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THE CHRISTIAN.

VOL. IV. } SAINT JOHN, N. B., DECEMBER 1848. { No. 12.

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.*

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA.—No. 8.

GENTLEMEN—The first charge preferred, by some of your number, against us and the doctrine we inculcate, was that we were Socinians. This charge has been openly and covertly made at times, ever since. What were the views of Socinus, is not now the question before us; but what do the people generally believe to be the sentiments of those thus designated. The more ignorant and bigoted the partizan the greater his horror of some heretical doctrine, denounced by his leader, especially if he knows not what it is, or wherefore he affirms. A kind hearted, simple brother called upon me one day, and with a deeply anxious countenance exclaimed: "Well, brother Eaton, what do you think they say about us now?" "I know not," was my reply; "but I suppose they would say I stole a horse if they could." "No," said he, "but they say we are *Utaians*, or *Italians*, or something like that!" I knew that some of our enemies were trying to persuade the poor man that we were Unitarians; but the name and doctrine were so new to him that he could not remember either. But this same man, subsequently, became offended at some disciplinary action of the congregation, and left, and joined the baptists, where he was received as one sound in the faith!

In the use of the terms Unitarian and Socinian in this article, I shall not attach to them their literal meaning; for the former strictly speaking, as you well know, means a believer in *one* God, and a Socinian is a believer in the doctrines taught by Socinus; but I shall use them in the sense in which you use them when you charge any one with holding certain heretical sentiments, such as denying the fundamental doctrines of Christianity. The great mass, when they hear persons charged as belonging to these sects, suppose them to deny the proper divinity of Christ, to teach that he is only some great prophet like Moses, or at best some super-angelic being, and the son of God, only as Adam was, by creation. The question then is not how do these parties explain and defend those views, but what is the impression that the name conveys? Every one, feeling an interest in the great facts of the gospel, considers that these parties deny the only foundation on which a sinner can build

securely, and so, to prefer such charges is forever to ruin one's christian influence over minds thus impressed. That we have never held any such doctrines; that we have never had any connexion with these or any other parties as such, is a fact demonstrated a thousand times, and a thousand times again repeated. "But who art thou O man that judgest another?" says the Apostle. I have not again recurred to this imputation for the purpose of discussing the subject, or even to proclaim my own mode of speaking in relation to these doctrines; but to shew that while many of you have given currency to these slanders, on another subject of great moment you have reasoned precisely like Socinians! I shall therefore, carry the war into Carthage, and on your own ground shew that to be consistent you must be Socinians. Your opposition to certain principles which we have endeavored to keep prominent has driven you to this. Give us your attention, and if we do not make this as clear as sun-light, then have we listened to Socinianism and baptist opposition to baptism for remission of sins without attention!

Our glorious Redeemer said, with the cup before him, when about to institute the glorious ordinance which during all time should commemorate his sacrificial death: "This cup is the new testament in my blood, which is shed for many *for remission of sins.*" Matt. xxvi. 28. Peter, the apostle, under the immediate inspiration of the Holy Spirit, about to preach repentance and remission of sins in his Master's name to all nations, in answer to the agonizing inquiry of the thousands pierced in the heart—Men and brethren what must we do—answered, "Repent and be baptized every one of you in the name of Jesus Christ *for remission of sins*, and you shall receive the gift of the Holy Spirit." Acts ii. 38. Paul, also, to the Colossians (i. 14,) utters his Lord's sentiments thus: "In whom we have redemption through his blood, [even] the *forgiveness of sins.*" And Peter, after being a witness of the influence of his preaching and the wonder working power of the doctrine of the Lord for more than *twenty-five* years, exclaims (1 Pet. iii. 21), "The like figure whereunto *baptism doth also now save us* (not the putting away the filth of the flesh, but the answer [rather the 'seeking'*] of a good conscience toward God) by the resurrection of Jesus Christ."

* "Answer of a good conscience." The word translated *answer*, is *eperotema*, which is found but once in the whole volume. The verb *eperotas*, which occurs fifty-nine times, from which it is derived, signifies to ask, interrogate, question, inquire. Parkhurst says, that "the Apostle very probably alludes to the question and answer which we learn from Tertullian were used at baptism. The bishop asked, 'Dost thou renounce Satan? Dost thou believe in Christ?' The candidate answered, 'I renounce, I believe'" * * "This, Tertullian calls an engagement of salvation" Grotius, Mill, and Wolfius, concur in interpreting *eperotema* (1 Peter, iii. 21), the *response* or answer.

We have little or no confidence in the many comments and criticisms we have had on this word, and the whole construction of this passage, and we have examined not a few. The common French render it *the response*; others *the engagement* of a good conscience. Macknight is in doubt, though he gives *answer*, which cannot be the meaning of a word naturally descended from a verb more than fifty times rendered *to ask, to seek, to desire, to beseech*, in the common version. After much examination of all the alleged difficulties, both in the punctuation, the relative *he*, and the word *eperotema*, we adopt the following punctuation and translation of this passage, which is most natural, and we think, obviously most defensible:

"In the days of Noah when the ark was preparing. wherein few (that is eight) souls were saved through water. Immersion, which is the antitype, does also now

I have selected these from two classes of passages as being the most obvious for my purpose. The first prove that the blood of the slain Lamb is the procuring cause of human redemption. They proclaim in language not to be misunderstood, that salvation is of the pure favor of God, and procured for us by the life's blood of his only begotten Son, who is the effulgence of his glory, and the exact representation of his character, without the shedding of whose blood there was for lost man no redemption.

The other class of passages as obviously prove that means have been ordained by infinite wisdom through which pardon and salvation flow to the obedient recipient. The God of nature and the God of grace are the same. The volume of nature enables us to understand whatever is obscure in the practical developement of divine revelation. God supplies the earth with the sun, the early and the latter rain, and then puts within our reach the seed ; but we must plough, and sow, and reap ; we must improve the seed time and harvest, or sun, and dew, and rain, avail not for us. So in the kingdom of grace. " All things are of God." Jesus the Sun of Righteousness has arisen ; he has lived and died for us ; " for we thus judge that if one died for all, then were all dead." " He by the grace of God has tasted death for every man ;" and " being made perfect, he became the author of eternal salvation to all them that obey him." Jesus the Lord of the world sends forth his light, the Holy Spirit strives, the word of truth is proclaimed with zeal and energy, but unless sinners repent and obey the gospel, all the divine expenditure will be lost upon ungodly men, unless to heighten their condemnation. Man's submission to the divine requirements are just as essential to his salvation as the death of the atoning Lamb. These points being conceded (and your general preaching and teaching all proceed on the hypothesis that the means are as absolutely necessary as the grace of God), we have only to determine whether the overt act of baptism is one of the conditions on which pardon is proffered. I think this has been proved very clearly in several of our former letters ; but I again appeal to the plain testimony of God's word already quoted. The same inspiring spirit at one time attributes remission of sins to baptism, and at another to the blood of Christ. Now, truth is one. It cannot be opposed to itself. The blood of Christ has been shed, but all men, not even all the elect in your sense of the term are cleansed from their sins. Hence the conclusion that the blood of Christ is the procuring cause of pardon. Baptism procures it for none ; for it is not by works of righteousness that we have done, but according to his mercy he saves us, by the washing of regeneration, and the renewing of the Holy Spirit. Immersion then is one of the means of enjoying remission of sins. It is made prominent as one of the first acts of the believer, because it is the consummating act in the regenerating process ; that act which introduces the child of God into the renewed family.

But here we are at issue. Disguise your sentiments as you may, your standard authors contend that sinners are pardoned before obedience !

save us, not the putting away the filth of the flesh, but the seeking of a good conscience towards God, by the resurrection of Jesus Christ" [Appendix of New Version, page 70]

At present I have access only to sentiments of one of your number, but he is acknowledged to be the best defender of baptist sentiments in the Provinces. He says "*Remission of sins is granted independently of every external act of obedience.*" If you were willing to defend this position, then would we have a tangible point before us. I doubt not but the author of the assertion would stand up to it as successfully as any man on the continent, but in so doing he would have to throw himself upon his learned authors and his powers of ratiocination; for certain it is he could obtain no aid from the apostles. "Remission of sins is granted independently of any external act!" This is a plain assertion, and a very pointed reproof of Peter for teaching sinners on the day of Pentecost to "Repent and be baptized in the name of Jesus Christ for remission of sins." How these persons could obtain remission of sins previous to baptism has not yet been made apparent; and yet they must have done so if remission is granted "independently of any external act." The same may be said in relation to nearly every inquiry in the New Testament. So far from any foundation being laid for such an assertion in the word of God, the very reverse is the case. *There is not a promise from Genesis to Revelation of remission of sins independently of an external act.* I do not intend to oppose assertion by assertion, but one is as good as another unless sustained by the authority of God's word. In our previous letters we have proved that John the Baptist taught that baptism was for remission of sins. Until some of you show that I have not properly interpreted these divine declarations, it will be unnecessary for me, farther, either to defend the use I have made of them, or to adduce additional testimony. I therefore, now come to the main design of this letter, namely to show the similarity between your interpretations of Scripture opposed to your theory and that of the Socinians, for whose doctrines you feel such a pious horror.

You practically say, "Baptism cannot be in order to the enjoyment of remission of sins, because we believe we were pardoned previously; it is therefore opposed to our experience. And it is not reasonable that salvation can be of grace, if an external act be requisite in order to its enjoyment. And, then, baptism is only an outward bodily act, and how can that have any connexion with spiritual enjoyment. And although Peter did teach penitents to repent and be baptized for remission, according to the common English translation, yet the preposition *eis* often has the force of 'because,' 'according to,' &c., and very frequently means 'into,' and I, therefore, do not believe that the three thousand converted on the day of Pentecost were baptized in order to the remission of sins." I have listened to this kind of reasoning scores of times. And it is as good a defence as can be made for modern conversions and the inutility of baptism in order to the enjoyment of the blessings of the gospel.

Now, how does the Socinian reason in reference to the atonement. He thinks that it is "unreasonable that God should require the death of his Son as a sacrifice for sins, that it is not only unreasonable but unjust to require the innocent to suffer for the guilty, that there can be no connexion between the shedding of blood and the enjoyment of pardon—a sacrifice is an external act, and what connexion can that have with

spiritual enjoyment!—the doctrine is exclusive and cruel, and represents the character of the Eternal in an unlovely light, and although the Messiah said that the cup represented his blood shed for remission of sins, it is not certain that *eis* means 'for' or 'in order to'; Greek prepositions have many meanings, and it is very unsafe to build an important doctrine, and one opposed to reason too, upon a single preposition! And the other passages that say 'without the shedding of blood there is no remission,' that 'Christ bore our sins in his own body on the tree,' that 'we have redemption through his blood, even the remission of sins,' &c., must be interpreted in harmony with enlightened reason, and other portions of the divine record that represent Jehovah as merciful and willing to bestow his salvation upon those who are honest, upright, and sincere." To this kind of reasoning I have also listened. Now gentlemen my reply to baptist reasoning and scripture interpretation, shall be the same that yours should be to those who leave out of the remedial system the atonement, the death of Christ as a sin offering.

To such theologians you would say, from the day man sinned against his God, he has not been permitted to approach him only through a sin offering. The word of the Lord plainly and unambiguously asserts that "Christ died for our sins," "that he bore our sins in his body," that he was made a 'sin offering for us.' You would say to him, "Sir, if you don't believe these plain declarations of the divine record, you don't believe the bible; you are an infidel!" But O man who art thou that thus condemnest! Do you not also say I do not believe that baptism is for remission of sins. I do not hold that the penitent believer is saved from any thing in immersion. I believe remission of sins is independent of any external act. I ask again is not your want of faith in the one case, just as unreasonable as those whom you denounce as unevangelical? Why are they denounced as infidel who deny the atonement? Because they deny the plain declarations of God's word. Are there any passages in reference to the sacrificial death of Christ plainer and more pointed than those adduced in a former paper, and above referred to, namely, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." "Repent and be baptized for remission." "Arise and be baptized, and wash away your sins." "As many of you as have been baptized into Christ have put on Christ." "The like figure whereunto baptism doth now save us." Could there be testimony more direct, more positive in favor of baptism in order to the enjoyment of remission of sins, and in opposition to your experiences, and your practical reasoning. Gentlemen, to which will you bow, your own reasoning, or the word of God!! Let me again remind you, with all due deference to your positions in society, that the charge of infidelity can be brought home in full force to any man who says, "I do not believe that baptism is for remission of sins." The man who will change, mutilate, or explain away one text of scripture to subserve a purpose, will soon so blunt his conscience as that he can interpret any other in the same way. When, therefore, you preach from Acts ii. 38, and attempt to make it say something different from what appears on the face of it, do remember that the first passages quoted in this letter, both in the original and in the translation, are *verbatim*. The Lord taught that his blood *was shed*

"for remission of sins," and sinners were exhorted to repent and be "baptized for remission of sins." If he is an infidel that denies the former declaration, what is he who denies and opposes the latter?

Faithfully, your humble servant.

W. W. EATON.

Bedeque, 15th October, 1848.

DEAR BROTHER EATON—When I saw you at Glasgow last summer, I put into your hands a piece written by my uncle, as I thought, for the *Baptist Magazine*: my aunt gave me the piece, together with the one I now send. The full impression on her mind was that both these had been sent to the editor, and returned; but as Mr. Tupper, who is now on the Island, declares positively that he never saw the essay published in *The Christian*, we must take his word for it. He told a brother a few days ago that he did not see that, but the one he returned was on the social duties of religion, and had particular reference to the Lord's supper; that what you published he could not oppose, as they were his own views of the gospel. All I can do is to express my regret that I gave you that paper through mistake; and I now send you the true one, or the copy of it: the original is somewhat injured by age. There are reports in circulation that Mr. T. did not refuse to publish the essay sent him, but only wrote to know if the writer were willing he should appear against it. Now if this had been the case, why would he have sent back the essay with the letter? Why not have retained it in his possession until he had ascertained this? The fact is, he positively refused it a place in his magazine on the grounds that he was "a friend of mankind and a lover of Zion."

I have nothing particular to write respecting the cause of religion here. Elder Stevenson baptized one woman a few weeks ago.

May grace, mercy, and peace, be multiplied to you all through the knowledge of our Lord and Saviour Jesus Christ, is the constant prayer of

D. CRAWFORD.

18th Oct.—I am now at my aunt's in Tryon. Have just seen the 10th No. of *The Christian*. What I herein state respecting the impression on my aunt's mind is correct. My uncle requested if the editor had any objections to make to the sentiments, "not to interline them, but write them down."

D. C.

PLAIN REMARKS ON THE SOCIAL DUTIES OF THE RELIGION OF CHRIST.

THE subject of religion is of all others the most important to sinful men. True religion consists in such a knowledge of God the Father, and of his Son Jesus Christ, as removes guilt from the conscience, gives free access into the divine presence, begets the hope of eternal life, and such affectionate attachment to Jesus Christ as will effectually induce the sinner to obey and imitate him, at the risk of every thing dear and valuable; not reluctantly, but with cheerfulness and alacrity. It does not consist in a subscription to any creed, or in the observance of any external form: yet the belief of the truth, and obedience to the divine commands, are essential to it. The great author of religion alone knows what is calculated to promote it in the heart, and to preserve the truly

religious from apostacy. That the observance of certain forms are conducive to this end, appears evident from the words of Jesus Christ (John xv. 10), "If ye keep my commandments, ye shall abide in my love." To the same purpose, Paul (2 Thess. ii. 15) warning them of the general apostacy, he enjoins on them to "stand fast, and hold the traditions (or ordinances) as they had been taught;" as the best antidote against the impure contagion. Keeping the commandments of God, and the testimony of Jesus Christ, is the distinguishing characteristic of the disciples of Christ, during the tyranny of the ten horned beast.* Again, the commandments of men are said to turn from the truth (Tit. i. 14). In vain do men pretend to worship God, by observing the precepts of men (Mat. xv. 9). It is indeed granted that often a glow of devotional feeling is excited, by a conscientious observance of rites of mere human invention. Thus the Roman catholic has all the pious feelings of his soul moved, on seeing the image of the Virgin and her infant son. Many besides the Romans make a false estimate of the value of performances, being deceived by a flow of religious affections—by a spurious excitement. Some have affirmed that it was more profitable for them to attend the theatre than the church, because their affections were more excited in the former than in the latter. Many of the corruptions of christianity may be traced, at their first rise, to this principle. There is, therefore no safety in departing from the written word. Though all professors of christianity have the written word, their religious belief and practice are very different from each other; but two opposite things cannot be both right, nor equally conducive to the promotion of genuine religion. That we may attain to a knowledge of the will of God on these matters, and thus be united together in the belief and obedience of the truth, let us carefully examine for ourselves the divine oracles, with fervent prayer to God and humble dependence on divine teaching, firmly believing they are calculated to make us perfect, thoroughly furnished to every good work. Let us as much as possible divest ourselves of all prejudice, coming to the word of God as teachable little children, to learn what God says to us. In examinations and discussions of this kind, we should never lose sight of the two following principles, viz.: 1. That the scriptures contain a perfect rule for the direction of Christians in every situation, so that they need not apply to any other quarter for direction, nor submit to any direction not found in them: while there is a God in Israel, they need not apply to the God of Ekron. 2. That the approved example of the primitive churches is universally binding. All the churches of Christ to the end of time, ought in all approved things to be followers of the churches of God, which, in Judea, were in Christ Jesus: their example is recorded for us to follow; and it is from their example we can know what the will of the Lord is concerning ourselves.

For the sake of perspicuity and order, the duties of religion may be arranged under the following heads—Personal Duties, Relative Duties, and Social Duties. Personal duties are those wherein the individual performing has no concern with any person but the great searcher of hearts: secret prayer, secret fasting, mortifying the flesh &c., belong to the class of personal duties. Relative duties are those wherein, besides the Al-

* See Revelations throughout.

mighty, two and only two parties are concerned, and those parties do not so much unite in the performance, as one party is to perform one duty, and the other to perform a correlative or corresponding duty : thus, magistrates are to rule, and subjects are to obey. Of this class are the duties of husband and wife, parents and children, masters and servants, magistrates and subjects, teacher and taught, neighbour and neighbour, brother and brother, &c. To this class belong also the ordinance of baptism. Social duties are those wherein any indefinite number may be equally engaged, at the same instant, and upon equal terms ; not doing a duty correlative to the duty of another. It is here designed to make a few plain remarks on the social duties of religion, as means of promoting true religion, and an antidote against the poison of superstition and infidelity. Man was made for society : he is endowed with powers and faculties suited to social intercourse : out of society he must hide some of his talents in the earth, and incur the displeasure of his employer. His active powers which, in society, would find suitable exercise, are when isolated, apt to break out into many irregularities. God has distributed his talents to men as he thinks proper, varying in kind and degree, so that none should be independent of his brother ; but that they should mutually help each other. While he has enjoined mutual help as a duty, he has planted in the human mind a social principle, which takes a peculiar pleasure in mutual enjoyments and assistances.

To unite society closely together in the worship of the Supreme Being, attention to each of the above duties becomes necessary. Personal religion prepares for the exercise of both relative and social duties. The regular performances of relative duties is also preparative to social duties, strengthens personal religion, and discovers the necessity of it. The social duties are the common ground on which the members of society meet, where all distinctions are laid aside, and they recognise each other as members of the same body—as brethren worshipping one God, actuated by the same spirit, as heirs of the same inheritance ; to obtain which they were all redeemed by the same blood, and take pleasure in serving the same Lord. It is in acts of social worship that the saints below most resemble those above. Without a common object, and common means wherein they would visibly unite to promote that object, they could not be a visible society. Their object is the glory of God, in the edification of saints, and the conversion of sinners. But these are wholly the work of God ; and he only knows by what means he will accomplish them. No means will be useful without his blessing ; and he will bless only those of his own appointment. When sinners are born of God, they are inwardly cut off from the world, and grafted into Christ. When they are baptized, they voluntarily, professedly, and visibly break off from the world, and give themselves up unto Christ, to become members of his body, and subjects of his kingdom : it then becomes their duty to come out from the world, and be separate in all acts of religion ; to unite together as members of the same body ; and, as a united body, to hear and obey their Lord and Master. There must be a stated time and place for them to meet, in order to observe social duties. As the places are many, and a holy frame of mind is more pleasing to the Most High than a sacred place, the place is left wholly to the convenience of the worshippers ;

but the first day of the week is the stated time, which must not be neglected. Though social duties may be performed on week days, they may be neglected; but on the *First Day* of the week THEY MUST BE OBSERVED. God set apart that day for the exercise of social worship: on this day the primitive disciples observed all social ordinances; and herein they are our example.

In order to perform social duties the disciples are commanded not to forsake the assembling of themselves together (Heb. x. 25); and on the first day of the week the disciples came together to break bread (Acts xx. 7). From these and such like passages we learn that it was the stated practice of the primitive Christians to assemble together on the first day of the week, to perform all the social duties of religion. But even in the Apostles' times some forsook the assembling of themselves together. On what principle they neglected this duty we are not informed; but it is to be deeply lamented that many in our day follow their example of disobedience. Some plead that though the Lord's day was the day appointed for meeting, it is no where said that they met *every* Lord's day. It is evident from scripture, and quoted by these objectors, that the first day of the week was appropriated to the service of God. By comparing the different passages which treat of primitive worship, we learn what duties the primitive disciples performed on the day of worship. The necessary inference is that they performed those duties every first day of the week, unless we are informed of the contrary. On the supposition of a difference between the exercises of one Lord's day and those of another, the scriptures (in order to be a perfect rule) must necessarily inform us very minutely on which days we are to assemble, and what duties are to be performed on this day, and what on that day. Would a minister unacquainted with the ritual of the Church of England be able to observe the exercises appointed for every Sabbath in the year, unless the exercises of each Sabbath were distinctly specified in the liturgy? Neither could he know the different exercises of each Sabbath in a Church of Christ, had they been different, unless that difference were distinctly specified in the christian law. But the christian law contains not a hint of such a difference; therefore there was no difference between the exercise of one Sabbath and those of another; or the Scriptures are an imperfect rule, calculated to mislead. But on the supposition that the exercises of every Sabbath were alike, there is no need of any more than the Scriptures actually contain. One passage informs us, they observed one duty; another informs us, they performed another duty. By comparing the whole account, we learn the whole of the duties; and knowing they were duties belonging to the Lord's day, we know they observed them every Lord's day. Thus the christian law, as it is, furnishes us with complete direction. This similarity in the exercises of each Sabbath admits of a sufficient variety to prevent a dead formality. For instance, in the duty of prayer, though every prayer is a prayer, yet flowing freely from a heart duly exercised with grace, each will be sufficiently different from every other, and bear sufficient marks of originality to engage the attention, and excite the devotional feelings of the worshippers. It will be the same with every other duty.

Others plead that the primitive christians met for worship, only when

they had properly authorized officers to lead the worship; and that when we have not such officers, it is not our duty to meet. When a society of this class is without a minister, or when their minister is absent, it is melancholy to see them lounging at home, gathering in clubs to talk of the world, or frequenting the grog shops. An act of parliament, the road act for instance, is binding on all those for whom it is made, in every situation and circumstance, unless a provision to exempt them is made in the act itself. Whatever the divine law enjoins on believers, is binding on believers in every possible case, unless a provision to exempt them is made in the law itself. But the disciples are enjoined by the divine law to assemble together, to observe social duties on the first day of the week, and no promise is made in the law to exempt those who have no minister; therefore the want of a minister will not be sustained as an exempting excuse, for neglecting to assemble together to perform the social duties of religion. God requires mercy rather than sacrifice; therefore, those who are at too great distance from the place of meeting, who are sick, or attending the sick, &c., are exempted. We are to obey God rather than man, and cease from the instruction that causeth to err; therefore if any society bind its members without authority from the word of God, it becomes a duty to quit it, and cease to hear its erroneous instructions. Many contracted and selfish people endeavor to evade the road law. Let professors see to it, that they are not actuated by a spirit of indifference, or trying to evade, or seeking an excuse for disobedience.

A third class maintain that unless they feel an inward call to it, the scripture call is not binding. Is not the Bible the word of God? Does not God by it speak to our heart and conscience? Must not our heart be rebellious, and our conscience seared when we do not feel inwardly disposed to obey what God has revealed as his will? And the Bible contains his will concerning us; yes, his last will and testament, which cannot be set aside with impunity. If we make our feelings and the scriptures the rule of our conduct, will it not lead to every confusion? The covetous, the ambitious, and the voluptuous, will agree to make their feelings and not the scriptures the rule of life. But what will be the consequence? Let believers feel bound in conscience to assemble together on every first day of the week and observe the ordinances of the gospel as laid down in the scriptures, and act accordingly, and they will find the advantage of it.

During the week they find it necessary, and see it their duty to pay attention to their temporal concerns. How necessary soever, this may be, and however conscientious they may be in it, they find it disagreeable, exposing them to many snares, nourishing the earthly mind, and bringing spiritual famine and leanness upon them. Those divine subjects of which the worshippers treat, and those social ordinances appointed for the Lord's day are the food and nourishment of the new man; intended and calculated to refresh and invigorate the spiritual mind. The truth of this, believers every where can testify. With what longing desire and pleasing hope they look forward to the approaching Sabbath, when they shall meet with their brethren, whose trials, hopes, and enjoyments are similar to their own. The very sight of their brethren, as monu-

ments of the saving, supporting, and preserving grace of God, is truly encouraging to them. With hearts beating with joy and delight, they unite in the soul animating exercises of social duties; looking in faith for the promised presence and blessing of their heavenly Father, and of their Saviour Jesus Christ. Nor are they often disappointed. Possessing full confidence in each other, as the children of God, and brotherly love circulating freely from heart to heart, deeply conscious of their spiritual wants, and firmly believing the divine promises of grace to help in every case of need, they raise their united earnest prayer to the Hearer of prayer, whose faithful, never failing promises, secure a supply of every needful good.

Having enjoyed the fulfilment of the divine promises, animated by the cheering hope of the gospel of peace, and greatly encouraged by the presence, the intercourse, and the exhortations of the brethren, they return to their families and lawful callings with fresh vigour, and holy resolutions to resist the temptations of the devil, and withstand the corrupting influence of the world. A savor of the spiritual enjoyment of the Lord's day, remains through the succeeding week; keeping alive a sense of the divine presence, and a longing desire for a renewal of the same precious enjoyments the following Sabbath; while the due performance of personal and relative duties through the week, concur to promote the same blessed purpose.

To be a little more particular. In the duty of prayer, they do not consider one as a speaker, and the rest as hearers (this would convert it into a relative duty); but the whole are unitedly praying, while one is employed as the mouth of his brethren, the organ of communicating their petitions to the Hearer of prayer. The practice of frequently addressing the Most High keeps alive in the mind a sense of the divine presence, of his omniscience and condescension, as the hearer and answerer of prayer. Constantly acknowledging their depravity and guilt in the presence of the heart searching God, who hates lip service, will increase their sense of guilt and depravity. Acknowledging with expressions of gratitude, the many favors they enjoy through the kindness of the Most High, cannot fail to awaken feelings of humility and gratitude under a deep sense of the divine goodness and their own unworthiness. The constant habit of making all their wants known to God, pleading the fulfilment of his gracious promises, inspires the mind with a sense of their dependence on God, and of his care and kindness, faithfulness, and immutability. Approaching him only through a Mediator, reminds them of their sins, and of God's hatred to sin; and makes the Mediator, through whom God is accessible, valuable and precious in their esteem. The whole duty represents the Deity in an amiable and engaging, and awfully glorious point of view; awakening feelings of shame and self-abasement; and also inspiring affection and confidence, reverence, and holy fear in regard to the Great Jehovah. This is promoting genuine religion.

The duty of praise is among the most solemn and sacred of duties. It is the only duty which, except in point of perfection, continues the same through the countless ages of eternity in heaven. This is not meant to apply to the prostitution of the ordinance, by employing a band

of ungodly people who learn vocal music by rule, but whose understanding is darkness, whose will is perverse, whose conscience is seared, and whose affections are sensual, to perform the duty of singing for the church—a practice extremely absurd, not to say impious. What is here meant is the delightful exercise of a society of believers uniting together in heart and voice, to ascribe all praise and glory to God, and to the Lamb. Of all duties this is the most pleasing and engaging, and the most calculated to awaken and exalt the devotional feelings—not by a false excitement, but by directing the attention to the Divine perfections. The various subjects of praise, as all the Divine attributes displayed in every point of view, in the works of creation, providence, and redemption, enlarge the view of the worshippers respecting the Divine excellencies, and respecting their relation to God, dependence upon him, and obligations to him. To have the attention attracted to these subjects, the understanding enlightened respecting them, while the affections are engaged by them, is to have true religion promoted in the heart. The duty of praise promotes this.

The Lord's Supper, called the communion by way of eminence, is a very comforting, edifying ordinance. It is intended exclusively for the disciples of Jesus; that in observing it they may call to remembrance his unspeakable love, in giving his body to be broken, and his blood to be shed for them; while their union one to another as members of the one body, is significantly exhibited by their being partakers of the one loaf and all drinking of the cup of blessing, both which they divide among themselves. Conscious of their awful guilt, they could have no hope towards God, had not the load of guilt been laid on the Divine Redeemer. His dying for them constitutes the foundation of all their hopes and prospects for eternity. Christ crucified is symbolically set before them in this ordinance, while their living by the faith of him is figuratively exhibited by their partaking of the symbols of his flesh and blood. How gladly will the friends of Jesus obey his dying commands: those whom he loved and redeemed by his blood, commemorate his dying love; those who cannot live a day but by the faith of him, who are members of one body, exhibit their union in the way appointed by their Lord and Master. Their Saviour's dying command, the appointed memorial of his dying love, of that wonderful transaction on which their hopes of heaven depend, the representation of the union of Christ's mystical body, that which exhibits the whole plan of salvation, which points directly to Calvary, where all the Divine attributes shine forth in glorious harmony, in accomplishing the eternal happiness of condemned sinners. Every consideration makes it valuable as an ordinance of God, and disposes the believer cheerfully to perform the duty. No wonder that the observance of this above every other duty should be the end of believers coming together on the first day of the week; for every thing dear and valuable, wonderful and glorious, were called to their remembrance, in the observance of this ordinance. Christ said, "This is my body broken for you;" "This is my blood shed for you; take, eat, drink ye all of it; this do in remembrance of me." Here is an absolute, unconditional command, given to the disciples, on the broad footing of their being the persons for whom he died; obedience to which is suspended on no condition or

if whatever, and cannot be neglected with impunity for want of any thing the divine law has not expressly declared to be essential to it. It is a crime of no small magnitude to prevent the disciples from observing this comforting ordinance, by imposing a law where Christ has imposed none, nay, in direct opposition to his express command, already quoted; making essential to the ordinance, what Christ never intimated to be so. thus in many cases making void the dying command of Jesus by a mere human requirement. If the unworthy partaker eat and drink judgment to himself, so also the sacrifice of the wicked is abomination to the Lord, and he who believeth not the Son shall not see life, but the wrath of God abide on him? But who is the worthy partaker? He who is conscious of his depravity and guilt, who trusts in Christ alone for salvation, who delights to do his perfect will, and observes the ordinance in obedience to the divine command, and looking for the divine blessing. Not those who worship it as God, or who regard it with a superstitious veneration, or who go through a course of formal preparation, thinking the efficacy of it depends on certain preparations unknown in the Scriptures as preparations for the supper. Children are often more pleased with some little rarities, than with their ordinary food; but their health, growth and nourishment (though they think not so) depend more upon their ordinary food than upon all the sweet rarities that could be given them. The supper, on account of its rarity, pleases those who take it a few times in a year vastly well; but their spiritual life would be much more promoted if, like the primitive disciples, they took it every Lord's day. Gospel ordinances are to the Gospel itself what a good map is to the history of the country described on the map: they both promote the same end, by mutually throwing light on each other. My sheet has just room for me to subscribe myself, your's to serve, PHILO VERITAS.

LECTURES TO CHILDREN.

BY JOHN TODD.

LECTURE VI.

JESUS CHRIST TASTING DEATH.

Jesus—who, by the grace of God, should taste death for every man—Heb. ii. 9.

If I should speak about *figurative* language, I wonder if these children would know what I mean? Some, no doubt, would. But lest all could not understand it, I will tell you what I mean. If I should walk out with one of these children, on some fair and beautiful morning, and see the bright sun, and the trees full of blossoms, and the ground covered with green grass, and hear the birds sing, I might stop and say to my little friend, "How pleasant! The very fields *smile*?" By this I should not mean that the fields have eyes, and a mouth, and a face, and can smile, just as we do. But this is *figurative* language. So when the Bible says, "The sea saw God, and was afraid," it means the waters rolled back, and went away, just as a man would run away, when he was afraid. This is *figurative* language. The sea rolled back, just as if it were afraid. The fields look pleasant, just as a man does when he smiles.

Now, see if you cannot understand this beautiful text. In the times

when the Bible was written, they used to put men to death, who had broken the laws, in different ways. Some were stoned to death. Some were drowned. But one very common way was, to make them take a cup and drink what was in it. This cup used to have poison in it. The condemned man drank it, and in a few moments was dead. In this way, Socrates, one of the best heathens that ever lived, and put to death unjustly, died. "The fatal cup was brought. Socrates asked what was necessary for him to do. 'Nothing more,' replied the servant, 'than, as soon as you have drank it, to walk about till you find your legs grow weary, and afterwards lie down upon your bed.' He took up the cup without any emotion or change in his color or countenance—and then drank off the whole draught with an amazing tranquility."

Now, this text represents all men as guilty of crime, and justly condemned to die. It is just as if all were shut up in prison, and doomed to drink, each a cup full of poison. Just suppose the prison doors to be opened, and the poor men all brought out and placed in a long row, and each man holding a cup of poison in his hand, which he must drink. Then, at that moment, Jesus Christ comes along, and pities the poor guilty prisoners, and goes slowly along, takes each cup out of the hand, and drinks it himself! This is drinking, or "tasting death for every man." This is just as if Christ had done so for sinners. This is figurative language; but you now understand it, and whenever you read over this delightful text, you will know it means, that Christ died for sinners, and thus saved them from hell, just as he would save the poor prisoners, if he should drink the cup of poison for each one!

You know how mercies may come to people sometimes, not on their own account, but on the account of others. To make this plain:—The children of Israel all sinned against God in the wilderness, and God was about to kill them all. But Moses went and prayed for them; and God heard his prayers, and spared the wicked Hebrews for the sake of Moses. When Joseph was sold a slave in Egypt, God blessed his master, and blessed all Egypt for the sake of Joseph. And men who are guilty, and who deserve to die, can sometimes be forgiven for the sake of others, who are not guilty. This I will try to make plain to you.

Suppose, in one of your walks, you go into the court-house, while the court are doing their business. You go in, and find the great room full of people. A young man has just been tried for committing an awful crime. The lawyers have done pleading for him, and he is proved to be guilty. He must die: and he has now been brought into the court to hear the sentence of death. The judge rises up with a paper in his hand, on which the sentence is written. He looks towards the young man, and says,

"Young man, the court have found you guilty. Is there any reason why the sentence of death should not now be pronounced upon you?"

The young man rises up. His hands are clasped together in agony. The sheriff stands close by him, so that he shall not escape. He stands a moment, and the tears fall fast from his cheeks. He falters,—and then speaks:—

"Sir, I have to thank you for the kind manner in which I have been tried. I deserve to die, and, for myself, I cannot, and I do not, ask for

life. But, sir, far away from this, in a remote corner of the country, there is a high mountain rising up towards heaven. At the foot of that mountain is a beautiful meadow, with a sweet little brook winding through it. On the banks of that brook, and just at the foot of the mountain, stands a little cottage, under the lofty e'ems that hang over it. And there I spent my boyhood. The stream was never dry, and the meadows were always green. There I lived, gay as the lark which flew over my head; and in that cottage there lives an old worn out soldier, who fought and bled for his country. You can remember how you and he fought side by side, and how he once saved the life of his general, at the risk of his own. He is an old man; his hair is grey;—he leans upon a staff when he walks. And beside him sits a feeble woman. They are my father and my mother. At their feet sit my two little sisters, who, every night, go to the little window, and stand and watch as long as they can see, in hopes to see me return. For, when I left my home, and my father laid his hand on my head, and prayed for me, and my mother wept her blessing over me, and my sisters hung upon my arm, I promised to return again, and be the comfort, the stay, and the staff of that family. And now, sir, when I am gone,—when I am cut off with all the sins of my youth fresh upon me,—the tidings will go back to that distant cottage, and the news will kill that old man, my father, and that aged woman, my mother. Yes, they will sink down in sorrow to the grave; and my orphan sisters will be turned out upon a world whose charities will be cold towards the sister of one who died on the gallows. Oh, sir, how can I die, and bury that family in ruin! Oh, save me, for the sake of that old soldier, who shed his blood freely for his country, and that mother, whose prayers will cover your head as long as she lives, and those sisters, who will never lie down without praying for you! For *my* sake, I dare not ask life; but for *their* sakes, I ask and entreat it!"

The humane judge is moved; he is a father, and he weeps. He says, "Young man, I cannot pardon you. I must pass the sentence of the law upon you. But I will commend you to the governor, who has the power to pardon you. I will tell him your story, and I hope, for the *sake* of that old soldier, your father, he will perhaps pardon you; but till his mind is known, you are condemned."

Now follow the good judge. He goes to the governor. He states the case, the crime, the guilt of the youth. He also states the situation of the old father whose only son is condemned to the gallows. The governor listens. His heart, too, is moved, and he pardons the young man, and sends him home, not because he deserved pardon, but for the sake of his father's family. This, now, is a plain case, where a man may receive pardon for the sake of another. Just so, for the sake of Jesus Christ, men may be pardoned by God, and prepared for heaven. In this way have more good people gone to heaven than we could count—a multitude from every nation under heaven.

But perhaps I should here ask you a question. If Christ died for all men, tasted death for every man, will every man, of course, go to heaven? I answer, No; not of course. Let me show you how it is. At Boston they have built a great and beautiful house for sick people to be carried to, in order to be taken care of, and cured. It is cal'ed a

hospital. It is built for the use of every man in Massachusetts—if he chooses to go to it. It is so that any person who wishes may go there and enjoy its accommodations. Now, if any body does not feel sick, he need not go there. He may be sick at home, if he chooses. Still he has a right to go to the hospital. It was built for every body. So Christ died for all men, and is ready to save all men; but if any do not feel their need of him, or if they choose to go somewhere else for pardon, they can, and of course, they are not saved by Christ.

Suppose I am a rich man, and I build a great house, and call it the house for blind people; and print it in all the newspapers, that the house is all ready and complete, and that every blind child in the land, may come and live in it; that I will give him food and clothing, will have him instructed, and will even cure him of his blindness. But I have one condition; and that is, that all the blind children who shall come shall behave well, and be good children, and obey all the rules of the house. This would be a house for all the blind in the land. But would all come to it? No. Some would say, they do not wish to be taught. And some would say, they do not wish to be cured; they had as lief be blind as not. And thus there might be multitudes who are blind, but who receive no good from my house. Just so with men in regard to Jesus Christ. All may go to him and be saved; but all will not choose to go; and none will be saved except those who go to him, and who obey him.

But will God, perhaps you ask, provide for all, and yet all not receive salvation? Will he lay a foundation for a great church, and yet set only a small building on it? I reply to you, that God has provided a Saviour, who is able and willing to save all men; and yet he will save none but those who break off from sin, and obey him. What child needs to have me tell him that God provides many blessings which all do not enjoy, though all might, if they choose? He has created sunshine enough for all. But some are so wicked that they had rather be thieves, and go to steal in the night, and sleep when the sun shines. Still there is light enough for all, if all choose to use it. So, also, God has created water enough to supply every thirsty man on earth; but some choose not to drink it; they had rather drink some strong drink, which destroys them. But there is water enough, and it is there fault if they do not use it. Does any man ever say that God could not and did not write the Bible? or that God has not appointed and blessed the holy Sabbath, because so many people choose to break the Sabbath, and waste it? No. In all these cases, we know that God has, in mercy, provided these blessings, and then left men to do as they please about enjoying them.

It is just so with the salvation by Jesus Christ. It is as free as the water which flows from the clouds; but, then, men may do as they please about going to Christ for it. He healed every sick man who came to him, when he was on the earth; but if any were sick, and did not go to him, or send to him, such he did not heal.

I have almost done this lecture. But I want to say a word more to these dear children, and to say, if I can, such a thing, and in such a manner, that they will not forget it. What I wish to say is this, *that it is very wrong not to love Jesus Christ for his mercy in tasting death for every man.*

Now, suppose I should say to you, "Children, I am now going to tell you a story about myself; and the story is this. Just suppose it true. I was once out on the great waters, far out upon the ocean, in a large ship, going to the Indies. On one fine morning, another ship came in sight, and bent her course so as to come straight towards us. We were afraid of her, and so we hoisted up every sail we could, in order to get away. But she gained upon us, and we could not escape. So she sailed up to us; a great ship, full of men, and guns, and swords. They took us all, and carried us to their country, and put irons on our hands and on our feet, and stripped off our clothes, and sold us in the market for slaves, just as they would cattle. I was bought by a cruel, wicked man, who almost starved me, and who used to whip me every day till the blood ran down my back. So I lived for years. The news at length reached my native place. And then the richest and the best man in the whole country, and one whom I had always treated unkindly, heard of my condition. He felt for me. At once he sold his house, his lands, and every thing he had, and took all he had in the world, and went into that distant country, to buy me out of slavery. When he got there, he told what he wanted. My master would not sell me. The good man offered all his money, and to become poor himself. No,—my master would not take it. At last, the good man offered to become a slave himself, if I might be set at liberty. The offer was accepted. I had the irons taken off from my hands and put on his; and the stripes which I had received were laid upon him. I saw him a poor slave, and knew that he had left home and friends, and had become a slave, to buy my freedom! I came home to my friends, where I have a home and so many blessings. And now I forget that friend who became a slave in my place. I never speak of him; I never write to him, never thank him; never have tried to love him or his friends! Is not this ungrateful? Is it not wrong and sinful? And have I not got a very wicked heart?"

Now, just see how this applies to us. We were all taken and made slaves by sin. We were all in bondage, and all ruined. Jesus Christ was in heaven, with the Father. His eye pitied us. He was rich, and had all in heaven for his own; but he became a poor man. For our sakes, he became poor. He came, like an angel, on the wings of love, down to this world, where we poor slaves live. He would buy us. And he bought us by becoming a curse for us; bought us, "not with corruptible things, as with silver and gold," but by his own precious blood. "The Lord hath laid on him the iniquity of us all, and by his stripes we are healed." Ought we not to love Jesus Christ, and that, too, with all the heart?

Christ died for us while we were enemies. The great and the good John Howard went all over Europe to visit the prisons and to do good to the poor prisoners. When he entered a prison, the prisoners would frequently go the whole length of their chain, to fall at his feet and bless him. But they were not his enemies, nor did he die for them. But Christ died for us, while we were enemies. What a love is this! What a Saviour is he! "What think ye of Christ," my dear children? Should you not at once begin to do, and continue to do, these four things?

1. Think about Jesus Christ every day, in your own heart.

2. Read about Christ in the Bible, and try to know as much about him as you possibly can.

3. Think how little you have thought of him, or cared for him, and be humbled and truly sorry.

4. Give him your love, your heart, your life, your all. Amen.

READING THE ACTS OF THE APOSTLES.

DEAR SIR—About a year since I was reluctantly led to one of your meetings. An aunt for whom I had great respect, at whose house I was then on a visit, a great admirer of your writings, compelled me to attend a night meeting at the villa of 'Squire G——n. My Presbyterian mother had so often warned me of your errors, that I went to hear you with the most firm resolution not to attend to any thing you might say—in fact, not to hear you at all. I would not join in singing, nor rise in the time of prayer. I strove to think about other things—scenes afar off, that I might not be polluted with your “foolish notions.”

But in an instant after you read the chapter from which you spoke, I was all attention. Before I knew what I was thinking about, I was interested in the subject. And if my salvation had rested upon forgetting the following remarks you made upon reading the writings of the Apostles, I should doubtless be lost forever; for never did I get them out of my mind until I made the experiment: and now it appears impossible for me ever to forget them.

You said—“If any one were to ask you how true and saving faith is to be obtained, you would tell him to read the memoirs of Jesus Christ, written by Matthew, Mark, Luke, and John, one book at a time, with their references to the Old Testament; and so often in succession, until he could satisfactorily say that it was a cunningly devised fable, or most certainly true. If he came to the conclusion that it was most unquestionably true, then he had true and saving faith, if he would follow it up.

“If, then, he asked you how he might acquire a full knowledge of the gospel, and what he himself should *do* to be saved? you would tell him to read the Acts of the Apostles carefully through, and so often as was necessary to his understanding what the Apostles taught every one to do. If, again, he wished to know what authors he must read, that he might have an accurate knowledge of the whole christian religion in all its bearings and tendencies, he must read the letters of Paul, Peter, John, James, and Jude.”

You complained of the general ignorance of the scriptures which prevailed, and of the tendencies of all human systems to promote ignorance of that book; and after bewailing the intractability of this perverse generation, you closed that part of your discourse by saying that “the largest demand you had ever made upon any hearer who wished to decide between you and the teachers of human opinions, was to read the Acts of the Apostles once through every day for seven days; and if on the evening of the seventh day, when he had seriously reflected upon the whole sayings and doings of the Apostles, he did not discover that the ancient gospel and order of things were wholly different from the modern gospels and arrangements of creeds and formularies, you would say you knew nothing about religion.”

This not only pierced my heart, but stuck in it like a barbed arrow. Soon as I went home I laid off one week for reading the Acts of the Apostles (for I believed in Jesus before); and after reading it *seven times*, accompanied with prayers to the Father of Lights, I found no rest until I was immersed in my Saviour's death; and, in truth, I can now set my seal to your representation of it: for the gospel and its religion are to me almost as new as if I had never before heard any thing about Jesus Christ till within a few months past.

Wishing that my experience may be of some use to others, you may, if you think proper, publish this with my initials. MARY ANN T.

Editor Millennium Harbinger.

“A FRIEND OF MISSIONS,” TO THE EDITOR OF THE BAPTIST “VISITOR.”

☞ The following article, from a tried friend of missions, has been mislaid for several weeks. We hope the Missionary Board in whose immediate province these islands are situated, will in their appropriation have a special regard to their spiritual destitution.—*Ed. of the Visitor.*

MR. EDITOR—I wish through your paper to invite the attention of the Missionary Board to the *destitute circumstances of the inhabitants* of the Islands of the Bay of Fundy, as it regards religious privileges. Deer Island contains about eight hundred inhabitants, without any stated instructions in the word of righteousness, from any denomination of Christians. There are *several of the people* who are warmly attached to your views of Bible truth, and have erected, some time since, a commodious place for the worship of God. Although no church has been hitherto formed in the place, yet many of us have *been baptized by your missionaries* in former years. Our position we know is not a scriptural one; yet what can we do while deprived of a man who would be competent to teach us the way of the Lord more perfectly, and place us in the order which the word of God enjoins? Brother Walker's visits have been on former occasions very acceptable and profitable to the people in general; and should any of the Board appoint him for a month or two, good might, through the blessing of God be accomplished.

Grand Manan is an island of considerable extent, numbering about one thousand five hundred inhabitants, and presents an inviting field of labor for any one who would feel it in his heart to labor for the good of souls. A church has been planted here some years since, but through various unhappy influences which have befallen them, they have lost their visibility as a church; yet if a minister could visit them, and guide them more fully in the knowledge of the good way of the Lord, many of them would be undoubtedly reclaimed from their present indifference and sin. There are many of them willing to contribute of their earthly things to maintain the ordinances of religion among them, and should the right man be sent to them the funds of your Board would be but little diminished.

Campo Bello is another place which should claim your attention. Every encouragement has been given to those ministers who have visited the place. Several have been baptized here, but were not formed into a

church. How long, dear brèthren, will the cry of the inhabitants of the Isles come to the ears of the Baptist churches of New Brunswick and no efforts be made to help them? — A FRIEND TO HOME MISSIONS.

REMARKS.

THE above from the "Christian (Baptist) Visitor," we copy entire—editorial introductory and commendatory notice and all! If this is a specimen of "Home Mission" reports, it behoves the readers of the Visitor to make large allowances in giving credit to statements concerning the destitution of many places; for, certain it is, that a greater number of false—*absolutely* false—statements could not be crowded into the compass of a short article! And this from "a *tried* friend of missions!" Who this "friend" is it is difficult to determine. Is it possible that a man professing godliness will *deliberately write* what he knew, when penning it, to be as far from the truth as light from darkness!

I write in a great measure from my own personal knowledge, and from the testimony of those with whom I have been acquainted more than twenty years, when I contradict the above by a statement of the following facts.

This "tried friend of missions" says, "No church has hitherto been formed in the place!" There have been *two* churches in existence, holding meetings almost constantly, and attending to the ordinance of the Lord's supper occasionally, for from ten to twenty years; and every *religious* man who had spent one week on Deer Island, had all the means of knowing this. The preachers instrumental in forming these churches were of the Free Christian Baptist denomination. Elders G. W. Kilton and Hosea Smith first collected the obedient believers into churches, and since then there have been many of the same society who have labored there. I have several times preached there, and so have Elders Howard, Thomas, and others. As late as the early part of 1844 Elder Thomas immersed between sixty and seventy there in a few weeks! I am not accurately informed, but I am of opinion that of the 800 inhabitants, there cannot be less than 200 baptized believers. A devout, self-denying proclaimer of the Gospel resides on the Island, and so far as he is able teaches the way of the Lord to the people. The honest plainness that characterises his addresses may not be pleasing to some; but were many of the laborers in the Home Mission to take a few lessons of him in self denial and self sacrifice for the truth's sake, they would give stronger proof than they do of love for the souls of men. I know not how many favor the Ancient Gospel as proclaimed by us. Although there have not been enough to induce either of the churches to meet every Lord's day to break the loaf and to keep all the ordinances of God's house; yet I know from the reception the heralds of the Apostolic Gospel meet with, they are not a few. And I am credibly informed that until some unauthorized preachers, alike destitute of scriptural knowledge and moral character, visited them—notwithstanding the brethren did not altogether agree in relation to the design of baptism—they were a happy united people. I hazard nothing in the assertion, that for devotion to truth and righteousness they would bear a favorable comparison with the same number of Baptist professors in any part of Charlotte

county—if not in the Province. Their kindness and liberality have been several times experienced by missionary Walker; and, as his flock in St. George, pay him but for two thirds of his time, he offers to devote the other third to supply the “spiritual destitution” of these people at the low rate of *twenty* pounds a year!! Benevolent—self denying preacher truly!

2. Again: this “friend of missions” says, that the people “warmly attached” to Baptist “views of Bible truth, have erected a commodious place for the worship of God.” It is true that in the “upper” part of the Island a house has been erected; but that any one favorable to the views of Calvinistic Baptists contributed any thing towards its erection, is not true—not a word of it. The neighborhood in which this house is situated offers an enviable location for some one who can expand and dilate his conscience to please the people. This friend of missions has doubtless enjoyed their hospitality, and covets the position as a missionary at a salary of *seven* dollars per week!

3. “Many of us have been baptized by your missionaries in former years.” How many? Mr. Walker baptized *three* some years since! One of them certainly, if not all, are as far from the doctrines of Mr. Walker and his little creed book, which he is trying to thrust into the hands of those who listen attentively to him, as is the conductor of *The Christian*.

4. The statements in relation to Grand Manan are about on a par with those concerning Deer Island. I was there in 1840. There was then a flourishing Free Christian Baptist society of about eighty members, holding their meetings regularly. They gave me an attentive hearing. They too were a happy, united people, until the Baptist Home Missionary society of Nova Scotia sent over one of their preachers, who, finding some old Baptists that had removed thither from other places, and some excluded from the Christians, formed them into a Baptist church: this, more than any thing else, in my opinion, was the cause of the spiritual destitution on Grand Manan. This was the society concerning which the “tried friend of missions” says (so grammatically!), “A church has been planted here some years since”—“they have lost their visibility.” And what else could have been expected of a church formed under such circumstances! “They that sow to the flesh shall reap corruption.”

5. The “tried friend of missions” ought also to have informed his readers, in reference to Campo Bello, that the Nova Scotia Missionary society, sent a Rev. Mr. — to this island many years since, by whom a church was constituted: he found a united, warm hearted little company, and spread the seeds of discord and schism, and left them. Such has been the result of Baptist missions on these Islands. And if I could speak to every one of the people I would say such I believe will be the fruit of any future effort. Intelligent, warm-hearted preachers of the Free Christian Baptists, who fear God and hate covetousness (if such can be found), would unite most of the people. The great mass are not sufficiently advanced in Bible knowledge to form efficient congregations on the principles of the Apostolic churches: but I hope it will not long be the case.

In conclusion I would add, that although the Editor of the Visitor (Mr. VERY) was waited upon by one of the inhabitants of Deer Island, and requested to give the name of the writer of the article under consideration, he utterly refused to do so. These are the leaders of the Baptists! These are the men that give tone to their system of proselytism! Men who will preach and publish any thing that will give their preachers influence and a good salary, and then hide themselves behind their Reverend titles or some fictitious name. Men who will be as smooth and as honied to your face as Joab, calling you brother, and at the same time ready, dagger in hand, to ruin your reputation.

W. W. P.

December 1, 1848.

“Truth ever lovely since the world began;
The foe of tyrants, and the friend of man.”—CAMPBELL.

TRUTH.—Truth courts investigation, but error shrinks from scrutiny. Truth fears no evils from the most rigid examination, but error always fears the consequences. Truth is immutable; and will stand criticism. Truth, like its author, is eternal, and will exist amidst the wreck of matter and the crash of worlds; while error will be swept away with the refuge of lies. The more you examine the truth, like gold, the brighter it shines. Truth is never tarnished by inspection, but discovers the more splendour. Any system which shrinks from scrutiny discovers corruptions in its premises, and is unworthy the attention of an intelligent mind. A certain writer has said, with the utmost propriety: “He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.”—*Western Citizen*.

Seize upon truth, where'er 'tis found—
Among your friends, among your foes:
On christian, or on heathen ground,
The flower's divine where'er it grows,
Refuse the prickles, and resume the rose.

PROCRASTINATION.—Sir Walter Scott, writing to a friend who had obtained a situation, gave him this excellent advice:—Do instantly whatever is to be done, and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion, because the front do not move steadily and without interruption. It is the same thing with business; if that which is first in hand is not instantly, steadily and regularly despatched, other things accumulate behind, until affairs begin to press all at once, and no human brain can stand the confusion. Pray mind this: this is a habit of mind which is very apt to debase men of intellect and talent, especially when their time is not regularly filled up, and is left to their own arrangement. But it is like the ivy round the oak, and ends by limiting if it does not destroy, the power of manly and necessary exertion. I must love a man so well, to whom I offer such advice, that I will not apologise for it, but expect to hear that you are become as regular as a Dutch clock—hours, quarters, minutes, all marked and appropriated. This is a great case in life, and must be played with all skill and caution.—*Lockhart's Life of Scott*.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. XII.

THE BISHOP'S OFFICE—No. 1.

A BISHOP without a charge or cure, is like a husband without a wife, a contradiction in sense, if not in terms. There must be sheep before there can be a shepherd, and there must be a congregation before there can be an overseer. There must be work to be done before there is occasion for a workman. From all which it is plain there must exist a congregation of disciples before there is any office, officer, call, ordination, or charge concerning them. A bishop without a congregation, a president without a people, a teacher without pupils, is like an eye without a head, a tongue without a mouth, a hand without a body. From these incontestible dictates of common sense, if there were not a hint in the Oracles of Heaven upon the subject, it would appear that the existence of bishops or overseers was, in the order of nature, in the order of reason, in the order of God, posterior to the existence of churches or congregations. But the apostolic writings are as plain as the dictates of common sense upon this subject. They teach us that the office of bishops was the last thing instituted, or in other words, that the apostles and evangelists, had fulfilled their commission, i. e. had proclaimed the gospel, made disciples, baptized them, convened them, and taught them the christian doctrine, before they suggested to them the necessity, utility and importance of the office of a bishop. Thus we find the apostles in their subsequent or last visits to the congregations which they had planted, instituting, appointing, and giving directions concerning the bishop's office.

From these premises it must follow that, as the enlisting of soldiers is previous to their training; the making of disciples, to teaching them; the gathering of congregations, to setting them in order; necessarily the bishop's work is different from that of a missionary, a preacher, an evangelist, in the New Testament import of these terms. That the work of a bishop is different from every other work requisite to forming a congregation is self-evident from one fact, viz: *That this work or office did not originate until congregations existed.*

How congregations first came into existence, is one question; how they are to be brought into existence now, is another question; and what is a christian bishop, or his work, is a question essentially distinct from both. To arrive at clear and distinct views on any subject, we must simplify, not confound; we must take one topic at a time; we must view it in all its bearings, and still keep it separate and distinct from every other.

We are now on the bishop's office, as presented to us in the primitive congregations, and not the question how these congregations were gathered then, nor how congregations are to be gathered now. On these questions we have dropped some hints already, and may hereafter be more diffuse. We begin with a congregation such as that in Antioch, or that in Ephesus. The apostles and evangelists had converted, baptized, and convened the disciples in those places, had opened to their minds the christian doctrine. In process of time they had so far progressed in this doctrine, as to be able to edify one another; some, as in

all societies, progressed faster and farther than others. Some were better qualified to preside, to rule, and to teach, than others; and the constitution of man as an individual, and of men in society, is such as to require, for the sake of intelligence, order, peace, harmony, and general good, that there be persons set apart or appointed to certain functions, which are necessary to the good of the whole associate body. The exigencies of the congregations required this, both with regard to themselves and to others. Thus originated the bishop's office.

The nature of the bishop's office may be learnt either from the exigencies of the congregations, or from the qualifications by which the apostles have designated bishops. The qualifications which the bishop must possess show what was expected from him. These qualifications are of two sorts, such as respect the work to be done by the bishop; and, secondly, such as respect the dignity of character which his prominence in the christian congregation behoves him to possess. The former are those which some call gifts, or talents, of the intellectual order; the latter are endowments purely moral or religious. Those with which we are at present concerned are of the intellectual order. These are comprised under two general heads, viz. teaching and presiding. He must be qualified to teach, and be able by sound teaching both to convince and exhort those who oppose the truth. He must feed the flock of God with all those provisions which their exigencies require, or with which God has furnished them in the christian institution. He must preside well. He is from office the standing president of the congregation; and it being requisite that he should be one that presides well in his own household, plainly imports what is expected from him in the christian congregation.

In our ordinary meetings, according to the prevailing order in our congregations, we have no need of a president—we only desire and need an orator. Hence we have often been asked, what are we to understand by a bishop's ruling or presiding well? I have generally replied (perhaps rather satirically) that the ancient congregations were not so well bred as the modern; that they were apt to ask questions, and propose difficulties; and some arose to address their brethren in the way of admonition and exhortation; but that we Americans were a well bred people, had studied the etiquette of gentility in our meetings; and that our bishops needed not the qualifications of a president of a family, tribe, or community, no more than the president of the United States wanted a life guard in these peaceful times, or a shepherd a staff to guard his sheep when wolves and dogs were extinct.

In what are called "meetings of business," once a month, or once a quarter, there is some apprehension that a president or "moderator" may be necessary, and the first thing done is to elect or appoint one; never considering or viewing the bishop as any more president from office than any other member, a positive and explicit proof that even the idea of presiding well is not so much as attached to the bishop's office in these times, amongst the Baptists too.

A congregation of disciples, which is modeled upon the New Testament, will find that presiding well, is just as indispensable as teaching well, and that the prohibition of novitiates, or young inexperienced disciples, from the bishop's office, is as wise a provision as any other in the christian institution.

The bishop of a christian congregation will find much to do that never enters into the idea of a modern preacher or "minister." The duties he is to discharge to Christ's flock in the capacity of teacher and president, will engross much of his time and attention. Therefore the idea of remuneration for his services was attached to the office from its first institution. This is indisputably plain, not only from the positive commands delivered to the congregations, but from the hints uttered with a reference to the office itself. Why should it be so much as hinted that the bishops were not to take the oversight of the flock "for the sake of sordid gain," if no emolument or remuneration was attached to the office! The abuses of the principle have led many to oppose even the principle itself. We have said much against the hireling system, and see no ground as yet to refrain; so long as the salvation of the gospel, the conversion of the world, and heaven itself, are articles of traffic, and in the market, like other commodities, accessible to the highest bidder. The motto over the spiritual warehouses is, "The highest bidder shall be the purchaser." And we are persuaded by a hundred venal prints, that if the church had the bank of the United States, that of London, and Paris, it could, in twenty years, convert the whole world, with the exception of a few millions of reprobates. I say while such is the spirit breathed from the pulpit and from the press, there exist ten thousand good reasons for lifting up our voices like a trumpet, crying aloud, and springing not.

But to discriminate on this subject, and to exhibit where, and when, the hireling system begins; to graphically define, bound, and limit, beyond the power of cavil, on the one hand, and abuse on the other, has appeared to be a desideratum. While on the subject we shall make one effort here, subject to future and farther amendments, as circumstances may require.

A hireling is one who prepares himself for the office of a "preacher" or "minister," as a mechanic learns a trade, and who obtains a license from a congregation, convention, presbytery, pope, or diocesan bishop, as a preacher or minister, and agrees by the day or sermon, month or year, for a stipulated reward. This definition requires explanation. That such, however, is a hireling, requires little demonstration. He learns the art and mystery of making a sermon, or a prayer, as a man learns the art of making a boot or a shoe. He intends to make his living, in whole, or in part, by making sermons and prayers, and he sets himself up to the highest bidder. He agrees for so much a sermon, or for fifty-two in the wholesale way, and for a certain sum he undertakes to furnish so many; but if a better offer is made when his first contract is out, (and sometimes before it expires), he will agree to accept a better price. Such a preacher or minister, by all the rules of grammar, logic, and arithmetic, is a hireling in the full sense of the word.

But there are other hirelings not so barefaced as these, who pretend to be inwardly moved by the Holy Spirit to become ministers, and who spurn at any other qualification than the impressions and suggestions of the Holy Spirit, who are under an awful woe if they do not preach; and yet agree merely in the capacity of supplies, or preachers, to act the preacher for some small consideration. Upon the whole, I do not think

we will err very much in making it a general rule, that every man who receives money for preaching the gospel, or for sermons, by the day, month, or year, is a hireling in the language of truth and soberness—whether he preaches out of his saddlebags, or from the immediate suggestions of the Holy Spirit.

The christian bishop pleads no inward call to the work, and never sets himself to learn it. The hireling does both. The christian bishop is called by the brethren, because he has the qualifications already. The minister says he is inwardly called, and prepares himself to be called, and induces others to call him. The former accepts of the office, for the congregation of which he is a member, and takes the oversight of them, and receives from them such remuneration as his circumstances require; and as they are bound in duty to contribute to him; not for preaching the gospel at all, for this they have already believed, enjoyed, and professed; but laboring among them in teaching and watching over them, in admonishing them, in presiding over them, in visiting them in all their afflictions, and guarding them against seduction, apostacy, and every thing that militates against their growth in knowledge, faith, hope, and love, and retaining their begun confidence unshaken to the end. The latter goes about looking for a flock, and when he finds one that suits his expectations he takes the charge of it for a year or two, until he can suit himself better. The former considers himself the overseer or president of the one congregation only who called him to the office, and that when he leaves them he resigns the office and is no longer president. The latter views himself as a bishop all his life. He was one before he got his present charge, and when he abandons it he is one still. He has been called by God as Aaron was, and remains a priest for ever. The christian bishop was chosen and ordained from his outward and visible qualifications which the apostles described and required. The "minister" is licensed because of some inward impressions and call which he announces; or because he has been taught Latin, and Greek, and divinity, and because he can make a sermon, speech, or discourse, pleasing to the ears of a congregation or presbytery. Thus they differ in their origin, call, ordination, and work. Money is either the alpha or the omega, or both, in the one system. The grace of God and the edification of the body of Christ, are the alpha and omega of the other. Money makes, induces, and constitutes the one, unites him and his charge, dissolves him and his charge, and reunites him with another; again dissolves the union, and again and again originates a new union. Hence in the hireling system there is a continual tinkling of money, writing of new contracts, giving new obligations, making new subscriptions, reading of new calls, installing of old bishops, and a system of endless dunning. In the other, the love of God, the grace of Jesus Christ, who gave himself for the church, the eternal ties of christian affection, the superior blessedness of giving to receiving, of supplying our own wants, of laboring with our own hands when it would be oppressive to others, either to relieve us or others, the example of Jesus who made himself poor, are the darling topics and the constant themes. That the bishop who thus labors in the word and teaching is worthy of double honor, and justly entitled to the supply of his wants, whether of food, raiment, or money;

or all. Paul himself declares, and reason itself teaches; and those christians deserve not the name, who would suffer such a bishop to be in need of any necessary good thing which they had in their power to bestow. If he waive his right to receive it, he is the more worthy; but the right exists whether he uses or waives it; whether it is or is not recognized by others. So says the christian institution, so says reason, and so say I. But of the bishop's office again.

A. C.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA.—No. 9.

GENTLEMEN—Many of "your people" with whom I am familiar, and some of my own fellow laborers, think me unnecessarily pointed, personal, and severe, in my letters to you. They have not, however, given any better reasons for their conclusions than they deemed my course "impolitic." Were this to be made as apparent as a mathematical demonstration, it would not weigh an atom when placed in the scale opposite the questions, Are the statements true? Are they called for? Ought public journalists, whose professed object is to call men from their wanderings, to point out the errors by which they believe them kept in darkness? Are they true to their profession and the cause of God, if they neglect to call attention to those who lead the people from the fountain of living waters? It is useless for brethren to talk or write to me about patronage, or the influence of opponents to lessen the number of my subscribers. These are questions that give me not a moment's uneasiness. Brethren and friends who use arguments like these, are neither acquainted with us nor the character of those who have resolved to advocate what they believe, and to oppose what they consider subversive of the truth—however unpopular the former, or popular and well established the latter.

But at present I have taken my pen to call attention to the unrighteous course pursued towards us by your fellow-laborers in the United States. However some of your number may declaim against ranking all your preachers in America in one body, yet the spirit of the sect appears to be the same. It gives me no pleasure to write thus, I assure you. I have felt most deeply interested in your Bible and Missionary operations—what little influence I have possessed has been cheerfully used to forward these causes. But how long this co-operative interest will continue, is difficult to determine, should you persist in your efforts to turn away the ears and the hearts of the people from us, by giving currency to slanders which have no foundation in truth—slanders which cause the masses to be more prejudiced against what we have to inculcate, than though we were represented as the most immoral of the human race.

The writer of the following letter, with many other prominent advocates of the Apostolic Gospel, has given tangible proof of his interest in the American and Foreign Bible Society.

Without further remarks at present, I give place to Dr. HALL's letter, as copied from the "Christian Magazine," published in Nashville, Tennessee, by the "Christian Record," published in Bloomington, Indiana:

BROTHER FERGUSON: Passing down 6th street from Arch to Market, one day while in Philadelphia, I observed the following notice, printed

in large, variegated letters, occupying a very prominent position by the side of the door of the Baptist Publication rooms: "A Scriptural Defence of the Doctrine of the Trinity, or a check to modern Arianism, as taught by *Campbellites*, *Hicksites*, *New Lights*, *Universalists*, and *Mormons*; And especially by a sect calling themselves Christians. By Rev. H. Matison, New York. Lewis Colley & Co., 1848."

Knowing that we are the people called *Campbellites* in the above card, I stepped into the Baptist Bookstore, and inquired for Mr. — Malcom, son of the President of Georgetown College, and, I believe, superintendent of the Baptist Publication concern. I had seen Mr. Malcolm before. We both lived in Louisville, Ky., at the same time. He was Pastor of the 2d Baptist Church, and I of the Church of Christ. He was living in Louisville, when I went there. It was more than a year, however, before I became acquainted with him. He at length called on me, in company with an agent of the Baptist A. and F. Society. Had not one of his brethren come along in search of *money*, I doubt whether I would ever have had the pleasure of making Mr. M's acquaintance! Very trifling incidents sometimes bring about important results. Notwithstanding our former acquaintance, Mr. M. never called to see me in Philadelphia, although he knew I had been in the city nearly four months. Nevertheless, I called to see him. The bell rang, and he soon appeared. After the usual salutations, I asked for the above-mentioned book. After reading the titlepage, and looking a little over the book, I said; "Mr. M., I protest against this course." "What course?" he inquired. I replied to the following effect. "You exhibit the card at your door, placig it in the most conspicuous place, to all passers-by, thus publishing to the thousand who read it, what you know to be a falsehood—that we are Arians; and by associating with us the sects most obnoxious to the community generally, attempt by slander to accomplish what you cannot do by scripture arguments, and open and honorable controversy."

Mr. M. attempted to justify their course and to prove that we are Arians. because one of our brethren once told him he did not approve the use of the word Trinity when speaking of the Father, Son and Holy Spirit! "I have not called in to argue this question with you, Mr. M." said I, "You know we are not Arians. I stopped simply to protest against your course of double dealing towards us. You send your agents to the west, and south-west, where our people are numerous, wealthy and respectable; they call on our ministers, and with a smile on their face call them *brethren*. They shake us heartily by the hand, and tell us we are getting to understand one another, there is but little difference between us, and that as soon as we become a little better acquainted we will be united. They ask permission to preach in our houses and appeal to our congregations in behalf of the Bible-cause, and take up collections from our people: We cheerfully grant their requests; join them heartily in the work, and get them all the money we can; because, in the simplicity of our hearts we suppose they are sincere in their professions of friendship, and because we approve the principle of giving to the whole world the sacred Scriptures in the vernacular, without note or comment, and because we are in favor of union among Christians. One of our brethren at least has become an agent for your society without a salary,

and is now travelling through the South and West getting money from our churches for the A. and F. B. Society. Every method that art could devise has been resorted to to get money. While this game has been played with us in the Southwest, quite a different course is being pursued towards us in the East. Here you are publishing, selling, and circulating slanders against us. You should, to maintain your consistency and honorable standing, cease from this course." He stated in reply that he *was not aware that our people had contributed to their Bible Society*; that the above work was not published by their Publication Society, and that they had sold but two copies of the book during the last six months; that he hoped that our brethren would still continue to co-operate with them in the circulation of the scriptures, &c. &c.

I answered to the effect that "it was true our brethren had contributed liberally to their Bible Society, whether he knew it or not; that some obscure scribbler had written the above book; that a Baptist house in New York—Colley & Co.—had published it, and that they in Philadelphia were selling the slanderous falsehood on commission; and that the fact of their not having sold more than two copies of the book in six months was owing to the good sense of the people, not to the disposition of the Baptists to do us justice."

I told Mr. M. I conceived it to be my duty to make known to our brethren in the West the dishonorable and unjust conduct of the Baptists towards us. After a good deal of other conversation we parted.

A few days afterwards I again passed the same place, and there stood the same slanderous announcement before the door of the Baptist Publication Rooms!

For one, I am opposed to our contributing money to the Baptist Bible Society until they learn to do us justice and to appreciate our motives, notwithstanding I am a life member of their society.

As at present advised, I am not satisfied that our contributions are satisfactorily appreciated, unless we are willing to support Baptist Preachers, and pay them for retailing slander, and for preaching against us. Nor are they prepared to appreciate our benevolence and magnanimity. I doubt whether we are doing any good with our misplaced charities. Moreover, if we are compelled to defend ourselves against the unprovoked attack of a people, I have no idea of furnishing them with provisions, arms, and ammunition to carry on the unjust and wicked war.

I have several good reasons to offer why we as a people, and individually, should have nothing to do whatever with the *Baptist Bible Society*, but have not room to offer them in this paper. B. F. HALL.

A GENTLEMAN.—Did you ever see a gentleman? We have seen two or three in our day, but real gentlemen are exceedingly rare. A gentleman is one who treats every body with respect, whether he be black or white, low or high, poor or rich. He does not bow to wealth, scrape his knees to honor, nor hold his tongue when he sees wickedness in high places. You always receive from him a civil answer to your inquiry, and he kindly imparts to you any information in his power. He will not say a word to injure your feelings or allude to a subject to pain your heart. Whatever may be done, he will not manifest angry feelings, or use unbecoming, profane, or indelicate language.

CONCLUSION OF VOLUME FOURTH.

A retrospect of the past year's labor does not give us entire satisfaction. Although our extracts and selections have been most valuable; and, in our opinion, well adapted to the wants of the infant congregations in which they have circulated; yet, a review of our own productions gives us only partial gratification. The disadvantages under which we have always labored, in consequence of a great variety of occupations and the liability to constant interruptions, have always prevented the completion of any one train of thought. Our articles have always gone to the printer incomplete—the latter part unwritten, while the former was in the hands of the compositor. This accounts for the want of connexion in the parts—so often manifest. Our issues have been irregular, consequently the poor fare that we have served up has not always been prepared at the proper time. For these and other things, we solicit the forbearance of our kind patrons. But whatever may have been our faults, follies, or delinquencies, we assure our readers they have been those of the “head and not of the heart.” We have done, under all the circumstances, as well as we could. Were we assured that in future more favorable circumstances would surround us, we would venture to promise to produce more valuable documents in less space; but until then, we dare only say we will do the best we can.

THE FUTURE.

It is our opinion that a publication, giving both sides of all questions involving the future destiny of the human family, is needed in the field of our labors. So soon, therefore as we get our printer paid for his past labours, our readers shall again hear from us. But whether *The Christian* will be continued in its present form, or that of the former volume, or be amalgamated with some of its fellow laborers issued from some other point, are questions now being discussed. The result of our correspondence and deliberations will, we trust, shortly be made known.

*TO DELINQUENTS.

Unless what is due on the present volume be immediately paid, we shall be unable to meet our just liabilities! This last sentence is the most mortifying to us that we have penned since the year commenced. We then were quite certain that no such notice would ever be inserted in *The Christian*; but such are our circumstances, and necessity knows no law!

We have a number of copies of vols. 3 and 4 on hand, entire. Should any of our friends feel able to purchase for gratuitous circulation, or to preserve, they shall have them at half price.

In conclusion, we thank our kind brethren, friends and patrons, for their patience and attention; for an occasional word of encouragement and approbation, and for their demonstrations of fraternal regard and deep solicitude for our present and future prosperity. So far as we have been able to learn from all sources, our course has met the approbation of our editorial brethren; and it shall always be our devout prayer and constant study to secure the approbation of our Divine Master, and the esteem of all his faithful servants.

WINTER.—BY ELIZA COOK.

We know it is good that old winter should come,
 Roving awhile from his Lapland home;
 'Tis fitting that we should hear the sound
 Of his reindeer sleigh on the slippery ground

For his wide and glittering cloak of snow
 Protects the seeds of life below;
 Beneath the mantle are nurtured and born
 The roots of the flowers, the germs of the corn.

The whistling tones of his pure strong breath,
 Rides purging the vapors of pestilent death.
 I love him, I say, and I avow it again,
 For God's wisdom and might show well in his train

But the naked—the poor! I know they quail
 With crouching limbs from the biting gale;
 They pine and starve by the fireless hearth,
 And weep as they gaze on the frost bound earth.

Stand nobly forth ye rich of the land,
 With kindly heart and bounteous hand;
 Remember 'tis now their season of need
 And a prayer for help is a call you must heed.

A few of thy blessings, a tithe of thy gold,
 Will save the young and cherish the old,
 'Tis a glorious task to work such good—
 Do it ye great ones! Ye can, and ye should.

He is not worthy to hold from Heaven
 The trust reposed, the talents given,
 Who will not add to the portion that's scant,
 In the pinching hours of cold and want.

Oh! listen in mercy ye sons of wealth,
 Basking in comfort and glowing with health;
 Give whate'er ye can spare, and be ye sure
 He serveth his Maker who aideth the poor.

Be thou like the first Apostles;
 Be thou like heroic Paul,
 If a free thought seek expression,
 Speak it boldly!—speak it all!

Face thine enemies—accusers;
 Scorn the prison, rack, or rod!
 And, if thou hast TRUTH to utter,
 SPEAK! and leave the rest to God.—*Gallagher.*

EXTRACT.—“It is favorite notion with many that it is little consequence what one's opinions are provided they are sincere, and the point is too frequently admitted by good people through ignorance or disregard of its effects. In this manner sincerity is often made a cloak for doctrines of the most radical and destructive character. Error of opinion or sentiment is a plague spot of the mind—a disease in greater or less malignity, as fatal in its tendency as a disease of the body. Whether the notion be advanced in religion, morals, politics, or any other matter, that error is entitled to our charity because it is unimportant, and that the sincerity will sanctify all sorts of opinions, if they are but sincerely held, is extremely corrupting in its influence, and promotes licentiousness, not only in opinion but in practice.”—*Madison Barker.*

Any of our readers having duplicate copies of Numbers 1 and 2, of the present Vol., will please forward them to us, when they can do so without expense, as they are needed to complete the sets

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