iv., 4, 5; Matt., xxiii., 8); servants in the same household ought to be in friendly association (Heb., iii., 6; Gal., vi., 10); and soldiers of the same army ought to be united, Eph., vi., 10-17; 1 Thess., v., 8.

What their circumstances dictate the word of God likewise enjoins. To all his disciples, without exception, Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another," John, xiii., 35. They must therefore so manifest their mutual affection by brotherly fellowship that all men may know it. Not for the apostles

only, but for all believers, has Christ thus prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe: that thou hast sent me," John, xvii., 20. Their union, therefore, must be so manifested by brotherly fellowship that the world may see it and be converted by it.

We are called to receive all Christ's disciples, notwithstanding their errors, as Christ has received us, notwithstanding ours. If we must not openly acknowl- edge them because of some defects in knowledge, why should Christ accept us, notwithstanding greater defects? The great ground of this open reception, this free brotherly intercourse, is stated by St. Paul in these words: "Let not him that eateth not, judge him that eateth, for God hath received him," Rom., xiv., 3. In other words, let not the Baptists who cannot baptize infants condemn pious Pædo-Baptists who do baptize them, because their faithful profession and their holy life prove that God has received them; and those who are accepted by God as his beloved children are surely good enough to be welcomed by erring and sinful followers of Christ as beloved brethren.

All this is, indeed, granted by the advocates for strict communion.

"Elsewhere and in all other things," is their language, "we own as brethren and honor godly Pædo-Baptists, but we must not admit them to the table of the Lord." "If I have any thing," says one of them, "like Christian love in me, I feel it toward all those in whom I perceive the image of Christ, whether they be Baptists or Pædo-Baptists, and my refusing to commune with them at the Lord's table is not because I consider them as improper subjects."

—A. Fidler.

"We do not receive our Pædo-Baptist brethren in the sense of the apostle. . . . We work with them in the common cause of Christ, in prayer, in missionary, Bible, and religious tract meetings; we pray for them, and esteem them highly in love for their work's sake; we rejoice in their spiritual prosperity; we preach for them, and they for us; and we would with great pleasure receive them to the table of the Lord, if we had authority from the Sacred Volume for so doing; but we conscientiously believe we have not."—*Primitive Church Magazine*, June 1849.

According to this doctrine, Pædo-Baptists are "brethren," yet must not sit down with their brothers at the table of their Elder Brother, Heb., ii., 11. As "brethren," they are Christ's disciples, and therefore commanded by him to eat and drink in memory of him (Matt., xxvi., 26), but they must not eat and drink with their fellow-servants. They are welcome guests to their Lord, but are repelled by their fellow-guests. Elsewhere they are owned to be brethren, but the chief sign of brotherhood must be withheld from them. They may lead the prayers of their fellow-Christians, and they may instruct the Churches as enlightened and holy ministers of Christ; yet in that ordinance which is specially appointed to be a sign of the communion of saints and the unity of the body (1 Cor., x., 17), they must be put out, as though they were not members. What a spectacle is thus afforded to the world, who see with contempt that the most earnest followers of the Redeemer can not even commemorate his death together! When the saints of Jesus are thus put out of the communion of any of his churches, are not those who cut them out treading in the steps of Diotrephes (3 John, 10), though with a different spirit?

No: it is replied, "We are willing to receive all who appear to have been received of God to the ordinances of baptism and the Lord's Supper. . . .

But we cannot divide the one from the other without dispensing with an institution of Christ." But this is no reception of them. They can no more force their convictions than you can; and therefore you say to them in effect, Unless you will forego what you believe to be a duty, the baptism of infants, and accept us as authoritative expositors of Christian doctrine, we must expel you from our society, when we commemorate the dying love of our Lord, and meet as brethren in his name.

That there is "an instituted connection between baptism and the Lord's Supper," I freely admit; and it is no less clear, that after the institution of baptism by our Lord, no person who refused to be baptized was ever admitted in any Christian church to that supper. But neither of these facts afford reason for the rejection of Pædo-Baptists, as such, from it. Baptism being the appointed rite by which believers then professed their repentance and faith, no one could then refuse it without willfully disobeying the commands of Christ, and no willfully disobedient person could be admitted to the communion of saints; but as the unbaptized person was then excluded from the Lord's Supper, so he was excluded from every other act which would mark him to be a Christian brother. He could not take the lead in their social prayers; he could not preach to the gathered Church; he was not recognized as a minister of Christ; he was not owned even as a brother. These facts abundantly show the difference between his case and that of the godly Pædo-Baptist now. While the one could neither preach nor pray in public, the other is invited by strict Baptist churches to do both. While the one was esteemed a disobedient unbeliever, the other is owned by them to be a godly minister of Christ. To reject the one from the table of the Lord was consistent, to reject the other appears to be grossly inconsistent. If the Pædo-Baptist be a disobedient unbeliever, reject him from the Lord's table, and also from every other function and privilege exclusively appropriate to believers; if he be an obedient believer, admit him to these functions, but with them admit him also to the Lord's table.

But how can the godly Pædo-Baptist be excluded on these terms? He is no more a disobedient unbeliever than the strictest of the Baptists who would exclude him. The reason why he is a Pædo-Baptist is, that he believes the baptism of infants to be according to the will of Christ. What person was ever excluded from the Lord's Supper in the apostolic churches for doing all that he believed, after searching of Scriptures and listening to the apostles, to be according to the will of Christ? What upright and earnest believer was ever in those days excluded? What member of one church was refused communion with the members of another? In what apostolic church were ever such men as Baxter, Howe, and Flavel, Doddridge and Whitfield, Edwards and Payson, Fletcher, Martin, Brainerd, and Chalmers, men full of the Holy Ghost and wisdom, walking with God and laboring for Christ, refused such communion? It was reserved for worse days to see so strange a spectacle.

Let it further be observed, that the reasoning which could prove that unbaptized persons must not, under any circumstances, be admitted to the Lord's table, must equally prove that they must not, under any circumstances, be owned as brethren. If you sanction their error by admitting them to the Lord's table, you must sanction it no less by all fraternization with them; and since we must never do evil that good may come, all persons, according to this doctrine, must exclude from their fellowship all whom they imagine to be in error; and, unless they be themselves infallible, must allow all their fellow-Christians equally to excommunicate them. Since this absurd conclusion follows from the doctrine that in admitting saints as such to

the communion of saints we sanction their errors, it follows that this doctrine is false. Saints may be admitted to the table of their Lord without sanction of their errors; and Pædo-Baptists may come to it without any dishonor done to the sacrament of baptism.

#### BUNYAN.

Anxious that he should be heard, his third and shortest treatise in defence of the communion of saints, is selected; not having room for his more elaborate works. In this, however, short as it is, the intelligent reader will not fail to discover much of the spirit of "Great Heart," in Bunyan's stout defence of the claims of all that fear and love God, weak and strong alike, to the enjoyment of every benefit that can flow from the closest Christian communion. Here are his words, in their native quaintness.

*Peaceable Principles and True: or, a Brief Answer to Mr. Danvers and Mr. Paul's Books, against my Confession of Faith, and Differences in Judgment about Water Baptism, no Bar to Communion; wherein their Scriptureless notions are overthrowed, and my Peaceable Principles still maintained*

Do ye indeed speak righteousness, O congregation?  
Do ye judge uprightly, O ye sons of men? — Ps. lvi. 1.

SIR:

I HAVE received and considered your short reply to my "Differences in Judgment about Water Baptism, no bar to communion;" and observe, that you touch not the argument at all; but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error, viz: "That those believers that have been baptized after confession of faith made by themselves, ought and are in duty bound to exclude from their church fellowship, and communion at the table of the Lord, those of their holy brethren that have not been so baptized." This is your error; error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God's ordinance; yet I have denied, that baptism was ever ordained of God to be a wall of division between the holy and the holy; the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and practice, assert that it is, and therefore do separate yourself from all your brethren that in that matter differ from you; accounting them, notwithstanding their saving faith and holy lives, not fitly qualified for church communion, and all because they have not been, as you, baptized; further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, "They are joined to idols, and that they ought not to be showed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of, and receive baptism as you." Yea, you count them as they stand, not the churches of God; saying, We have no such custom, nor the churches of God.

At this I have called for your proofs, the which you have attempted to produce; but in conclusion have showed none other, but "That the primitive churches had those they received, baptized before so received."

I have told you that this, though it were granted, comes not up to the question: "For we ask not whether they were so baptized; but whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?" From this you cry out, that I take up the arguments of them that plead for infant baptism. I answer, I take up no other argument but your own, viz: "That there being

no precept, precedent, nor example, in all the Scripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it," but contrariwise, to receive them; because God hath given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow. (Rom., xiv, 15.)

This might serve for an answer to your reply; but because, perhaps, should I thus conclude, some might make an ill use of my brevity, I shall therefore briefly step after you, and examine your short reply, at least, where show of argument is.

Your first five pages are spent to prove me either proud or a liar, for inserting in the title page of my *Differences, &c.*, that your book was written by the Baptists, or brethren of your way.

In answer to which, whoso (if unbiassed) readeth your second, your fifth and sixth questions to me, may not perhaps be easily persuaded to the contrary, but the two last in your reply are omitted by you, whether for brevity's sake, or because you were conscious to yourself that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, "How long it is since I was a Baptist?" and then add, "'Tis an ill bird that bewrays his own nest."

*Answer.*—I must tell you, (avoiding your slovenly language,) I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a christian; and choose, if God should count me worthy, to be called a christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem, nor Antioch, but rather from Hell and Babylon, for they naturally tend to divisions—you may know them by their fruits.

Next, you tell me of "your goodly harmony in London; or of the amicable christian correspondency betwixt those of divers persuasions there, until my turbulent and mutineering spirit got up."

*Answer.*—The cause of my writing I told you of, which you have neither disapproved in whole nor in part. And now I ask what kind of christian correspondency you have with them? Is it such as relateth to church communion? or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church communion, which you condemn? If so, your great flourish will add no praise to them; and why they should glory in a correspondency with them as christians, who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their Father's table, to me is not easy to believe.

Further, your christian correspondency (as you call it) will not keep you now and then from fingering some of their members from them; nor from teaching them that you so take away, to judge and condemn them that are left behind. Now who boasteth in this, besides yourself, I know not.

Touching Mr. Jesse's judgment in the case in hand, you know it condemned your practice, and since in your first, you have called for an author's testimony, I have presented you with one, whose arguments you have not condemned.

For your insinuating my abusive and unworthy behaviour, as the cause of the brethren's attempting to break our christian communion, is not only false, but ridiculous; false, for they have attempted to make me also one of their disciples, and sent to me, and for me, for that purpose. Besides, it is ridiculous: surely

their pretended order, and, as they call it, our disorder, was the cause, or they must render themselves very malicious, to seek the overthrow of a whole congregation, for (if it had not been so) the unworthy behaviour of one.

Now since you tell me, (p. 9.) "That Mr. Kiffin had no need of my forgiveness for the wrong he hath done me in his epistle"—

I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: "There being no precept, precedent, or example for Mr. Kiffin to exclude his holy brethren from christian communion, that differ with him about water baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore," &c.

You blame me for writing his name at length, but I know he is not ashamed of his name, and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial, squibbing suggestions to the world, about myself, imprisonment, and the like, I freely bind upon me as an ornament, among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if, (as you suggest) the sober Dr. Owen, though he told me and others at first, he would write an epistle to my book, yet waived it afterwards? This is also to my advantage; because it was through the earnest solicitations of several of you, that at that time his hand was stopped; and perhaps it was more for the glory of God, that truth should go naked into the world, than as seconded by so mighty an armour-bearer as he.

You tell me also, that some of the sober Independents have showed dislike to my writing on this subject: what then? If I should also say, and I can without lying, that several of the Baptists have wished yours burnt before it had come to light; is your book ever the worse for that?

In p. 13, you tell us, "You meddle not with Presbyterians, Independents, Mixed Communionists, (a new name,) but are for liberty for all, according to their light."

*Answer.*—I ask then, suppose an holy man of God, that differeth from you, as those above named do, in the manner of water baptism; I say, suppose such an one should desire communion with you, yet abiding by his own light, as to the things in question, would you receive him to fellowship? If no, do you not dissemble?

But you add, "If unbaptized believers do not walk with us, they may walk with them with whom they are better agreed."

*Answer.*—Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you, thus do the Papists give the Protestants their liberty, because they can neither will nor choose.

Again. But do you not follow them with clamours and outcries, that their communion even amongst themselves, is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?

"For the time that I have been a Baptist, (say you,) I do not remember that ever I knew, that one unbaptized person did so much as offer himself to us for church fellowship."

*Answer.*—This is no proof of your love to your brethren, but rather an argument that your rigidity was from that day to this so apparent, that those good souls despaired to make such attempts; we know

they have done it elsewhere, where they hoped to meet with encouragement.

In p. 14, you seem to retract your denial of baptism to be the initiating ordinance. And indeed Mr. Danvers told me, that you must retract that opinion, and that he had or would speak to you to do it; yet by some it is still so acknowledged to be, and in particular by your great helper Mr. Denne, who strives to maintain it by several arguments; but your denial may be a sufficient confutation to him, so I leave you together to agree about it, and conclude you have overthrown him.

But it seems, though you do not now own it, to be the inlet into a particular church; yet (as you tell us in p. 14 of your last,) "you never denied that baptism doth not make a believer a member of the universal, orderly, church visible." And in this Mr. Danvers and you agree. "Persons enter into the visible church thereby," saith he.

*Answer.*—Universal, that is the whole church. This word now comprehendeth all the parts of it, even from Adam to the very world's end, whither in heaven or earth, &c. Now that baptism makes a man a member of this church, I do not yet believe, nor can you show me why I should.

1. The universal, orderly church! what church this should be, (if by orderly you mean harmony or agreement in the outward parts of worship,) I do not understand neither.

And yet thus you should mean, because you add the word visible to all at the last: the universal, orderly, visible church. Now I would learn of this brother where this church is; for if it be visible, he can tell and also show it. But to be short, there is no such church; the universal church cannot be visible, a great part of that vast body being already in heaven, and a great part as yet (perhaps) unborn.

But if he should mean by universal, the whole of that part of this church that is on earth, then neither is it visible nor orderly. 1. Not visible; for the part remains always to the best man's eye utterly invisible.

2. This church is not orderly; that is, hath not harmony in its outward and visible parts of worship, some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe, that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As for instance at home: could not some of those called Baptists die in opposing infant baptism? And again, some of them that are for infant baptism, die for that as a truth?—Here, therefore, is no order, but an evident contradiction; and that, too, in such parts of worship, as both count visible parts of worship indeed.

So, then, by universal, orderly, visible church, this brother must mean those of the saints only, that have been, or are baptized as we; this is clear, because baptism (saith he) maketh a believer a member of this church; his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of the saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible church of Independents; an universal, orderly, visible church of Presbyterians, and the like: and who of them, if as much confused in their notions as this brother, might not (they judging by their own light) contend for their universal church as he for his? But they have more wit.

But suppose that this unheard of fictitious church were the only true universal church, yet whoever they baptize, must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the church,

before they be baptized; now he that is a visible member of the church already, that which hath so made him, hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism, then, neither makes him a member, nor visible member, of the body of Christ.

You go on, "That I said it was consent that makes persons members of particular churches, is true."

*Answer.*—But that it is consent and nothing else, consent without faith, &c., is false. Your after endeavour to heal your unsound saying, will do you no good; faith gives being to, as well as probation for membership.

What you say now of the epistles, that they were written to particular saints, and that, too, out of churches as well as in, I always believed; but in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches, (intending these baptized,) and that they were written to other saints, would be hard for me to prove;" but you do well to give way to the truth.

What I said about baptism being a pest, take my words as they lie, and I stand still thereto: "Knowing that Satan can make any of God's ordinances a pest and a plague to his people, even baptism, the Lord's Table, and the holy Scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to or deny this position, before you proceed in your outcry.

But I must still continue to tell you, though you love not to hear thereof, that, supposing your opinion hath hold of your conscience, if you might have your will, you would make inroads and outroads too in all the churches that are not as you in the land. You reckon that church privileges belong not to them who are not baptized as we: saying, "How can we take these privileges from them before they have them? we keep them from a disorderly practice of ordinances, especially among ourselves;" intimating you do what you can also among others; and he that shall judge those he walketh not with, or, say as you, that "they, like Ephraim, are joined to an idol, and ought to repent and be ashamed of that idol before they be showed the pattern of the house;" and then shall back all with the citation of a text, doth it either in jest or in earnest—if in jest it is abominable—if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, 'tis reasonable to conclude you want not an heart, but opportunity for your inroads and outroads among them.

Touching those five things I mentioned in my second, you should not have counted they were found no where, because not found under the head which I mention; and now, lest you miss them again, I will present you with them here:

1. Baptism is not the initiating ordinance.
2. That though it was, the case may so fall out that members might be received without it.
3. That baptism makes no man a visible saint.
4. That faith, and a life becoming the ten commandments, should be the chief and most solid argument with churches to receive to fellowship.
5. That circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.

To these you should have given fair answers; then you had done like a workman.

Now we are come to p. 22 and 23 of yours, where you labour to insinuate. "That a transgression against

a positive precept, respecting instituted worship, hath been punished with the utmost severity "but God hath executed against men, on record, on this side hell."

*Answer.*—Mr. Dauvers says, "that to transgress a positive precept respecting worship, is a breach of the first and second commandment." If so, then 'tis for the breach of them, that these severe rebukes befall the sons of men.

1. But you instance the case of Adam, his eating the forbidden fruit; yet to no great purpose. Adam's first transgression was, that he violated the law that was written in his heart, in that he hearkened to the tempting voice of his wife; and after, because he did eat of the tree. He was bad, then, before he did eat of the tree, which badness was infused over his whole nature; and then he bare this evil fruit of eating things that God hath forbidden. "Either make the tree good, and his fruit good—or the tree bad, and his fruit bad;" men must be bad ere they do evil—and good ere they do good.

Again, which was the greatest judgment, to be defiled and depraved, or to be put out of paradise, do you in your next determine.

But as to the matter in hand, "What positive precept do they transgress, that will not reject him that God bids us receive," if he want light in baptism?

As for my calling for Scripture to prove it lawful, thus to exclude them, blame me for it no more—verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a Scripture to prove a negative.

*Answer.*—Are you at that door my brother? If a drunkard, a swearer, or a whoremonger, should desire communion with you, and upon your refusal demand your grounds, would you think his demands such as you ought not to answer? Would you not readily give him by scores? So, doubtless, would you deal with us, but that in this you are without the lids of the bible.

2. But again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church fellowship that are not baptized as you. I then demand what precept bids you do this? Where are you commanded to do it?

You object, that in Eph. iv. and 1 Cor. xii. is not meant Spirit baptism: but Mr Jesse says it is not, cannot be the baptism with water; and you have not at all refuted him.

And now for the church in the wilderness: you thought, as you say, I would have answered myself in the thing; but yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you, "Though God dispensed with their obedience to circumcision in that time, it follows not that you or I should dispense with the ordinance of water baptism now?"

*Answer.*—God commanded it, and made it the initiating ordinance to church communion. But Moses and Aaron, and Joshua, and the elders of Israel, dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance, why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded; yea, why should we make water baptism, which God never ordained to that end, a bar to shut out and let in to church communion?

2. You ask, "Was circumcision dispensed with for want of light, it being plainly commanded?"

*Answer.*—Whatever was the cause, want of light is as great a cause; and that it must necessarily follow, they must needs see it; because commanded savours too much of a tang of free will, or of the sufficiency of our understanding, and intrencheth too hard on the glory of the Holy Ghost, whose work it is "to bring

all things to our remembrance, whatsoever Christ hath said to us."

3. You ask, "Cannot you give yourself a reason, that their moving, travelling state, made them incapable, and that God was merciful? Can the same reason, or any thing like it, for refusing baptism, be given now?"

*Answer.*—I cannot give myself this reason, nor can you by it give me any satisfaction.

First. Because their travelling state could not hinder; if you consider that they might, and doubtless did, lie still in once place years together.

1. They were forty years going from Egypt to Canaan, and they had but forty-two journies thither.

2. They at times went several of these journies in one and the same year. They went (as I take it) eleven of them by the end of the third month after they came out of the land of Egypt. (Compare Ex. xix. 1. with Num. xxxiii. 15.)

3. Again, in the fortieth year, we find them in Mount Hor, where Aaron died, and was buried. Now that was the year they went into Canaan; and in that year they had nine journies more, or ten, by that they got over Jordan. Here then were twenty journies in less than a year and a half. Divide then the rest of the time to the rest of the journies, and they had above thirty-eight years to go their two and twenty journies in. And how this should be such a travelling, moving state, as that it should hinder their keeping this ordinance in its season, viz: "to circumcise their children the eighth day;" especially, considering, to circumcise them in their childhood, as they were born, might be with more security, than to let them live while they were men, I see not.

If you should think that their wars in the wilderness might hinder them, I answer, They had, for aught I can discern, ten times as much fighting in the land of Canaan, where they were circumcised, as in the wilderness, where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight (as it were) of one and thirty kings; I say, they would not have circumcised their six hundred thousand warriors, and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

Fourthly. "An extraordinary instance to be brought into a standing rule, are no parallels." That is the sum of your fourth.

*Answer.*—The rule was ordinary, which was circumcision; the laying aside of this rule became as ordinary, so long a time as forty years, and in the whole church also. But this is a poor shift, to have nothing to say, but that the case was extraordinary, when it was not.

But you ask, "Might they do so when they came into Canaan?"

*Answer.*—No, no. No more shall we do as we do now, when that which is perfect is come.

You add, "Because the church in the wilderness could not come by ordinances, &c., therefore when they may be come at, we need not practise them."

*Answer.*—Nobody told you so. But are you out of that wilderness mentioned, Rev. xii.? Is antichrist down and dead to ought but your faith? Or are we only out of that Egyptian darkness, that in baptism have got the start of our brethren? For shame, be silent; yourselves are yet under so great a cloud, as to imagine to yourselves a rule of practice not found in the bible; that is, "to count it a sin to receive your holy brethren, though not forbidden but commanded to do it."

Your great flourish against my fourth argument, I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.

For the instance I give you of Aaron, David and Hezekiah, who did things not commanded, and that



about holy matters, and yet were held excusable—you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment; David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. But here I perceive the shoe pincheth, which makes you glad of Mr. Denne's evasion for help. At this also Mr. Danvers (but you to no purpose) cries out, charging me with asserting "that ignorance absolves from sins of omission and commission." But, Sirs, fairly take from me the texts, with others that I can urge, and then begin to accuse.

You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth After the same manner also you have helped your asserting "That you neither keep out nor cast out from the church, if baptized, such as come unprepared to the supper, and other solemn appointments? Let us leave yours and mine to the pondering of wiser men.

My seventh argument (as I said) you have not so much as touched, nor the ten in that one, but only derided at the ten. But we will show them to the reader.

1. Love, which above all other things we are commanded to put on, is much more worth than to break about baptism.

2. Love is more discovered when we receive for the sake of Christ and grace, than when we refuse for want of water.

3. The Church at Colosse was charged to receive and forbear the saints, because they were new creatures.

4. Some saints were in the church at Jerusalem that oppose the preaching of salvation to the Gentiles, and yet retained their membership.

5. Divisions and distinctions among saints are of later date than election, and the signs of that, and therefore should give place.

6. It is love, not baptism, that discovereth us to the world to be Christ's disciples. (John xiii. 35.)

7. It is love that is the undoubted character of our interest in, and fellowship with Christ.

8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of our fellowship with Christ.

9. Love is the fulfilling of the law; wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not who judgeth and setteth at naught his brother.

10. Love is sometimes more seen and showed in forbearing to urge and press what we know, than in publishing and imposing. (John xvi. 12; 1 Cor. iii. 1, 2.)

11. When we attempt to force our brother beyond his light, or to break his heart with grief, to trust him beyond his faith, or bar him from his privilege, how can we say, I love?

12. To make that the door to communion which God hath not; to make that the including, excluding character, the bar, bounds and rule of communion, is for want of love.

Here are two into the bargain.

If any of these, Sir, please you not in this dress, give me a word, and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now that you say, (practically,) "for some speak with their feet," (their walking,) that water is above love, and all other things, is evident; because, have they all but water, you refuse them for want of that; yea, and will be so hardy, though without God's word, to refuse communion with them.

In our discourse about the carnality that was the cause of the divisions that were at Corinth, you ask,

"Who must the charge of carnality fall upon—them that defend, or them that oppose the truth?"

*Answer.*—Perhaps on both, but be sure upon them that oppose. "Wherefore look ye to yourselves, who, without any command of God to warrant you, exclude your brother from communion; your brother whom God hath commanded you to receive."

My ninth argument you make yourself merry with in the beginning, but why do you, by and bye, so cut and hack and cast it as it were in the fire? These seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not, (though you mock me for speaking a word in Latin,) one word of God that commands you to shut out your brethren for want of water baptism, from your communion, I say, if you have not one word of God to make this a duty to you, then unavoidably.

1. You do it by a spirit of persecution.
2. With more respect to a form, than the spirit and power of godliness.
3. This also makes laws where God makes none, and is to be wise above what is written.
4. It is a directing the Spirit of the Lord.
5. And bindeth all men's consciences to our light and opinion,
6. It taketh away the children's bread.
7. And withholdeth from them the increase of faith.
8. It tendeth to make wicked the hearts of weak christians.
9. It tendeth to harden the hearts of the wicked.
10. It setteth open a door to all temptation.
11. It tempteth the devil to fall upon them that are alone.
12. It is the nursery of all vain janglings.
13. It occasioneth the world to reproach us.
14. It holdeth staggering consciences in doubt of the right ways of the Lord.
15. It abuseth the holy Scriptures.
16. It is a prop to antichrist.
17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you that you cannot contain yourself when you read it, yet do I affirm, as I did in my first, (p. 116,) "That to exclude christians from church communion, and to debar them from their heaven-born privileges, for the want of that which God never yet made a wall of division between us, did, and doth, and will prevail with God to send those judgments we have, or may hereafter feel." Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. "Such as they were (say you) I am willing to stand by them: what I have offered, I have offered modestly, according to the utmost light I have into those Scriptures upon which they are bottomed; having not arrived into such a peremptory way of dictatorship, as what I render must be taken for laws binding to others in faith and practice, and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions from the premises."

*Answer.*—Your arguments, as you truly say, are builded upon, or drawn from suppositions and presumptions; and all because you want for your help the words of the holy Scripture. And let the reader note, for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example; therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last, that not only here, but in other places, to what poor shifts you are driven to keep your pen going.

But, Sir, since you are not peremptory in your proof, how came you to be so absolute in your practice? For, notwithstanding all your seeming modesty, you will neither grant those communion with you, nor allow of their communion among themselves, that turn aside from your seeming imports, and that go not with you in your strong presumptions. You must not, you dare not, lest you countenance their idolatry, and nourish them up in sin; they live in the breach of Gospel order, and, Ephraim like, are joined to an idol. And as for your love, it amounts to this, you deal with them, and withdraw from them, and all because of some strong presumptions and suppositions.

But you tell me, "I use the arguments of the Pedo-Baptist, viz.: But where are infants forbidden to be baptized?"

But I ingenuously tell you, I know not what *Pedo* means, and how then should I know his arguments?

I take no man's argument but Mr. K.'s, (I must not name him farther;) I say, I take no man's argument but his now, viz.: "That there being no precept, precedent, or example, for you to shut your holy brethren out of church communion, therefore you should not do it." That you have no command to do it is clear, and you must of necessity grant it. Now, where there is no precept for a foundation, it is not what you by all your reasonings can suggest, can deliver you from the guilt of adding to his word.

Are you commanded to reject them? If yea, where is it? If nay, for shame, be silent.

"Let us say what we will (say you) for our own practice, unless we bring positive Scriptures that yours is forbidden, though nowhere written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

*Answer.*—1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can though with much more squibbling, frumps, and taunts, than hitherto you have mixed your writing with, Scripture, Scripture, we cry still: and it is a bad sign that your cause is naught, when you snap and snarl because I call for Scripture.

2. Had you a Scripture for this practice, that you ought to keep your brethren out of communion for want of water baptism, I had one; but you are left of the word of God, and confess it.

3. And as you have not a text that justifies your own, so neither that condemns our holy and christian communion; we are commanded also to "receive him that is weak in the faith, for God hath received him." I read not of garlands, but those in the Acts; take you them. And I say, moreover, that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments; they therefore stand upon their feet against you.

I leave your 2d, 3d, 4th, 5th, and 6th arguments under my answers, where they are suppressed. In your 7th, you again complain, for that I touch your seeming import, saying, "I do not use to say, as John Bunyan, This I say, and I dare to say. I please myself, by commending my apprehensions soberly and submissively to others much above me."

*Answer.*—1. Seeming imports are a base and unworthy foundation for a practice in religion; and therefore I speak against them.

2. Where you say you submit your apprehensions soberly to those much above you, it is false, unless you conclude none are above you, but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehension soberly and submissively to those you call Independents and Pres-

byters? and are you willing to stand by their judgment in the case? Do you not reserve to yourself the liberty of judging what they say? and of choosing what you judge is right, whether they conclude with you or no? If so, why do you so much dissemble with all the world in print, to pretend to submit to others' judgment, and yet abide to condemn their judgments? You have but one help; perhaps you think they are not above you, and by that *proviso* secure yourself; but it will not do.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to stigmatize me with reproach and scandal, (a thing that does not become you,) I need not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question; namely, "What precept, precedent, or example, have you in God's word, to exclude your holy brethren from church communion for want of water baptism?"

Mr. Denne's great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals, before he be worthy of an answer.

#### THE CONCLUSION.

READER,—When Moses sought to set the brethren that strove against each other, at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts; but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, "Wilt thou kill me as thou didst the Egyptian yesterday?"—A thing too commonly thrown upon those that seek peace and ensue it. "My soul (saith David) hath long dwelt with him that hateth peace. I am for peace, (saith he,) but when I speak, they are for war." One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself is best able to pity and bear with another; yet even among these, such will arise as will make divisions among their brethren, and seek to draw away disciples after them, crying still, that they even they, are in the right, and all that hold not with them in the wrong, and to be withdrawn from:

But whenever he hath said all that he can, it is one of the things which the Lord hateth, to sow discord among brethren.

Yet many years' experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in church state among themselves; but take occasion still, ever as they can, both to reproach their church state, and to finger from amongst them who they can to themselves. These things being grievous to those concerned, (as we are, though perhaps those at quiet are too little concerned in the matter,) therefore when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion, and the unreasonableness of their seeking to break us to pieces. At this Mr. William K., Mr. Thos. Paul, and Mr. Henry Danvers, and Mr. Denne, fell in might and main upon me; some comparing me to the devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended

nothing less than to accuse them to the magistrate, and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-renting principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting (it seems) such things arguments to defend themselves.

But I, in the meantime, call for proof, Scripture proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism. At this Mr. P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof, with high and swelling words, which he counteth not worthy of answer; but I know the reason—he, by this demand, is shut out of the bible, as himself also suggesteth; wherefore, when coming to assault me with arguments, he can do it but by seeming import, suppositions, and strong presumptions; and tells you further, in his reply, "That this is the utmost of his light in the Scriptures urged for his practice;" of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange! that the Scripture, that everywhere commandeth and presseth to love, to forbearance, and bearing the burden of our brother, should yet imply, or implicitly import that we should shut them out of our Father's house; or that those Scriptures that command us to receive the weak, should yet command us to shut out the strong! Thinkest thou, reader, that the Scripture hath two faces, and speakest with two mouths? yet we must do so by these men's doctrine. It saith expressly, "Receive one another, as Christ also received us to the glory of God." But these men say it is not our duty; it is preposterous and idolatrous; concluding, that to receive this brother is not a custom of them, nor yet of the churches of God; consequently telling thee, that those who receive such a brother are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love, in the midst of their great pretensions of love.

But be thus assured, Christian reader, that for these their uncharitable words and actions, they have no footing in the Word of God, neither can they heal themselves with suggesting their amicable correspondence to the world; church communion I plead for, church communion they deny them; yet church communion is Scripture communion, and we read of none other among the saints. True, we are commanded to withdraw from every brother that walks disorderly, that they may be ashamed; yet not to count him an enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion we ought to have with those to whom we deny church communion, then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the meanwhile, I affirm, that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books; and as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P., nor Mr. Danvers, have made invalid, though sufficiently they have made their assault.

For Mr. Denne, I suppose they count him none of themselves, though both he and Mr. Lamb (like to like) are brought for authors and abettors of their practice, and to repel my peaceable principles. For Mr. Denne, if either of the three will make his arguments their own, they may see what their servant can do; but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb—the one already having given his profession the lie, and for the other, perhaps they that know his life, will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides,

Mr. P. hath also concluded against Mr. Denne, that baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice, is, suppositions, imports, and strong presumptions, things that they laugh at, despise, and deride, when brought by their brethren to prove infant baptism.

Railing for railing I will not render, though one of these opposers (Mr. Dan by name) did tell me that Mr. Paul's reply, when it came out, would sufficiently provoke me to so beastly a work; but what is the reason of his so writing, if not the peevishness of his own spirit, or the want of better matter?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly; and that those that retain their former sourness still, are left by the brethren to the vinegar of their own spirits, their brethren ingenuously confessing, that could these of their company bear it, they have liberty in their own souls to communicate with saints as saints, though they differ about water baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the skirts of his garment; (farther) it is as the dew of Hermon, that descended on the mountains of Sion. (Mark.) For there the Lord commanded the blessing, even life for evermore."

I was advised by some, who considered the wise man's proverb, not to let Mr. Paul pass with all his bitter invectives: but I considered that the wrath of man worketh not the righteousness of God; therefore, I shall leave him to the censure and rebuke of the sober, where, I doubt not, but his unsavoury ways with me will be seasonably brought to his remembrance. Farewell.

*I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many.*

JOHN BUNYAN.

#### FROM A FRIEND IN MONTREAL.

*For the Gospel Tribune.*

A LIST OF SOME OF THE BAPTIST WORTHIES WHO BELIEVED IN THE COMMUNION OF SAINTS:

JOHN BUNYAN, 1660, author of *Pilgrim's Progress*, and other works: 12 years in prison for the Gospel's sake.

VAYASOR POWELL, 1640, called the Apostle of Wales: 8 years in prison for the truth.

W. CAREY, D.D., J. MARSHMAN, D.D., W. WARD, M.A., first Missionaries and translators of the Bible at Serampore, India.

JOSEPH HUGHES, M.A., who first suggested the formation of the British and Foreign Bible Society, and was for many years one of its Secretaries.

W. B. GURNEY, Esq., founder and President of the London Sunday School Union.

ROBERT HALL, the celebrated preacher and writer.

JOHN FOSTER, the essayist.

ROBERT AND JAMES HALDANE, whose praise is in all the Churches of Christ, in and out of Scotland.

JOHN RYLAND, D.D., one of the founders of the Baptist Foreign Mission, and author of a work in defence of Believer's Baptism,

F. A. Cox, D.D., L.L.D., author of a work on Christian Baptism.

A. CARSON, L.L.D., do.  
R. PENGILLY, M.A. do.  
J. GRAPS, do.  
BAPTIST W. NOEL, M.A. do.  
W. INNES, D.D. do.

ANDREW FULLER, that distinguished ornament of the Baptist body, might also, without injustice, be put down on this list,—though he certainly did prefer and advocate a comprehensive Baptist fellowship, so as to receive all whom he regarded as baptized believers, and none else. Yet he did upon occasion practise open communion, and advised some of his people to do the same, as appears from a letter of his that is still extant.

From the examination of this list, to which many hundreds of honoured names among the dead and living might be added, we may observe,

1. That the practice of free communion on the part of Baptists, is not of recent date; as many imagine, who think that it began with the celebrated Robert Hall. On the contrary, some of the earliest Churches in England, formed soon after 1600, maintained it; and in 1673, John Bunyan defended it in a work called, 'Differences about Water Baptism no Bar to Communion.'

2. That the practice has not arisen from a desire to shun the cross, as some of its opponents affirm. Bunyan was so faithful to his Christian principles, that he endured imprisonment for 12 years, for the sake of a good conscience. Here are his noble words: "Faith and Holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. But, if nothing will do, unless I make my conscience a continual butchery and slaughter-shop,—unless putting out my own eyes, I commit me to the blind to lead me,—I have determined, the Almighty being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on my eye-brows, rather than to violate my faith and principles. Touching my practice as to communion with visible saints, *although not baptized with water*, I say it is my present judgment so to do." Then, as to Robert Hall, had he wished to avoid the cross, he would not have lived and died an humble Baptist pastor, but would have consented to become a Lord Bishop in the State Church, when the offer was made to him.

3. That the practice does not argue indifference about the Lord's command, or a willingness to set aside a divine ordinance. On the contrary, the ablest and most useful writers in defence of believers' baptism, in opposition to the sprinkling of infants, have been open communionists. The excellent Dr. Carson, who was so powerful and unwearied in the advocacy of Baptist convictions, and for that reason was generally supposed to be very sectarian in his spirit, was nevertheless a determined upholder of free communion among all God's people, whether baptized or not. At the time of his lamented death, there were unbaptized believers among the members of his Church.

\* At this present day the majority of the English Baptists, both ministers and members, are in favour of having fellowship with saints, as saints 'forbearing one another in love.' And it is mainly from this class that Baptist Missions and other institutions derive their support.

FROM THE REV. JOHN GILMOUR, PETERBORO'.

(For the Gospel Tribune.)

## VITAL RELIGION NECESSARY TO CHRISTIAN COMMUNION.

In all the works of God we witness the principle of ascent and easy transition. One thing melts into another, like the colours of the rainbow, by beautiful approximations, yet preserves a distinctness which clearly shews essential differences. However numerous the resemblances, there is something wanting, or possessed, or discordant, which constitutes individuality. The zoophyte possesses something more than negative life, yet does not possess enough of animal life to introduce it to the animal kingdom. Many animals approach the line of reason—almost touch humanity—yet pause as they proceed, and leave man the exclusive possessor of moral responsibility. And men sometimes press forward to the very borders of the kingdom of Christ, yet are only *almost* persuaded to become Christians. They fail in the grand spiritual essentials of personal Christianity; they resemble a lovely corpse: the human features are all present; touch it—how cold! life is not there. So the forms, the appearances of religion, often obtain; yet the life of God is not in the soul, and the most we can say is, not far from the kingdom of God, yet not in it,—almost saints, yet lost. To be a Christian it is essential that we should have

1. Spiritual life. Man is dead in trespasses and sins, but if brought under the restorative principles of the gospel, he is not only pardoned, but quickened; he becomes a new creature in Christ Jesus. Christianity is an object—something without me,—is not at all dependent on me for its existence and protective influence; yet this avails *me* nothing, "if it has not brought life to my soul—a new life to which, previously, I was a stranger; a spiritual life—aye, a divine life, indicating plainly its origin to be of God, by its desire to return to Him in love, and trust, and fellowship." It is life as opposed to guilt and condemnation, freed from the law of death; it is spiritual, as opposed to mere form; it is a holy life, as opposed to the law of sin; it is, in one word, holy energy, activity and enjoyment. The kingdom of heaven is not in word, but in power: "He has given to us the spirit of power." Joy—great joy—unspeakable joy; peace—great peace—peace that passeth understanding; it is Christianity without becoming Christianity within. It is then and thus that Christianity becomes truly vital; the soul then begins to live,—in the true sense of that profaned term,—to live to God—nay, to live the very life of God,—an immortal, blessed, spiritual life.

2. Christianity, however, is something more than emotion; it is *intellectual* emotion. The eternal life of which the Saviour speaks in John, is *to know*, as well as to feel. If God creates man with five senses, we might agree, though the thing had not been palpably before us, that he would constitute the material world in correspondence with the senses. When the geologist discovers the organ of the eye, in some of the ancient fossils, he infers with unsuspecting, intuitive certainty, that light existed when that animal lived. God makes nothing in vain; his material world is a series of adaptations. Nor shall we find this wanting as we ascend

the scale of excellency Man is an intellectual, moral nature in ruin, and the gospel is the wisdom of God in action to redeem him from that ruin. Be assured it will reach his heart, but be equally assured it will tax his understanding. Yet the differences between the four classes of hearers in the parable of the sower are all specified with exquisite nicety by the *Prince of Preachers*; and three, however affected with religion, failed. One class lived fruitfully and died safely; now what is the *distinctive* principle of that class? Matt. xiii. 23—"heareth the word and *understandeth* it"

The life of religion differs from all other life that we know. Of what other life can we say it is—the life of thought? And is not Christianity in the soul of man a life of thought?—"I thought on my way, and turned unto the Lord." Yes, vital religion originates, is modified, and matured by thought. The perfection of our nature in the world of spirits, is represented by Paul as connected with intellectual enlargement: "We know in part, but when that which is perfect is come, then that which is in part shall be done away, and then shall I know even as I am known." We may love God to the extent of our knowledge; we cannot love Him beyond that, and hence we observe,

3. That vital religion is intellectual goodness; it is to know the true God—the true God in opposition to all idolatry, or the figments of a vain imagination.—Imagination and sensibility in our nature may be, so to speak, the creators of the sublime and beautiful; but perhaps to them, more than any other principles of our soul, we may ascribe the degeneracy of religion to mere sentimentalism, or something more gross—idol worship. The knowledge of God which the Postdeluvians had, soon became dim through their vain imaginations; and though the religious principle still luxuriated, it was toward objects the most worthless, contemptible and vile; and they were given over to a reprobate mind.

Now, the christian religion reveals the true God in all that is awful in authority, venerable in wisdom, and touching in goodness; and that christianity within us is more than mere sentiment; it is an intelligent love towards God—confidence in Him, and fellowship with Him; it is delight in God—joy in God—faith and hope in God—glorying in the Lord; our grief is godly sorrow—our repentance, repentance towards God,—our sincerity, godly sincerity,—our brotherly aid, helping after a godly sort,—our ultimatum at the grand consummation, when all things shall be subdued, "God shall be all in all." Then the whole man, and the whole redeemed throng, will throb with the life of God. But essential as are all these elements to constitute true personal religion, another must be added, to constitute the personal religion of the New Covenant:

4. The vicarious element. Our knowledge must extend to Jesus Christ—our hearts embrace Him as the hope of glory. Form, without life, is not the personal religion of the New Testament; and life without thought is but emotion; and thoughtful emotion, unless directed to God, backs the essential element. Yet even all these constitute only natural religion, or the religion of an innocent being; but man is guilty, and needs a new and additional element—the redemptive element: hence the religion of the bible is to be godly in Christ Jesus. It is

the knowledge of God in the face of Jesus Christ; it is grace reigning through righteousness unto eternal life by Jesus Christ; it is joy in God through Christ; a life hid with God in Christ. A Christianity without God—without his law and his supremacy—is not the Christianity of the New Testament. As little is a Christianity without Christ—without his grace and righteousness. How profound, brief and comprehensive!—"hath redeemed us unto God;" priests unto God—kings unto God.

Does the Christianity of the gospel dispense with any of these few elements in the man who comes under its plastic influence? Does it not have them all quivering with immortal energy, rending fast away the bandages of corruption which once swathed the soul in spiritual death, and preparing it for that elastic move which will clear every cloud, pass it beyond the touch of sin, and leave it under their unimpeded operation among the saints in light.

No man destitute of any of these elements whatever, in his church connection or standing, belongs to the household of faith, nor has any right to a fellowship in the church of Christ: with them, though in painfully felt feebleness, who has a right to forbid him entrance to any chamber of the household of faith, or deny him the privilege of christian communion? So did not Paul teach or practice: "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature; and as many as walk by this rule peace be on them, and mercy, and upon all the Israel of God."

See the bright streaks of glory begun in the East!  
'Tis the dawn of the day which shall never be closed  
Till its glowing rufulence irradiates the West,  
And Satan's dark deeds by its light be disclosed.

"Where his demoniac powers superstition displays,  
And, leagued by infernals, devours human kind,  
O'er his ruin, in triumph, the Ancient of days  
Shall extend his broad sceptre, for mercy design'd.

How blissful the prospect! hope springs forth exulting  
Already, to share in the joys that shall rise  
When each savage nation—its idols renouncing—  
Shall pay their glad vows to the king of the skies.

Then hasten, O hasten, victorious Redeemer!  
Captivity crush 'neath the roll of Thy car,  
Till at once, from the lips of each ransomed sinner,  
Salvation's loud anthem resounds from afar.

Thus far, for reasons which all may readily anticipate, Baptists have alone been heard. The following may be taken as a foretaste of what is in reserve from a noble list of worthies of other denominations.

#### CALVIN'S EXHORTATION.

Keep your smaller differences, let us have no discord on their account; but let us march in one solid column, under the banners of the Captain of our Salvation, and with undivided counsels form the legion of the Cross upon the territories of darkness and of death. . . . I should not hesitate to cross ten seas, if by this means holy communion might prevail among the members of Christ.

#### JEREMY TAYLOR ON EXCLUSIVENESS.

No man is to be separated from the Church of God, but he that has separated himself from God, and has left his duty; and for a trifling cause to cut a man off

from the communion of the Church, is to do as the man in the fable, that espying a fly on his neighbour's forehead, went to put it off with a hatchet, and struck out his brains.

#### THOMAS CHALMERS, D.D., ON UNION.

It were well if christians could be made more alive to the serious evil, either of multiplying differences, or of magnifying these differences beyond the real dimensions of the worth and importance which belong to them. By so doing they put themselves into conflict with the object of our Saviour's prayer, which implies that the world's regeneration hinges on the palpable unanimity of His disciples. It is true that we are bidden to contend earnestly for the faith once delivered to the saints; and that whatever is not of faith is sin. Such is the deference to the right of private judgment that each man should be left to believe in the light of his own understanding; and if he act not according to his belief, he acts sinfully. It is very possible, however, that there might be a particular matter of faith in his mind which forms no part of the faith once delivered to the saints—neither opposed to it, nor yet belonging to it, just because the bible, or record of this faith, says nothing distinct or authoritative on the subject. The apostle Paul enjoined the very opposite of this earnest contending in the question of meats and days, for his was earnest persuasion to mutual forbearance, and this, that the men who differed in these matters might continue members of the same church, and recognise each other as disciples of one and the same faith. It is truly unfortunate, then, when an undue stress is laid on certain distinctive peculiarities, by such as tell us that they must stand up for every pin of the tabernacle. If scripture made it clear that their peculiarity was indeed a pin, there could be but one choice in regard to it on the part of all enlightened christians. But if not, it were truly desirable that each man who had a faith in such peculiarity should be satisfied with having it to himself before God. We have known several instances of those who could not conscientiously eat blood, but never once thought of erecting this peculiarity of theirs into a term of communion, or of erecting a separate church because of it. Now, are there no other points and peculiarities which have most unnecessarily and most perniciously been made points of sectarianism, and so as to have it given, in the eyes of the world, the aspect of a motley and parti-coloured thing to our common christianity?—though destined to be the religion of the species, because truly a religion not of points but of principles. To persist in keeping up these as points of distinction, and so to postpone the condition on which we are told that the world shall be converted, is truly to strain at so many gnats, and to swallow a most enormous camel.

#### ROBERT BALMER, D. D., ON PRINCIPLES OF UNITY.

3. I now proceed to a third objection which may be urged against the principle of union advocated in the preceding pages. That principle, it may be alleged, requires us to sanction error and sin. It requires us to receive into the church, and to retain in it, persons holding notions, and following practices, which to us appear unscriptural and pernicious. This is an objection which has been frequently urged against the system of what is called 'free communion,' and by many excellent persons it is regarded as perfectly unanswerable. It deserves attention, as affording a curious and instructive example of that verbal ambiguity by which almost every question in religion has been less or more perplexed; and as showing that even acute and vigorous intellects are often swayed by the sound rather than the sense of words.

In reply to this objection, it may be observed, first, that the principle against which it is directed, does not require us to tolerate any opinion or practice inconsistent with vital godliness; for it does not require us to receive into the church, or retain in it, any who fail to give satisfying evidence of sainthood. But, in the next place, opinions and actions are morally good, bad, or indifferent. Those belonging to the first class are the proper objects, not of forbearance but of approbation; those belonging to the last are not the legitimate objects of either sentiment; and, therefore, nothing but what is supposed to be erroneous or sinful is the just object of forbearance or toleration. Hence it follows, that, in the strict sense of the term, forbearance, so far from implying approbation or sanction, implies the reverse. It implies that the opinion or practice in reference to which it is exercised, is regarded as less or more criminal; but that it does not involve such an amount of criminality as to render the individual holding or following it, deserving of expulsion from a christian society. This forbearance is not only perfectly compatible with the employment of all legitimate means for convincing and reclaiming our erring brother, but if exercised from christian motives, it will irresistibly instigate to the assiduous and affectionate employment of all such means. It must be observed yet farther, that even those who argue the most fiercely, or who declaim the most loudly, against forbearance, are necessitated to practise it. Perfection is not the attainment of humanity in the present world; and choose what church they may, the persons referred to will not find in it a single member who it not chargeable with misconceptions and errors in opinion, and with sinful infirmities of temper and conduct. Forbearance, then, they must exercise, if they are to be connected with a Christian church at all; and the only question is, How far may forbearance be carried? In answer to this question, no consistent or intelligible principle has yet been propounded but that here recommended; and that is, to extend our forbearance just as far as Jesus Christ extends his, and no farther—to receive all whom he receives, and none else.

In taking leave of this objection, it may not be unconstructive to add a supplementary remark relative to the confused notions entertained by many on the subject of forbearance, and to the vague sense in which the term is often employed. Frequently, in works of religious biography, we meet with the statement, 'He could not tolerate error or sin.' This statement is intended to be highly laudatory; but from the ambiguity of the principle term, it may express either a high compliment or a severe censure. If it be intended to intimate that the person spoken of could not witness error without striving to reclaim from it, or sin without testifying fearlessly but affectionately against it, it describes the character of a Christian at once 'merciful and faithful,' and eminently resembling the Saviour. But if the statement be intended—and often it has been intended—to convey the idea that the person described would not tolerate in the church those who held opinions which seemed to him in the slightest degree mistaken, however unquestionable their personal piety, it is descriptive, not of an eminent saint, but of an ignorant and odious bigot.

#### THE REV. JOHN ANGELL JAMES ON THE UNION OF PARTIES.

I now come to consider the MEANS by which we may hope, and should endeavour, to promote the object of this volume.

In order to bring about the desired union, it should be taken up, not only by all parties, but by all persons. It must come upon the individual conscience of every christian, as *his duty*, according to his station and measure of influence, to promote it. We ought not to sink ourselves, and our personal obligations, in the mass. It is every one's concern. All the great in-

terests which are hindered by our divisions, or aided by our agreement, belong to each of us; the edification of the church, the credit of religion, and the moral improvement of the world. We must not stand gazing at this work, saying, 'Who shall do it?' but must say 'Here is work for me to do.' I am quite aware that it is the becoming duty of christian ministers to promote union; their responsibility in this, as well as in every other subject connected with true religion, is truly tremendous; and God will require this matter at their hands. It is they who kindle or quench the flames of contention; that strengthen or relax the bonds of union; that alienate or conciliate the affections of the brethren. The power of the pulpit, and the influence of ministerial example, are prodigious. If the pastors could be brought to associate, the flocks would instantly follow; and it is a solemn and a serious consideration for those to whom the Saviour has granted an office of such influence, whether they can best discharge its duties by perpetuating or healing the wounds of the universal church. If the chord of charity were struck by a firm and skillful hand in the pulpit, from time to time, it would produce an instant vibration throughout the whole congregation; and the words of peace going from thence, would be returned in ready and joyful echoes by the listening hearers. The minister of religion cannot be fully acting out his duty as a servant of Christ unless he is a promoter of peace, and doing all he can to harmonize the discordant elements of the christian church. His ministry is emphatically one of reconciliation; and he has mistaken his commission if he be employing himself in any way that is opposed to this, or even if he be neglecting it. But christian union belongs not to ministers only, it should press upon the conscience of every one of their hearers. No man is doing his whole duty as a christian, who is doing nothing to repair the breaches in the walls of Zion. On the return of the Jews from captivity, it was thus the desolation of Jerusalem was removed; Nehemiah appointed officers and master builders; but, in addition to this, 'the people had a mind to work;' and 'we returned all of us to the wall,' said the historian, 'every one of us to his work.' Let us, then, not wait for others, nor suspend our efforts till we can get them to co operate with us, but let each denomination, each minister, each individual christian commence the work of pacification, and the attempt to unite the people of God. 'Let us each do our part, so as we may be able to say, *Per me non stetit*; it was not my fault but christians had been more combined and entirely one with each other, but they had been more thoroughly christian, and more entirely united with God in Christ, that christianity had not been a more powerful, lively, amiable, and awful thing. If the christian community moulder and decay, be enfeebled, broken, spirited, and ruined in great part, this ruin shall not rest under my hand.\*

But as we shall not attempt to accomplish an object, especially if it be attended with some difficulty, which we do not covet, there must be a prevailing *desire* before there will be a general effort. Desire! and can any man whose mind is enlightened by the spirit of God, and whose heart is renewed by His grace, be without such desire? Will any one who surveys the distractions of the christian church, who sees the parties into which it is split, the virulence by which they are actuated, the angry controversies they maintain, the discredit they bring upon christianity, the force they give to infidel objections, the gratification they afford to demons, the obstructions they throw in the way of the world's conversion, *not desire* the union of the church? Can any person pretend to the christian character, with the paralysis of such a cold and deadly indifference at his heart? What! survey the divided state of that church with indifference, for which Christ gave his tears, his prayers, his blood, his life, to make it one,

\* Howe on Union among Protestants.

and yet pretend to piety! To see that church a battlefield, which should be a sheepfold, and those members of it, which should be feeding together as lambs, fighting with each other as gladiators, and shed no tears for its divisions, cherish no desires for its union! Is the church, which is the centre of God's cares and counsels, the purchase of Christ's blood, no more to us than this? Had we seen even the seamless garment which once covered the sacred person of the Saviour rent and torn by violence, we could not have looked on the mutilated robe without emotion; and shall we see his spiritual body torn by faction, and disfigured by bigotry, and yet be indifferent to the melancholy spectacle? A person in such a state of mind as this, surely cannot be a lively stone 'in the spiritual house,' but a mere icicle hanging to its exterior.

But we must go still farther and higher, and prepare for closer union by more eminent piety. A cold and uninfluential orthodoxy, which leaves us still worldly and undevout, however it may give us an intellectual sympathy with each other, and lay the basis of a courteous and general esteem, will do but little in the way of drawing our hearts together. All who have written upon the subject of christian union agree in the opinion, that it is an increasing spirit of sincere and fervent piety that will alone be found equal to the work of subduing our prejudices, and conciliating our affections. The apostle's question, 'From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?' shows the cause of divisions, and suggests the nature of the remedy. The contentions in the church flow from the same source as those of the world. In our nature there are yet remains of corruption, mixed up with divine sentiments and holy affections; and thus, in every heart, there are principles of affinity and repulsion. Grace attracts grace, and corruption repels it: in proportion as grace prevails over corruption, it will be drawn towards its corresponding principle in other hearts; while, on the contrary, as corruption prevails over grace, it will make the less sanctified heart repellant and dissocial. Thus, as piety becomes more purified and strengthened, it will draw, and must of necessity draw, all classes of christians nearer to each other, until an external and visible unity, as well as an internal one, shall be formed, and all its expected results shall be accomplished. This attractive power of true piety is a law, the force of which has been already in some measure developed under various forms; and is a law which, when complete in its operation, will as surely bring round it all christian bodies, and keep them in harmonious movement, as the solar gravitation will carry round, in their full cycle, the whole system of the planets. The piety that draws us nearer to Christ, must draw us nearer to each other, as bodies that press closer to a common centre press closer at the same time to one another. The church is not yet holy enough for very close union. It is too worldly, selfish, and malignant in its spirit: and it is to this immoderate attachment to things secular and earthly, to a want of more ardent love to God, and of more reverence for truth, rather than to the obscurities of revelation, that we must impute the unhappy contentions among christians—maladies which nothing can correct, as already stated, but a deeper and more practical piety.—Any curative process which does not go to purify and strengthen the spiritual constitution, will be only the administration of palliatives; or, at best, will produce only an external appearance of convalescence, while the whole mass of the blood is impure and unhealthy. Heaven is perfectly harmonious, because it is perfectly holy: there is no discord there, because there is no depravity which can occasion the jarring note. If differences of opinion *could* exist there, they would occasion no bitterness of feeling, no alienation of heart, because perfect love casts out all wrath as well as all fear.

RALPH WARDLAW, D. D.

A CATHOLIC SPIRIT, ETC.

Wherever the catholic spirit exists in its genuine character, and legitimate amplitude and strength, it will display itself in admitting and courting the society of fellow-believers, without distinction of outward denomination;—the intercourse of personal companionship, and friendship, and fire-side association, along with the exercises of christian converse and social communion with God; and the intercourse, too, still private though somewhat more enlarged, of those spiritual *coeries*, to which our forefathers gave the appropriate designation of *fellowship-meetings*. It will display itself still further in combination for purposes of christian benevolence, and in co-operation for promoting their accomplishment, in every accessible way that does not trench upon *conscientiousness*, or demand any sacrifice of *principle*. And can any satisfactory reason be assigned, why it should not display itself in the more extended communion of saints, as exemplified in the more public ordinances of divine appointment and christian celebration; and above all, in the simple but delightful feast of love—the Lord's Supper? In what capacity is it that we take our places there? Is it as fellow-presbyterians, or fellow-congregationalists, or fellow-baptists, or fellow-pædobaptists? Is it not rather as *fellow-believers*,—*fellow-disciples*,—*fellow-christians*? If a presbyterian and a congregationalist, or a baptist and a pædobaptist, object to sitting down with each other at the table of the Lord, one of two inferences must follow:—either they must, on account of their differences of sentiment as to the government or rites of the church, question each other's christianity;—or it must be, not as believers—disciples—christians, but as presbyterians or congregationalists, baptists or pædobaptists, that they, respectively, consider themselves as entitled to a seat at the feast!—And is there any one bearing the name of Jesus now to be found, who holds and will defend so antisciptural and narrow-minded a position? Let it be remembered, reader, it is not our table,—it is the Lord's table;—and shall we, then, consider ourselves as entitled to shut the door of admission against any whom, there is every reason to believe, the Divine Master of the feast would himself receive? Is there no presumption in this? It is not a presbyterian table, or an independent table; it is a christian table. And ought not all, then, who are of one heart and one soul? in regard to the essential articles of evangelical truth, and who give evidence of their attachment to these blessed truths by a conversation as it becometh the gospel of Christ,—to welcome one another to a joint participation of the symbols of the same broken body and the same shed blood, which are the objects of their common faith, the ground of their common hope, the charter of their common freedom, and the spring of their common holiness and their common joy? And although it is a feast only for earth,—designed, while his people are here, to keep them in mind of that best friend, whom alas! they are so prone to forget, and to be observed by the church below only 'till He come,' yet the blessedness of heaven is also set forth under the image of a feast:—we are to 'sit down with Abraham, and Isaac, and Jacob in the kingdom of God';—and surely there is something very inconsistent and anomalous in our declining to sit together at the feast below with those whom we expect to be our fellow-guests, loving and loved, at the feast above! I cannot understand this. I can neither comprehend the principle, nor bring any one sympathy of my heart into unison with the feeling of it. If I see a fellow-believer who happens to be a presbyterian, manifesting in his life a larger amount of the exalted moral excellencies and the lovely beauties of the christian character, than another fellow-believer who is an independent,—I must, if my sentiments and feelings are in anything like harmony with the dictates of the word of

God, experience a correspondingly larger amount of the love of charity towards the one than towards the other. The character must stand higher in my estimation, and lie closer to my heart. And of what kind, then, must that principle be,—how am I to characterise, how am I to designate it,—according to which I am to be precluded from giving a place beside me at the christian feast to the more worthy, while I am bound to give it to the less worthy, of my brotherly affection?—bound to receive him who is less a christian because he is an independent, and bound to exclude him who is more a christian because he is a presbyterian! Is there anything like this in all the bible?

The question has been frequently asked, "will the pages of the *Tribune* be open to controversy, in any form?" In answer to which it is now proper to state, that so long as discussion is necessary, controversial articles, conceived to be promotive of the development of truth, will be cheerfully inserted; provided they keep clear of all idle, declamatory, and dogmatic language; and also of every thing that could be reasonably construed as personally offensive: and hence, the authors of articles dealing with specific individuals, will confer great favor by not sending their communications, unless they are willing to have them squared and trimed to suit this journal, by its *introductory propositions*, to the full extent of clearing from each paragraph—every thing that breathes the spirit of assumed supremacy, or arrogance—leaving unimpaired the soundness of all legitimate arguments, as these never fail to command the admiration of the Christian, even when they are wrenching from him the most valued of his cherished errors.

Illustrative of what is intended, the following arguments are presented from a manuscript of 38 pages of similar matter, furnished by a farmer of Zorra, Canada West; the whole of which affords a fine specimen of cogent, controversial reasoning, conducted in the spirit of attractive Christian courtesy. Believing, however, that every controversy, like the amputation of a limb, should be consummated with the fewest possible strokes all that is considered necessary to meet the just claims of the review, against which the 38 pages are directed, is here inserted; while the rest is reserved till further occasion shall render the publication necessary.

TO THE REV. JAMES PIPER, D. D.

DEAR SIR:—I next notice your attempt to invalidate our argument from the narrative of Cornelius. That is one of our strong holds, which, I confess, I have been accustomed to view as impregnable. Mr. Hall states the argument thus: "The principle on which Peter justified his conduct, is plainly this: that when it is once ascertained that an individual is the object of divine acceptance, it would be impious to withhold from him any religious privilege;" and he adds, "until it be shewn that this was not the principle, or that the practice of strict communion is consistent with it, we shall feel ourselves compelled to discharge, with just detestation, a system of action which St. Peter contemplated with horror, as withstanding God."

You find fault with Catholics for adducing the case of Peter in the house of Cornelius, as an instance of the force of general principles; but does it not remain, for all that you have advanced, a striking instance of



that very thing? Have you shewn the incorrectness of what Mr. Hall has stated to be the principle on which Peter justified his conduct?" or have you proved that the practice of strict communion is consistent with it? The principle is expressed in a variety of forms, and so clearly in each, that it is difficult to conceive how it could be mistaken. Who could, for a moment, hesitate to admit that the phrase, "What God hath cleansed, that call not thou common," expresses, by implication, the very principle as stated by Mr. Hall? Again: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him;" and it is of course clearly implied: "He hath also shewn me that neither should I respect persons, but accept such as he accepts." And again: "forasmuch then, as God gave them the like gift as he did unto us, what was I that I should withstand God?" When they heard this, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Is not the language both of Peter and the people precisely tantamount to that of Mr. Hall's statement? As if they should say: "Now we clearly perceive that these individuals are the objects of divine acceptance. Why, then, should we withstand God, by refusing to receive them into His church, and commune with them?"

You say of the phrase, "What God hath cleansed, &c.": "This was something more than a general principle; it was a positive command to Peter to change his sentiments and practice." Granted, it was a positive command, yet founded on a general principle, or calling his attention to a general principle. Observe, dear sir, the command does not stand alone. No, there is a certain principle, or rule, given in connection with the prohibition to direct him how to apply it; or, there is a reason given why an alteration in his sentiments and practice is enjoined: viz, "What God hath cleansed, that call not thou common." Henceforth, whether thou meetest with Jew or Greek, Barbarian or Scythian,—bond or free,—whenever thou ascertainest that he is the object of divine acceptance, let all questioning about the propriety of communing with him be hushed forever.

You go on to say: "The voice of God led Peter to receive these Gentiles, and the all important question is, did the Apostle receive them without baptism? Now, Sir, allow me to say, with all deference and respect, this cannot be said to be the question in any sense; for it never was, and in fact, never could have been questioned. The very question at issue between us, as far as this narrative is concerned, is certainly this: Was the evidence of their acceptance with God the sole ground of their reception into the Church, or not? I feel persuaded that no candid enquirer, acquainted with the narrative, can hesitate a moment to answer this question in the affirmative; and, if it must be so answered, doubtless the narrative stands in the divine record as a guide to the Church to the end of the world, as to the reception of members.

If it be not admitted that evidence of divine acceptance was the sole ground of the reception of these Gentiles,—if it be contended that any thing else may have been necessary, to render valid the Apostle's

argument for their reception, what could have hindered those of the circumcision from insisting on the necessity of that rite? Had one, with the views of our strict friends, been in the house of Cornelius, and heard the Apostle's appeal, he would have taught the Jews that his reasoning was inconclusive. True, he would have said, there is evidence that God hath received them; but that may be no warrant for us to commune with them, unless they be circumcised; for that is God's own ordinance,—"the fundamental law of his house" To commune with them without it, would be to sanction the subversion of God's own law: it is necessary, therefore, that they be circumcised after the manner of Moses. True, God has received them, and doubtless he will us to receive them; but only as he received us, Jews, who were all circumcised.

You close your remarks on this narrative thus; quoting Peter's question: "Who can forbid water, &c.," and his command to baptize them, you say: "When Peter rehearsed these facts to the Church at Jerusalem, the brethren there were satisfied with the reception, &c. Now, sir, the facts which you labour to make your readers believe were the most prominent in the rehearsal, are not there at all. You have overlooked several of the facts which the Apostle rehearses, as reasons for communing with the Gentiles; and you have fixed on one, which, though mentioned in the former part of the narrative, he entirely passes over in the rehearsal: the reason why it is left out, is very obvious. The Apostle's object is to rehearse those facts which formed the grounds on which he justifies his conduct in communing with the Gentiles; and their submission to baptism not being one of these, it is overlooked. Indeed the fact mentioned v. 16, may be viewed as next to an express denial that their submission to baptism formed any part of the reason for their reception.

"The brethren," you say, "were satisfied with the reception which those Gentiles had met,"—and so would any baptized Church on the face of the earth. We are distinctly informed what were the precise grounds of their satisfaction (see Acts, c. 11, verses 17, 18; and would any strict Baptist Church be satisfied with these? Verily not.

Let me suppose a case. A Baptist Missionary goes into a destitute part of the country, where our views as Baptists, have made little progress. He preaches the Gospel. It comes with power to the hearts of several of his hearers;—they evince genuine repentance, and faith, and are desirous of being formed into a Church; the Missionary is very agreeable, only being a Baptist, he endeavours to convince them of their duty in respect to baptism. With some, he is successful; but with others, he is unsuccessful;—their parents, or perhaps some of their acquaintances, are pious Prebaptists. They persuade them that having been baptized in infancy, baptism, according to the views of the Missionary, is unnecessary. There being no Church as yet in the place, the Missionary, sensible of the importance of having these young converts, and their pious relatives and acquaintances, all formed into a Church, with a view to edify and watch over one another, though a strict baptist, gives way, and forms all into a

Church, on the open communion principle. The Missionary is called to account by his brethren; a council is convened to try him;—if he should, in defending himself, argue the very arguments of Peter, in his identical words, as found in Acts, XI, 17; XV, 8, 9, would any strict communion Baptist Church be *satisfied* with the Missionary's defence? No. There is not one close Baptist Church that would be satisfied with such arguments from a Missionary, as those urged by the Apostle Peter, on the two different occasions on which we find him on his defence. We are *satisfied*, however, that the Apostle's arguments ought to be viewed as satisfactory, wherever the premises exist.

To conclude my somewhat extended remarks on this very important narrative, I observe, the defence of the Apostle furnishes us with an infallible criterion whereby to judge of the qualifications of candidates for communion. That criterion is not submission to baptism: it is evidently the possession of genuine faith and repentance. The New Testament does not furnish us with a statement or list of *what errors may or may not be tolerated* in the Church of Christ, either as to their nature or magnitude; but in various passages, especially in the defence of Peter, we have a definite principle explicitly laid down, which is obviously meant to apply to every case that could possibly occur. A circle is drawn, as it were, all within which have written on their foreheads, "accepted of God;" and the Apostle puts the solemn, the portentous interrogation to every one that would dare to hesitate about receiving the "accepted:" what art thou that thou shouldst withstand God? He hath received them; thou perceivest his mark distinctly portrayed in their foreheads; yea, *Christ himself sups with them, and they with him*; and wilt thou hesitate to receive such, though expressly commanded to receive them, as he received thy unworthy self? Why tempt ye God? Finally, if the argument urged by the Apostle was conclusive in the case in which he urged it, it must be equally so in every case where the same premises exist on which his argument was based.

After quoting the words of the commission, you observe: "The real point at issue in this controversy, is, does Christ sanction the erection of a Church composed wholly, or in part, of individuals who have annihilated the positive institution enjoined by this law upon all believers, and in its stead placed a human invention?"

Now, sir, with all deference, allow me to express my opinion, that this not the real point at issue. It is scarcely possible, indeed, to conceive of a more unfair statement of the point at issue, than yours. I think I may appeal to any candid mind, in any measure acquainted with the controversy, if the following be not rather the point at issue:—Does Christ sanction the erection of a Church, composed of individuals who have obtained grace to repent of their sins, and embrace his Gospel,—*even though they have, through involuntary mistake, neglected his ordinance of baptism?*

It is not necessary to suppose that Christ, in sanctioning a Church, composed of pious Pædobaptists, must sanction also, the annihilation of his own institution. It is surely conceivable that he may sanction a Church composed of individuals who love him, in sincerity,

without sanctioning their errors. It may be presumed there are very few of the members of the Church at Toronto perfectly free from error, either in principle or practice; but though it may be hoped that Christ has sanctioned the erection of the Bond Street Church, yet be assured, he does not sanction the least of the errors of its members.

But suppose we should admit that your question is the "real" question at issue, and that it ought to be answered in the negative—what then? Do you want us to say that Christ acknowledges no Pædobaptist Church as a Church of his, and that consequently, we are to regard no such Church as a Church of Christ, whatever may be the religious character of its members? Those who can entertain such a conclusion, have surely little room to talk of the absurdity of the Apostolic succession.

## REVIEWS.

"CANADIAN SABBATH SCHOOL HYMN BOOK."—This is a collection of 225 hymns, compiled by the Rev. A. Green, D.D., and just issued from the press of Wesleyan Book Room, Toronto, in the usual creditable style of that establishment. Ninety-two of the hymns, nearly the one-half, being the best Sabbath School Melodies of Watts and Wesley, are so universally known and admired, as to render superfluous whatever might here be said in their praise. The remaining 132 hymns are from a variety of sources—some anonymous—yet all of them evidently the effusions of hearts attuned to impress favourably the minds of the children and youth of Canada: in view of which, and the dawning of our country's existence, the following supplicatory Stanzas of the Rev. Wellington Jeffers, as contained in this little volume, appear highly appropriate:

And while our country's morn  
We now rejoice to see,  
O, while a nation's born,  
May it be born to thee;  
And may we grow to take our place  
With nations God delights to bless.

Our hearts to thee we bring;  
To thee we make our prayer:  
Dwell in our midst, O King!  
Make Canada thy care!  
And as her children still increase,  
Guide them to Canaan's land in peace.

Denominationally, the volume is so much allied in character to the *Gospel Tribune*, that it is cheerfully represented as suitable in doctrine and spirit for general use in the schools and families of Evangelical Christendom.

## WAY MARKS IN THE WILDERNESS;

*A Monthly Journal of Scriptural Studies, Literary Observations, and Current History.*—JAMES INGLIS & Co., Hamilton, C. W.

The name of the Rev. James Inglis is a sufficient guarantee that this new monthly will be conducted with ability; and the names of the Rev. John Hogg and the Rev. David Inglis, his associates, not only strengthen this guarantee, but furnish a reliable "pledge of the catholic spirit and unsectarian aim of the publication." On this point the evidence is so satisfactory

that the *Tribune* hails this journal of Inglis & Co. as a valuable coadjutor in the attainment of the objects of its mission: and would represent it as worthy of the special attention of all who would accurately ascertain the manner in which prophesy is viewed by those who believe in the near approach of Christ's personal reign on earth. The "first fruits" of this belief, says the preface, is to cast into oblivion the temporal occasions of disunions, and bind heart to heart in tenderness unknown before." "This influence," continues the preface, "is due not only to the vastness of the hope itself, but also to the bearing it has on all the faith and relations of the Christian life: first, in the strong light of attraction and preciousness in which it sets the Saviour, as the centre of our affections, and the clearer and more engaging aspect in which it presents the Father; then, in the expanded views it affords of the plan and purpose of divine grace, which is advancing speedily to this fulfillment; and, lastly, in the distinctness and clearness in which we are enabled to perceive the relation of children of God, heirs of God, and joint heirs with Christ."

That the belief referred to should have all the influence claimed for it by the Rev. Mr. Inglis, in binding "heart to heart," is most cheerfully granted; yet it cannot be concealed, that in looking for the precious fruits of "love and peace" among the professors of this faith, painful disappointment is frequently the result. Not so, however, with the conductors of this Magazine. They send it forth richly laden with clusters, that would have gladdened the hearts of Hall and Balmle. The following, from the preface, is choice fruit, which cannot be otherwise than grateful to every friend of Christian Alliance:

"The title of this journal intimates that it aims rather at the edification and comfort of Christians, than at distinction and influence in the world. The sentiment in which it originated is common, in our day, among those who love the Lord Jesus Christ, in sincerity. Wearied with the rivalries and conflicts of the times, they long for opportunities of refreshing their souls in the uplands of divine truth, where the spirit of schism may not intrude, or at least, cannot thrive. Though this desire prevails extensively, we are not presumptuous enough to expect that all who cherish it should accept this humble guide to the regions whither they look. Yet in this we find present comfort, that the sentiment has linked us, as Editors and Contributors—Members of six distinct denominations, in a common enterprise: and we are thence encouraged to hope that the expression of our common thoughts, convictions, and emotions, may minister to the solace of others who yearn for love and peace.

We have not found it necessary to agree upon any compromise of truth, in order to unite in this labor of love. Still less do we design to advocate any such compromise; nor to propose to Christians any new scheme of formal alliance, as a relief from the distractions which we lament. But we find that in so much we are agreed. Nay, in all that relates to the faith, life and hope of the child of God, we are united, and in elucidating and advocating the truth, we can well

afford to forbear with one another in opinions wherein we differ."

These sentiments are decisive, generous and noble; "alike creditable to the head and heart" of their author. Long may their spirit give tone and character to every page of *Way Marks in the Wilderness*.

#### YOUNG MEN.—THEIR CLAIMS AND DUTIES.

From a consideration that many of the claims of the young men of our country are grievously overlooked, to the great injury of all parties, a cheerful willingness is now expressed to devote to their interests a suitable portion of this journal, monthly, that the difficulties and discouragements under which they labour may be better understood, and the unnecessary obstructions removed, which now crowd the pathway of their moral and religious improvement. The following letter throws much light upon a measure of great promise.—It is fervently hoped that the young men who fear the Lord, in each city, town and village, will immediately combine in securing to themselves all the advantages of an efficient "YOUNG MEN'S CHRISTIAN ASSOCIATION." And if those who are disposed to act cannot otherwise obtain the requisite information, let them write to this journal, and their inquiries will be answered in the succeeding number, which may save much correspondence that would otherwise be necessary.

#### YOUNG MEN'S CHRISTIAN ASSOCIATION.

(For the Gospel Tribune.)

MR. EDITOR,—You have kindly permitted me offer to the public, through your first issue, some account of the history and design of Young Men's Christian Associations. Most persons have become aware of the existence of such institutions; few, however, have an adequate conception of the extent of their ramifications, or the purposes they are designed to answer.

Ten years ago there was no sort of provision to meet or to alleviate the evils, which, in large cities at least, arise from the extension of commerce. Under the influence of these evils, young men were growing up destitute of moral feeling and principle, slaves of vice and intemperance, strangers to truth, and enemies to God. In the city of London, the metropolis of the world, where the necessity was first felt, the young men were released from their duties at an hour when every respectable family circle was closed, and when the tavern or worse places were alone open for their reception. It was found impossible to overtake the evil by any of the ordinary agencies of the churches of Christ. At this juncture a few earnest christian young men connected with one of the large establishments of that city, were brought together in the bedroom of one of their number to pray for the preservation of their own spiritual life, and the conversion of the ungodly with whom they were living. This little prayer-meeting became the embryo of the great London Young Men's Christian Association. This Association was established on the 6th June, 1844; it has been increasing in strength and influence to the present time, and is already allowed a high place among the many religious institutions which constitute a crown of glory to that vast metropolis. They have reading-rooms, library, and bible and literary classes, established

for the benefit of their members. Nor are they regardless of the world lying in wickedness; they distribute annually 100,000 tracts and papers for young men, supply destitute families with the word of life, and act as city missionaries on the Lord's day. Some of their members preach on the streets of London; but more often they are the means of stirring up the professed ministers of Christ to leave their pulpits now and then, and go into the highways to compel the blind and the halt to come to the Lord's feast; and very few Sabbaths pass in which occasion is not afforded for joy and thanksgiving on behalf of some young men, who are led to forsake the world, and to enrol themselves among the servants of Christ. So marked has been the benefit arising from the London Association, that branches have been established in most of the large cities of Great Britain and Ireland. Associations of a kindred character have also been formed in many countries in Europe, as well as in the United States of America, in Canada, and in other dependencies of Great Britain. In England there are 23; in Scotland 4; in Ireland 4; in Australia 2; in Canada 2; in the United States, including one recently established in California, 32; in the various States of Germany there are 84, which unite in annual conference under the designation of the Young Men's Alliance of the Rhine and Westphalia; in Holland there are 4; in France, where they meet under the surveillance of the police, there are 36; in Italy 6; one of which is established under the walls of the Vatican itself; in Switzerland there are 21, and in Algiers 1;—in all, the writer has statistics of 219 Young Men's Christian Associations, essentially the same in their organization and operation, based on the great fundamental doctrines of the gospel, and composed of the evangelical members of all denominations, who meet together with the utmost cordiality, recognize the spirit of Christ wherever they find it, and hold themselves ready to perform acts of kindness to all who may come within the sphere of their influence. If they discover a young man, a stranger, in their midst, he is a proper object for their efforts; they will point out to him a comfortable home, introduce him to christian companions, throw open to him their library or reading-room, welcome him to their meetings, and, if necessary, attend him in sickness, or assist him in discovering suitable employment. Some who read these lines will remember the difficulties which they encountered years ago, when they first landed on the shores of America; how grateful would they have been if they could have enjoyed such blessings as these associations are intended to provide.—Some will remember how, when young, they left a quiet family circle in the country, to plunge into the busy hum of city life; they can perhaps recall the tears and the benedictions bestowed on them in parting by an anxious mother; and they can remember how difficult it was to gain admission to new social circles, how frequently they were looked upon with suspicion and treated with coldness because they were strangers, and how, from very loneliness, they at last frequented, with some satisfaction, those haunts of vice that at first they abhorred. The design of these associations is to meet these evils; and wherever they have been carried

on with spirit, their labours have been signally blessed.

It is obvious that such institutions are eminently required in America, since the vast tide of emigration from Europe bears to us continually those who are the legitimate objects of our christian sympathy, as well as those who, from their peculiar exposure to temptation, are the proper objects of our christian exertion, I am happy in being able to say that our brethren in the United States are very zealous in this good work, Associations have been established in most of the sea-board towns, who are ready to act the part of the good Samaritan towards all who come within the range of their influence. The Boston Association numbers 1600 members, about 150 of whom have constituted themselves life members by paying into the treasury the sum of \$20; and to shew the confidence with which the movement is viewed by the religious denominations, I may state that not less than 30 of the evangelical ministers have enrolled their names as life members; and they have not been without their reward: in their last report, referring to the subject, they say:—"A union of feeling has grown up among the different denominations connected with us. We have met together, we have laboured and prayed together, till our hearts have burned within us with love—even the love of the brethren.—We think not in all our action that we are of this or that denomination, but that we all love Christ and those whom he loves, and with one accord we are together in this good work. This union of feeling will go on increasing in strength and intensity till, by and by, in all our works looking to the extension of Christ's kingdom, the evangelical denominations shall see eye to eye, and side by side with Christ—union of desire and object—labour in the vineyard of our Lord."

I will only add, that hitherto the Association established in this city has not enrolled the name of a single minister of the gospel; but this should not, perhaps, be a matter of surprise, when we reflect that the objects of the institution are yet very imperfectly understood.—Would that every city and town in Canada had its Young Men's Christian Association.

A convocation of delegates from all the American Associations will meet at Buffalo on the 7th prox., to form themselves into a General Alliance.

With many wishes for the success of our enterprise,

I am, dear Sir, Yours, &c., &c.

Toronto, April 26th, 1854.

#### UNION AMONG PRESBYTERIANS.—MEETING AT WHITBY.

We received, too late for insertion in this number, a copy of resolutions adopted at a meeting of office-bearers and members connected with the Presbyterian Church of Canada, and the United Presbyterian Church, held at Whitby, on the 18th ult. The object of the meeting was to consider the subject of union between the two churches. The Resolutions were strongly in favour of union, and were all unanimously adopted. Union was advocated on the ground of both churches holding so much truth in common—on the ground of the requirements of the great Head of the Church, and on the ground of the great importance of presenting a more united front to the mass of irreligion and Popery by which we are surrounded.

Union on a proper basis is certainly most desirable. And we are not without hope that the time may not be far distant when all sound Evangelical Presbyterians shall be united together. The exigencies of our day, and the circumstances of our country, loudly call for more union than has hitherto existed.—*Ec. & Miss. Record.*

Extract from the Ecclesiastical and Missionary Recorder.

In the afternoon of Monday, Dr. Duff visited Knox's College. The Students having presented an address to him, he replied, in a familiar way, at some length, setting forth many important and useful counsels, fitted to cherish and strengthen a missionary spirit among the students. He inculcated the necessity of not merely studying theology systematically, but of seeking at the same time the living Spirit, by whose agency the truth may be wrought into the very soul. He set forth the importance of humility and self-denial, pointing to the missionary Carey, whose dying bed he had visited, as a bright example of deep humility in connexion with the highest attainments.

On Tuesday evening, Dr. Duff delivered, in the Wesleyan Church, Richmond Street, an address, which will be found in another column. On Wednesday morning he again addressed a large and respectable audience in St. Lawrence Hall. Not a few friends feared that, from his efforts on the previous evening, he might scarcely be able so soon again to speak at any length; but the address on this occasion was, in some respects, perhaps the most powerful and soul-stirring which he delivered in Toronto. He dwelt at some length on the magnitude and importance, and progress of this western portion of the British Empire. And then passing to the east, he described the mighty progress of India under the benign influence of British power.

Dr. Duff, after being present for a short time with the Presbytery of Toronto, left the city for Cobourg, Kingston, and Montreal.

Let us seek to follow up the visit of this distinguished Christian Missionary, by cultivating a spirit of greater zeal and devotedness, by seeking to realise more our obligations to redeeming love, and by aiming at the promotion of union and love throughout all the branches of the Christian Church. If they have missionary conferences in India, why should we not have evangelical conferences in Canada? We have all a common foe.—It is surely high time to forget our petty differences, and to unite our energies against the hostile ranks of Messiah's enemies. Great indeed will be our guilt, if we continue divided on sectional or personal grounds, after having, in the providence of God, been brought into contact with one who is such a remarkable embodiment of Christian devotedness, zeal and love. We conclude with the following extract from Dr. Duff's address in St. Lawrence Hall, on the subject of Christian Union:—

“Let me give an illustration of this, drawn from the north of India, from that country which has been recently annexed to the British Empire under the name of the Punjab—and a magnificent region it is. And in passing I may remark that the annexation took place under a Scotchman—for it is a Scotchman that is now Governor General of India—who, in assuming the rule of India, determined that he would have nothing more to do with annexation. And indeed there is not a Governor who has gone out, who did not go bound by the solemn obligation to add nothing more to the British Empire in India, and Acts of Parliament have actually been passed peremptorily prohibiting anything further being done in the way of annexation. So little has our Empire been built up by design, and by grasping, as the world in its ignorance may suppose. But the present Governor General, notwithstanding his expressed declaration to the contrary, was obliged to throw forward the boundary line of the British Empire in India 700 miles in a straight line. Well, in this vast territory of the Punjab, the tribes inhabiting it, known under the name of the Sikh tribes, though professing abstractly the same faith, and having the same customs, were continually in hostility with each other in times of peace. In this respect they were very much like the old Scottish clans, who, when they had no common enemy to resist, began to tear each other in pieces. So it was with these Sikh tribes. But the moment that any power whatever, from the east, west, north or south, came in amongst

them to assail any one member of their tribes, that moment all the rest, although they had been cutting one another's throats immediately before, instantly gave up all their internal quarrels, and all rushed with one accord to the help of the party assailed. But before doing so they all went to the magnificent temple which was common to the whole of the tribes, and their great sacred book was brought forth, and on it they took a solemn oath, to cling the one to the other even to the death. In their case then it was action against a common enemy which led to the union, and if a common enemy had kept up continual hostilities, there would have been a continual union amongst them. Why then does the Christian Church forget that it is in reality, what it is in name, on earth the church militant. This is the phrase in our mouths, but we forget it in practice. It is the church militant, but militant against what? Are the members of the Christian Church to be militant against each other, and trying each other's skill in battling each other down? No, it is the church militant against the whole world that is wrestling in opposition against it, because the whole world is in opposition to the Head of the Church, and the commission of the Head of the Church is, go ye and act out the part of the church militant, and never cease giving vent to your belligerent propensities, not against one another, but against the common foe, until that foe is exterminated from the earth. And I venture to say that, if the Christian Church had from the beginning acted the part of the church militant in this view of the case, there never would have been those endless divisions, those endless controversies, and those endless wretched collisions, the one with the other, which have been a disgrace to the Christian Churches in all ages. Therefore, if this be a true principle, and I believe it to be the Bible principle, are we not called upon by the voice of Providence loud as ten thousand thunders, now as christians to act the part of the Sikhs. The world is full of enemies. We have at this moment eight hundred millions of heathen in high confederacy against the Lord and his anointed. Is there not something there worthy of all the force of the Christian Church to be brought to bear upon it. If we realised the magnitude of the object to be accomplished, and the variety and the power of the forces with which we have to contend, and realised also the fact that the great Head of the Church was looking down upon us, and summoning us to the battle, we think we ought to act the part of the Sikhs. Forgetting our mutual hostilities, opening the Bible, the Book of the living God, let us take a solemn vow, and covenant one with another, that we will go forth as one man against the common foe. That will secure union, union in feeling and union in sentiment, and ultimately I believe, union even in outward forms. It is on this account that I rejoice in a meeting of this description, it is that which enables me to meet such an assemblage as this with fulness of heart. I look upon it as an index and token, that there is a desire in the minds of christian people to be done with these past controversies, and to be up and going to meet the demands of Providence, and go forth as one common and mighty force, against this one mighty common enemy, under various names and appellations, until the time come, when the millennial day of glory shall burst upon the world.

#### CHINA.

FROM REV. DR. MEDHURST.

You ask what facilities there are for the distribution of the Million copies. I perceive that the English Wesleyan Missionaries in Canton, in connection with Dr. Hobson, have resolved to undertake to distribute 40,000 copies, during a period of twelve months. Other Missionaries will doubtless do the same, or even much more. But from the information sent home by this Mail, you will perceive that we need not depend on Missionaries alone for the work of distribution. When the “Hermes” visited Nankin, in May last, she brought away half of the book of Genesis,

printed by the insurgents. The French Steamer "Cassini," having visited Nankin in the beginning of this month, brought away the whole of Genesis, with Exodus and Numbers, printed by the insurgents in an uniform manner, and marked Vols. I., II., and IV., leading to the conclusion that they intended to print the whole of the Old Testament. These three books are an exact imitation of Gutzlaff's version of the Old Testament, without the alteration of a single word. At the time they were issued, this was the latest version of the Old Testament. The Version prepared by the London Society's Missionaries is not yet published. It is also my happiness to inform you that the "Cassini" brought down, in addition to the above, the Gospel of St. Matthew, nearly word for word, taken from the version of the New Testament prepared by myself and Gutzlaff in 1835. Some few expressions had been altered by Gutzlaff since I left China in 1836, including a new term for "baptize," which he and John Morrison agreed upon, and which has since been adopted by some of the Baptists. This, however, does not interfere with the identity of the version as a whole. The Gospel of St. Matthew thus issued by the insurgents is entitled Vol. I., intimating that the whole of the New Testament will follow in due time. Upon the title page of each one of the portions of Scripture issued by the insurgents is the following, "A new Edition, issued by the celestial dynasty of Thae Ping, in the third year of his reign." The title is further emblazoned with the imperial arms, and on the first leaf of every book is a large red stamp four inches square, with the words "Issued by Imperial authority" conspicuously printed in the centre. Attached to every one of the books published by the insurgents is a fly leaf containing a list of all the books allowed to be circulated by the imperial will of Thae Ping Wang, among which the Old and New Testaments have a prominent place. The tracts composed by the insurgents themselves are thirteen in number, but they do not equal in bulk the portions of the Scriptures already published by them; and it is a pleasing circumstance, that while only two small Tracts have been issued since last May, three whole books of Scripture have been published, without comment or alteration. If they go on printing more volumes of Scripture and fewer Tracts in this ratio, the portion of Scripture issued by the insurgents will incalculably exceed in amount, as they already do unquestionably in worth, all their other productions put together. A gentleman who went with the "Cassini" to Nankin, states that Thae Ping Wang has four hundred persons employed in printing his books, which work he himself superintends. The same gentleman also informs me, that last summer Thae Ping Wang held a literary examination, at which he allowed none to pass but those who were proficient in the books issued by him. If this system be carried out, and Thae Ping Wang obtains possession of the throne, the Scriptures will form a main portion of the text-books of the literati throughout the whole empire, and that will necessitate their being studied and memorized by all those aspiring to literary honours. Many will, of course, then apply to our books from motives which we should consider interior, but the amount of Scriptural knowledge thereby diffused throughout China will be immense, and may prove a leaven leaving the whole lump. We all know how the writings of Confucius, which have been thus employed, have moulded the minds of the reading population, and we may look for the same and superior results from the similar use of our sacred books. This should be an inducement with us to have the editions of Scripture issued by us drawn up in the best native style, to which the Delegates' Version confessedly approaches nearer than any other, and this should encourage us in the most extensive multiplication of copies; for if the literati begin to use them, a million Chinese New Testaments will be far from sufficient. Thae Ping Wang, with the four hundred printers, will of course do much towards supplying the demand; but our edition being more correct in style, and nearer in point of execution, will soon come to be the favourite with the mass of readers. The above statements will, I trust, be enough to satisfy your anxieties about the facilities which exist, or may be created, for the circulation of our Scriptures.

To the above I may add, that the last "Pekin Gazette" describes the northern army of Thae Ping Wang as having made a rapid and successful progress through the province of Pih-chi-le, and of its being now in the vicinity of

Neen-Sein, only seventy or eighty miles from the capital. The gentleman on board the "Cassini" saw another army, about 40,000 or 50,000 strong, on its way to the north, to reinforce the first division; and we may expect that next Spring the banners of the new dynasty will wave over the walls of the metropolis.

The size of the Old Testament, of which the Pentateuch is completed, is of the octavo form, and printed in the small type; it will occupy a volume of about 500 Chinese leaves. The New Testament occupies 147 leaves, in same size and form. The price of the whole will be some where about eighteen pence. We intend to print the 115,000 copies which we have undertaken, to correspond with the Old Testament now in the press.

TURKEY.

(Correspondence of the Christian Times.)

The spread of Bible truth has been such in Turkey for the last twenty years, that it is impossible for me to believe that God is now about to give up his work to the destroyer. A distinguished Christian traveller from England, recently put the question to the American missionaries here, whether the statement made by Mr. Layard in Parliament, that there are more than forty towns and villages in Turkey in which are Protestant congregations, is strictly true? This led to the writing down of a list of names of places, and the cheering fact was established, that in more than fifty towns and villages in this empire there are Protestant assemblies for divine worship on every Lord's day! The largest of these congregations is that at Aintab, about three days north-east from Aleppo, where there are more than 700 Protestants, and the smallest may not number more than three or four souls. But yet in all these different places, the word of God has entered, and some souls are found who, we may hope, are His spiritual worshippers. And besides these, who have openly avowed themselves as Protestants, risking all the consequences, there are known to be thousands among the Armenians, in the capital and throughout the interior of Turkey, who are really Protestants in sentiment, though not yet sufficiently moved by religious truth to impel them to take an open stand for the gospel before the world.—Now, may we not reasonably hope that all this preparation is to be followed by a glorious completion? Twenty-five years ago, not a single Protestant could be found among all the natives of this land, and Protestantism was either wholly unknown, or where known at all, it was considered as synonymous with infidelity and atheism.—And, alas! the careless and worldly lives of most of the few foreign Protestants residents here at that time, gave too strong a confirmation to this original Jesuit calumny. In this respect, also, there has been a very pleasing change; and we have now serious-minded Christians living here, from England and America, and from various parts of the Continent, letting their light shine on all around. Just look, for a moment, at the following comparative statistics:—

Number of Protestant clergymen labouring in Constantinople and its suburbs in	1830—0
Do. do. do.	1854—19
Number of Protestant sermons preached on every Sabbath in different languages in ditto	1830—0
Do. do. do.	1854—26
Number of Protestant schools in do.	1830—0
Do. do. do.	1854—14

You will understand that these statistics refer to Constantinople and its immediate environs alone. In the whole Turkish empire (including Constantinople) there are at the present time not fewer than sixty-five Protestant preachers!—And I have another pleasing and most encouraging fact, to state, which is, that although among these there are representatives of several different branches of the Protestant Church, yet, so far as I know, without at present a single exception, they are all labouring harmoniously for one and the same great object. For example, at the metropolis, from which I now write, among the nineteen clergymen mentioned, there are Episcopalians, Presbyterians, Congregationalists, and Lutherans, and one Waldensian; and yet but one spirit seems to pervade them all; and they often come together for prayer and conference in regard to the great work in which they are engaged.

From Chamber's Journal.

## DIFFICULTIES:—HOW CONQUERED.

Mr. Hugh Miller is well known by the series of books which he has published during the last sixteen years. In the geological world, he is noted as the expositor of the formation called the Old Red Sandstone; and in his native country of Scotland, he enjoys a local fame as editor of the chief newspaper devoted to the interests of the Free Church. Arrived now at middle age, this remarkable man looks back over his early days, when first a simple village-boy, and next a journeyman stone mason, and it occurs to him that the story of the process of self-education through which he passed, and by virtue of which he has risen into eminence, might be of some use to the public. Here, accordingly, does he add to his former books a substantial tome, detailing the first thirty years of his life.\* It is, in our opinion, the best of Mr. Miller's books—and simply, because he has never before had so good a subject as himself. He speaks with manly candour of his early poverty and toil, as well as of the rough and somewhat dangerous sports he was allowed to indulge in, under the brideless care of a widowed mother. The most valuable element, however, of his book, is the detail he gives regarding the influences which formed his mind—old-fashioned Presbyterian relatives with traditionary prepossessions in favour of the Church of Scotland, the poor and inefficient schooling of a Scotch village, the books of light literature and more solid matters which he was enabled to read, the natural objects of sea-beach and inland, by the study of which he laid the groundwork of his present distinction as a geologist and naturalist. It is profoundly interesting to trace the fashioning of the youth by these external agencies, though, after all, we must rest in the belief that he would not have been anything like what he is without a native character of a most remarkable order, and which must have, in almost any circumstances, projected itself before us in strongly determined lineaments. Hundreds of Cromarty youths are yearly coming forth into maturity under precisely the same circumstances as Mr. Miller; but none of them is like him. Let them exercise, you will say, the same observation and reflection, and they will be similar; but you must first prove that they have those powers to be so exercised.

Observation and reflection are Mr. Miller's great gifts. He sees a group in social life, or an assemblage of natural objects with faithfulness most extraordinary; from the homeliest of such subjects he extracts the whole soul, or he invests them with the charm of collateral lights and associations; so that we come to think there must be nowhere such interesting people as the cottagers, nowhere such rich fields of research as the beach and caves of Cromarty. Take the following as an example of the sagacity he displays in observing external nature. Along the cliffy shore, near his native town, as in other parts of the coast of Scotland, there is a line of dry caves in the face of the rock, about twenty feet above the line of similar objects which the sea is at present engaged in hollowing out. Surveying this set of objects impresses on Mr. Miller "the fact of the amazing antiquity of the globe. I found," he says, "that the caves hollowed by the surf, when the sea had stood from fifteen to five-and-twenty feet above its present level, or, as I should perhaps rather say, when the land had stood that much lower, were deeper, on the average, by about one-third, than those caves of the present coast-line that are still in the course of being hollowed by the waves. And yet the waves have been breaking against the present coast-line during the whole of the historic period. The ancient wall of Antoninus, which stretched between the Firths of Forth and Clyde, was built at its terminations with reference to the existing levels; and ere Cæsar landed in Britain, St. Michael's Mount was connected with the mainland, as now, by a narrow neck of beach laid bare by the ebb, across which, according to Diodorus Siculus, the Cornish miners used to drive at low-water their carts laden with tin. If the sea has stood for two thousand six hundred

years against the present coast-line—and no geologist would fix his estimate of the term lower—then must it have stood against the old line, ere it could have excavated caves one-third deeper than the modern ones, three thousand nine hundred years. And both sums united more than exhaust the Hebrew chronology. Yet what a mere beginning of geologic history does not the epoch of the old coast-line form.

At about eighteen, while apprentice to a mason, Mr. Miller spent a summer in helping to build a house in the vale of the Conon, in Ross-shire. He and his companions, on this and similar occasions, bivouacked in an outhouse pervious to the elements, without any female attendance or service, sleeping on bundles of straw, and cooking their own porridge and oat-cakes—the only food they had to eat. It was a rough debasing life; yet our author, resisting not merely the degrading effects of physical circumstances, but the moral tendencies of the society he mingled with, maintained both his habits of observing nature and of reading. "I had," he says, entered a noisy and uproarious school, one without master or monitors; but its occasional lessons were, notwithstanding, eminently worthy of being scanned." He goes on to remark the notable stamp which various trades take from position and circumstances. "Between the workmen that pass sedantry lives within doors, such as weavers and tailors, and those who labour in the open air, such as masons and ploughmen, there exists a grand generic difference. Sedentary mechanics are usually less contented than laborious ones; and as they almost always work in parties, and their comparatively light, though often long and wearily plied employments, do not so much strain their respiratory organs but that they can keep up an interchange of idea when at their toils, they are generally much better able to state grievances, and much more fluent in speculating on their causes. They develop more freely than the laborious out-of-door workers of the country, and present, as a class, a more intelligent aspect. On the other hand, when the open-air worker does so overcome his difficulties as to get fairly developed, he is usually of a fresher and more vigorous type than the sedentary one. Burns, Hogg, Allan Cunningham, are the literary representatives of the order; and it will be found that they stand considerably in advance of the Thomes, Bloomfields, and Tanahills that represent the sedentary workmen. The silent, solitary, hard-toiled men, if nature has put no better stuff in them than that of which stump-orators and Chartist lectures are made, remain silent, repressed by their circumstances; but if of a higher grade, and if they once do get their mouths fairly opened, they speak with power, and bear with them into our literature the freshness of the green earth, and the freedom of the open sky.

"The professional character of the mason varies a good deal in the several provinces of Scotland, according to the various circumstances in which he is placed.—He is in general a blunt, manly, taciturn fellow, who, without much of the Radical or Chartist about him, especially if wages be good and employment abundant, rarely touches his hat to a gentleman. His employment is less purely mechanical than many others: he is not like a man ceaselessly engaged in pointing needles or fashionable pin-heads. On the contrary, every stone he lays or hews demands the exercise of a certain amount of judgment for itself; and so he cannot wholly suffer his mind to fall asleep over his work. When engaged, too, in erecting some fine building, he always experiences a degree of interest, in marking the effect of the design developing itself piecemeal, and growing up under his hands; and so he rarely wearies of what he is doing. Further, his profession has this advantage—that it educates his sense of sight. Accustomed to ascertain the straightness of lines at a glance, and to cast his eye along the plane walls, or the mouldings of entablatures or architraves, in order to determine the rectitude of the masonry, he acquires a sort of mathematical precision in determining the true bearings and position of objects, and is usually found, when admitted into a rifle-club, to equal, without previous practice, its second-rate shots. He only falls short of its first-rate ones because, uninitiated by the experience of his profession in the mystery of the parabolic curve, he fails,

\* *My Schools and Schoolmasters; or, The Story of my Education.* By Hugh Miller. Edinburgh: Johnstone and Hunter. 1854.

in taking aim, to make the proper allowance for it. The mason is almost always a silent man: the strain on his respiration is too great, when he is actively employed, to leave the necessary freedom to the organs of speech; and so at least the provincial builder or stone-cutter rarely or never becomes a democratic orator. I have met with exceptional cases in the larger towns; but they were the result of an individual idiosyncrasy, developed in clubs and taverns, and were not professional."

The great lesson which Mr. Miller learned in his summer experiences as a mason, seems to have been to endure hardship. He has often known mason-parties reduced to spend a rainy day in an outhouse without fire, and only meal slaked in cold water to eat. Nevertheless, their spirits are always higher in such circumstances, than when in a more comfortable situation at home. "My experience," he says, "of barrack-life has enabled me to receive, without hesitation, what has been said of the occasional merriment of slaves in America and elsewhere, and fully to credit the often-repeated statement, that the abject serfs of despotic governments laugh more than the subjects of a free country. Poor fellows! If the British people were as unhappy as slaves or serfs, they would, I dare say, learn in time to be quite as merry. There are, however, two circumstances that serve to prevent the bothy-life of the north country mason from essentially injuring his character in the way it almost never fails to injure that of the farm-servant. As he has to calculate on being part of every winter, and almost every spring, unemployed, he is compelled to practice a self-denying economy, the effect of which, when not carried to the extreme of a miserly narrowness, is always good."

He says elsewhere that he enjoyed in his fifteen years of laborious life "fully the average amount of happiness. Let me add—for it seems to be very much the fashion of the time to draw dolorous pictures of the condition of the labouring-classes—that from the close of the first year in which I wrought as a journeyman, up till I took final leave of the mallet and chisel, I never knew what it was to want a shilling; that my two uncles, my grandfather, and the mason with whom I served my apprenticeship—all working-men—had had a similar experience; and that it was the experience of my father also. I cannot doubt that deserving mechanics may, in exceptional cases, be exposed to want; but I can as little doubt that the cases are exceptional, and that much of the suffering of the class is a consequence either of improvidence on the part of the competently skilled, or of a course of trifling during the term of apprenticeship—quite as common as trifling at school—that always lands those who indulge in it in the hapless position of the inferior workman."

Mr. Miller's first step out of the life of a mechanic was into that of an accountant in a bank. He here found himself less able and willing to pursue study than he had been in his former situation. "The unintellectual toils of the labouring-man have been occasionally represented as less favourable to mental cultivation than the semi-intellectual employments of that class immediately above him, to which our clerks, shopmen, and humbler accountants belong; but it will be found that exactly the reverse is the case, and that, though a certain conventional gentility of manner and appearance on the side of the somewhat higher class may serve to conceal the fact, it is on the part of the labouring-man that the real advantage lies. The mercantile accountant or law-clerk, bent over his desk, his faculties concentrated on his columns of figures, or on the pages which he has been carefully engrossing, and unable to proceed one step in his work without devoting to it all his attention, is in greatly less favourable circumstances than the ploughman or operative mechanic, whose mind is free though his body labours, and who thus finds, in the very rudeness of his employments, a compensation for their humble and laborious character. And it will be found that the humbler of the two classes is much more largely represented in our literature than the class by one degree less humble. Ranged against the poor clerk of Nottingham, Henry Kirk White, and the still more hapless Edinburgh engrossing clerk, Robert Ferguson, with a very few others, we find in our literature a numerous and vigorous phalanx, composed of men such as the Ayrshire Ploughman, the Ettrick Shepherd,

the Eifeshire Foresters, the sailors Dampier and Falconer—Bunyan, Bloomfield, Ramsay, Tannahill, Alexander Wilson, John Clare, Allan Cunningham, and Ebenezer Elliot."

The opinion of such a shrewd observer as Mr. Miller regarding any point in the social condition of the class of operatives may well be listened to, with whatever caution it may be accepted. While working in the neighbourhood of Edinburgh in 1825, a great strike took place among the stone-masons, who, under a building mania, were already realizing unusually high wages.—Miller knew that nearly all the men, by reason of improvidence, were unprepared to hold out a single fortnight, and he refused to take any part in the movement. He goes on to remark, "there is a want of true leadership among our operatives in these combinations. It is the wilder spirits that dictate the conditions; and, pitching their demands high, they begin usually by enforcing acquiescence in them on the quieter and more moderate among their companions. They are tyrants to their fellows ere they come into collision with their masters, and have thus an enemy in the camp, not unwilling to take advantage of their seasons of weakness, and prepared to rejoice, though secretly may hap, in their defeats and reverses." He had himself experienced persecution from his fellow-workmen, because he would not join in their debauches, and maintained the religious feelings which had been awakened in his youth. He proceeds to explain how it is that true leadership is wanting in the class. "Combination is first brought to bear among them against the men, their fellows, who have vigour enough of intellect to think and act for themselves; and such always is the character of the born leader: their true leaders are almost always forced into the opposition: and thus separating between themselves and the men fitted by nature to render them formidable, they fall under the direction of mere chatters and stump-orators, which is, in reality, no direction at all. The author of the *Working-man's Way in the World*—evidently a very superior man—had, he tells us, to quit at one time his employment, overborne by the senseless ridicule of his brother workmen. Somerville states in his *Autobiography*, that, both as a labouring-man and a soldier, it was from the hands of his comrades that—save in one memorable instance—he had experienced all the tyranny and oppression of which he had been the victim. Nay, Benjamin Franklin himself was deemed a much more ordinary man in the printing-house in Bartholomew Close, where he was teased and laughed at as the *Water-American*, than in the House of Representatives, the Royal Society, or the court of France. The great printer, though recognized by accomplished politicians as a profound statesman, and by men of solid science as "the most rational of the philosophers," was regarded by his poor brother compositors as merely an odd fellow, who did not conform to their drinking usages, and whom it was therefore fair to tease and annoy.

We have confined our extracts chiefly to these abstract observations of our author, because of finding that the narrative portion of the book depends for its effect more upon the general strain of its extended descriptions, than upon any isolated part possessing a special interest of its own. Our readers must, therefore, understand, that they have only here seen some samples of the observing faculty of our author, and must resort to the volume itself if they would wish to enjoy the profoundly interesting spectacle which it presents of the rise of a brave thinking man out of the plays and gauds of childhood, and the slough of circumstances fitted for and honourable to many, but not fitted for him.

#### EVENTS.—RECENT, CURRENT AND APPROACHING.

CHRISTIANIZING.—The Rev. Dr. Duff is now on a tour through North America, diffusing widely, the heavenly spirit that has nerved his soul to noble deeds, during the twenty-five years of his valuable Missionary life.

"THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS" OF



North America, hold a Convention in the City of Buffalo, on the 7th of the present month.

REVIVALS of a highly interesting character have been progressing during the past winter and present spring, under the labors of the Rev. John Clemie, Congregational Minister, Bowmanville. The work commence under a sermon delivered by him at Rosetta, in the township of Lanark. From thence, it spread through the township into Darling and Ramsay, where, under the evangelical co-operation of the Rev. John McMorin, of the Scotch Church, and the Rev. James Smith, of the Free Church, the fruits of the Revival have been of the most cheering character. Similar results have likewise attended the more recent labors of the Rev. Mr. Clemie, in Brockville.

ECCLIASTIC.—The Synod of the Scotch Presbyterian Church in Canada, meets in the City of Kingston, on the second Wednesday in July, 1854.

The Synod of the Free Church meets in Toronto on the second Wednesday in June, 1854; and that of the United Presbyterian Church, in the City of Hamilton, on Tuesday, the 6th of June, 1854.

The general Conference of the Wesleyan Methodist Church, meets in Belleville on the first Wednesday in June, 1854. The Methodist New Connection meets on the same day in Hamilton. The Conference of the Methodist Episcopal Church, meets in (not known) on the (not known). That of the Primitive Methodists met during the last week in April, at Brampton.

The Annual Meeting of the Congregational Union convenes in Toronto on the second Wednesday in June, 1854.

The Canada Christian Conference meets at Orino, on the second Friday in June, 1854.

The Annual Meeting of the Bible Christian Church convenes at Bowmanville, on the first Wednesday in June, 1854.

The Canada Close Baptist Convention meets at Drummondville in June, 1854.

The Clerks of the several Synods, Conferences, Annual Meetings, and Unions, will confer a favor by sending each a copy of the minutes of the proceedings of their respective bodies to the *Gospel Tribune*, as soon as printed.

HUMAN.—Efforts are now being made to secure a suitable building for the accommodation of the Toronto Magdalene Asylum.

EDUCATIONAL.—The approaching Session of the Provincial Normal School commences on the 15th of the present month.

TEMPERANCE.—A fund of £500 has just been raised for the advocacy of Main Law principles in Canada West. Mr. A. Farewell, of Oshawa, laid the foundation of the scheme, by offering £100, on condition that other parties would raise the sum to £500. The Grand Division of the Sons responded, by pledging £100; E. Witmore, of Toronto, pledged £50; Hon. M. Cameron, £100; J. H. Perry, Whitby, £25; W. Matthee, of Brockville, £25; R. Burr, of Toronto, £25, and others smaller amounts,—making up the sum of £500, as at first proposed. This fund, it is hoped, will continue to

receive accessions, nearly, if not quite equal, to all the drafts made upon it: that it may never be exhausted while there is a spot in Canada requiring the labors of a temperance lecturer.

In pursuance of the above scheme, and by the appointment of a joint committee of the Sons and League, F. W. Kellog, Esq., lectures during the present month, in Toronto, on the 1st, 2d, and 3d; in Hamilton, on the 4th and 5th; in St. Catherines, on the 8th; in Niagara, on the 9th; in Dundas, on the 10th; in Paris, on the 11th; in Brantford, on the 12th; in Woodstock, on the 13th; in London, on the 15th; in Chatham, on the 16th; in London, on the 17th; in Ingersol, on the 18th; in Galt on the 19th; in Guelph, on the 20th; in Georgetown, on the 22d.; in Brampton, on the 23d.; and in Picton, during the Session of the Grand Division, on the 25th. In each place visited, Mr. Kellog is authorized and instructed by the committee, to solicit and receive contributions to the funds of the organization.

#### FROM THE WEST.

Ephesians, IV c. 3d. v.

"Endeavouring to keep the unity of the spirit in the bond of peace," is the duty of God's children; and if the will of God were obeyed, there would be the present *manifestation* of that which is *actually true*. That "We being many, are one body in Christ, and every one members one of another," is a truth, which we should exhibit to the world in the power of the spirit, (and not in any mere fleshy union), loving God who begat and him also that is begotten of him, so that the world might be constrained to say, see how these *Christians* love one another.

"Whosoever believeth that Jesus is the Christ is born of God." "He that believeth on the Son *hath* everlasting life." The weakest believer in Jesus may say, I *have* everlasting life; I am born of God, and became an object of his eternal, unchangeable love; and by His grace, I am a member of the body of Christ, the Church, for which he gave Himself, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to Himself, a glorious Church, not having spot or wrinkle, or any such thing; but, that it should be holy and without blemish. While here, the Church must turn to the word of God alone, as shedding light on the path in which God would have his children to walk, while in a strange country, waiting for that blessed hope and the glorious appearing of our Great Lord and Saviour, Jesus Christ. Here the responsibility rests upon us to keep the "unity of the spirit in the bond of peace," that we might enjoy real communion with God's dear children, through the Spirit's teaching and power; ever humbled before the Lord, because of the wide-spread sin of schism, and constantly awake to duty, in *remembering, meditating, and acting* upon the word, "Endeavouring to keep the unity of the spirit in the bond of peace."

Lord haste the day when sin shall cease,"

And all the nations dwell in peace;  
When Jesus on his rightful throne,  
Shall reign o'er all, the Lord alone.

J. C. B.