

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

R. S. Hawley

THE
CHRISTIAN GLEANER.

NEW SERIES.

VOL. I. HALIFAX, JANUARY, 1838. No. 8.

“ PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

S A C R E D E X T R A C T S.

NATURE, AND EXCELLENCY OF FAITH.

“ Without faith, it is impossible to please God.” Heb. xi. 6.

“ Faith cometh by hearing, hearing by the word of God.”
Rom. x. 17.

“ This is the victory which overcometh the world, even our
faith.” 1 John iii. 4.

“ To him give all the Prophets witness, that through his
name whosoever believeth in him shall receive remission of sins.”
Acts. x. 43.

“ And by him all that believe are justified from all things,
from which ye could not be justified by the law of Moses.” Acts
xiii. 39.

“ Being justified by faith, we have peace with God, through
our Lord Jesus Christ.” Rom. v. 1.

“ Ye are the children of God, by faith in Christ Jesus.” Gal.
iii. 26.

“ All things are possible to him that believeth.” Mark ix. 23.

“ He that believeth hath everlasting life.” John iii. 36.

“ He that believeth on me, out of his belly shall flow living
waters, this spake he of the spirit, which they that believe on him
should receive.” John vii. 38, 39.

“ In whom after that ye believed ye were sealed with that
Holy Spirit of Promise.” Eph. i. 13.

“ I pray for them, who shall believe in me through their (the Apostles’) word, that they all may be one.” John xvii. 20, 21.

“ These are written that ye might believe that Jesus is the Son of God, and believing have life through his name.” John xx. 31.

“ When therefore he was risen from the dead, his Disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.” John ii. 22.

“ He that hath received his testimony hath set to his seal that God is true.” John iii. 33.

“ The word is nigh thee, *even* in thy mouth, and in thy heart : that is, the word of faith, which we preach ; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?” Rom. x. 8-11, 13, 14.

Abraham “ being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sarah’s womb : he staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; and being fully persuaded that, what he had promised, he was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.” Rom. iv. 19-24.

“ For we walk by faith and not by sight ;” 2 Cor. v. 7, “ now faith is the substance of things hoped for, the evidence of things not seen. For by it the Elders obtained a good report : through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts ; and by it he, being dead, yet speaketh.” Heb. xi. 1-4. “ But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.” Heb. xi. 6

“ He that believeth and is baptized shall be saved.”

EXTRACTS FROM "THE CHRISTIAN PREACHER."

FAITH AND SIGHT.

* * * * * * *

It will be the object of the present discourse, to show the strict analogy that subsists between sense, as the principle of enjoyment in the kingdom of nature; and faith as the principle of enjoyment in the kingdom of Grace, and that the INSTITUTIONS of nature and religion are the appointed means, through which we are put into the enjoyment of every thing that pertains to both systems. * *

Man is divided into the inner and outer man; by the one he finds himself related to the invisible world, and by the other to the visible; by the one, he comes into contact with things immaterial and spiritual, by the other, to things material and gross. * *

Sense is the principal of enjoyment in the Kingdom of nature, by which we mean, that by our outward man—our senses, of seeing and hearing, &c.—we stand related to the visible and material universe, and that by their healthy and proper use, we enjoy all the blessings belonging to the natural economy. That if divested of any one of these, or if it is diseased, we are deprived of all enjoyment which that sense imparts, or conveys to the mind. And if deprived of all our senses, we are cut off from all connexion with the natural system; creation is a perfect blank! * *

If sense is the principle of enjoyment, in the kingdom of nature as we have shown, the institutions, or ordinances of nature are the appointed means, for our enjoyment. * * *

The sun, moon, and stars, air, earth, fire, and water, are all ordinances of God, and are the appointed means of bestowing upon man, all the blessings appertaining to natural life. No solar light enters our world, but from the sun, no lunar, but from the moon, no stellar, but from the stars. Without the atmosphere, we could have no clouds, without clouds, no rain, &c. Without earth, we would have no fruits, or flowers. Without fire, the earth and seas would be locked up in eternal ice, and for this great liquifier, we could have no substitute, and so of water, and of all the other institutions of God. We have seen therefore that without the ordinances of nature, we are destitute of any sensible enjoyments, as much so, as if we were deprived of all the organs of sense; whether we destroy the sense, or annihilate the universe, the effects are the same. To the dead, there is no sun, moon, or stars, as the sense by which they were related to the visible creation is extinct, and as far as light is concerned, the same is true to the blind. * *

Now, what sense is to nature, faith is to religion, and what the institutions of nature are to animal men, the institutions of religion are to spiritual men.

Were it not for the confused notions entertained upon the subject of faith, it would not be necessary to attempt a formal definition of the term. * * * * *

In all the word of God, scarcely a single attempt at a definition has been made; the only one that approaches towards it, is found in Heb. xi 1: "Now faith is the substance of things hoped for, and the evidence of things not seen." * * It is a word, so simple, and uncompounded, that no comment can make it more so. And to the christian in ancient times, there was no more necessity, for explaining this term, for practical purposes, than it would be now, to explain the term sight. Men believe, and always have believed, whether they could explain the term, belief, or not. Just as men see, and always have seen, whether they could explain the term sight, or not. It would seem therefore extraordinary, that a principle, so common, so universal as that of faith, should involve the absurdity of ignorance in relation to it, and the term by which it is designated. In its commonly received acceptation, faith is credit to testimony, the reliance of the mind upon the statements of another, as true. And thus all the information we receive from others, and repose confidence in, as true, we call faith. Knowledge is the information we obtain by observation, and experience. Opinion the inferences we draw legitimately, or otherwise from our knowledge thus obtained. And faith, the apprehending any thing as true, that may be reported to us by others, it is that invisible link, which connects with the mind, the statements of others, as true. It is related therefore, both to the mind which receives the fact as reported, and to the testimony upon which it rests. There is no law of our nature better understood, or more certain in its operation, than that of credit to testimony.

* * * * *

It as well saves the child from the devouring fire, or the deep pit, into which he would fall, as it does the prince, the merchant, the farmer, from the dangers that beset their path. Indeed, the whole complicated machinery of society, would be unhinged, but for the operation of this principle. When we speak therefore of faith in the testimony of God, we use the term in its commonly received acceptation, because the sacred writers thus use it, for although as we have seen, they scarcely have attempted to explain the term, yet definitions, in fact, are frequently submitted, as in the conduct of the children of Israel in putting themselves under the guidance of Moses, and marching out of Egypt, and through the Red Sea, under the influence of this principle,—and the case of the Apostles, who under its operation, forsook all, and followed Jesus. If a child, accredits the statements of his father, as true, if a juror, receives the testimony of a faithful witness, as worthy of all reliance, and if we exercise the same faculty, in all the inferior, together with the more weighty affairs of this life, what difficulty can there be, in understanding the nature of faith, in the testimony of God. * * The Bible is a practical book, and never in any part of it, does it presume, that a man may be in doubt in regard to the reality, or existence of his faith. It speaks of a "dead

faith," in opposition to a living faith, but it is evident, that when the Apostle uses this antithesis, it is for the purpose of evincing that a dead faith is no faith at all. * * * It also speaks of "a precious faith," not in relation to the principle itself, nor to the act of the mind, but with reference to the objects of faith, the death, and the resurrection of Christ; and again of "unfeigned faith," in contradiction to a deceptive, and hypocritical pretence.

The dead faith of which James speaks, is simply a belief in the speculative, and abstract notion of the unity of God. Demons connect with this, the attribute of his justice, and they tremble; Christians, with the mercy, and love of God, and it produces, love. * * * For it is not our belief that changes the heart, but it is the thing believed.

But we have said that faith is the principle of enjoyment in religion, as sense is in nature. This will appear obvious, if we consider that it is the only principle in man, by which we can realize the certainty, and truth of the existence of things not seen. God is not an object of sense, no one has seen him at any time, his voice no one can now audibly hear; and though near to us, and we feel after him, yet we cannot touch him. He is the king immortal, eternal, *invisible!* * * * To the eye of faith he is seen very near to us, we can approach into his presence chamber, we can see the king in his beauty, his eternal power and divinity, all the attributes, and perfections of his nature, we adoringly can contemplate; in the language of inspiration we can "*come to him*, believing that he is, and is the rewarder of all them that diligently seek him." It is the invisible link that binds the soul of the Christian, to the God of the Universe, let but that link be broken, and man is severed from his Maker, he falls backwards into darkness, wretchedness, and guilt. * * *

But when with the eye of faith, we behold the person of our Lord Jesus Christ, in his official, and natural, and eternal relations, when we pore over the pages of the sacred history, and behold the variety, the richness, the glory, with which its records teem; when we look at the extent of its Prophecies, carried on, through the person of our Lord, and closing with his apostles, the first link of the chain attached to Eden—the last to the Isle of Patmos, we are astonished, and overwhelmed at the amount of testimony educed to give origin to, and nourishment for our faith. * * * The call of Abraham is connected with predictions of the most pleasing and blissful character. Jacob, upon his dying couch foretells the increase of his sons, their fortunes and their fates, and describes the Shiloh who should come. Moses catches the inspiration of the mighty theme, and speaks of the Messiah as the Prophet of the coming age, to whom all were to hearken, under the penalty of destruction. Job, and the unwilling Balaam behold him as the Redeemer, and the star of Jacob. Samuel then arises, and speaks under the prophetic impulse, in the times of

Saul, and David, the last of whom, enraptured by the glories of the person and kingdom of the Prince Messiah, strikes his harp to the highest, the sweetest, and the loftiest notes; then Jonah, Hosea, Amos, and Micah, Isaiah, Jeremiah, Ezekiel, Daniel, Haggai, and a host of others under the old—with Paul and John and others of the new, all under the same spirit, speak and write while the burden of all they say, the spirit, the import of all they pen, is the testimony of Jesus. By faith we come to him, we stand by him, we walk with him, and, by it, we fight, we conquer, and are crowned: as the spring of action we are moved forward to obey all that God has commanded, to suffer all that is incident to our profession, and to clothe ourselves with all the beauties of holiness. Though weary and fatigued, though buffeted and forsaken, yet under its influence we endure as seeing him who is invisible. By it the ancient worthies obtained all their renown.—Faith is appreciated with pardon, justification, salvation, with the love and favour of God, and the blood of Christ, with life, regeneration, and adoption. As water is in mechanical operations, in furnishing power for propelling the main wheel, so as to put and to keep the whole of the apparatus in motion, so is faith in the complicated, but sublime Institution of christianity. * * *

But as *water alone* will not answer in the one, so *faith alone* will not answer in the other. Life is the all pervading principle of the vegetable and animal kingdom, but as *life alone* will not produce organization, so *faith alone* will not constitute a man a christian. * * * As every thing therefore is given to us in nature in the concrete, so is every thing in religion. * * * And this will bring us to the last proposition to be discussed. That as *Faith* is the principle of enjoyment in religion, so the institutions, or ordinances of christianity are the means of enjoyment, in this divine system. These institutions are, *Reading or Hearing the word, Repentance, Baptism, Prayer, Praise, Lord's Day, Supper, Contribution*, and lastly we may add, the *entire Institution itself*, in its principles and privileges, commands and promises, for the formation, the perfection, and the completion of the Christian character, and for the accomplishment of its grand and glorious purposes, in the salvation both present and future, of the entire man, the body, soul and spirit.

And 1st, THE READING OR HEARING THE WORD; no one will hesitate to say that this is an institution of religion, it was enjoined in numerous instances upon the Jewish people, by Moses and the Prophets, and is frequently commanded and enjoined by Christ and the Apostles under the New Institution, and faith is alone to be acquired and obtained, in this way, thus Luke in the Acts, ascribes the faith of the Bereans to reading the Scriptures of Moses and the Prophets, and Paul asserts that faith comes by hearing the word of God. Thus the very elements of our religion that we have been discussing, and to which such great importance is any where attach-

ed, in the word of God, is dependant alone upon this ordinance, no one ever yet believed in God or in his Son Jesus Christ, who did not in the first place either hear, or read the word! just as no one ever saw an object in nature who did not open his eyes, though, light may have shone and a variety of objects every where may have existed around him. In the Congregation of the Lord, this ordinance is enjoined, and ought to be conscientiously observed, as well also in private as in the family. It was an important part of the religious duties of the ancient worshipers, the Jews; and blessings rich and copious were promised them upon their diligent observance of it. Thus Moses said to the Israelites, "Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets before your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down, and when thou risest up, and thou should write them upon the door posts, of thine house, and upon thy gates; *That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.*" The Apostle of the Gentiles in his letter to the Colossians directs that when this epistle is read among them, they should cause it to be read also in the congregation of the Laodiceans, and that the one from Laodicea should be read by them. And he also exhorts them to "let the word of Christ dwell in them richly in all wisdom."

REPENTANCE, also, is one of the institutions of christianity, inasmuch as it is not only insisted upon, as an indispensable requisition for pardon, but as an absolute command. "And the times of this ignorance God winked at, but now *commands* all men to repent." But what is repentance the means of enjoying? It is the means of enjoying not only the approbation of God, but our own approbation, and it is the means by which alone, a sinner may cleanse his life, his words, and his deeds, and may "cease from doing evil;" and as in believing the Gospel, the heart is changed in relation to God, in reformation, the life is changed in relation to the world, and in no other way can this relation be effected but in reformation. The motives of the Gospel constitute the mighty lever that lifts up the human heart, and that changes the condition, and aspect of the world to the sinner. These attaching all that is in the heart, with an authority that is mighty and overwhelming, and with considerations of the most awful, and yet delightful character, cannot fail of arresting our hopes, and our fears, of awakening our joys, and our sorrows, and of bringing about that happy and important object which we call repentance. The goodness of God, in the things of nature, and religion, and the terrors of the Almighty, his justice, his faithfulness, and his truth, the compassion, the tenderness, the love of our Divine Father, in all the wonders of redemption through the Cross of Christ, play their artillery about the citadel of the human

heart, until the entrenchments of sin are discovered and crossed, the walls of brass and of iron, are scaled, and the guilty inhabitants surrender, and are taken captive by the all subduing, and conquering influence of the Gospel. Whilst to the Christian who may have offended against the precepts and institutions of his religion, this self same thing which we call repentance, behold what carefulness it produces, what clearing in themselves, what indignation, what fear, what vehement desire, what zeal, what revenge, issuing in salvation, not to be repented of.

BAPTISM, is another institution of Christianity, not so much of a moral, as of a positive nature, and therefore it is admirably suited to test the sincerity and honesty of all who desire to become the disciples of Christ. His authority as Lord and King, is recognised, and acknowledged in the most public manner, by any one who obeys this institution, and as we are regarded as aliens, and rebels before we enter into the kingdom of the Messiah, it is fitting and proper, that the first formal act of allegiance that we exhibit, should afford to all the world the highest evidence of our entire submission to the will of the Law-giver, and therefore immersion in the name of the Lord, into the name of the Father, Son and Holy Spirit, is the first constitutional act of obedience we render to him. Now, the King, has appended to immersion the remission of all past sins. If we are asked his reasons for so doing, we might reply, that "thus it seemed good in his sight," and to the Christian this would be sufficient; how readeest thou? "He that believes and is immersed, shall be saved." "Arise and be immersed and wash away thy sins." And with all the reasons for which an earthly monarch, would extend pardon to a rebel who comes to his feet and lays down his arms in token of submission, with the same reasons does our King extend his pardon to the sinner, who complies with the injunction, belief, repentance, and immersion, in order to Salvation and the Gift of the Holy Spirit. But if we are asked, what value is there in water? We reply, what value was there in an altar, a sacrifice, so essential under the Jewish dispensation. Water, to say the least of it, is as good as wood, or stone, or flesh, for moral purposes; we are willing to admit that neither are worth any thing, but if the name of the Lord is found thereon, they then become valuable, they are just worth as much as he has put upon them, and his name is pledged to redeem the promises annexed to them. Immersion therefore to the *penitent believer*, is the means of enjoying the pardon of all past sins, through the shedding of the blood of Christ, and by the pure favor of God.

PRAYER AND PRAISE are institutions of christianity, "Pray always," "Pray every where," are injunctions of an Apostle; "Let the word of Christ, dwell in you, richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Praise is comely for the upright. The throne of favour and the

altar for burnt incense are both found in the congregation of the Lord, to which the saints can approach, and find mercy and favor, for seasonable help, and where else can we go, to obtain assistance, and in what other institutions can we enjoy such nearness of approach to God, and hold such audience with our Maker, as in these? "Let us therefore by our Lord Jesus Christ offer sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

THE LORD'S DAY, THE FIRST DAY OF THE WEEK, is also an institution of christianity, it is the resurrection day, the birth day of immortality to man, how joyful, how sacred, how blissful this day to the whole family redeemed on earth, how gloriously triumphant are the hopes which animate our souls upon this day! The resurrection of our elder Brother, the Captain of our salvation, is the first thought that is awakened within us, upon this day, and the victory achieved by the mighty conqueror over death, and the spoils he has brought forth from the grave, animate our devotion, fire our zeal, and kindle our love; while the hope of eternal life, to which we are begotten on this day, raises our souls above all earthly things.

THE SUPPER is also an institution of Christianity, in it, we remember Jesus, as a sacrifice for our sins, and by it, we publish his death, to a perishing world. Solemnity and joy, humility and gratitude, may well become us in partaking of the sacred symbols of his body and of his blood, who died the just, for the unjust, to bring us to God. In it, we enjoy the recollections of his condescension, his mercy and his love, we eat of his flesh, we drink of his blood, and life is cherished within us, by it we enjoy the privilege, of proclaiming to our fellow men, that Jesus died according to the scriptures, and that remission of sins may be obtained, through faith in his blood.

To this we might add the CONTRIBUTION to the poor saints, by which we administer to the wants of the needy, and feed the poor of the flock.

THE ENTIRE INSTITUTION OF CHRISTIANITY is of God, it is admirably adapted to accomplish the most benign, and blissful results, to enlighten the ignorant, to enrich the poor, to liberate the enslaved, to heal the sick, to give life to the dead; come then, oh sinner to Jesus, take his yoke upon you, and learn of him, bow to the sceptre of his mercy, deny, renounce yourselves, come under the guidance of the great Teacher, believe in his mighty name, obey his gracious, life giving, and life sustaining institutions, and you shall not perish, but shall obtain eternal life. — Amen.

From the Religious Magazine.

CONTROVERSIAL.

[We recommend to the attention of our readers, those especially who are averse to religious discussion, the following article on that subject. It is an extract from the pen of the late celebrated Dr. Mason. We see not how any one can peruse it, and still retain his prejudice against this necessary, and Scriptural measure for promoting the cause of truth.]

ON RELIGIOUS CONTROVERSY.

As one of the avowed designs of this work is to assert the truth and refute error, it has to combat, in the outset, a fashionable and imposing prejudice. It seems to be taken for granted, that how perfect soever the right of judging and professing for ourselves, there exists no right of inquiry into the judgment or profession of others. In religion, at least, this maxim is held to be incontrovertible by many who never think of applying it to any other subject. To disquisitions on topics in which all denominations agree, they can listen with pleasure: they can even permit the peculiarities of each to be detailed in succession; but from every thing which wears the form of *controversy*, they turn away with spontaneous contempt. Their aversion is so fixed, that hardly any plea of excellence will be allowed in behalf of a work which stands convicted on the charge of being controversial. The fact is sufficient to preclude every other trial, and to infer condemnation as a matter of course * * *

The prejudice itself, unlike those lessons with which truth and wisdom preoccupy the heart, will appear, upon close inspection, to be as destitute of solidity as it is assuming in manner—For, in the

1st place, It admits not of dispute, that the Holy Scriptures point out an opposite course. Their injunction is, *to buy the truth and sell it not—To cease from the instruction that causeth to err from the words of knowledge—earnestly to contend for the faith once delivered to the saints—to try the spirits whether they are of God.*—All these directions imply, not that men are to spend their lives in laying the foundation of their faith; but that they are to employ their opportunities and faculties in selecting the true from the false; that they are to prize it when selected; to enrich it with fresh acquisitions; and to defend it with their utmost skill. How this can be done without controversy, so long as there are “deceivers in the world,” it is incumbent on them to shew, who would suffer the truths of the gospel to be sacrificed, one after another, by men of “corrupt minds,” rather than raise a finger, or press an argument, for their protection. It is, indeed, not more lamentable than true, that a host of candidates beset the

inquirer. Every sect cries out, *we are the people, and the Law of the Lord is with us*; every partisan enforces the pretensions of his sect. But this, though frequently urged, is the weakest of all reasons for keeping aloof from investigation. The amount is, "The danger of going astray is great, the consequences fatal; therefore I will shut my eyes." Good sense would say, "The danger of error is great, the consequences fatal; therefore I will use all my diligence that I may not be misled:" For certainly, if "strait be the gate and narrow the way which leadeth unto life," we have the strongest inducement possible to search out and embrace the "few who find it." We are, therefore, reduced to this alternative, either that there is no truth at all, or that we are bound to seek it through every peril, to distinguish its voice amid all clamours, and to possess it at any price. If this condition seem hard, let it be remembered,

2. That it is not left to our discretion whether we shall choose or not.

The determination to choose *nothing*, is a determination *not to choose the truth*; and this draws after it the condemnation of those who "love darkness rather than light." The most high God having given us his word as the rule of our faith and duty, a neglect to seek its counsel because men wrangle about its meaning, is to make the hazard of going wrong a reason for never being anxious to go right. It would be like the excuse of a servant, who having, in common with others, received his master's orders to repair to a certain place, should resolve not to stir, because his fellow servants quarrelled about the road. Their disobedience could never justify his. Nor is there a man upon earth who would not pronounce it to be the plea of a fool, that out of his pure love of peace, he had never been at the trouble to ascertain the import of his master's instructions! The fact is, that no medium can be assigned between receiving and rejecting the truth. If rejected, we seal our own perdition—If received, we must reject whatever is hostile to it; that is, we must institute a comparison between conflicting claims; which is precisely the object of controversy.

Pursuing the argument a little further, we shall perceive in the

3d place, That in disclaiming all controversy, we set out with a principle which it is impossible to carry through.

In what department of society, or on what subject of discourse, do the thoughts of men accord? The law has long been celebrated for its fertility in litigation. Medicine is hardly inferior to the bar: agriculture keeps up a sharp debate with commerce: and the politician has always to navigate a "tempestuous sea." Not a project, a character, nor an incident, can be introduced into common conversation without calling forth different strictures, according to the views, habits, relations, and

tempers of the company. And it is by no means unusual for some who abhor controversy in religion, to be both talkative and disputatious, if not dogmatic and bitter, on other matters. The world is a vast scene of strife. A man must either take it as he finds it, and bear his part in the general collision, or else go out of it altogether. It is the inevitable consequence of imperfect knowledge, and depraved appetite ; of that confusion of intellect and corruption of heart which flow from sin. When, therefore, we are under the necessity of either being exiled from society, or of giving and receiving contradiction ; and when we submit to this necessity without murmuring in all cases but those which concern religion, what is it, but to declare that principles affecting our duty toward God, the highest happiness of our nature, and our responsibility for a future state, are the only things not worth contending for ?

The pretence, that religion is a concern too solemn and sacred for the passion of controversy, is like the pretence with which some justify their “restraining prayer before God ;” that he is too high and holy to be approached by such beings as they are. And thus to display their reverence, they become profane ; and live like atheists from pure devotion ! Both are cases of error without excuse ; we may neither be light in prayer, nor wrathful in debate.

If it be alleged that religion loses more than she gains by controversy ; this, with an allowance for the mismanagement of unskillfull advocates, is a direct censure of her champions, and a surrender of her cause. Are they who espouse such an opinion, prepared for its consequence ? Are they willing to say, that when the world was lying in ignorance, in wickedness, and in wo, the introduction of light from above produced more evil than good ? That the gospel is a plague and not a blessing, because, through the malignity of its foes, it has often brought a sword instead of peace ? That it had been better for men never to have “known the way of righteousness,” than risk opposition in following it ? That the reformation of religion was a senseless scheme ; that the martyrs died like fools ; and that all the heroes who have been “valiant for the truth ;” all the “ministers of grace” who have explained and established it : all the “Apostles, and Prophets, and wise men,” whom the wisdom of God commissioned to reveal it ; and that wisdom itself in the person of Jesus Christ, were disturbers of human tranquillity, and spent their time in no better labor than that of “turning the world upside down ?” If you start at these things, what do you mean by asserting that “religion suffers from controversy ?” For all Prophets, Apostles, wise men, and the Redeemer himself, fought her battles, and yielded their latest breath in her defence !

You cannot stop even here. Religion, you say suffers from controversy. Then it cannot endure investigation. It shrinks

from the touch of reason, for controversy is reasoning : and, of course, it cannot be true ; for truth never yet declined the test, nor sustained the slightest harm from the most fiery ordeal. On the assumption, therefore, that religion has truth on her side, you can hardly do her a greater injury than to forbid her entering into the lists with her antagonists. They will represent, and argue, and declaim. They will solicit, and sooth, and flatter, and sneer, till they pervert the judgement of many, and seduce the affections of more : and religion, betrayed and insulted, her banner thrown down, her weapons shivered, her lips sealed, her limbs bound “ in affliction and iron,” is to be laid at their feet and left to their mercy, in testimony of the respect and attachment of her friends ! * * * * *

The prejudice, therefore, against religious controversy, is irrational and hurtful. It is a prejudice against the progress and victories of truth. The misconduct of opponents to each other is a personal concern. It disgraces themselves, but belongs not to the nature or merits of any controversy. This, in itself considered, is but the comparison of jarring opinions ; with a reference, in matters of religion, to the scriptural standard. There is no more necessity for falling into a rage when demonstrating a proposition in Christianity, than when demonstrating a proposition in mathematics : although the infinitely interesting quality of the one above the other, will involve a deeper feeling ; will furnish an explanation of the warmth which is apt to accompany it ; and will draw from candor an allowance for our common frailty.

Controversy, then, being unavoidable ; as truth and falsehood often meet and never agree, it must, occasionally, occupy every one who wishes to “have a good conscience.”

EXTRACTS FROM

“ LECTURES ON REVIVAL OF RELIGION.”

BY CHARLES G. FINNEY—6th. Edition.

DIRECTIONS TO SINNERS.

1. The labor of Ministers is greatly increased, and the difficulties in the way of Salvation are greatly multiplied, by the false instructions that have been given to sinners. The consequence has been, that directions which used to be plain are now obscure. People have been taught so long, that there is something awfully mysterious and unintelligible about conversion, that they do not try to understand it. Sinners have been taught these false notions, till now they are every where entrenched behind these sen-

timents, such as "cannot repent," "must wait for God," and the like. It was once sufficient, as we learn from the Bible, to tell sinners to repent, or to tell them to believe on the Lord Jesus Christ. But now faith has been talked about as a *principle*, instead of an act, and repentance as something put into the mind, instead of an exercise of the mind, and sinners are perplexed. Ministers are charged with preaching heresy, because they presume to teach that faith is an exercise, and not a principle, and that sin is an act and not a part of the constitution of man. And sinners have become so sophisticated, that you have to be at great pains in explaining, not only what you do not mean, but what you do mean, otherwise they will be almost sure to misunderstand you, and either gain a false relief from their anxiety, by throwing their duty off upon God, or else run into despair, from the supposed impracticability of doing what is requisite for their salvation. It is often the greatest difficulty to lead them out of these theological labyrinths and mazes, into which they have been deluded, and to lead them along the straight and simple way of the gospel. It seems as if the greatest ingenuity had been employed, to mystify the minds of people, and weave a most subtle web of false theology, calculated to involve a sinner in endless darkness.

Who that has been in revivals, has not encountered that endless train of fooleries, which have been inculcated, till it has become necessary to be as plain as A B C, and the best educated have to be talked to, just like children. So much have your D. D.'s done to mystify and to fool people's minds, in the plainest matters. Tell a sinner to *believe*, and he turns round to you, and stares, "Why, how you talk; is not faith a principle, and how am I to believe until I get this principle?" So, if a Minister tells a sinner the very words that the Apostles used, in the great revival at the day of Pentecost, "Repent and be converted, every one of you," and they reply as they have been taught, "O, I guess you are an Arminian; I don't want any of your Arminian teaching for me; don't you deny the spirit's influences?" It is enough to make humanity weep, to see the fog, and darkness, that have been thrown around the plain directions of the gospel, till many generations have been emptied into hell.

2. These false instructions to sinners, are infinitely worse than none. The Lord Jesus Christ found it more difficult to get the people to yield up their false notions of theology, than any thing else. This has been the great difficulty with the Jews to this day, that they have received false notions in theology, have perverted the truth on certain points, and you cannot make them understand the plainest points in the gospel. So it is with sinners, the most difficult thing to be done is to get away these refuges of lies, which they have gotten from false theology. They are so fond of holding on to these refuges, because they are called orthodox, and because they excuse the sinner and condemn God,

that it is found to be the most perplexing, and difficult, and discouraging part of a Minister's labor, to drive them away.

3. No wonder the gospel has taken so little effect encumbered as it has been with these strange dogmas. The truth is, that very little of the gospel has come out upon the world, for these hundreds of years, without being clogged and obscured by false theology. People have been told that they must repent, and, in the same breath, told that they could not repent, until the truth itself has been all mixed up with error, so as to produce the same practical effect with error, and the gospel that is preached has been another gospel, or no gospel at all. * * *

EMOTION AND PRINCIPLE.

1. One of the first things young converts should be taught is to distinguish between Emotion and Principle in Religion. Do you understand me? I am going to explain what I mean, but I want you to get hold of the words, and have them fixed in your mind. What I want is to have you distinguish between *emotion* and *principle*.

By Emotion, I mean that state of mind of which we are conscious, and which we call *feeling*, an involuntary state of mind, that arises of course when we are in certain circumstances or under certain influences. There may be high-wrought feelings, or they may subside into tranquillity, or disappear entirely. But these emotions should be carefully distinguished from religious principle. By Principle I do not mean any subsistence, or root, or seed, or sprout implanted in the soul. But I mean the voluntary decision of the mind, the firm determination to act out duty, and obey the will of God, by which a Christian should always be governed. When a man is fully determined to obey God, because it is RIGHT that he should obey God, I call that principle. Whether he feels any lively religious emotion at the time or not, he will do his duty cheerfully, and readily, and heartily, whatever may be the state of his feelings. This is acting upon principle, and not from emotion. * * *

2 Tim. iii. 15. Asserts the intrinsic and independant sufficiency of the Divine Word—no reference to the influence of the Spirit is contained in the passage, or its connection. The sufficiency of the Scriptures to impart saving wisdom is not to be viewed in the abstract, but in connexion with the persons to whom they are given; they are *able to make us wise unto Salvation*.—It is not able to make an idiot, or an infant, or a dead man, wise unto Salvation. It can have this effect upon none, but such as are capable of understanding, appreciating and obeying it; whence it follows that we, whom it is able to make wise unto Salvation, are able to understand it, to appreciate and to obey.—*(John Howard Hinton.)*

[We publish, entire, the following article from the *Christian Messenger*; because some strictures upon it, appear in our present number. We wish to fulfil the divine injunction, "prove all things, that we may hold fast that which is good," by impartially considering the merits of any reasonable, or scriptural argument, which may be urged on either side of a question. Whatsoever things are of good report, among any, we wish God speed. Whatever of doctrine or practice, of any denomination, can be proved to be Scriptural; we wish to promulgate, as *truths of God*. Whatever of any party, is founded, only, on the reasonings of men, we wish to be exhibited, in its real character, as *precepts of men*. How far we fulfil these our wishes, can only be decided, by those, who without prejudice, read, or hear us, and search the Scriptures; *solely for the sake of truth.*—*Ed.*

"For the *Christian Messenger*."

REMARKSⁱ ON THE BIBLE.

How deplorable are the numerous errors which have divided, darkened, and deformed, modern Christendom! These errors have principally originated in attaching an unwarrantable importance to some portion of the Bible, and in some instances, to the Bible itself. Perhaps our pious readers may be startled at the very idea of there being a possibility of thinking more of the Sacred Scriptures than we ought. To quiet their alarm, we will at once say, that few think sufficiently highly of the blessed Book under present consideration—for we deem it to be a divine volume of which God is the author, and which has been communicated to men as an *instrument* of bringing sinners to a saving "knowledge of the truth as it is in Jesus."

We apprehend, however, that too many Professors of Religion at the present day, do not make an evangelical distinction between the *agency* and the *instrumentality* which accomplish the salvation of apostate men. To illustrate plainly, so as not to be misunderstood, what we mean by *agency* and *instrumentality*, we will suppose a man about to fell a tree with an axe: the man is the *agent*—the axe the *instrument*.

In the salvation of rebellious men, Jehovah is the *sole agent*: God the Father in the infinitude of love and wisdom, devised the scheme of our redemption—God the Son opened "a new and living way" through which mercy, consistent with justice, can be communicated to sinners—and God the Holy Spirit must create the soul anew, destroy its natural enmity to the divine perfections, sanctify it; incline it to repent of its sins and to believe the Gospel; and therefore capacitate it for obeying the divine commands in this world, and for enjoyment of celestial glory in that which is to come. In operating upon the soul, the Holy Ghost uses

whatever means he, in his sovereign wisdom, thinks best. The Bible, however, written under his divine influence, is *no* usual means; but at the same time, be it remembered, that though an unregenerate man were to peruse and study the Bible for ever, its most constant perusal and critical examination would never change his heart. It was not the preaching of the Apostle Peter on the day of Pentecost, that converted such a multitude; but it was the Holy Spirit who used the preaching of the word, on that occasion, as an *instrument* in the moral *new-birth* of thousands.

The Bible is not God, but the word of God; and the moment we look upon it as an *agent*, and not merely as an *instrument* in our salvation, we erroneously consider it as possessing the innate attributes of Deity himself, and are therefore guilty, though perhaps ignorantly, of idolatry. When the Saviour exhorts the Disciples to "search the Scriptures," it is not because they are God; but because they testify of HIM. Again, "Sanctify them through thy truth; thy word is truth." In this prayer the Saviour implores his Father to sanctify his Disciples through the *instrumentality* of the Sacred Scriptures.

We make these remarks because we know that there are professed Christians who deem the Bible, not as the *instrument*, but as an *agent* in human redemption; and who consider it sufficient, independent of the immediate power of the Holy Ghost, to illuminate—to regenerate—to sanctify. Was the Bible, we would ask, the Comforter promised by the Saviour to his Disciples? And may we not legitimately infer that if the Scriptures had been sufficient to comfort the Disciples there would have been no need of the more potent influence of their Divine Author? Is there any Scriptural proof that more than *one agency* has ever been employed in communicating eternal life to those who are morally "dead in trespasses and sins?" Supposing the Bible to be that *agency*, by what power were Abel, Enoch, Noah, Abraham, and others, who lived prior to Moses, called from darkness to light—from sin to holiness—from the way of transgression to the paths of obedience?

By these brief observations we intend not to lessen the importance of the Bible as an *instrument* in the hands of the Supreme Being for the accomplishment of his purposes of mercy; and it is to us a subject of constant regret that it is too much neglected. Divine love is now conveying it to "every nation, kindred, tongue, and people!" and it is no doubt the principal *means* that will be employed in the overthrow of every system of false religion throughout the earth; but it is a *means* which, without the regenerating power of the Holy Ghost, will never bring one sinner to genuine evangelical repentance. Christian, read the Bible; for it is the appointed *instrument* of Jehovah for the sanctification and

growth in grace of your soul. Unrenewed sinner, read the Bible; for it is designed by Divine wisdom as the *means* of your conversion to God.

LACON.

Pictou, Oct. 13, 1837.

For the Christian Gleaner.

MR. EDITOR,

I have just perused an article entitled "Remarks on the Bible" in the *Christian Messenger* of the 3d Nov. And being persuaded that they are founded on mistaken, and unscriptural views of divine truth, am induced briefly to examine their justness. Taking this article as a sample of others, which from time to time appear on the same topic; and seeing the very great importance attached to the reception, or rejection of the speculative opinions they advocate. The cause of truth, can never suffer from coming to the light. It is the province of error, alone, to shun impartial investigation; to take for granted, and to reason from the very conclusion which is objected to, and which requires proof; and to silence argument by assertion, and inquiry by the charge of heresy. The defence or illustration of the one, also, does not necessarily involve self contradiction, or inconsistency, with any literal declarations of the Bible—while that of error, as necessarily does both. Indeed these tests often enable us to detect the weakness of the claims upon our faith as commands of God, of some mere precepts of men; and to distinguish between the TEXT which is divine, and must be true, and the INTERPRETATION, which is human, and may be false. For instance—that our Saviour said figuratively of bread "This is my body" is a *text*, or *truth* of the Bible—but the *interpretation* which the Roman Catholics, indentify with this, and assume to be an important article of Christian faith, is not necessarily a truth. Again—no one denies that our Saviour, said also, in figure, that a man must be "born again," "born of water," "of the Spirit," &c. &c. But it is *impossible* that all (nor does it follow as a matter of course that any) of the many discordant interpretations, which have been affixed to such texts; are wholly true. It is by no means clearly taught in the Bible, that in using the figure—"born of the Spirit," our Saviour in effect said to Nicodemus, that he was as unable, (as a dead man was to raise himself,) to believe, and to be influenced by the divine truths, respecting Jesus and his Glorious Gospel, which the Holy Spirit was shortly (on the day of Pentecost) to reveal from Heaven to men, by the mouth of chosen Prophets and Apostles, and by signs and wonders to confirm, as faithful and worthy of all acceptation—unless he previously had

vouchsafed to him, a special operation of the Holy Spirit, to give him power to believe, and to obey His divine testimony.

It may therefore be a mere deception, to cite such texts as proof that our doctrines deduced from them, are truths of God—and that they who reject them, as illogical or unscriptural, deny any truth clearly revealed, respecting the Holy Spirit. What such figures really imply, can only be learned from the examples, and literal declarations of the Bible, on the subject to which they refer, and which fact when known, they will be found consistently to illustrate. And enough is plainly revealed respecting faith and the Holy Spirit, to render unnecessary, all human theories—and inexcusable the many questions, of strife, which they have gendered to perplex the minds of sinners hastening to Eternity—and to alienate those who though differing in opinion, hold one faith, one Lord, one Baptism, otherwise might live as brethren, in the unity of the Spirit, and in the bond of peace.

Into many of the inconsistencies adverted to, have these writers been forced in their reasonings, in assuming to be a fundamental truth of Christianity, a theory, which in fact involves the contradictory idea, that God, has not appointed any means in themselves suitable, for bringing a sinner to the saving knowledge of the truth, as it is in Jesus—and yet for the use or abuse of which means, man is justly accountable. ‘It is doubtless true, that as the wisdom of God, has adapted all means to their ends, so his power in all cases renders them effectual, it is equally by his energy that a seed germinates in the earth, that gunpowder is enflamed by a spark, and that *perception* awakens emotion. For what reason shall a meditation on God’s glory, be not connected with a feeling of humility, or a meditation on Christ’s sufferings, with a feeling of love, and that the view of a volcano, should excite emotions of sublimity. The operation in both cases accords with the nature and constitution of the mind, and requires nothing more for its accomplishment than the ordinary connexion between means and ends.’ To say that man is able to do any thing, is only saying, God has afforded him sufficient means of doing it.

Referring to an essay in our last volume, page 231. where from the Bible alone, we think satisfactory evidence is largely adduced, not only as to its silence, but also as to the utter contrariety, of what it plainly reveals on the subjects of faith, and the Holy Spirit, with this interpretation; we would now restrict our proof of its inconsistency, from the reasonings of its own advocates, and justify our holding as Scriptural the doctrines we do, from their own concessions—as exemplified in the article now under review. The very first proposition of which we confess to be rather a startling one, to our perceptions.

“How deplorable,” it is said “are the numerous errors, which have divided, darkened; and deformed, modern Christianity. These errors have principally originated in attaching an unwarrantable im-

portance to some portions of the Bible; and in other instances to the Bible itself." Now really our heresy would lead us to subscribe, and to diffuse a sentiment the very reverse of all this, 'that the want of attaching the utmost importance to some portions of the Bible, and in other instances to the Bible itself, had principally originated, the deplorable, and numerous errors, which have divided, darkened, and deformed ancient Christianity—or the religion of the New Testament; taught 1800 years ago.' And we think, the correctness of our version of this, is confirmed, when to allay the apprehension of any who may be startled at his bold assertions, Lacon admits, that, "*few think sufficiently highly of the blessed book, under present circumstances, for we deem it to be a divine volume, of which God is the author, and which has been communicated to men as an instrument of bringing sinners to a saving knowledge of the truth as it is in Jesus.*" But what we chiefly intend by this quotation, is to shew, that it in connection with the following practical exhortation, concedes all that we believe on this subject. "*Unrenewed sinner, read the Bible, for it is designed by divine wisdom, as the means of your conversion to God.*" And we are sincerely willing to adopt the very language of our friends, who differ with us, as sufficiently expressive of our honest sentiments on this head. We believe that God is the *author* of the means, which in his wisdom he has adopted, to a certain end, that man is the *agent*, or party, for whose use these means are designed, and to whom they are suited—that they are able to make him wise unto salvation, who rightly use them—that therefore for the use or abuse of them he is justly responsible—that God is not a hard master, gathering where he has not strawn—but requires "according to that a man hath, and not according to that a man hath not." It seems to us to violate the dictates of common sense, to hold these sentiments, and still to contend as I heard, within a day or two, from a teacher of religion, that the Bible is a sealed book, which a man can no more rightly understand and believe, than a blind man can see, without a special operation of the Holy Spirit enabling him.

How can that be a means to an end, to an unrenewed sinner, who until he is regenerated, has no power to use the means? As consistently might it be asserted, that an axe, was an instrument designed for an infant to cut down a tree with; because it would be one to him, when he became a man and had now received power to use it.

We would say to our brethren then, that we differ with them, only so far as they really differ with themselves. We cannot understandingly and conscientiously profess, that the word of God, is able to make men wise unto salvation—"that faith cometh by hearing the word of God"—"that the law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple." We cannot say to the "Un-

renewed sinner, read the Bible, for it is designed by divine wisdom as the means of your conversion to God"—and hold as an article of Christian faith, a gloss, which would make these all void, and would oblige us to teach him in the next breath "*that though an unrenewed man were to peruse the Bible for ever, its most constant perusal and critical examination would never change his heart*" !!!

DISCIPULUS.

(*To be Continued.*)

From the Millennial Harbinger.

THE PRINCESS VICTORIA AND THE SUPREMACY OF LAW.

The most magnificent monument on earth of the transcendent power of intellectual and moral excellence, of a happy combination of Protestant Science, Literature, and Religion, is found in the fact, that at this moment a young lady of 18 years, living in the Island of Great Britain, now gives laws to nearly a fourth part of the whole human race. Protestant England, with all her faults and errors, has more Science, Literature, Religion, and Morality, more Genius and Talent, more *educated mind*, than any nation on the face of the wide earth. She has in her community as much Freedom of Thought, of Speech, of the Press—as much Free Discussion, as much Liberty of Conscience, as can be found in our own country, and much more than can be found in any other country visited by the light of our American Sun, Moon, and Stars. She has a Constitution and Laws after which even we have modelled; and her Government is that of enlightened public opinion, expressed through her public functionaries—differing, it is true, from ours, in the names of office, and in the nature of the tenure by which offices are held. Still her Government is that of public opinion, expressed in a Magna Charta, and in well-digested Laws and Statutes, subject to amendment as often as in the judgment of the whole nation they can be improved for the better.

Great Britain, though comparatively a small Island, separated from the great continents, possessing neither the finest climate, nor the richest soil, has nevertheless extended her Language, her Science, her Arts, and her Religion over large portions both of the Old World and of the New.

Her Empire is now the largest and most powerful in the world. At home she has a population of 25,000,000; in Hanover, 1,000,000; in British India she governs 159,352,000; in Canada, North America, and the West India Island, 3,000,100; in the

Ionian Island, 209,000 : in the Cape of Good Hope and other Colonies, 1,000,000 ; in the Island of Ceylon, 1,000,000—making in the aggregate, a population of *one hundred and seventy-two millions, four hundred and fifty-two thousand !*

At the head of this immense Empire, containing almost three times as many persons as that of Russia, the next most colossal Empire on Earth, is now placed the Princess ALEXANDRINA VICTORIA, daughter of the late Duke of Kent, a young lady of good common sense, and a good domestic education, who a few weeks since completed her 18th year—a splendid proof of the supremacy of Law over all the prejudices, passions, and customs of the age in which we live.

All this must be regarded by the Philosopher as the result of that enlargement of soul, of energy, and enterprize which grew out of the doctrine of *free discussion*, which was most singularly and providentially made the popular doctrine of England in the reign of Henry VIII. Her present constitution, her liberal views, her increasing tolerance, her free institutions, her improvements in all the Sciences, and in all the Arts, of Peace and War, have arisen from this most magnificent of all modern events—THE PROTESTANT REFORMATION.

A. CAMPBELL.

BIBLICAL CRITICISM.

From the Primitive Christian.

1 Cor. iii. In this chapter, Paul uses the figure of a building. He, as an Apostle, was a master-builder ; and laid the foundation of the building in Corinth, as you will see by turning to Acts xviii. 5. " Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." Now we know what is meant by the foundation, and we find that it is the same that Jesus declared he would build his Church on. "*Thou art Jesus the Christ,*" said Peter, "*upon this rock will I build my Church,*" said Jesus. Now we know what is meant by the building. The wood, hay and stubble, as well as the gold, silver, and precious stones, were all put into the building, and this building was the Temple of God, in which he dwelt by his spirit. Then if the building were composed of *doctrines*, as some suppose, the spirit of God dwelt in doctrines, and some of them false ones too. " If any man defile the Temple of God, him shall God destroy," &c. Surely no man ever defiled false doctrines ; but the Apostle gives his own meaning when speaking to the Corinthians : " Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you." Surely Paul did not address his epistle to *doctrines* either true or false.

Then the whole matter, when summed up, stands thus: Paul preached Jesus as the Christ, in Corinth, and commenced building a Church upon that faith; afterwards Apollos and others added to this Church; and were not very careful about telling them of the persecutions which awaited them; and many of them fell away, or were like wood, hay, and stubble, when acted upon by fire, and their labour was lost. But those that were well instructed stood the persecutions, and were like gold, silver, and precious stones, that could not be destroyed by fire. But if the builders themselves stood the persecutions, they were saved notwithstanding their work was lost.

Paul was uneasy at times lest some of his own work would be lost. He was fearful that he had laboured in vain; and bestowed a second labour on his work, in order to form Christ in them anew, or to renew their faith in Christ.

If the foregoing be not the meaning of the passage, it has no meaning in it. If it were false doctrines that were burnt, the burning was a good thing; and was actually no loss to any body. I wish all that ever were made were burned up.

But that the *makers of false doctrines* will be saved, I do not believe. To make a false doctrine, is to make a *lie*; who makes a lie, is a liar; and shall have his portion in the lake that burns with fire and brimstone—And so ends this matter.

Affectionately, yours,

M. WINANS.

NEWS FROM THE CHURCHES.

NOTTINGHAM, July 26th, 1837.

Dear Brother Cribfield,

We as a church are gradually on the increase. Since I wrote to brother Campbell, I have immersed into Jesus, for the remission of all their past sins, twenty-two persons. We are now sixty-two; and this evening, three others who, on Lord's day confessed their faith in the public assembly, will be buried with him by immersion into death. The effect of the simple truth recorded in the New Testament, is truly wonderful. * * *

We are by the professors of the day much misrepresented and calumniated. This spirit brought some from the country to see us, who are now *members*, and happy in the Lord. You must send me your work every month, and a letter without fail. Yours affectionately for the truth's sake, and in hope of the resurrection from the dead.

JAMES WALLIS.

THE MORNING STAR.

The night is wearing fast away,
 A streak of light is dawning,—
 Sweet harbinger of that bright day,
 The fair Millennial morning.

Gloomy and dark the night has been,
 And long the way, and dreary;
 And sad the weeping saints are seen,
 And faint, and worn, and weary.

Ye mourning pilgrims! cease your tears,
 And hush each sigh of sorrow;
 'The light of that bright morn' appears,—
 The long Sabbathic morrow.

Lift up your heads—behold from far,
 A flood of splendour streaming!—
 It is the bright and Morning-Star,
 In living lustre beaming.

And see that star-like host around
 Of angel bands, attending;
 Hark! hark! the trumpet's glad'ning sound,
 'Mid shouts triumphant blending.

He comes—the Bridegroom promis'd long—
 Go forth with joy to meet him;
 And raise the new and nuptial song,
 In cheerful strains to greet him.

Adorn thyself, the feast prepare,
 While bridal strains are swelling;
 He comes, with thee all joys to share,
 And make this earth His dwelling.

Nothing can be proposed so wild or so absurd, as not to find a party—and often a very large party—ready to espouse it. It is a sad reflection on human nature, but it is too true. Every day's experience and history confirm it. It would have argued gross ignorance of mankind to expect, even Swedenborgianism, to be rejected at once by the common sense of men. He, who laid the snare, knew that if a few characters of some learning and respectability could be brought to espouse it, there would be soon a silly multitude ready to follow.—CECIL.