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# THE CHRISTIAN.

VOL. IV. }

SAINT JOHN, N. B., JUNE 1848.

{ No. 6.

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*

## LETTER FROM ALEXANDER HALL.

Loydsville, Ohio, May 25, 1848.

DEAR BRO. EATON—In looking over the pages of the last "Christian," which I found on my table on returning home from a Union Meeting of the Evangelists in northern Ohio, I was no little delighted to see my proposal to our editing brethren, published in *The Proclamation* some months since, seconded by the editor of *The Christian*, and practically carried out by the editor of *The Western Reformer*. It is to be hoped that this is but the beginning of what we may yet look for, from those who are engaged in the work editorial—in restoring and defending the faith and practice of primitive christians.

THE SUBJECT which I have concluded to write upon, as an introduction to the readers of *The Christian*, is that of ASSURANCE. How can a child of God have *full assurance* that his sins are pardoned—that he is delivered from the power of darkness, and translated into the kingdom of God's dear Son? Of all questions connected with the religion of Christ and the enjoyment of his followers in this world of conflict and disappointment, this appears to me decidedly the most important and most worthy of grave consideration. How shall a man distinguish between a false and true hope—between a counterfeit and genuine assurance of pardon? To this point let us direct our thoughts for a few moments.

1st. It is maintained by a large majority of professed Christians that the assurance of pardon consists in a certain train of feelings within a man's own bosom, impressed upon the heart by the Spirit at the time of conversion. To this we demur, for the following reason. Good feelings, which every true Christian enjoys, are always the result of *previous* assurance. We feel well or rejoice, *because* we are assured of our acceptance with God—not *assured* because we have these good feelings, most certainly. Many persons reverse the order and economy of heaven—placing the cause for the effect, and the effect for the cause. Thus, ask that convert who has just "got through," why he is so unspeakably happy? and his answer is, "because I know my sins are forgiven." But

how do you know your sins are forgiven? "Because I feel so well." Thus he knows he is forgiven because he feels well, and feels well because he knows he is forgiven!!! Like the priest: Let a protestant demand of him to prove the infallibility of the Church, and he appeals for proof to the Bible. A Deist calls upon him for proof that the Bible is true, and as conclusive evidence he adduces the infallibility of the Church! This is what might be called a *logical circle*, or as Paul says, "they, measuring themselves by themselves—are not wise." I do most heartily concur with the Apostle, that it is rather a foolish piece of business for a man to prove by himself that he is right, or by something within himself, which is the same thing. Even Jeremiah, many hundred years before Christianity was introduced, knew better than this; for, says he—"O Lord, I know that the way of man is not in himself—it is not in man that walketh to direct his steps." (x. 23.)

2d. It is maintained that in order to have full assurance of our acceptance with God, we must absolutely *know* our sins forgiven, and in order to this we must necessarily have something better than external evidence: we must *feel* it! We admit, to have full assurance a man must *know* it. But let us see if we cannot *know* by external evidence. There are two kinds of knowledge—*moral* and *physical*. A man's translation into the kingdom of Christ being a moral, not a physical change, and forgiveness being not a physical, but a moral work, it follows that it is moral and not physical knowledge which is the foundation of our assurance. But, prove, say you, the distinction here made between moral and physical knowledge, before you predicate an argument upon it. Very well. Proof No. 1: "Let all the house of Israel *know assuredly* that God hath made that same Jesus whom ye have crucified both Lord and Christ?" (Acts ii. 36). Did they *know*, by the direct evidence of either or any of their senses that Christ was crowned King? Certainly not. They knew *physically*, that Peter and the other Apostles were standing before them; but they knew *morally*, by the testimony of others, that Jesus was coronated in the heavens. Proof No. 2: "We *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. v. 1.) How did the ancient christians *know* they had a building of God in heaven? Ans. By the testimony of the Spirit through the Apostles. Proof No. 3: "We *know* that when he (Christ) shall appear, we shall be like him." (1 John iii. 2.) This fact could not have been known physically, for it was future; hence as the only testimony they had was moral, the knowledge concerning that fact must have been moral knowledge. Thus, the same Apostle says, "I *write* unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life." (1 John v. 13.) Here we discover that a person can know a thing by written testimony, providing he have confidence in the writer; and the only reason why some folks want other testimony than the Word of God before they can *know* their sins forgiven, is, that they are tainted with scepticism and do not know it—they do not believe the Bible with all their hearts. But can a man know a thing *certainly* by written testimony? What says Luke? "It seemed good to me also, having had perfect understanding of all things from the very first, to *write* unto thee

in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." (Luke i. 3, 4.) What better assurance can we have of any fact than to "know the certainty" of it, which this Evangelist informs us can be enjoyed through written testimony. To know a thing morally, and to believe it with all the heart, are one and the same, as is clearly shewn by the foregoing quotations. Physical knowledge is common to all the animal creation, but *faith*, being the predominant principle of Christianity, takes man at a point where a brute can never ascend. Startling as the declaration may appear, yet it is a truth that cannot be controverted, that a majority of religionists have left the high dignity of their standing in the scale of being, and taken up with the principle of natural or physical knowledge which is common to all animals, as the basis of their assurance of pardon. "These speak evil of those things which they know not; but what they know naturally [or physically], as brute beasts, in those things they corrupt themselves." (Jude 10.) To illustrate this point I will refer to a fact that came under my observation not long since. A preacher in one of the self-styled Evangelical parties, was delivering to an audience what he called argument, to prove that a man could know his sins forgiven by his feelings, and that we were bound to believe a man when he testified to this fact, provided his word would be good in other matters. "Suppose," says he, "I would tell you I had the head-ache. You ask me how I know it? I answer, by my feelings. You are bound to take my testimony, as my word has never been impeached. Now on the same principle," continued he, "If I tell you that my sins are forgiven, and that I know it by my feelings, you are equally bound to believe me." This is one of the most palpable, as well as most current sophisms of this age, and every man should know how to meet it. The trick lies in the fact of no distinction being made between moral and physical testimony and their effects. We admit, when we are *sick, well, hungry, cold, sleepy, thirsty*, or what not of a physical character, we know it by our feelings, just as the brute knows the same things. Let one fact here be distinctly borne in mind, that a *proposition* and *testimony* must be homogeneous—of the same kind: that is, a physical proposition can never be sustained by moral testimony, and *vice versa*. For example, Suppose a man direct from Washington City, wishes to convince me that James K. Polk died, and was buried the first day of this month—that he stood by and witnessed his death, and followed him to his grave. Now this, to him, was a physical proposition (admitting it to be correct), for it came directly in contact with one of his senses. But to me it is a moral proposition, as it can only be made known to me by moral testimony—either verbal or written. Well, suppose the man undertakes to convince me of this fact, of which I know nothing, by a physical operation. Accordingly he falls to beating me and dragging me about the room. You perceive that I will know as little about the death of the President, as I did before. Why? Because the proposition and the testimony must be of the same kind. Well, again, he wishes to convince me that my head aches. This, to me, is a physical proposition. Now what say my feelings? Why, they testify emphatically that my head is entirely free from pain. But the man, in order to prove his position,

brings forward one dozen of the most respectable citizens of the place, who testify in the most solemn manner that I have a severe head ache. But does this convince me of the fact? Certainly not, even if a thousand men, whose word would be taken in any Court, should testify to this fact under oath, I could not believe it so long as I had the single evidence of my own feelings against them. But let the man give me a physical argument in the shape of a pretty severe knock on the head, and this single witness may succeed in changing the opinion of my former witness and make him testify that my head does ache! But in relation to the two kinds of testimony we have a case recorded in the biography of Christ directly to the point. He says unto the sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee." (Matt. ix. 2.) How did the man know his sins were forgiven? Ans. By the word of Christ: then comes another proposition—"Arise, take up thy bed, and go unto thy house," and he was instantly made whole. But how did he know it? Ans. By his feelings. Suppose he had *felt* just as sick—just as unable to walk, after Christ made the declaration as before, would it have been possible for him to have believed he was made whole? Most certainly not. It would be impossible for even the moral testimony of Christ himself to convince a man of a physical fact contrary to his feelings. The boy has trespassed against his father's command, and the father in order to restore him to his favor proffers to forgive him, upon the condition of his getting down upon his knees. The boy, having full confidence in his father's word, kneels before him, and arises in full assurance of pardon. But how does he know he is forgiven? Not by his feelings, but *because his father said so*. It is true he has good feelings, but they, instead of being proof of forgiveness, are the result of the proof, which was his father's testimony. He feels well because he knows it, and he knows it (morally) because his father cannot lie. The more confidence he has in his father's word, the greater is his joy. Thus our Heavenly Father confirmed his promise by an oath—"by two immutable things in which it was impossible for Him to lie, *that we might have strong consolation*." Now if we can rely upon the testimony of our earthly father without a doubt or a fear, why should we ask better evidence of our pardon and acceptance than the immutable word of God. John says "If we receive the witness of men the witness of God is *greater*." Suppose the boy in the similitude had said—Father, I know you promised to forgive me, but I have such a strange feeling (putting his hand on his breast), I do not think I am forgiven. Is not this virtually saying—Father, I believe you have told me a falsehood? Yet professed Christians think nothing of treating the Word of God with the same contempt. I have long since come to the conclusion that nine tenths of the popular theology of this age is but semi-infidelity. The direct tendency of it all is to lead the mind to discard the Scriptures of truth, as a dead letter, and look for some stronger evidence directly from on high, in order to *full assurance* of pardon. But the true Christian takes God at his word, and though the heavens should dissolve and the earth fly to atoms, the Word of the Lord endureth for ever. Relying thus upon the immutable promises of Jehovah rather than upon his own feelings, which, from the various circumstances of fortune to which he may be exposed, are ever subject to fluctuation.

restoration and change, he stands upon a *terra firma* that will remain unshaken when the elements shall melt with fervent heat.

ALEXANDER HALL, *Ed. Gospel Proclamation.*

## RESTORATION OF THE ANCIENT ORDER OF THINGS.

### No. VI

#### ON THE BREAKING OF BREAD—No. 1.

In our last number we demonstrated from rational principles, that there necessarily must be, and most certainly is, a divinely instituted worship for christian assemblies; and that this worship is uniformly the same in all meetings of the disciples on the first day of the week. That the breaking of bread in commemoration of the sacrifice of Christ, is a part, or an act of christian worship, is generally admitted by professors of christianity. Romanists and Protestants of almost every name agree in this. The society of Friends form the chief, if not the only exception in christendom, to this general acknowledgment. Their religion is all *spiritual*, and may be suitable to beings of some higher order than the natural descendants of Adam and Eve; but it is too contemplative, too metaphysical, too sublime, for flesh and blood. We have tongues and lips wherewith men have been impiously cursed, but with which God should be blessed. We have bodies too which have become the instruments of unrighteousness, but which should be employed as instruments of righteousness. And so long as the five senses are the five avenues to the human understanding, and the medium of all divine communication to the spirit of man, so long will it be necessary to use them in the cultivation and exhibition of piety and humanity. But we have a few words for them in due time, for we esteem them highly on many accounts. But in the mean time, we speak to those who acknowledge the breaking of bread to be a divine institution, and a part of christian worship in christian assemblies, to be continued not only till the Lord came and destroyed Jerusalem and the temple, but to be continued until he shall come to judge the world.

That the primitive disciples did, in all their meetings on the first day of the week, attend on the breaking of bread as an essential part of the worship due their Lord, we are fully persuaded, and hope to make satisfactorily evident to every candid christian. Indeed this is already proved from what has been said in the fifth number under this head. For, if there be a divinely instituted worship for christians in their meetings on the first day of the week, as has been proved; if this order, or these acts of worship are uniformly the same, as has been shown, and if the breaking of bread be an act of christian worship, as is admitted by those we address—then it is farly manifest that the disciples are to break bread in all their meetings for worship. This we submit as the first, but not the strongest argument in support of our position. We confess, however, that we cannot see any way of eluding its logical and legitimate force, though we are aware it is not so well adapted to every understanding as those which are to follow. Our second argument will be drawn from the nature, import and design of the breaking of bread. This we shall first illustrate a little.

While Romanists, Episcopalians, Presbyterians of every grade, Independents, Methodists, Baptists, &c., acknowledge the breaking of bread to be a divine institution, an act of religious worship in christian assemblies, they all differ in their views of the import of the institution, the manner and times in which it is to be observed, and in the appendages thereto belonging. In one idea they all agree, that it is an *extraordinary* and not an ordinary act of christian worship, and consequently, does not belong to the ordinary worship of the christian church. For this opinion they have custom and tradition to show, but not one argument worthy of a moment's reflection, not even one text to adduce as a confirmation of their practice. Who ever heard a text adduced to prove a monthly, a quarterly, a semi-annual, or annual breaking of bread. This course in regard to this institution, I conjecture, drove the founders of the Quaker system into the practice of *never* breaking bread—just as the views of the clergy make and confirm Deists.

Much darkness and superstition are found in the minds and exhibited in the practice of the devout annual, semi-annual and quarterly observers of the breaking of bread. They generally make a Jewish passover of it. Some of them indeed, make a Mount Sinai convocation of it. With all the bitterness of sorrow, and gloominess of superstition, they convert it into a religious penance, accompanied with a morose piety and an awful affliction of soul and body, expressed in fastings, long prayers, and sad countenances on sundry days of humiliation, fasting and preparation. And the only joy exhibited on the occasion, is, that all is over; for which some of them appoint a day of thanksgiving. They rejoice that they have approached the very base of Mount Sinai unhurt by stone or dart. In the opposite degrees of their ascent to, and descent from this preternatural solemnity, their piety is equal. In other words, they are as pious one week or ten weeks after, as they were one week or ten weeks before. If there be anything fitly called superstition in this day and country, this pre-eminently deserves the name. A volume would be by far too small to exhibit all the abuses of this sacred institution in the present age.

The intelligent christian views it quite in another light. It is to him as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life. His hope before God, springing from the death of his Son, is gratefully exhibited and expressed by him in the observance of this institution. While he participates of the symbolic loaf, he shews faith in, and his life upon, the Bread of life. While he tastes the emblematic cup, he remembers the new covenant confirmed by the blood of the Lord. With sacred joy and blissful hope he hears the Saviour say, "This is my body broken—this my blood shed for you." When he reaches forth those lively emblems of his Saviour's love to his christian brethren, the philanthropy of God fills his heart, and excites correspondent feelings to those sharing with him the salvation of the Lord. Here he knows no man after the flesh. Ties that spring from eternal love, revealed in blood and addressed to his senses in symbols adapted to the whole man, draw forth all that is in him of complacent affection and feeling to those joint heirs with him of the grace of eternal life. While it represents to him all the salvation of the Lord, it is the strength of his faith, the joy of his hope, and the life of his love. It

cherishes the peace of God, and inscribes the image of God upon his heart, and leaves not out of view the revival of his body from the dust of death, and its glorious transformation to the likeness of the Son of God.

It is an institution full of wisdom and goodness, every way adapted to the christian mind. As bread and wine to the body, so it strengthens his faith and cheers his heart with the love of God. It is a religious feast; a feast of joy and gladness; the happiest occasion, and the sweetest antepast on earth of the society and entertainment of heaven, that mortals meet with on their way to the true Canaan. If such be the nature and import and such its design, say, ye saints, whether this act of christian worship would be a privilege, or a pain, in all your meetings for edification and worship. If it be any proof of the kindness of the Saviour to institute it at all, would it not be a greater proof to allow the saints in all their meetings to have this token of his love set before them, and they called to partake? If it were goodness and grace on his part to allow you twice a-year in your meetings the privilege, would it not be inexpressibly greater goodness and grace to allow you the feast in all your meetings. But reverse the case, and convert it into an awful and grievous penance, and then grace is exhibited in not enforcing it but seldom. On this view of it, if it be an act of favor to command it only twice a-year, it would be a greater good to command it but twice or once during life. Just, then, as we understand its nature and design, will its frequency appear a favor or a frown.

It is acknowledged to be a blissful privilege, and this acknowledgment, whether sincere or feigned, accords with fact. It was the design of the Saviour that his disciples should not be deprived of this joyful festival when they meet in one place to worship God. It will appear (if it does not already) to the candid reader of these numbers, that the New Testament teaches that every time they met in honor of the resurrection of the Prince of life, or, when they assembled in one place, it was a principal part of their entertainment, in his liberal house, to eat and drink with him. He keeps no dry lodgings for the saints—no empty house for his friends. He never bade his house assemble but to eat and drink with him. His generous and philanthropic heart never sent his disciples hungry away. He did not assemble them to weep, and wail, and starve with him. No, he commands them to rejoice always, and bids them eat and drink abundantly.

Man is a social animal. As the thirsty hind pants for the brooks of water, so man pants for society congenial to his mind. He feels a relish for the social hearth and the social table; because the feast of sentimental and congenial minds is the feast of reason. Man, alone and solitary, is but half blest in any circumstances. Alone and solitary, he is like the owl in the desert, and pelican in the wilderness. The social feast is the native offspring of social minds. Savage or civilized, man has his social fire, and his social board. And shall the christian house and family be always the poorest and the emptiest under heaven? Is the Lord of christians a churl? Is he sordidly selfish? Is he parsimoniously poor and niggardly? Tell it not among the admirers of anniversaries! publish it not amongst the frequenters of any human association! lest the votaries of Ceres rejoice! lest the sons of Bacchus triumph!



The christian is a *man*. He has the feelings of a man. He has a taste for society; but it is the society of kindred minds. The religion of Jesus Christ is a religion for *men*; for rational, for social, for grateful beings. It has its feasts, and its joys, and its extacies too. The Lord's house is banqueting place, and the Lord's day is his weekly festival.

But a sacrament, an annual sacrament, or a quarterly sacrament, is like the oath of the Roman soldier, from which it derives its name, often taken with reluctance, and kept with bad faith. It is as sad as a funeral parade. The knell of the parish bell that summonses the mourners to the house of sorrow, and the tocsin that awakes the recollection of a sacramental morn, are heard with equal dismay and aversion. The seldomer they occur, the better. We speak of them as they appear to be; and if they are not what they appear to be, they are mere exhibitions of hypocrisy and deceit, and serve no other purpose than as they create a market for silks and calicoes, and an occasion for the display of beauty and fashion.

Amongst the crowds of the thoughtless and superstitious that frequent them, it is reasonable to expect to find a few sincere and devout; but this will not justify their character, else the worshippers of saints and angels might be excused; for many of the sincere and devout say, Amen!

From the nature and design of the breaking of bread, we would argue its necessity and importance as a part of the entertainment of saints in the social worship of the Lord in their assemblies for his praise and their comfort. We cannot prosecute the subject farther at present. We have been preparing the way for opening the New Testament in our next number, to produce evidence and authority of a higher order. In the mean time, let the christian who apprehends the nature, meaning and design of this institution, say whether it be *probable* it is, or could be an *extraordinary* observance, and not an ordinary part of christian worship in the meeting of saints.

A. C.

### PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY, *displayed as the only antidote against National Establishments, and Ecclesiastical Imposition.* BY JOHN M'CARTNEY. Glasgow. pp. 46.

(Concluded from page 144.)

HAVING thus stated and defended the truly voluntary principle and practice, taught and exemplified in the New Testament, it only now remains, in conclusion, to urge upon Christians the necessity of returning to this primitive order of things.

The means appointed by infinite wisdom for the conversion of sinners and the edification of saints, are unquestionably the best possible for the accomplishment of the divine purposes. Those who advocate the principle of utility and expediency in matters of religion, forget that the Bible is a perfect rule of all that is to be believed in the heart, and practised in the life. Nothing is expedient in religious conduct, but that which is done in obedience to the authority of Zion's lawgiver, and in the exact manner prescribed in his word. It is a radical, though prevalent error, to suppose that Christians have certain legislative functions to perform. No

man, no class of men, no pope, conclave, synod, or combination of whatever name, have been vested with power to frame, or enact laws, for the obedience of Christian faith, or the regulation of Christian conduct. The recognition of this principle—the assumption of this power—is an impious usurpation of the prerogative of Him who is anointed King upon his holy hill of Zion; who rules without a deputy, and who sits upon the throne of David his father, to order it, and to establish it, with judgment and with justice, from henceforth, even for ever. Isa. ix. 7; Psalm ii. 6. Will Christ delegate the exercise of his prerogative to erring man? Will he permit any rebel to usurp his throne? The thought is impious. Christians in the first ranks of intelligence, knowledge and conformity to the revealed will, are simply constituted—not the framers of new laws, nor the amenders of old laws, but merely the EXECUTORS of the laws already sanctioned by the lawgiver of Zion, and published in the heavenly statute book. A Christian is simply a follower of Christ. The duty of the Christian is simply to obey the laws of Christ. “Ye are my friends if ye DO WHATSOEVER I have commanded you.” John xv. 14. The distinguishing character of Antichrist is, that he “opposeth and exalteth himself above” Christ; and “sitteth in the temple of God,” which is his Church, “showing himself that he is God,” by usurping his prerogative as king, exercising his functions as lawgiver, and assuming his titles as the object of religious homage. 2 Thess. ii. 3. To the usurped exercise of this prerogative, national establishments of religion are indebted, for those laws from which they derived their existence, and by which, they have all along been governed. To the exercise of this usurped power to “change times and laws,” we are indebted for those enactments which have secularized the Christian profession; given religion a carnal and worldly aspect; and rendered it a fertile source of sectarian discord, tyrannical persecution, and political oppression, instead of a religion of peace and good will to men. The usurped exercise of this prerogative, has given the lie to the truth confessed by the Saviour, “my kingdom is not of this world.” John xviii. 36. To this source, also, we are indebted, for those laws concerning “seat rents and collections,” from all who resort to public places of worship, which the adoption of an hireling system has rendered necessary. To this source we are indebted, for all those laws respecting the classical qualifications of pastors—laws rendering the preaching of the gospel, and the oversight of churches, the entire monopoly of a privileged and exclusive class. To this source we are indebted, for those laws prohibiting the exercise of Christian talent, in proclaiming the gospel, and edifying the church. In a word, to the assumption of this prerogative, we might trace almost every error in doctrine and practice, which has disfigured the profession of christianity; all those creeds, confessions, and human standards which have made void the law of God, and suppressed those divinely-appointed means whereby christianity achieved her primitive triumphs, and substituted those human expedients, whereby christianity has with difficulty maintained her ground, during the last fifteen centuries. Were not the conquests of the gospel as extensive at the close of the third century as they are at present? To what must we ascribe its unrivalled progress during that period? To the prevalence of miracles, says a churchman.

To the absence of all national establishments, says a dissenter. Those, however, who know the primitive order of things, will ascribe its progress to the efficiency of the divinely appointed means, and the divine blessing accompanying their observance by Christians. During that period, Christians wielded the armour divinely provided, in the manner divinely prescribed, in assailing the strongholds of Satan, and extending the kingdom of Christ. Since that period, professors have generally substituted means human, for divine, the carnal for the spiritual weapon, the wisdom of men, for the power of God. What were those means to which christianity owed her primitive triumphs? Why, the Apostles enjoined all believers of the truth, to "shine as lights in the world, HOLDING FORTH THE WORD OF LIFE." Phil. ii. 15. The primitive Christians obeyed this injunction, and excelled in this duty. Next to their own edification, they sought the conversion and edification of others. When the Apostles and first missionaries therefore, went through a country where the gospel had never been preached, they declared the simple facts concerning the death and resurrection, the character and work of Christ. Those who believed their report—who received the truth, and were made to know the joyful sound, joined in the proclamation of that truth to others, and these again to others; and by this self-propagating principle, christianity spread from man to man, from house to house, from city to city, from isle to isle, and from continent to continent. Thus, while every convert to the truth—every soldier enlisted under the Christian banner—joined in making "the trumpet of the gospel vocal," christianity stalked through the world with a giant's step. Thus every society of the faithful—every church planted in a district—served as a candlestick to exhibit the light of divine truth, "causing the gospel to sound out from them, to all the regions round about." 1 Thess. i. 8. In those days, such as had "tasted that the Lord is gracious"—who had "known and believed the love which God had" to them—who knew the glad tidings of great joy to all people; did not resort to the tedious process of teaching men the knowledge of numerous languages and sciences, to qualify them for declaring the gospel to perishing sinners. They never dreamed of waiting to receive an academic training, a licence from church courts, a consecration to sacred functions, and a mock representation of the laying on of the Apostles' hands, before proclaiming the gospel, and ministering the word to others. No, they felt it to be their duty, their privilege, their joy, to make known the truth, so far as they knew it, to all from whom they could obtain a hearing. Redeemed by the blood of Christ; wholly consecrated to his service; ready to obey every intimation of his will; burning with zeal for his glory, trusting in the faithfulness of his promises, and relying on the sufficiency of his grace, "they went forth everywhere preaching the gospel;" spreading the savor of their Redeemer's name, and, by ministering the word to the utmost of their abilities, approving themselves "good stewards of the manifold grace of God." Thus, they manifested the disinterestedness which the gospel inculcates; the benevolence which the gospel inspires. Is it wonderful that a revelation of such unparalelled benevolence, mercy and love; spread abroad by such disinterested exertions, propagated from such pure and heavenly motives, should have made

such progress in the world? The same effects will always result from the same cause. The same blessing will always accompany the same means. The same exertions will still be crowned with the same success. Human nature is indeed the same depraved thing it ever was; but the gospel is also still the same "power of God unto salvation." The propagation of this gospel for the same ends, and by the same means, is still of the same divine obligation. The faithfulness of the divine promise, to bless the word; to multiply the seed sown, and give the increase, is still the same. By such labors of love; by such benevolent and disinterested exertions, the gospel was originally "preached among all nations." By such means Christians were appointed to grow in the knowledge of it; and, by such means, this gospel shall yet be spread abroad throughout the world, covering the earth with the knowledge of the Lord.

What have been the consequences of changing these divinely appointed means for the conversion of sinners, and the edification of saints? Dr. Chalmers has furnished the eloquent answer. "From that moment christianity was at a dead stand—she came down from her vantage ground—the strength went out of her."\* The cross of Christ became of none effect when preached "with the wisdom of words." The lustre of the gospel—the revelation of divine philanthropy and benevolence—was obscured, when viewed through the selfish medium, and estimated by the sordid motives from which it was dispensed. The light of divine truth was darkened, by the attempts to add to its lustre by human embellishments. The power of divine truth was enfeebled, by every attempt to strengthen it by human enactments. The faith of professors became inoperative, by standing in the wisdom of men, rather than in the power of God. It is easy to perceive the reason why the Apostle asserts, that "the love of money is a root of all evil." The love of money first tempted men to monopolise the rights of the brethren to edify themselves. The love of money tempted men to assume apostolic power, and usurp the divine prerogative. In a word, the love of money introduced the hireling system; the hireling system introduced establishments; and establishments issued in the corruptions of the Church of Rome; and the Church of Rome, to render the exercise of the divine prerogative consistent, assumed infallibility; and every attempt at reformation, by the great and good, has hitherto failed in curing the evil, by lopping off merely the branches, without laying the axe to the root of the apostolic tree—the love of money, and the exercise of the divine prerogative.

The reformation needed is simply a return to primitive christianity—an observance of the ordinances as they have been delivered in the divine law. The law of the Lord is not only perfect, but is also "*able to make the man of God perfect, thoroughly furnished unto every good work.*" Nothing more, therefore, is necessary. Upon this common ground all Christians must meet, leaving all these sectarian grounds having their origin in human traditions. To promote christianity there must be a conformity of faith and practice to the *revealed will*. To promote this conformity, Christians must have the knowledge of this will; and, to promote this knowledge, they must observe the divinely

\* Vide Speech on Catholic emancipation, 1829

appointed means for its attainment. These means whereby they are to "grow up in conformity unto him in all things, who is the head," we have briefly shown to be Christians, "speaking the truth, in love, one to another," and "as every man hath received the gift, so ministering the same one to another, as good stewards of the manifold grace of God." These means we have shown, are equally adapted for the conversion of sinners, and building up of saints. These means are eminently adapted to promote a flourishing and prosperous state of religion, for by these means christianity achieved her primitive triumphs. The general adoption of these means, is the only caveat against national establishments, and ecclesiastical impositions. These means, therefore, recommend themselves to the adoption of every lover of religious liberty. Upon all these, also, who are interested in the spread of the gospel, these means have peculiar claims. Friend of missions, your daily prayer at a throne of grace is, "*thy kingdom come.*" That sinners may be brought to the knowledge of the truth—that all ends of the earth may see the salvation of God, is the object of your unwearied exertions. We do not wish to repress, but to direct, your zeal in this glorious work. We wish, from the history of the past, to deduce a lesson for the future. Millions have been expended in the cause of missions. "Why then is the hurt of the daughter of my people not healed?" Why is the world not yet christianized? The reason is obvious: there is a want of the self-propagating principle. The exertions of the niteling few, have been substituted for those of the Christian many—the labours of love for stipendiary indifference. How much gold would be sufficient to evangelize the world upon the popular principle! The hired missionary to convert, and the hired pastor to keep converted, is the popular substitute for the means of conversion and edification, taught and exemplified in the New Testament. The success attending these respective means, is such as might have been expected to result from means human and divine; and such as might convince any man, that the adoption of the primitive principle and practice, are indispensable to the accomplishment of the end contemplated.

The times in which we live are ominous of change, and fraught with important events. The fulfilment of the predictions, respecting the cleansing of the sanctuary from Anti-christian pollutions, are about to commence. A spirit of inquiry is awakened, which seems to subject every venerated institution, and time-hallowed abuse, to its searching scrutiny. The discussion of the question of religious establishments, will contribute we trust in no small degree, to enlighten professors to the spiritual nature of Messiah's kingdom—issue in the complete suppression of clerical despotism, and pave the way for the adoption of that truly voluntary principle, without which christianity cannot prosper. That the commotions of kingdoms, and overturning of systems, will issue in the coming of him whose right it is to rule, there can be no doubt. Christian! your duty, under such eventful and auspicious circumstances, is plain: take the word of God as your alone rule, keep the ordinances as therein delivered, hold fast the form of sound words, and be diligent in the exercise of the appointed means for holding forth the word of life, extending your Saviour's kingdom, and causing all ends of the earth to see the salvation of God. Amen.

## THE AMERICAN AND FOREIGN BIBLE SOCIETY.

EVERY disciple of Jesus Christ, and every lover of the uncorrupted Word of God, ought to be familiar with the history, designs, and labors of this Society. Many Baptists and Pædo-baptists have agreed in saying that obedience to the command of Heaven ("Be baptized every one of you"); in order to the enjoyment of pardon here, or eternal life hereafter, is unessential, while at the same time the questions concerning the action, subject and design of an "unessential" ordinance are filling a larger space in Ecclesiastical History than any other! Will the religious community consent to this? Will God-fearing, Bible-loving men any longer yield to Satan the position that the observance of a positive institution of Heaven has no connexion with spiritual enjoyment! Men may in theory, apparently, for fear of being styled uncharitable, consent to say, "we do not believe baptism to be a *saving* ordinance;" but it is a cause of rejoicing to know that the more zealous advocates of the all-sufficiency of the Divine Word *practically* speak out the contrary doctrine! Whatever may be the views of the great mass of those styled religious, they agree practically in placing a most marked emphasis on the proper observance of baptism.

It is well for the baptists, and the cause of truth, that the *design* of immersion, during the last twenty years, has been kept prominently before them. Though they have zealously opposed, what they looked upon as an innovation (when urged upon them for a practical reception by the Reformers,) yet those principles have found a lodgment in the minds of many; and though not fully received, yet they have proved of uncalculable benefit to them, and to the cause of God; and they will doubtless result in the increase of biblical knowledge, and that light so necessary in order to the world's conversion.

The origin of the American and Foreign Bible Society may be briefly stated, and its necessity made perfectly apparent to those who are acquainted with the history of modern missions. During the year seventeen hundred and ninety-three, William Carey left Britain, and arrived in Calcutta as a Missionary to the heathen. After spending some *seven* years in the study of eastern languages, in eighteen hundred, and eighteen hundred and one, he published the New Testament in Bengali. He and his co-laborers from Britain, together with Adoniram Judson and his associates from the United States, translated the Scriptures into most of the languages of India, Burmah, China, &c. Their perseverance, zeal, devotion, disinterestedness, and faithfulness are beyond all praise. All who read the history of the Baptist Missions in the East, especially the memoirs of the principal actors in the work—whatever opinion they may form of the manner of conducting modern missions—will award to them the honor of being self-sacrificing, God-fearing, truth-loving, honest men and women, sincerely engaged in the work of the Lord.

They were practical immersionists. Messrs. Judson and Rice left America zealous pædo baptists. In anticipation of meeting the English baptist missionaries, who preceded them some twenty years, during their voyage they gave the questions of difference a careful examination, and the result was, as might have been expected, they were convinced without the aid of a baptist, that they themselves were unbaptized. On their

arrival in India they were immersed. When pædo baptist missionaries entered the field after these zealous pioneers, they found it difficult to induce their converts to receive *sprinkling* for baptism, seeing they had in their hands the translations made by the baptists, who had faithfully translated from the Hebrew and the Greek all the words susceptible of an intelligent rendering. The pædo baptist missionaries complained of Carey's translation to the British and Foreign Bible Society, requesting them to allow no more aid for the circulation of the Scriptures in which the word *baptize* was translated by a word signifying to immerse. Notwithstanding all that the baptists had done for the cause of truth, by their labors and their money, all aid was withheld. They then appealed to the American Bible Society. They knew that in America all denominations were placed on an equality; that the baptists were the largest denomination in the United States, and had liberally contributed to the funds of the Society. The subject was taken up by the board of managers. A committee of seven persons, one from each denomination, was appointed to take the subject into consideration. A majority of this committee in their zeal for sprinkling, at their first meeting passed a resolution that these versions were false in translating *baptize* to immerse! But after reflecting on the business for a night, they rescinded that resolution. They then agreed upon another:—"That it was inexpedient to grant aid for the publication of any version in which *baptize* is translated by a word signifying to immerse!" Dr. Cone the only baptist on the committee presented a counter report. The subject was discussed at some length, and then referred back to the same committee. The committee again met, annulled their last resolution, and substituted for it, "that it was inexpedient to grant aid to any versions except those that conformed in their principles to the common english version; at least, so far, as that all the religious denominations represented in this Society can consistently use and circulate said versions in their schools and communities." This position was discussed several months. "The Baptists stated that the American Bible Society had aided in the circulation of the Seneca version, made by a pædo baptist, in which the word *baptize* is translated to *sprinkle*. You have published Dr. Morrison's translation, in which by a circumlocution, he renders *baptizo*, 'I perform a watering ceremony upon you!!' or as Mr. Abel says he has it, 'I make a wash upon you!!' You have voted aid to circulate the Russian and Scavonian versions, in which *baptizo* is neither translated nor transferred, but thrown out of the bible altogether, and its place supplied by the word *kristi*, 'to cross,' so that Matt. iii. 11, reads 'I indeed cross you in water unto repentance.' \* \* \* Mark xvi. 16. 'He that believeth and is crossed shall be saved.' Luke xi. 28. 'And when the Pharisees saw it, he marvelled that he had not crossed himself before dinner!!' We told them that they had published Roman Catholic versions containing several of the dogmas of Popery. For instance the Spanish version, in which the word *repentance* is displaced by the human invention, 'do penance!!' An intelligent Spaniard being requested to give the true meaning of the word substituted for repentance, in the Spanish Bible, he replied, 'it means to eat no breakfast—very little dinner, no tea; not to lie in the bed, but on the floor, and whip yourself! whip yourself!! whip yourself!!!'

You are willing to aid in publishing these *crossing* versions, and these *shipping* versions, but you are unwilling to circulate those versions of ours, whose only fault you allow, is that the word *baptizo* is translated by a word signifying to immerse, which we verily believe is *its true and exclusive meaning*, conveying precisely the mind and the will of the Great Lawgiver."

"In his statement the agent considered the course adopted by the American Bible Society towards us to be *unjust*; because when baptists became a component part of the Society, at its first organization, they united with it as baptists; nothing in the terms of the compact required or implied a sacrifice of principle; had this been the case, a union on our part with said Society, would have been impossible. Our bequests, donations, and contributions, are admitted to have been liberal; and our missionaries have translated the bible in whole or in part, into languages spoken by more than one half of the entire population of the globe. After having labored to promote the interests of the Society for twenty years, without having violated any of the principles of the original compact or of the constitution, we are by a vote of the Society, and of its managers deprived of all participation in its funds, except on conditions which we cannot consistently and conscientiously adopt. And that we cannot submit to such conditions without incurring, in our apprehension, deep guilt in the sight of God, and be unfaithful to the souls of men."

"We are also under the impression that their conduct towards us was far from being *kind* and *courteous*, because though we were one of the partners of the concern, and therefore, had a just right to a proper share in the funds, at a time, too, when the treasury was overflowing, we were excluded in a *penniless condition*, and our protest against their unjust proceedings was not even allowed to be read!!" \* \* \* "We stated that two of our Baptist brethren, deceased, had left bequests to the American Bible Society, from which would accrue to its funds, perhaps not less than *forty five thousand dollars*. Would these brethren, it was asked, have left you this money if they had believed that you would in a few years adopt a resolution to exclude from all participation in the funds of your institution, the denomination to which they belonged? Most certainly they would not. These bequests were undoubtedly made in the full expectation that the claims of the Baptist denomination would be regarded with equal sacredness as those of other denominations. If this resolution be adopted, you *deceive* what were the just expectations of the *dead as well as of the living*. For if your resolution passes, we shall be forever excluded from all participation in the funds of your Society—except on conditions which you know we cannot consistently and conscientiously adopt. The Hon. Peter A. Jay, and Judge W. Jay, both Episcopalians, and sons of the late Governor John Jay, objected to the passage of the resolution, and proposed that a committee of laymen, supposed to be less prejudiced than clergymen, should investigate all the facts in the case, and present a report to the Board. But investigation was dreaded, and they voted down the resolution. On the final passage of the resolution to exclude the Baptists from all participation in the funds of the Society, these gentlemen voted with the Baptists.

"The obnoxious resolution, the injustice of which we complain, was



adopted by a large majority on the 17th February, 1836. Our protest against it was disregarded, and not even permitted to be READ! The Society, at its next annual meeting, instead of nullifying the proceedings of its board of managers against us, as justice required, sanctioned their doings. An appropriation of \$5000 was voted to the American Baptist Board of Foreign Missions, on condition that we would comply with the resolution of 17th February, 1836, of the injustice of which we had complained, and against which we entered our protest. But the Baptist board firmly and *unanimously* resolved, not to be influenced by the consideration of five thousand dollars, or any other sum, to conceal from the nations of the earth the ordinance of baptism in an unknown tongue, believing with Paul, 'that he that speaketh in an unknown tongue, *speaketh not unto men, but unto God; for no man understandeth him.*' Our brethren therefore concluded to adhere to the instructions previously given to their Missionaries—'to transfer no words capable of being translated;' and further declared that this Board cannot, consistently and conscientiously, comply with the conditions on which the appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers, of the 17th March, 1836.

"Thus cut off from all participation in the funds of the Society, on consistent principles—all aid absolutely refused to the circulation of our versions, except we would agree to conceal the doctrine of baptism in a foreign tongue, while other translations of the Bible made by Pædo Baptists, in which *baptizo* is faithfully translated by a word that means to immerse, are by said Society still circulated; we were, therefore, driven to the necessity of abandoning the American Bible Society. The question now arose, shall the Baptists desert their faithful Missionaries, whose piety, diligence, fidelity and success in translating and circulating the divine oracles among the nations, have endeared them to our hearts, and justly entitled them to be considered among the greatest benefactors of the human race; or, shall we aid them in their holy work of benevolence, by adopting a system of operations that shall enable them to prosecute their work with renewed ardor? This was an important crisis in our affairs; we felt that we needed wisdom from above; and we trust that to the Father of Lights our eyes and our hearts were directed, and we believe he has guided us in the path of truth and duty. A separate organization for Bible operations appeared absolutely necessary to sustain the work which we had undertaken among the heathen, who were demanding the word of life. On the evening of the day that the American Bible Society sanctioned the doings of their Board, in depriving us of our just rights, casting us off penniless, with their own treasury overflowing, Baptist brethren and delegates from eleven States of the Union, assembled in the Oliver street lecture room in the City of New York, and proceeded with great unanimity to organize THE AMERICAN AND FOREIGN BIBLE SOCIETY.\*"

Such is the account of the origin of the Society. The preamble to their Constitution ought to have a wide circulation. We will give it to our readers entire: "Whereas the inspired Scriptures, the Hebrew

\* This account, slightly abridged, is from an address delivered at a public meeting in Glasgow, by Dr. Macleay.—Ed.

of the Old Testament and the Greek of the New Testament, are the only authoritative Divine Standard, containing the Revelation of God for the whole human family: And whereas the council of Trent, in 1546, declares that a Latin translation called the Vulgate, 'shall be held as authentic, and that no one shall dare or presume to reject it under any pretence whatever,' and the Rhemish Testament was translated from the Vulgate into English, in 1582,—the translators declaring that the Vulgate 'is not only better than all other translations, but than the Greek text itself, in those places where they disagree;' which assumptions have been generally repudiated by all enlightened christians not in the Romish church: And whereas, The American Bible Society, in 1836, approved of the following resolution, viz. :—

Resolved, "That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions *as conform in the principle of their translation to the common English version*; at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities.' The remonstrants against this resolution, believing it to be a virtual abandonment of the great principle of Protestantism, and the adoption of that of the council of Trent, as well as a departure from the basis of the original compact of the Society, which states their object to be, 'the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required;' and having in vain taken every christian measure to prevent its passage and enforcement, were constrained to form, provisionally, in 1836 and fully to organize in 1837, THE AMERICAN AND FOREIGN BIBLE SOCIETY: FOUNDED UPON THE PRINCIPLE, that the originals in the Hebrew and Greek are *the only authentic standards* of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred* which are susceptible of being literally translated."

This is good—these are correct principles. And how much it would add to the influence of the Baptists of Europe and America, to take the same noble stand in reference to King James' version! Why not *we* have a correct version as well as the Hindoo, the Burman, or the Karen? To give the English reader an amended version, in plain English, even though the style of 1611 were retained, would, we are aware, subject the Baptists to bitter opposition and much reproach; but it would add to their *energy*, their *zeal*, and all their means of usefulness in the same proportion as it would detract from their popularity. Many of the zealous pseudo rantists would no doubt disfellowship them, and say they were making a "new Bible;" but it would call up the right kind of discussion, and such an examination of the whole controversy as would leave the masses without excuse. You would not then see an advocate of sprinkling mount a baptist stand, and open a correct version of the oracles of God! The lines would be fully drawn between those who take the Bible alone, and those who go for the Bible and tradition.

But to return. The advocates of sprinkling for baptism, are not content with depriving the baptists of their rights and privileges, they even trample on their own resolution, as above hinted, by furnishing aid to circulate The Chippewa version, made by the Wesleyan Indian, Peter Jones, and other Indian versions, in which they have translated *baptizo* by a word that means to sprinkle.

Wherever they turned difficulties beset them. The *Armenian* version, made as early as the 5th, and some say the 3d century, which taught immersion—was so understood by ten millions—has been changed by this society. The *Armenian* word expressive of immersion has been displaced by, to them, the unmeaning word *baptizo*. But what is to be done with the modern *Greek* version? The reader will bear in mind that the present language of the *Greeks* differs as much from the original *Greek* of the New Testament as the present *Italian* does from the *Latin* of Cicero, or as modern *English* does from the ancient *Saxon*. But notwithstanding this, ecclesiastical words, expressive of ordinances, &c. are the same. *Baptizo* is of this class. The *Greek* christians, and indeed all the Eastern churches, have retained the ancient “mode”—immersion; and the *Greeks* continue to express that ordinance by *baptizo*, as in ancient times. What now shall this society do? If they keep to their resolution and retain the word *baptizo*, untranslated, they will teach immersion! If they displace it by another word definite or indefinite in its meaning, they will violate the principle for which they cast off the Baptists. Will it then be believed that to sustain sprinkling, or at all events, to withhold their countenance from immersion, they reject the ancient *baptizo*, now vernacular with the *Greek*, and substitute for it a word vague and indefinite in its meaning!

A writer from Piræus (*Greece*), April 20th, 1846, says, “I was not surprised to learn that the native *Greek* translators had reluctantly submitted to these changes, after a good deal of debate with the Superintendent of the British and Foreign Bible Society. They at last deferred to his wishes, as he appeared to be strenuous for a dogma of his church!!” The writer concludes thus, “A year or two will elapse ere the revised edition will be printed. In the meanwhile, I have no doubt that the British and Foreign Bible Society will listen to the united request of Baptists and Pædo baptists at Athens, that the original text be restored.” But the anticipations of Mr. Buel were not realized. The British and Foreign Bible Society, notwithstanding its plea of uniformity in translations, in making King James’ version the standard, would not retain *baptizo* in the modern *Greek*. “In one case, another word with a different meaning is substituted for the vernacular, and in others the accompanying preposition, or other words in regimen are so translated as to conceal or pervert its true meaning. The inference is unavoidable that the true cause of opposition is, a reluctance to allow scripture to speak for itself in the vernacular tongues of the nations of the earth, upon one particular subject.”

With these facts before us, brethren, what is our duty? If the nations of the earth have correct versions of God’s word, they must either obtain them through the American and Foreign Bible Society, or by the Bible Translation Society, similar in its origin and aim. Should we form a separate Bible Society or throw our influence into the American

Christian Bible Society, we could then do nothing for other nations only through the American and Foreign Bible Society. The path of duty is plain. Although many of us are disfellowshipped by the baptists, and some of the excellent of the earth in the congregations of the Lord have been excluded from the baptist churches on account of our views of the design of baptism, yet with a magnanimity worthy the christian name and character, let us come up to their help in this emergency, and know no man in the Bible cause only as a faithful translator and distributor of the Oracles of God. Some among us who have been treated with the greatest indignity, have nevertheless contributed by the *thousand dollars* at a time, and others are acting as agents without money or price. Let their zeal provoke many more of us to emulation. Should the brethren in the United States and these Colonies contribute but one half-penny per week, we would pour into the treasury more than *eighty thousand dollars per year*, which is nearly *treble* the sum that all the immersionists in America have contributed during the last year!! Brethren, our zeal for the Bible should be manifested not in word only but in deed and in truth.

W. W. E.

### THE PROHIBITED SATIRE.

THE following extract from a letter of M. Roussel, in the *Archives du Christianisme*, will explain a very ingenious little piece of work, which that witty controversialist has just produced, but which the government prohibits him from publishing in France.

“ PARIS, January 7, 1848.

“ How unlucky I am. If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time I wished to do as little as possible for me: I insculed a picture; and they refuse me license to publish it. Here is the fact.

“ I caused the interior of a Roman Catholic Church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c. No harm thus far, thought I, in the eyes of our most Catholic government. Afterward, I attached to each of these objects a Biblical sentence. Who could complain of this without condemning himself? Nothing, therefore appeared to me more innocent than a Church in which, on all sides, is inscribed the Word of God; the more so, because I endeavored to put each inscription in connexion with the object which it accompanied. On the statue itself I engraved “Thou shalt not make unto me any graven image.” (Ex. xx). On the picture of the Virgin interceding, I put, “There is but one intercessor, namely, Jesus Christ.” On the box in behalf of souls in purgatory, this exclamation of St. Peter, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” The priest saying mass, in latin, walks on these lines in the form of a stair, “I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.” A placarded door has for caption—A mandate concerning Lent, and for the order. “Whatsoever is sold in the shambles, eat, asking no question from scruple of conscience.” Further the tariff of prices, which is this, “Freely ye have received, freely give.” At the other extreme, a man counting his beads, kneeling on a bench, on which is this inscription,

"When ye pray, use not vain repetitions, as the heathens do." The tabernacle containing some dozen of Jesus Christs, presents on its door these words of the Saviour, "If any man say unto you, Lo, here is Christ, believe him not." "Whom the heaven must receive until the times of restitution of all things." But this I imagine will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it? The engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!"—*Protestant Unionist*.

## THE BIBLE FOR THE WORLD.

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

The Field is the World.—Matt. xiii. 38.

The Seed is the Word of God.—Luke viii. 11.

\* \* \* THE world is overrun with evil. Its moral soil is charged with the most vicious elements, and everywhere, from the equator to the poles, iniquity flourishes, ripens, and scatters its poisonous fruit. Notwithstanding all that has been done for nearly sixty centuries, it is still true, with very limited exceptions, that "*the whole world lieth in the wicked one.*"

The Son of God proposes to redeem the entire field from the power of moral evil, and to remove from it the blight of the curse, and to cultivate, in every zone, on every continent and island, the fruits of righteousness. He has purposed that "*the earth shall be filled with the glory of the Lord,*" that his actual dominion shall be co-extensive with his right; and that he will never rest until the globe, fully recovered from the effects of the apostacy, shall become as obedient to his moral, as it ever has been to his physical rule. "*He shall not fail nor be discouraged, till he have set judgment in the earth.*"

If such be not his determination, then has he, in a thousand positive assurances, deceived us, and in ten thousand authorized inferences, misled us;—then are the movements and aspects of his providence all delusive;—then has he commanded us to co-operate with him in respect to an object which he does not intend to accomplish;—then is the gospel, which he has bidden us to preach to every creature, a stupendous fraud, and the bible, which he has required us to disseminate in all hands, a compilation of falsehoods.

"*The field,*" says the great Husbandman—"the field which I design to clear of every thing noxious, and to cultivate for myself and my chosen—is the world." He contemplates nothing less than the regeneration of the entire territory. Its most intractable wilds he will thoroughly subdue; its proud eminences he will level; its dejected portions he will elevate; its pestiferous morasses he will drain; its deserts he will cover with verdure; and, over the whole surface, by a million channels, he will distribute the fertilizing waters of the river of God.. \* \* \*

"*The seed,*" he declares—"the seed which I furnish to my servants,

and which I require them to scatter generously over the whole field—is *the word of God.*” The bible, the whole bible, is the instrument by which the world’s renovation is to be achieved.

Need I delay a moment to commend to your admiration the appropriateness and the dignity of these expressive metaphors:—“*The field is the world—the seed is the word of God.*” By the one, we are aided to a grand conception. We see at a glance that the field which is to be partitioned among the laborers and cultivated for Christ, is nothing less than the whole area of present and future humanity. By the other, we discover the means through which the rooted evils of that field are to be displaced, and the whole territory converted into a moral Eden. How magnificent the enterprise! How simple the instrumentality! How powerful the unseen agency that can, by such means, execute such a purpose! Truly, here are the elements of an unsurpassed sublimity!

The idea that the word of God is *seed*, is richly suggestive. If it is seed, then it includes within itself an energy beyond that of truth—even important truth—just as there is in seed, apart from all its material qualities, a vital principle, which favorable influences may evolve into a thousand forms of beauty and profit. “*The words which I speak unto you,*” says Christ, “*they are SPIRIT, and they are LIFE.*” If it is seed, then is it perfect in itself, and cannot by any process be improved, for it contains the germ of holiness, to which nothing can be added, and from which nothing can be abstracted without irreparable damage. It is the “*incorruptible seed . . . . which liveth and abideth for ever.*” If it is seed, then must it be deposited in the soil for which it is designed, and that, unquestionably, by human agency. It is the ingrafted or *planted* word [*emphuton logon*] that develops itself in the salvation of the soul. \* \*

#### 1. *The Bible is needed by the world.*

This, you will say, is an admitted truth. Doubtless, to some extent, it is so; but I would respectfully inquire whether, if it be admitted in theory, is it not quite extensively and most unequivocally denied in practice? What value does the common sense of mankind attach to an admission in word, which is daily contradicted in action, or even by inaction? Adopting the apostolic rule for determining the reality and measure of faith, how many, think ye, truly and strongly believe that the world needs the bible?

The proposition, it is readily conceded, may require no proof. Its truth is quite as obvious to every considerate mind, as that the world needs the sun, the atmosphere, the principle of gravitation. Besides, we have the proof conclusive in the simple fact that God has given the bible to the world. He does nothing that is unnecessary. He supplies want.

But, though proof may be needless, an exhibition of a few illustrative thoughts may not be a gratuitous service. Our minds are subject to so many countervailing influences, as that they do not retain the full conviction of this truth, without an occasional recurrence to the facts from which it is a valid induction. The impression made by a former survey of the world’s character, condition, and destiny, becomes faint and indistinct, and, unless the process be repeated, and the picture retouched, it soon fades away and is forgotten.

We occupy, at this hour, an elevated point of observation. The field

of our vision is the world. Look abroad over its peopled surface—its purest and its foulest portions—and, with the light of eternity shining full and clear upon the scene, indicate to me the tribe, the family, the individual, that does not need the bible. Where is the person who does not need it for information upon questions of vital importance to his own welfare—questions which no other book can answer? Where is the man whose character is such as that he needs not the sanctifying efficacy of revealed truth? Where lives the human being, whatever his advancement in intellectual and moral culture, who may not be rendered more intelligent and more holy by the influence of the word of God? If you can specify such an one, tell us, where this side of heaven, he has his home? What is his name? What his genealogy? Are you the person? Can you dispense with the bible? Have you acquired knowledge upon spiritual subjects sufficient for all your purposes? Is your path of duty so luminous, as that you no more need the word as a lamp unto your feet? Have you made such attainments in holiness, as that the scriptures can no longer help you forward in the pursuit of heaven? Have you advanced so far “*through much tribulation*,” as that you have no further occasion for the promises of grace?

Just suppose that our country were suddenly and completely deprived of the word of God. Let the sacred volume be blotted out of the languages here spoken, and all its truths be effaced, not only from our memories, but from every book and manuscript; and all its influences be withdrawn from our literature, our social condition, our jurisprudence, our mechanical improvements, our civil institutions, our habits of economic life. Take away all that it has done for women, for children, for the domestic relations, for the sick, the aged, the poor, the sailor, the prisoner, the debtor, the creditor. Let not a trace of bible influence remain upon the slightest portion of American matter or American mind. And what have you done? The Sabbath is discontinued; every place of christian worship is abolished; every christian church is disbanded; myriads of useful books are destroyed; a thousand humane institutions are obliterated; God ceases to be known; darkness that may be felt enwraps the land! Imagine the results of such a process, and answer the question—Does America need the bible?

Estimate, if you can, all that the word of God has done for England—lofty, noble, powerful England. Then suppose that all the effects of divine revelation could be at once extracted from her character and condition, and you have before you a picture of England's dependence upon the bible.

Look at the papal nations, and by how much you find them in advance of the pagan world, by so much do you find them under the influence of bible truth; and by how much you find them inferior to protestant countries, by so much may you know them to be defective in a knowledge of God's word. What do the papal millions need so much as an open bible and a free conscience? They are what they are—the victims of the foulest of all conspiracies—because the word of God is withheld from them; and their system is what it is—the chief nuisance of earth—because it suppresses heaven's truth.

Does not the Mohammedan world need the Bible? Compare with a

their Koran, and answer the question. Study well the character, and anticipate the destiny of the false prophet's disciples, and answer the question.

Shall I inquire if the pagan world needs the bible? How dense the gloom that hangs like a pall over the condition and prospects of its 600,000,000! What but the light of revelation can dispel those shades, and gild the future of these immortals with the radiance of hope?

Where, in either hemisphere, are the children of Adam, who do not need those lively oracles? Do you find them in America or Europe, in Asia or Africa; in Australia or Polynesia, or any others of the sea-girt isles? Are they in the rural districts, thinly inhabited, or in the crowded marts of commerce? Missionaries of the cross, ye have surveyed large portions of the earth, and seen human nature in a variety of aspects, tell us, does the world need the bible? Have you ever met with the individual, on the land or on the deep, who could find his way to heaven without it? Have you discovered any thing in Confucianism, or Buddhism, or Brahminism, or Mohammedanism, or Puseyism, that is a substitute for the bible? What but the doctrines of divine revelation can furnish to man, the world over, a stable basis of confidence? What but its precepts can direct him in duty's path? What but its promises can soothe him under the griefs and irritations of his pilgrimage, and kindle hope of brighter scenes in a better land?

## 2 *The Bible is adapted to the World.*

Having proved this, we infer the divinity of its origin. Taking for granted the divinity of its origin, we infer the truth of this proposition. If God has given us a revelation, it must, of necessity, be such as the world needs. All investigation confirms the validity of the inference. The more we know of the moral wants of the world, and the more thorough our acquaintance with the bible, the deeper is our conviction that the bible is suited to the race in every age, clime, and condition.

It is adapted to man as he is—an apostate, corrupt, ignorant, erring, exposed, guilty, suffering, doomed creature. It supplies wants for which there is no other provision in the universe.

The word of God imparts information, definite, explicit, certain, such as the world needs; answering inquiries upon the most important of all subjects—inquiries which must be answered, or the human mind has no rest or peace. Is there an eternal God? What are his attributes? Whence originated man? Is he immortal? How was moral evil introduced into the world? What effect has it upon man's destiny? How can a sinner be saved? What are the duties which we owe to God and our fellow men? Will there be a resurrection and a final judgment? Where shall I be—what shall I be, when the heavens and the earth are no more?

When I perceive such men as Socrates and Cicero considering these subjects, laboring after the truth, feeling their way in the dark over quagmires, or following the dancing phosphorescence that

“Leads to bewilder, and dazzles to blind.”

I exclaim, O that they could have had at least Moses and the prophets. To have settled for them a few primary questions respecting which they



had no established convictions, and were ever, to the labour of life, the victims of doubt and conjecture! And when I read of the manifold contrivances of the present race of pagans to propitiate their imaginary deities, and thus relieve their consciences of burdensome guilt; when I see them resorting to self-inflicted cruelties as a means of expiation and spiritual culture, I would fain ask the church of God, why these deluded millions are not supplied with that book which informs of a better sacrifice, and a surer mode of preparation for future glory? Why not give them one sentence from the lips of Jesus, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest?*"

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

The bible supplies—what all mankind need—an authoritative standard of appeal in relation to both doctrine and practice. It is the source from which the religious teacher is required to derive his instructions, and it is the test by which every hearer is permitted to try those instructions. It contains nothing exclusive, nothing of private interpretation. Its teachings are not esoteric and exoteric. It is adapted to one class equally with another. It furnishes truths suited to every gradation of intellect. It has shoals for the minnow, and depths for the leviathan; fathomable portions, where the common mind may go down and gather pearls, and profound abysses, where Gabriel may heave his lead and find no soundings.

The human mind is desirous everywhere of penetrating the future, and cannot be satisfied without some acquaintance with things that shall be. In this respect, the bible is adapted to the world, for it supplies a universal want. Other books chronicle the past. Like the stern-lights of a ship, the radiance which they throw falls only on the world's frothy wake. But the bible,

"Most wondrous Book! Star of Eternity!"

flings its illuminations far into the future. A Drummond light on the hills of holiness, shining far down through ages of spiritual midnight, its beams pierce the densest gloom, irradiating the path of the homeward bound, and revealing on distant shores a glory to come.

(To be Continued.)

### PERSECUTING SPIRIT OF ROMANISM.

MANY Bible advocates suppose that the light of science has dispossessed Rome of her persecuting spirit. It has done so only as it has created in the mind of the Romanist doubts of the church's infallibility. The mind, that can so far lose its native independence, as to yield itself to the unquestioning control of a fellow mortal, or to any body of men assuming infallibility, must necessarily be filled with enmity towards all who question such arrogance. But such, however, is the boldness of some Roman dignitaries, that they, in the most unqualified manner, deny that the Romish

church ever persecuted any on account of religious differences!! Facts are stubborn things. We have before us in the *Journal of Commerce*, a brief account of the persecution of 600 Protestant Portuguese. They are now in the West India island of Trinidad. They were imprisoned by the Romish church at Madeira. Their only crime was reading the Bible, and renouncing the authority of the church of their fathers. "Among the number is a Mrs. Alves, her husband, children and sister. Mrs. A. was sentenced to suffer death by the Papal Court of Madeira because she would not say that the *wafers* in the hands of the Priest, was God. She and her sister were confined about three years in the dungeons of Madeira." Those poor persecuted people were at last released from their prison only on condition that they would forever leave their native country—their own delightful, beautiful isle. They have found in Trinidad an asylum from persecution, but are suffering greatly by a change of climate, and the great difficulty they find in keeping together so as to be able to enjoy the social worship of God. Being poor they have to seek employment, and this throws them into the society of the dissolute, and scatters them. They look abroad for aid. They desire to remain in each others society under the ministry of Mr. De Silva, one of their number. Efforts are being made to procure for them a settlement in the United States, where they may continue in each others society. Mr. De Silva says in behalf of his persecuted suffering flock: "I do not ask for money, but for land. I ask what God has given to man that he might earn his bread by the sweat of his brow. Our people are mechanics and farmers, virtuous and industrious; they will soon rejoice in abundance, for they hate vice and love virtue."

We shall anxiously look for intelligence from these people. While so many Romanists are pouring into America, such Protestants as these should receive aid that they may take part in the diffusion of bible knowledge among the ignorant millions who are settling the fertile plains of the West. Money for them—to enable them to accomplish their purpose may be remitted to M. De Motte, Esquire, 150 Nassau Street, New York.

W. W. S.

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PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for the tavernkeepers to charge ministers any thing for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering to pay for his accommodations. The landlord soon came running up to the stage, and said; "There is some one in here that has not settled his bill." The passengers all said they had, but the preacher, who said, he had understood that he never charged ministers anything. "What! you a minister of the gospel—a man of God!"—cried the innkeeper. "You came to my house last night—you sat down at the table without asking a blessing—I lit you up to your rooms, and you went to bed without praying to your maker—for I staid there until you were undressed)—you rose and washed without prayer, and ate your breakfast without giving thanks; and as you came into my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner."—*Witness of Truth.*

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND  
NOVA SCOTIA.—No. 4.

GENTLEMEN—In my last I alluded to the fact, that some if not many of your number, have propagated sentiments similar to those which particularly distinguish the disciples of Jesus Christ—sentiments, on account of which, we have been the most opposed by you. Do any question this? Then at your next association, quarterly meeting, &c., give your attention to those of your number who labor in places where the questions of difference between us have been agitated. If their prayers, teachings, and exhortations, in a majority of instances, do not materially differ from the standard of orthodoxy in the denomination, I will confess I am mistaken, and that common report has deceived me. These, your fellow laborers, are among your most useful and highly honored. You all hold sweet fellowship with them. Why then are not all immersed believers held in the same christian esteem? Why not seek our fellowship and co-operation? It is the duty of the larger and more influential bodies to make overtures to the smaller. If it is not the *duty*, it is certainly in better keeping with general usages, and more consonant with the etiquette of society! I say again, I have not a doubt that, you have many most respectable members in your fraternity who hold and propagate sentiments farther removed from your standard of orthodoxy than even your humble servant! Why then do we differ and form two communions? I answer; there is *one* GREAT obstacle in the way, and I affectionately ask you to remove it. *It is the name BAPTIST!* It is a trite saying, often uttered with a sneer: “What’s in a name!” but there is another as old, and its truth more obvious:—“The world is *governed* by NAMES.” Few, not conversant with religious societies in general, have any idea of the potency of distinctive names. You know their power, gentlemen. I need not write an essay to remind you of the fact that the only apparent difference between many societies is their names! Who among the masses can tell the difference between the Burghers and Anti-Burghers, the church of Scotland and the free-church, the Synod of Ulster and the reformed Presbyterian church, &c. Here are some six or seven different denominations, that a Doctor of Divinity can barely make apparent the points on which there is a shade of disagreement; and yet they have shut their churches, school houses, and even dwellings upon each other; and judging from the spirit manifested on some occasions they would shut heaven itself if they could! And yet the masses differ only in *name*. The same may be said of other denominations. And what is most singular—the more nearly the ministry of many denominations agree the more violently they oppose each other! If we could agree on one point we would soon be one people on all practical points. I say *we*, I mean all immersed believers. But this one point is of great practical utility. For it, great sacrifices must be made; yet reason, revelation, the prosperity of the church, and the conversion of sinners, all demand it. It is well expressed in the language of the celebrated Wesley: “Would to God, that all *party names, and unscriptural phrases and forms*, which have divided the christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit,

and to transcribe his life in our own." This, gentlemen, is all that is needed to make the world one body of loving brethren. Now this certainly is very desirable. Who can object to it? Who of your number objects to this basis of union and co-operation? If any, *speak*, for him have I offended! My dear sirs: when you will agree neither to preach nor to practice without a thus saith the Lord, and thus it is written, either in express terms or in approved precedent, you will have taken the only rational and consistent ground for the union of all the disciples of our common Lord and Master. To make a personal application of this sentiment I appeal to your consciences, my friends. Suppose that in one of the churches over which you have the pastoral charge there shall occur a difficulty on some doctrinal point, and each party would zealously contend, as they always do in such cases, that they were the true church, that they occupied the true ground as Baptists. How would this question be decided? If one of the parties decided and proved that they had consistently practised according to baptist usages, and were willing to pledge themselves before God and the world that they would never teach nor practice only in accordance with the Baptist Articles of Faith, while the other party would say we care not for the articles so long as our faith corresponds with the oracles of God, would you not *unanimously* decide that the former party was right, and exclude the latter. Would you not decree that the real test of a true baptist church was the reception of "our articles?" Would not teaching contrary to them constitute your best members heretics?

Now the ground proposed is such that you can make an application of the above. There exists several parties among immersionists. It is desirable that all the real disciples of Jesus Christ among them should form one communion. On what ground can we meet each other honorably without sacrificing the truth? You hold out your name and your articles of belief. The Free Christian Baptists of Nova Scotia and New Brunswick, have recently issued some thousand copies of their system of faith and practice, somewhat in imitation of yours, and that is spread out as the bond of union. To speak against that is a crime of greater magnitude than to oppose the ordinances of the Bible. Now, to unite with either party I must adopt an unscriptural name, and thus dishonor Christ; and I must pledge myself to sustain a creed that I know not but that additional instruction from God's word may prove false to-morrow. No sirs—the ground we propose is the only safe and honorable foundation; and it is one on which every loyal citizen of King Jesus has *already* pledged himself to stand—the Bible AND THE BIBLE ONLY. If you will now take the same means to try a true church of Christ that you do to try the true party in a baptist church what will be your decision? The party that pledges itself neither to teach nor to practice contrary to the creed is the true congregation of Jesus Christ. I have no disposition to boast of our devotion to the truth, much less of our zeal for God and the conversion of our fellow men; but we are most solemnly pledged before God and man that we will *teach no doctrine, that we will ask no one to believe any thing which we cannot express in the words of the Holy Spirit. we will ask no one to practice what we cannot show plainly, was either commanded or practised by the Apostles and the New Testament*

*Christians.* Your own practical admissions declare that we are right ! But perhaps you are ready to say, "this is the ground we have already taken as baptists. We neither teach nor practice contrary to the Divine record." With all who have the courage to take this ground we are already united ! But is it a fact that any of you have openly taken this noble stand ? Have you done so practically ? Why then call yourselves baptists ? You teach, and teach truly, that to baptize is to immerse. Are all baptists immersers ? You say it is not lawful for any but those who have been ordained by the imposition of hands to administer the ordinance. Then there can be no more baptists than ordained ministers ! If all the enemies you have in christendom should call your entire brotherhood immersers, and persist in doing so ; would you, therefore, so designate yourselves ? Most assuredly not. Why then practice such an inconsistency ? You continue to call yourselves by a name which expresses the same idea. Do you say again, "What's in a name." It is the watch word for division and disunion. Hear what your good brother John Bunyan said about the name baptist ; "I know none," says he, "to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and I hope I am, a *Christian* ; and choose if God should count me worthy, to be called a *Christian*, a *Believer*, or other such name which is approved by the Holy Ghost. Ana-baptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem, nor from Antioch, but rather from Hell and Babylon, for they naturally tend to divisions. You may know them by their fruits." It would not do for me to use language so plain in addressing you ; but as Bunyan occupies a place so conspicuous in your libraries, and as his principal works have recently been incorporated in the Baptist library by some of your most prominent men, it will give no offence, I trust, if I adopt Bunyan's words as fully expressive of my own convictions of the danger, absurdity, and impiety of all such unscriptural, unauthorized designations. This was one of the most successful devices of Satan in Corinth to stop the work of God. So soon as they began to say, I am for Paul, and I for Apollos, and I for Cephas, the cause of truth was at a stand. Paul charged them on this very account with being carnal, and walking as men. And, in another epistle, he teaches that the "carnal mind is enmity to God, is not subject to his law, neither indeed can be." How great the sin of forming parties under human leaders. If sinful to call ourselves for Paul, or Peter, or Apollos, how much more sinful to be called for John the Baptist, Calvin, Luther, Wesley, or any other name however great and good.

The church of God is the bride, the Lamb's wife. In writing to the church in Rome, Paul says, "you are become dead to the law by the body of Christ, that you might be married to another, even to him who is raised from the dead, that you might bring forth fruit unto God." The bride should be known by her husband's name and no other. What would be said of that lady who would place before her husband's name that of another—a favorite poet, or orator, or other distinguished citizen ! Permit me therefore, my friends to remind you that our God is a "jealous God." If our hearts are so much placed upon others as to prefer their names to

that of the Great Master, we shall not please him. I ask you then, again to consider whether the cause of God and humanity does not call upon you to renounce all "*party names,*" and *unscriptural phrases and forms,* and thus do all in your power for the union of all who prove by their submission to God's word that they love Jesus Christ in sincerity and in truth. That this may be the case I most anxiously desire. That all the disciples of Jesus Christ may be one is the constant prayer of your humble servant.

W. W. E.

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### PRINCIPLE.

In this age of the world, when expediency seems to have taken the place of principle, and when professors of christianity appear to perform their duties only to such an extent as they do not interfere with their relations to the things of time and sense, or do not break in upon their selfish enjoyment of the comforts of this life, it cannot not be uninteresting nor unprofitable to those who are seeking to be conformed to the image of the Lord Jesus Christ—who are "standing in the way, and inquiring for the old paths"—to refer to the volume of inspiration, and find what its teachings are with reference to our duties as christians. We rejoice in the knowledge of the fact that we are participants in the benefits of the shed blood of the Redeemer—that in his glorious uprising as the "Sun of Righteousness," the old dispensations with their indistinct shadowings of coming glory—their cumbrous ritual and irksome requirements—were merged and lost; but we may still listen to the Apostle as he impresses upon the minds of his christian brethren the truth—that the conduct of those "holy men, who lived and walked with God" under the previous dispensations, was designed for our example on whom "the ends of the world are come;" and that inasmuch as they obeyed the dictates of Jehovah, they are worthy our close study and careful imitation. Holding up to the view of the Church the characters of a long list of ancient worthies, he expatiates on the numerous triumphs they were enabled to obtain over every difficulty which beset them, by their firm attachment to the God of their Fathers; he tells of their zeal and devotion, and exhorts us, seeing that we are surrounded with so great a cloud of witnesses, to "run with patience the race that is set before us." Seeing then that these men are designed for our imitation, we may select from the brilliant array one whose character affords us a profitable consideration, viz.: Abraham, the typical father of all who believe; and whose one act of obedience must stand prominently out before the Church unto all time. He was subjected to a trial, the like of which has not been required since. The patriarch, long childless, had been unexpectedly and miraculously blessed in his old age by an heir, who was promised as the first of a multitude of descendants countless as the starry host of heaven. Who can imagine the depth of love which the father felt for this son of promise; and who can describe the feelings with which he heard the voice of God command him to destroy that son—to immolate him upon Mount Moriah? But however deep his anguish might have been, he hesitated not to obey the command—nay, he so hastened on his miserable errand, that he "rose up early in the morning" in order to the accom-

plishment of God's purpose; and it was not until the sacrificial knife was extended over the head of Isaac, that the Almighty convinced of his faith, called to him from heaven, saying "Lay not thine hand upon the lad." These were blessed words which, dispelling his grief, restored to his love his only son—a meet reward for his prompt obedience.

This incident in the life of the patriarch is offered to us (christians) for our consideration; and we can gather from it this important truth—that God requires of his servants in every age of the world, a cheerful, an unhesitating obedience to his requirements, irrespective of all selfish considerations. Professors of christianity, who shrink from the performance of their duties through timidity, and those who cavil and doubt as to the good effects resulting from the performance of a plainly inculcated duty, would do well to study this act of Abraham, and mark his conduct in this particular. We have heard christians express themselves as willing to endure the severest death for the cause of God; and at the same time we have seen them neglect or shrink from the performance of simple duties, calculated to advance the glory of God and build up his cause in their midst. The object of a christian should be to obtain a thorough knowledge of his duty in his station in the church, and perform that duty because he is so commanded in the oracles of God: not by fitful starts and impulses, but with a calm and determined conviction that such a course is required of him as a disciple of the Lord Jesus Christ—a conviction which gaining more strength as each appointed duty is discharged, however small, would enable him if the exigency of the times demanded it to endure persecution, even to the death, for the cause of God.

Amongst the disciples, we meet a numerous class who, destitute of a fixed principle of duty, are zealous for the upbuilding of Zion only as the impulse seizes them. These may be compared to the boreal gleams that light the northern sky with fantastic splendour; but as we gaze and admire their brilliancy, change, and fade, and die. On the other hand, the christian from principle may be compared to the never-changing orb of day, whose influence is unceasingly felt, and whose vivifying power is seen and acknowledged in its grateful effects. Certain it is, that if we expect to accomplish any thing for the advancement of the cause of "pure and undefiled religion before God"—if we look to the formation of that character which will abide

"When gems, and monuments, and crowns,  
Have moulder'd down to dust"—

we must learn to regard his service as the first duty of our lives, every thing else occupying a subordinate capacity. Like faithful Abraham, we must offer up our dearest treasure on earth, if our heavenly interests require it; nor in the face of a plain command, stand cavilling for a moment. The people of the world are (theoretically) well acquainted with the duties required of the professor of christianity, and unless they can trace a strong and distinct parallel between our profession and our practice; unless they observe that, actuated by the spirit of our Master, we deny ourselves of "all ungodliness and worldly lusts"—we can never induce them to engage with us in the service of God. If they listen to our professions of zeal and devotion—and find that we content ourselves with mere words, and forget those professions, when occa-

demands that we should act according to them, how can we expect to influence them for good. Surely we cannot. It would be a hopeless task: our solicitations would pass by them as the "idle wind"—as words without meaning.

The want among christians of the present day is this action from *principle*, and not from *convenience* or *impulse*; and in order to the due appreciation of our privileges as "sons and daughters of the Lord Almighty," and the duties required of us in our high and holy calling, we must seek to be acquainted with the truth revealed in the word of God. Ignorance of the glorious plan of salvation will subject us to the effect of every fanciful impulse, render us powerless for the accomplishment of good, and leave us weak and fearful advocates of the cause. An acquaintance with the design of christianity will, on the contrary, while we practise its precepts, put us in the situation that we may speak with boldness to a gainsaying world. Ignorant of the design of the mission of the Lord Jesus Christ, the few fishermen of Galilee, who had gathered round him and followed him in all his journeyings—had listened to his teachings, and saw the miracles which he did—deserted their Master on the first appearance of danger. In the words of the Evangelist, when the soldiers came out to take him, and lead him to the judgment hall of Pilate as a common felon, "they all forsook him and fled." But when the promised Comforter had descended upon them from heaven—when their minds were irradiated with the knowledge of the design of his sufferings and death, mark the contrast: we find those poor, weak, illiterate individuals, standing before the Jewish dignitaries, and in the face of persecution and death enunciating the noble sentiment, "We ought to obey God rather than man." And this would be the result now from a close perusal of the word of God. Convinced of our duty as christians, we should act from principle and not from impulse; and in the face of overwhelming opposition, dare to do right because God requires it. We should perform every duty in his fear, and so the cause of God would go on triumphantly. We should see a high and a noble principle actuating the disciples of the Lord Jesus Christ; they would meet their duties fairly, and perform them cheerfully, and the progress of the gospel would be unparalleled. If there was a close study of the word of God, we would see this action from principle pervading all the churches of Christ, and its effects would be visible in the closer union among the disciples—in a desire, when the well-being of the cause required it, to cast all small, selfish considerations away, and become self-denying christians for the sake of Him who once said, "Ye are my friends if ye do whatsoever I command you." Contrasted with impulsive action—a calm and enlightened discharge of duty is calculated to give the individual christian a noble dignity of character. Despising the sordid considerations of time and sense, he acts with reference to his eternal interests, and all things earthly weigh but as a feather in comparison with these. His principle will sustain him amid the annoyances and besetments from those "who are without"—ever the attendants of a proper discharge of christian duty in this world; and conscious of his integrity he will calmly meet his latter end—nor shrink amid the fierce agony of the death-hour. He will not draw back waveringly when the cold waves



of Jordan are rippling around his feet, but resign himself to the "messenger which Jesus send." as calmly as he, who at eventide, when wearied with the toils of the day—

"Wraps the drapery of his couch about him,  
And lies down to pleasant dreams."

*St. John, N. B.* 1848.

SILAS.

### SUCCESS OF THE GOSPEL.

SINCE our last synopsis of ecclesiastical news, three or four exchanges from the West report more than SIXTEEN HUNDRED ADDITIONS—Trophies of the re-proclamation of the Ancient Gospel. Several immersions also reported in Cornwallis, Liverpool and Halifax, Nova Scotia. May they all add to their faith all the graces of Christianity, that there may be richly ministered to them an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

✍ ELDER JAMES FARQUHARSON, Agent of the American and Foreign Bible Society, is now on a visit to Nova Scotia and New Brunswick, for the purpose of receiving the free-will offerings of those who desire to send the Bible to the Heathen. We particularly commend him to the attention of all our readers and friends, not only as a faithful Bible Agent, but as a consistent teacher of its sacred contents.

W. W. E.

LETTERS RECEIVED.—J. Buchanan, Esquire, C. McMillan, G. E. Barnaby (2), J. McDonald, J. Knox, D. Crawford, C. Dealtry, J. Mitchell, D. Kellum and G. Garraty.

### TRUST IN THE DEITY.

FROM whence my soul those doubts and fears,  
Why art thou thus dismayed?  
Does not thy God regard thy tears,  
Why then art thou afraid?

God is thy author and thy shield,  
And thee with guardian care  
He safely keeps—then gladly yield  
Thyself to Him in Prayer.

What tho' rude storms in madness rage  
And space with darkness fill'  
'Tis He their fury can assuage—  
'Tis God can say "be still."

His power upholds eternal suns,  
His skill directs their course;  
The love that through creation runs,  
From Him derives its source.

Through space he rules with sovereign sway,  
Then trust in Him alone;  
To Him my soul thy homage pay,  
And worship at his throne.

He's ever nigh to hear the voice,  
Of such as on him call:  
IN NATURE'S GOD LET ALL REJOICE,  
FOR HE PROVIDES FOR ALL

VALENTINE.