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# THE CHRISTIAN.

VOL. III. }

SAINT JOHN, N. B., APRIL 1847.

{ No. 4.

CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter.* On this Rock I will build my Church, and the gates of Hell shall not prevail against it.—*The Lord Messiah.*

## STUDY OF THE NEW TESTAMENT.

No. 3.

ALREADY has it been made apparent to even our superficial readers, if indeed we have any, that the grand design of Matthew, Mark, Luke, and John, was, through their testimonies, to convince the world that Jesus of Nazareth was the true Messiah, the son of the living God. A confession of this truth should be equivalent to saying, "I believe that God's own son died for *my sins*—I am convinced that he rose for *my justification*. Now, men and brethren, what shall I do to enjoy the benefits purchased by his life, and death, and exaltation? What shall I do to spread his fame that others may enjoy the like benefits?" That section in the New Testament called the "Acts of Apostles" is the divinely authorized answer to these questions. From no other portion of the Book do we have a full proclamation of the gospel facts, commands, and promises. He who would have a scriptural knowledge of the way of salvation through the Lord Messiah, must study attentively the Acts of Apostles. To all the world we commend the following:

### INTRODUCTION TO THE ACTS OF APOSTLES.

BY A. CAMPBELL.

THIS book has been sometimes titled "*The Gospel of the Holy Spirit*;" because it is the only book which gives us an account of his descent and splendid operations in the confirmation of the mission of the Apostles. It has also been styled "*The Gospel of the Gentiles*;" because it is the only source of information on their calling and fellowship with the Jews, in the blessings of the reign of Messiah the Great King. In most of the Greek copies of the New Testament it is called "*The Acts or Transactions of the Apostles*;" because it exhibits their labors in planting Christianity in the world. This name, however, does not fully comport with the contents of the book. It is not *the Acts of the Apostles*, but *Acts of Apostles*; because only a few transactions of a few Apostles are mentioned in it. By Chrysostom, one of the Greek Fathers, it is named "*The Book, the Demonstration of the Resurrection*."

It does not appear that Luke designed to write what might be called an ecclesiastical history of his own times, nor an account of the labors

of all the Apostles, nor even of all the labours of any one of them, during the time embraced in his narrative. If he had designed such a thing, he fell far short of it: for of the Apostles, except Peter and Paul, he says but little; and even of the last mentioned, though more minute in his history, he narrates, comparatively, but a few transactions.— Though somewhat particular in detailing his journies by land, and voyages by sea, yet he omits several of his voyages, and is altogether silent on the incidents of his journey into Arabia. Nor does he appear to have designed to write a history of the foundation of the Christian communities in the different countries of the world in which he laboured, during the thirty years embraced in his history; for he says nothing of the foundation of the first Christian community in the city of Rome, in Babylon, in Egypt, and in many other places of note alluded to in the Epistles. Nor can it be gathered from his narrative that he intended merely to relate such things as he was an eye-witness of, or a party concerned in; for he is not full in recording even these, and tells of many other things of which he was not an eye-witness. What, then, was his design?

There are *two* things on which he fixes the attention of the reader with more than ordinary care. The *first* of these is the opening of the Reign of Heaven amongst the Jews on Pentecost, and the wonderful display of heavenly influences attendant on that glorious event. He narrates no more of the history of the first congregation in Jerusalem than is necessary to give a correct view of the commencement of Messiah's reign over the literal descendants of Abraham. This occupies about one-fourth of his whole narrative.

While he follows the order of the commission, beginning at Jerusalem, proceeding to Samaria, and thence to the uttermost parts of the earth, in giving a brief account of the establishment of Christianity; the *second* object, which seems pre-eminently to engross his attention, is the commencement of the reign of Messiah over the Gentiles. Hence we find the calling of the Gentiles, and all the events connected with it more fully and circumstantially related than any thing else. Of the occurrences in Jerusalem, at the time of the meeting of the Apostles, and of the labours of Paul in all his journeys, those things are particularly told which concerned this event. These considerations suggest to us that, while Luke designed to give a brief account how the Apostles executed their commission in general in Judea and Samaria, his grand design in writing was to establish in the minds of all Christians of that age, with a reference also to future times, the just claims and inalienable rights of the Gentiles to be considered and treated as God's people; to become members of the Christian communities, on the same footing with the Jews. Doubtless this was his grand or chief design in writing this history. The plan he pursued was not to settle the controversy by argument, as Paul does in some of his epistles, but by recording what God had done for this people, by simply showing that he had done every thing for them which he had done for the Jews, and had made no difference between Jews and Gentiles under the Reign of his Son.

Admitting this to have been his chief design in writing his narrative, how suitably does it account for his minuteness in describing the

conversion of Saul, and his call to preach to the Gentiles; the story of Cornelius and Peter; the debates at Jerusalem; the separating Paul and Barnabas to their mission; the decrees of the Apostles and elders; together with his frequent accounts of Paul's speeches to, and interviews with the Gentiles; and the success attendant on the labours of Paul and Barnabas among them. This view of his design in writing this book also accounts for his having omitted to inform us of the travels and labours of the other Apostles, and of the congregations which they planted in different places, with many other things which could not be accounted for, upon the supposition of his intending to write a history of the Acts of the Apostles, during the period from the ascension of the Messiah till Paul arrives a prisoner at Rome.

It is nevertheless true, that in accomplishing his design he is obliged to give us a very general and comprehensive view of the introduction of christianity throughout the whole world. So that still his history is, in a certain sense, an ecclesiastic one, the oldest and most authentic in the world. As the four preceding histories constitute rather memoirs than biography, so this is rather a mere sketch of what happened during the labours of the Apostles, than a history of the transactions of any one of them.

Of the New Testament historians Luke is the most eminent. He gives us one continued history from the commencement of the Christian era down to A. D. 63 or 64. He records in his testimony concerning Jesus, and his Acts of Apostles, all the grand and important events and transactions connected with the establishment of the Christian religion in Asia, Africa, and Europe. This book is the grand link which connects the previous histories with the apostolic epistles, and constitutes a key to the right interpretation of them, without which they would have been, in a great measure, unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations to which the Apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions found in this book, greatly facilitates our proficiency in the knowledge of those letters, which explain the meaning and bearings of that one glorious fact, on which the Christian superstructure is reared.

From it alone we learn by what means that great moral and religious revolution was accomplished, which eventuated in the destruction of polytheism and idolatry in the best portions of the world; which desolated so many Pagan temples and caused millions of altars to moulder down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and suppressing this "wicked and odious heresy," as the Romans called it.

From it we also learn what true Christianity is, and how far the modern exhibitions of it have degenerated from the ancient and apostolic order of things; we discover what was the spirit and temper of the first Christians; and the character and design of their religious meetings. In a word, as Dr. Adam Clarke observes, "in the book of Acts we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection and ascension of Christ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands

acknowledge the truth, embrace christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another, but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish, or all these together*; but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence; in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian, there*, we may rest assured, is the fullest evidence that that church is wholly *antichristian*: and where such a church, possessing *secular* power, has endeavoured to support itself by *persecution*, and persecution unto privation of *goods, of liberty, and of life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing christianity, shall be founded and regulated according to the *doctrine and discipline* laid down in the book of the Acts of Apostles, then the *aggregate body* may be justly called "*The Holy, Apostolic, and Catholic Church.*"

" You diff'rent sects who all declare,  
Lo! CHRIST is here, and CHRIST is there;  
Your stronger proofs divinely give,  
And show me where the Christians live."

#### ORDER.—CHAPTER I.

" Order is Heaven's first law." God's order, in the creation of the world, illustrates the order of the creation of the soul anew in Christ Jesus. " And God said let there be light, and there was light." But not until the fourth day was the light bearers created. Previous to this—probably, like the aurora borealis, or the phosphorescence—light was diffused abroad through the immensity of space. But on the fourth day the light bearers, or luminaries, were formed. So with the light of the Gospel: a gradual and general diffusion of the glorious principles of life and salvation, through the mediation and sacrificial death of the Lord Messiah, existed for *four thousand* years without clustering around any one particular place or personage for any length of time. Glimmerings and scintillations of gospel light were seen about the sacrifices offered by the patriarchs and priests of God. They shone faintly in *Abel, Enoch, Melchizedec, Isaac, Joseph, Moses, and David*. The voice of God in *Eden*, the messengers that visited the ancients, and the wisdom personified by *Solomon*; give now to us clear indications that God intended to manifest himself in the flesh. Beautiful coruscations of light, spiritual as well as natural, hung about the tabernacle in the

wilderness, the altar of God, and the beautiful temple of Solomon, and shone out gloriously from between the cherubim. But they were all mere glimmerings compared to the personal appearance of the "desire of all nations;" "the brightness of the Father's glory and the express image of his character."

Nor earth, nor seas, nor sun, nor stars,  
Nor heaven His full resemblance bears."

All types, shadows, figures, altars, sacrifices, times and seasons, on the eve of the fourth thousand year were collected in a focus. Jesus the Messiah—the Saviour appeared—the Sun of Righteousness arose with healing in his beams. What a day was that after two long dark nights of anti-deluvian sin and folly, a third of star light uncertainty, and a fourth of the waxing and waning of Israelitish fickleness—now full and bright—then a taint crescent, and again entirely obscured.

Light since then has become fixed. All the light and heat of Christianity emanates from the Lord Jesus Christ. He is the Sun of the Christian System. He is the centre, the light, the soul of the Gospel, in fact, command, and promise. The ordinances of the gospel, the proclamation of the truth, and the practice of all the precepts of righteousness, benefit the world only as they lead the soul to trust entirely in Him who died for our sins and arose again for our justification.

But to return to the order of the creation in the kingdom of nature. The first fact that strikes the mind is the perfectly *natural* order; the separating of land and water—the covering the earth with verdure—then the light and heat—natural and regular. A residence is now fitted up in which life can be perpetuated. Living creatures now swim in the deep, and on airy pinions fly in the heavens. The next day cattle are formed, and so the work of creation goes on until man, the last and best work of the Creator, stands before him erect—in the image of his Creator. From all this it appears that one of the peculiarities of the divine government is, God *first completes his work*. Every thing necessary for the subsistence and happiness of man was provided for him before he had being: he came into existence to enjoy, in obedience to his maker, every needed good. Placed in the garden of delights there was every thing to delight his senses, and to keep in healthy action all his powers and faculties.

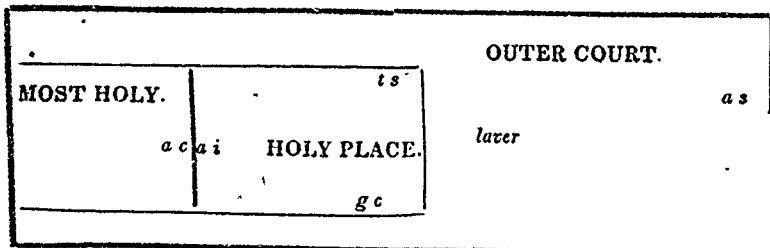
It is so in the plan of redemption, in the obedience of faith and in the church of the first born. Redemption's work is completed first: a proclamation is made concerning it; those who receive the life of God in the soul, and enter his congregation, submit to the will of Heaven in all things, enjoy the fulness of the blessings of the gospel of peace. Man loses Eden by unbelief and disobedience, and by faith and obedience he regains it. In the latter case, however, the favour of God superabounds, for the gracious Lord proposes not only to bring us back to the enjoyment of life, but to the full fruition of eternal felicity in the dwelling place of Jehovah.

## CHAPTER II.

"See thou make all things according to the pattern shown to thee in the mount." Such was the command of the Lord to Moses. The ta-

bernaclc in the wilderness with its outer court, altar, laws, &c., was a miniature view—a type of the world, the church, and Heaven. An intimate acquaintance with the tabernacle of the congregation in the wilderness is essential to a complete and comprehensive view of the christian dispensation, its ordinances, and privileges. It is only necessary to read carefully the ninth and tenth chapters of Paul's epistle to the Hebrews, being at the same time familiar with the last sixteen chapters of Exodus, to see that Paul considered the tabernacle, its worship, &c., a pattern of the church below and the great High Priest above.

To induce a more careful and critical examination of this subject, we subjoin a rough outline or diagram of the order of worship under the Mosaic dispensation, while the people were types and "ensamples" of the christian congregation.



Ever since man became a transgressor there have been three grand divisions of sentient beings; by many variously designated, but all agreeing in the fact. The most proper term, by which to designate these divisions, is that of *kingdoms*. We have always had the kingdoms of nature, grace and glory. It is only since the formal setting up of the kingdom of the Messiah that this has been apparent. Those who have lived for themselves, and have permitted self to reign predominant, have been in the first. Those who have lived and walked with God, whose faith in God has been in manifest conformity to his will, have lived in the inner temple of his grace, and have always formed a distinct class in the world, but not of it—they have lived in the Holy place. Though the Invisible fills boundless space by His presence: yet the Universe has a centre. There is a place called Heaven; the dwelling place of Jehovah; the palace of the great God, of that incomprehensible something we call the Universe. Dr. Macknight on this subject says "Into the most holy place, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us (Hebrews ix. 12); and by presenting his crucified body there (chap. x. 10), before the manifestation of the divine presence, called the throne of the Majesty in the Heavens (chap. viii. 1,) he offered the sacrifice of himself to God. And having

a s Altar where all the sacrifices were offered.

laver Where the priests washed previous to entering the holy place.

t s Show bread.

g c Golden candlestick

a i Golden altar where the incense was burned.

a c Ark of the covenant

The three grand divisions are distinctly marked

thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon (chap. ix. 12), and opened heaven for their reception in the body, after the resurrection and the judgment."

These three grand divisions are adumbrated by the Outer Court, the Holy, and the most Holy places. Into the court the people assembled. it was open to all. Here they presented their offerings and sacrifices to the priest; who offered them on the brazen altar. Here those who would enter into the Holy place washed at the laver, which was between the sacrifice and the holy place. The holy place was for the priests. Those whose duty it was to minister before the Lord entered thither every day. The table containing the twelve loaves stood on the right or north side. These loaves were placed on them fresh every Sabbath, (Leviticus xxiv. 8); and on the first day of the week they began to eat while they waited before the Lord. It was not lawful for any but the priests to eat of the loaves. On the south or left side stood the golden candlestick, with its seven lamps continually burning. To trim them and to supply fresh oil, that a clear steady light might always be enjoyed in the holy place, was one of the especial duties of the ordinary priesthood. Before the vail that separated the Holy from the most Holy place stood the Golden Altar, on which they placed their censors, from which the incense arose to perfume the Holy place. They had one table, always spread; they had one candlestick—but seven lamps and one light; and one pure altar. Their food, and light, and incense, were all prescribed by the Lord in the Mount. The Light of the holy place was all derived from the pure olive oil, all prepared by divine direction. It was enjoyed by those and those only who entered the holy place.

Into the holy of holies no one entered but the High Priest, and he only one day in the year—the day of the annual atonement—the *tenth* day of the seventh month. The most holy place was entirely dark "The way into the holiest of all was not made manifest while the first tabernacle was yet standing." In this dark place were the two tables of the covenant, placed in the bottom of the ark or chest, the lid of which was of pure gold, over which the cherubims spread their wings. This was the propitiatory or mercy seat. This was to the whole congregation of the children of Israel, the central dwelling place of the great I AM. The bottom—the foundation of the sacred chest or ark was *law*; the two tables of the constitution of Israel;—Mercy covered it: the cherubim of glory looked intently upon it!! All was darkness until the vail of the Saviour's flesh was rent; and the splendid vail that separated between the holy and most holy place, that always kept the latter shrouded in night, was "rent in twain from the top to the bottom." The blood of the great sacrificial offering was spilt; the way into the Heavens—the true Holy of Holies—is now opened; types cease: "as fly the shadows and the stars before the rising dawn," so pass away the temples, tabernacles, altars, and earthly sacrifices. The High Priest is in the heavens, and all the Lord's people are a "chosen generation, a royal priesthood, a holy nation, a peculiar people," who are to show forth the praises of the Lord. Yes, under the Christian Institution, all the disciples are a "holy priesthood," "a royal priesthood," "kings and priests unto God." See Peter v. 9, and Rev. i. 6; v. 10; xx. 6.



From this hasty and imperfect glance at a few of the peculiarities of the Tabernacle worship in the wilderness, an intelligent child can see what should be the order of approach to God and his church—what the duties devolving upon the chosen generation, the royal priesthood, under Jesus the great captain of their salvation! How natural, how complete the types! See, that Israelite knowing that he has sinned against God, he is leading a victim to the brazen altar—see, he places his left hand on its head, and with his right he takes its life—the priests, the sons of Aaron, take the blood and sprinkle it at the foot of the altar—the sacrifice is consumed upon the altar. This Israelite is of the tribe of Levi, and he intends ministering before the Lord in the Holy place—see, he now approaches a brazen bath, called a laver—here he performs his ablutions. First the blood, then the water, now he has disappeared behind the curtain that hangs over the eastern end of the magnificent tent situated at the western extremity of the outer court. The duties performed by him there, we have already considered.

This order is an exact type of apostolic preaching. "I proclaimed" says Paul, "first of all that Christ died for our sins." The first preachers and teachers of christianity pointed neither to Adam nor to Moses. Like John, the harbinger, they exclaimed, "Behold the Lamb of God that taketh away the sin of the world!" There was nothing in the outer court but the sacrifice and the water. The Apostles' commission was, "He that believeth and is baptized shall be saved." The Apostles preached Christ that men might believe in him; be induced to turn from their sins, to give themselves up to him. Those who believed with all their heart were forthwith baptized. They were then addressed as "the saved;" not by works of righteousness which they had done, but according to his mercy he saved them in the "Laver of regeneration," [Mr. Wesley's translation] and by the renewing of the holy spirit. Titus iii. 5. The next we hear of these disciples is that they are filled with joy and the holy spirit. They have entered the congregation of the Lord—they are now members of the body of Christ—they are "washed, they are sanctified, they are justified, in the name of the Lord Jesus Christ and by the spirit of our God." 1 Cor. vi. 11. They now eat the loaf and partake of the cup in memory of him who has borne their sins and carried their sorrows. In the Church—the antetype of the Holy place, they enjoy, not merely the light of the golden candlestick, the seven lamps; but the light, and heat, and joy of the seven spirits of God! They engage in prayer and praise, and thus draw nigh to God; only the "vail" separates between them and the awful presence of Jehovah. Instead of a golden altar on which to place their censors, they offer their incense in the name of Jesus, and it comes up with all prayer before the immortal throne. Like the holy place, the church is never destitute of food—the table is always spread when the people of the Lord meet to celebrate his death and resurrection. Here they continually abide, choosing rather to be door keepers in the house of the Lord than to dwell in the tents of wickedness. When the Great High Priest comes out of the most holy place to bless his people, they expect to pass out of the holy place; to exchange the kingdom of grace for the everlasting kingdom; the true holy of holies; the residence of God and

angels, to dwell forever where they need no sun, moon, stars, or lamps ; but where the Lord God and the Lamb are the light of the city, and with them they expect to dwell through the wasteless ages of eternity.

### CHAPTER III.

“ Let all things be done decently and in order,” is an injunction of the Apostle Paul. Order is of indispensable necessity in christianity. As well may the husbandman expect a return of thirty, sixty, or one hundred fold, without properly tilling his land before he casts forth his seed, as any one to expect the enjoyment of christianity without approaching the church of Christ in that order prescribed in the oracles of God. Very frequently to change the order of any work is to reject, if not entirely to overthrow it. A certain order of letters is necessary to spell words. Certain figures possess value only by position. And every one knows that to change the position of letters or figures is to express other ideas entirely. Thus christianity has been entirely changed by the order in which truth has been exhibited. The ordinances of God have been misplaced, and the whole system has been, in consequence, surrounded by mists and darkness, and men have been left in doubt and uncertainty.

In the ancient worship of the Israelites, to have gone to the laver to wash before going to the altar to offer the sacrifice, would have been no more irrational and inconsistent than to repair to the baptismal water previous to believing with all the heart in the great sin offering ! Now the greater part, even of Protestants, bring their children to the font, years before they can possibly come to the Lord by faith. This is changing God’s order. This is placing the laver at the entrance of the outer court instead of the altar. Bible readers must see this ; but yet thousands who profess to prize it, still persist in having the Lord’s name taken in vain by calling it over a faithless unconscious babe. “ That which is not of faith is sin.” “ Without faith, it is impossible to please God.” Where there is no testimony there can be no faith. No man living has yet found one text to prove that it is right to baptize an unbeliever, or that God accepts the faith of one for another.

Several other large classes of Protestants say, it is certainly unscriptural to baptize the infant : they should first be brought into the church by spiritual regeneration and faith. Baptism, they add, is an ordinance *in the church*. This again is another error. Though not so great as the other, yet it is of no small magnitude ; for it not only removes the laver from the outer court into the holy place, but it brings the unclean into the place where God says they shall not enter. The heart must be sprinkled from an evil conscience, and the body washed with pure water, before entrance can be gained into the holy place, the church of God.

And then again : all those who teach regeneration by the spirit of God *before* faith in the Messiah—or *necessary* in order to faith in him, take the golden candlestick out of the holy place into the outer court, and hold it up as a beacon light to the altar of God ; and at the same time contradict the Lord of glory, who says that the world cannot receive his spirit. The soul must be cleansed by the blood of sprinkling,

and the body washed with pure water, before a sinner can be a fit temple for the in-dwelling of the holy spirit.

And then there is another disarrangement of the interior of the holy place. Instead of having the table always spread, fresh loaves every week, it is put out of sight all of three quarters of the time. "On the first day of the week the disciples came together to break bread;" and they continued *steadfastly* in the apostles' doctrine, in the fellowship, and in breaking of bread. And these disciples knew they were all priests, and broke the loaf for themselves without the intervention of a clergyman.

The altar of incense has also been used improperly. Those who would neither approach the altar or the laver, presume to think that they shall enter the holy of holies by prayer and good works alone. "He that turns away his ear from hearing the law, even his prayer shall be in vain." "Not every one that says Lord, Lord, shall enter into the kingdom, but he that doeth the will of my father who is in heaven." How absurd for men to suppose that God will hear their prayer, while they refuse to listen to his *word*. As though *their* word was of more consequence than Jehovah's *law*. And yet the professedly religious encourage the unbeliever to come to the altar of prayer, prefigured by the golden altar, in the holy place, to pray for faith in the great sacrifice!!

How absurd human devices. How plain, rational, and consistent God's order. While this was adhered to, all was peace, joy, and union among the disciples. Could we behold the same order now, like kindred drops, all real christians would soon mingle into one. May that day speedily arrive!

W. W. E.

#### A NEW EXPOSITION OF ACTS II. 38.

Bro. Barnaby, of West Isles, has given the following report of a discourse delivered on Deer Island, by Elder Chadwick, a preacher of the 'Christian Connexion.' "In the afternoon of the day following Elder Chadwick spoke from 'One Lord, one faith, one baptism,' &c. On the one Lord and the one faith, he spoke with great clearness and freedom, but the subject of baptism he explained thus: Repent and be baptized—for remission of sins (said he) means to be baptized *into remission of sins*. The term *for* in the Greek is *eis* and means *into*. We frequently say we laugh for joy. Surely we must first have the joy! We say a man cries for pain; he actually must have the pain. Having the remission of our sins, we are, therefore baptized into that remission."

REMARKS.—We wrote a critique on the above in our usual plain style, with *another* Elder Chadwick in our mind. We supposed from the reports which reached us from Eastport, that the people of that vicinity were enjoying the labours of a preacher of that name from the State of New York. Since then we have had a personal interview with the author of the above exposition; whom we found to be a well educated, very mild, affable young man, very much devoted to the promotion of Christian union. The discourse from which the above is an extract, was designed to bring about a better state of feeling among a people divided in senti-

ment on the *design* of baptism, and on some other points. These facts, together with some other considerations, have induced us to throw out the article prepared some time since, which we were desirous that they who received the above exposition as consistent, to read. We shall now very briefly endeavour to show the inconsistency of the above interpretation of Peter's answer to the believing penitents who first heard the Gospel with the Holy Spirit sent down from Heaven.

1. In the first place we wish to correct an erroneous impression which many appear to entertain in reference to those who exhort sinners to repent and be baptized for remission of sins. They appear to base their opposition on the idea that we suppose there is something meritorious in baptism—that we imagine that pardon is bestowed as a kind of remuneration for being baptized. So far as our knowledge extends such views have neither been entertained or advocated by any writer or preacher of the present reformation. To the mission and work of the blessed Saviour do we attribute the procurement of all that we enjoy in the kingdom of grace, and all that we expect to enjoy in the realms of everlasting bliss. We never once imagined that the faith, repentance, baptism, prayer, good works, or any thing else required of human beings, merited any spiritual enjoyments. In serving God from the heart we but do our duty. We are even then unprofitable servants; we have added nothing to the happiness of our Creator.

But with the New Testament before us we have been morally compelled to teach the penitent sinner that he must be immersed in order to enter into the enjoyment of that pardon which Jesus has procured for him. Hence then we have preferred a different rendering of *eis* in the text under consideration. "*In order to*" corresponds best with the context. But to give the preposition its primary meaning, as brother Chadwick appears inclined to do, the same doctrine is inculcated. "Be baptized *into* remission of sins," as clearly conveys the idea that such persons were not in the *enjoyment* of that favour previous to their immersion, as the expression, "And they (Paul and Silas) went out of the prison, and entered *into* the house of Lydia," proves that these servants of the Lord changed their residence in the prison for a joyful meeting of the brethren in Lydia's hospitable mansion.

2. But to say that the penitents of the day of Pentecost were baptized because they *had obtained* pardon, which is Elder Chadwick's interpretation of the text, would be in direct violation of the plain rendering of this passage—the whole context, and all similar passages. As though the inspiring Spirit, who was to take the things of Jesus and show them to his Apostles, would place Acts ii. 38, beyond the reach of criticism, he used just such language in reference to baptism, in connexion with remission of sins, as the Saviour himself had used when speaking of the cup as a symbol of his blood shed to procure remission. "This is my blood of the new testament which is shed (*eis aphesin hamartion*) for the remission of sins." Matt. xxvi. 28. Did the Saviour shed his blood because the people *had obtained* the remission of their sins!—Again: "John did baptize in the wilderness and preach the baptism of repentance (*eis aphesin hamartion*) for the remission of sins." Mark i. 4, and Luke iii. 3. And Peter to the anxious inquiry of thousands in

Jerusalem—where he had been commanded to preach “repentance and remission of sins”—said, “Repent and be baptized in the name of Jesus Christ (*eis aphesin hamartion*) for the remission of sins.” Here, on three very important occasions we have the preposition (*eis*) used to connect and show the relation between the blood of Christ—the baptism of repentance as proclaimed by John, and christian baptism and remission of sins. Can any man living give one good reason why *eis* should have a translation and meaning, in the last passage, different from that of the others!

3. But these are not the only objections to brother Chadwick’s exposition. He is a graduate of a popular college—he has had the advantages of at least two theological seminaries, and some experience as a teacher of literature, as well as religion, he can therefore very fully appreciate another difficulty which we have to submit.

Among our first lessons in grammar we were taught that “prepositions served to connect words, and to show the relation between them.” Does not *eis* in Acts ii. 38, serve to connect and show the same relation to exist between repentance and remission, that it does between baptism and remission? If then they were taught that they should be baptized because they had obtained pardon, were they not also exhorted to repent because they had obtained the remission of their sins!!

The leading theologians in the “Christian Connexion” teach that repentance and reformation are the only conditions of pardon. Although this cannot be proved from either law or gospel, yet the above exposition even militates against this favorite theory!

W. W. E.

AMERICAN CHRISTIAN BIBLE SOCIETY.—A circular of this Society has been received with a request to give it a place in *The Christian*. Small as our work is, we would so with the greatest pleasure, had we any reason to suppose that the society would be benefited by it. Our circulation is confined chiefly to the British Provinces. Our friends patronize either the Auxiliary Societies which import Bibles, &c. from Britain, or (for the foreign translation) the Baptist American and Foreign. We can procure better and cheaper English bibles and testaments here, than can be afforded in any part of the United States. Every one who will accept of the word of life, can have it at his own price—in-deed, if poor, without money or price! We are not, however, doing as much as we might do for the circulation of the Living Oracles among the millions of India and Burmah. We must remember that it is more blessed to give than to receive. Let us show our faith in the living word by sending it out from the river to the ends of the earth. Every society, which has for its object the circulation of the divine word, we wish to give our countenance and support; if we can do no more, we will cheer it on by words of kindness.

W. W. E.

YEARS rush by us like the wind. We see not whence the eddy comes nor whitherward it is tending, and we seem ourselves to witness their flight without a sense that we are changed; and yet time is beguiling man of his strength, as the winds rob the wood of their foliage.

## SUCCESS OF THE ANCIENT GOSPEL.

*(Abridged, from the Harbinger.)*

J. T. Johnson, Georgetown, Ky., Dec. 21, 1846, writes: "Within the last seventeen days, at the urgent appeal of the brethren, I have been making an effort at Lexington, where we gained, up to the last night *thirty-one* additions."

S. S. Church, Columbia, Missouri, Dec. 31, after naming the places in which he had been proclaiming the Gospel, adds, "At many of the above places we co-operated with able and distinguished brethren—at many others laboured alone. The result has been the enlistment of *one hundred and sixty* noble volunteers in the triumphant and rapidly increasing army of the Great King. To God and not to men be all the praise."

John R. McCall, Marion, Ala., Jan. 14, 1847, says the labours of brother Graham, aided by T. Fanning, B. F. Hall, D. G. Ligon, and others, within the last ten weeks, have resulted in the "addition of about *twenty* persons to the cause of the ancient Gospel, in this town and county."

John E. Noyes, (a very young man,) New Albany, Indiana, Jan. 21, writes, "Since I have been converted from the Roman Catholic Church, I have baptized about *five hundred* persons. Last week I held a meeting in Louisville, Ky., and *eight* noble souls made the good confession. The week before, I held a meeting in Moresville, In., constituted a church of *sixteen* members, which has since increased to *forty-five*."

Brother Cooper, Terre Haute, In., Jan. 12, found the church in this place much scattered and disheartened. After the labour of eight days, "*five* were added to the good cause."

Henry Thomas, Paris, Missouri, Dec. 16, writes, "Since my last we have had several additions—*eight* baptized a few days since."

L. Marrett, Mount Eden, Ky., Jan. 8, 1847, names six counties in which he, W. G. Sweeny, and P. H. Morse, have been preaching, and informs us that, "*one hundred and thirty-five* have been added to the army of the faithful."

T. M. Allen, Boon Co., Mo., Dec. 16, 1846, reports, by the labours of brother A. Wright and himself, the immersion and addition of *fourteen* to the congregation of the Lord.

N. Ross, Martinsburg, Knox Co., O., Dec. 26, "At a meeting held in Donniss Church, *seven* persons, confessed their faith in a crucified Saviour, and were immersed in his name."

*(Abridged, from the Christian Journal and Union.)*

J. A. Gano, Centerville, Ky., Nov. 17.—"On Thursday last, we closed a *five* days' meeting at Republican, near Lexington. *Nineteen* confessed one Lord and Saviour in order to baptism for remission of sins! In four weeks past, I have witnessed the confession of *one hundred and three* persons."

W. S. Patterson, Hammersville, Nov. 16, "I have just returned from Felicity, where I had the pleasure of immersing *three* individuals into the death of the Lord Jesus."

William P. Stockley, (without date or place,) writes: "I have baptized, since June last, *thirty-five* in the name of the Lord."

James H. Rice, Newburg, Ky., Feb. 18, 1847, writes to the editor of the *Christian Journal and Union*: "It has always been a soul cheering thought to me, to hear of the success of the Gospel, and no doubt it is to all the brotherhood. The good Lord has been kind to us in these sections. During the last three months, we have had *forty-four* additions to the good cause. May the Lord bless them, and make them ornaments in the kingdom of his Son. We have great room for holy living, and without this no one will be admitted into the everlasting kingdom above."

John T. Johnson, Louisville, Ky., Feb. 26, writes, that assisted by brethren Kendrick and Begg, they had a most profitable and happy time. "Our chief labours were at the first church of Christ in this city. *Nine* were taken, and *eight* immersed. One of about twelve years of age was considered rather young; and time was taken to ascertain more satisfactorily his fitness according to the Scriptures."

These accounts are all brought by one mail. I have glanced at but two of my exchanges for these specimens of the success of the Apostolic Gospel. We shall, occasionally, give our readers such abridged reports of the triumph of truth as our limits will admit.

W. W. E.

#### WANTED IMMEDIATELY,

AN indefinite number of devout young brethren—more strongly attached to the Divine Word than to any other production, and more anxiously desirous of the conversion and eternal salvation of their fellow-men than any other event. They must fear God more than man; and be so deeply interested in the happiness of others as not to be anxiously careful about "what they shall eat, or what they shall drink, or wherewithal they shall be clothed."

The incessant labour of such young men is loudly called for. They are to spend *six* hours every day in close study of the Oracles of God, and such other books as are calculated to give them a knowledge of the world—some of its languages—manners, customs, &c.; and *ten* hours proclaiming the Gospel—teaching the way of the Lord, and visiting from house to house, town to town, and from city to city.

Any who are anxious to engage in the work, to devote themselves for life to the good of others, will find a field for labour, and many to appreciate their zeal and philanthropy, by addressing the conductor of "*The Christian*." So desirous is he to see holy, intelligent, zealous young men in the gospel field, entirely devoted to the work, that he will very cheerfully spend several hours every day in imparting instruction in the various branches of literature requisite to the work of the ministry. All the aid he is capable of imparting, together with the use of his small library, shall be without money—without price.

The reward which they must look for, is a consciousness of endeavouring to do good, and an unshaken hope that the Great Master will say, "Well done good and faithful servants."

W. W. E.

VANITY.—We conceive vanity to be a species of *petty pride*, by which humanity distorts its nature, and thus renders itself ridiculous to men of sense.

"UNIVERSALISM AGAINST ITSELF."—In the Western publications frequent references are made to this work. We have read much on both sides of this question; but the many encomiums pronounced on this book make us desirous of seeing it. Can brother Hall send it to Eastport, Maine, in sheets, or let us know who his agents are in Philadelphia, New York, or Boston? Brother Hall is about starting a monthly pamphlet, entitled *THE GOSPEL PROCLAMATION*, in which he promises to give particular attention to that system of unbelief usually styled Universalism. Any one who will remit to Alexander Hall, Loydsville, Belmont Co., Ohio, *post-paid, Two Dollars*, will receive *three* copies of this work of forty-eight pages per month, for one year! We would be extremely happy to make a remittance for any of our friends in Nova Scotia or New Brunswick who desire the work. Send on your orders. W. W. E.

APOLOGIES.—We intended issuing *The Christian* in the early part of every month; but having been under the necessity of re-printing the *first* and *second* numbers, our printer could not get this number out earlier. We hope to do better in future, and mail the work the first Monday in the month. We were pained to hear near the last of March, that the *third* number for the United States, had not reached the Eastport office for distribution. We trust ere this, it has been received by our patrons. The package was carefully packed and addressed as usual. We cannot account for the failure. We hope all will be right in future. W. W. E.

A REQUEST.—Will the brethren scattered abroad through Nova Scotia, New Brunswick, and Prince Edward Island, gratify us by furnishing a short history of the rise and progress, and present state, number, &c. of all who hold to the 'one Lord, one faith, and one immersion,' and who meet on the first day of the week to commemorate the dying love of the Lamb of God. If they please they may at the same time send for a few more copies of *The Christian*. We have on hand two or three hundred full copies to dispose of! W. W. E.

THE UNIFORM PRACTICES OF THE EARLY CHRISTIANS.—Gibbon who has done his utmost to throw some contempt upon the early professors of christianity, has also registered his testimony to the fact that they would not fight. He says, "While they inculcated the maxims of passive obedience, they refused to take any active part in the civil administration, or the military defence of the empire. Some indulgence might perhaps be allowed to these persons who, before their conversion, were already engaged in such violent and sanguinary occupations. But it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of *soldiers*, of *magistrates*, or *princes*."

The venerable Thomas Clarkson has collected a valuable body of evidence on this interesting question, and the result of it, to his own mind, is declared in the following language: "That, while the lamp of christianity burned pure and bright, not only the fathers of the church held it unlawful for christians to bear arms, but those who came within the pale of it abstained from the use of them, and this to the certain loss of their



lives; and that it was not till christianity became corrupted that its followers became soldiers. This is a most awful fact for these who profess christianity at the present day, but who sanction war. The consideration of it ought to make them tremble as to the grounds of their opinions on this subject. It ought to make them fly to the divine writings, and to inquire with an anxiety proportioned to the magnitude of the case, what scope the latter afford them for a construction of the precepts therein contained, so injurious to the morals and happiness of mankind.—*Christian Citizen.*

**THE DOMESTIC ALTAR.**—Family Religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If the children and servants do not see his prayers exemplified in temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion in composition of prayer, they will not comprehend. Gloominess or austerity of religion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they could be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening summons, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of quietly glancing at faults, where a direct admonition might not be expedient. It enables him to relieve the weight with which subordination or service often sits on the mind of inferiors. Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim.—There should be no scolding; it should be mild and pleasant. I avoid absolute uniformity—the mind revolts at it; though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but, at another time nothing. I should make it as natural as possible; I am a religious man; you are my children and my servants, it is natural that we should do so and so.—*Cecil.*

**THE CHRISTIAN RELIGION.**—It is a striking fact, and one which must disarm the infidel of all argument, that the precepts of Christ have stood the test of upwards of eighteen centuries, and no genius has improved on the christian system, or suggested any one article more conducive to the glory of God and the benefit of mankind.

\* \* "THE CHRISTIAN."—A monthly of sixteen pages, at ONLY *Half a dollar a year*, in advance. All subscribers to begin with the volume. Letters, papers, &c. from Canada and the United States, sent to Eastport, Me. From all other places, to Saint John, N. B.