

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:

Wrinkled pages may film slightly out of focus.

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

THE CHRISTIAN.

No. 10. } SAINT JOHN, N. B., MARCH, 1840. { Vol. 1.

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*.

MEANS OF PROMOTING LOVE AND HARMONY AMONGST CHURCH MEMBERS.

Nothing is more lovely than peace and harmony in a congregation of the followers of the Lamb. The jealousies, hard sayings, and bad spirit too prevalent at the present day amongst members of the same communion, nullifies the best labours of those who are desirous of seeing the cause of truth prosper: "A house divided against itself cannot stand." It should, therefore, be the daily study and devout prayer of every christian to know his own duty, and be disposed to live and act in such a manner as to give no offence to those in the church or out of it; unless it should be in the faithful discharge of his duties. If our individual actions occupied a greater proportion of our thoughts, and the gratification of our prejudices and partialities less, we should be more happy, and those with whom we are connected would derive more satisfaction from our labors.

However plain and obvious the truths we inculcate, and however zealous we may be in the dissemination of them, still they will have no lasting effects on the community, unless they see an exemplification of them in our lives. The mass of the community study men more than they do books, or men's theories proclaim *vica voce*; hence the necessity of living every day so that our lives may be a comment on our profession. We should not merely put on our religion as we would a "Sunday" coat; it should be our daily suit. In our families, stores, shops, in all our intercourse with men, we should leave the impression on every mind, that the glory of God, and the present and future happiness of our fellow men, are the ruling principles of our conduct under all circumstances.

Any system of religion or unreligion, however absurd, may be successfully disseminated, if its devotees are zealous, combine their energies, and keep united. Who would believe that the proclamation of Athiestic principles would have a single convert in a land of Bibles and general intelligence? Who could for a moment imagine that men would be so infatuated as to suppose that this earth, with all its minerals, vegetables and animals, and man himself, were the production of blind chance; and that there is no intelligent first cause in the universe?

Yet men are just so infatuated, in the midst of those who profess to be Christians ; yes, *intelligent* christians !

Who would believe, were it not demonstrated, that in the nineteenth century 20,000 persons would be duped into the belief by ignorant uneducated men, that plates had been dug from the earth resembling gold, by Joseph Smith of New York—that an angel was sent to give him directions to translate it; and that it turned out to be a revelation from God, containing the origin of the American Indians, &c. which must implicitly be believed, on pain of endless misery !! Absurd as it is, many of all ranks and conditions in various parts of the United States, and some few in this Province, have believed the book of Mormon, and have taken up their march for the promised land, on the rich Prairies of Missouri.

With these facts before us, we are ready to exclaim :

“ Reason is gone to brutish beasts,
And men have lost their senses.”

But the secret is found in a few considerations, plain and obvious to all who have examined such questions :

1. Men are governed more by passion than reason.
2. The general ignorance of the Bible.
3. Divisions amongst professors of religion, and the party strife existing among various denominations ; particularly the want of peace, love, and harmony, among members of the same communion.
4. And the zeal and union of those who have advocated the before-named absurdities.

We have now found the cause ; what is the remedy ?

Answer : Let every philanthropist commence studying the word of God ; and pursue it, with a desire to become acquainted with himself and his duty ; and in so doing, reduce the truth to practice ; then they will become christians, and continuing so to act, they will overrun infidelity and fanaticism, be united as christians, and the world will be happy !

We have no expectation that the world will thus conduct as a whole. We have, however, a few remarks for the disciples of the Lord as an inducement to persuade them to pursue this course, and so prove a blessing to the churches of which they are members, and the whole human family generally.

I am greatly indebted to the “ Baptist Advocate” and “ Primitive Communionist” for the greater part of the following excellent suggestions. Let the members of every christian congregation pay strict attention to the subsequent principles, and very seldom would their meetings be disgraced with petty broils and angry bickerings.

1. Remember that we are all liable to failings of one kind or other. Ps. cxix. 96—“ I have seen an end of all perfection.”

2. Bear with, and not magnify, each other's faults. Gal. vi. 1-2—“ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.”

3. Pray for one another in your social meetings and parties, particularly in private. Eph. vi. 18—"Praying always with all prayer—and supplication for all saints." Tim. ii. 1—"Let supplications, prayers, intercessions, and giving of thanks, be made for all men."

4. Avoid going from house to house for the purpose of hearing or telling *news, secrets, &c.* or in any way interfering with the affairs of others. Paul speaks of those who are "idle," and "tattlers," "going from house to house." 1 Tim. v. Such persons are always a curse to a religious community. As you value the peace of a church, be determined to discountenance the above practice.

5. Always turn a deaf ear to slanderous reports; believe no charge which may be brought against any person until well substantiated; and reprove those who wish to retail scandal to you! 1 Cor. xiii. 4-7—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily proved, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

6. If a member have faults, which affect the cause of the Lord, report him privately to the overseers of the congregation; if he has offended you, "*go and tell him his faults between thee and him ALONE*;" and never on any consideration mention his offence to others, until you have done all in your power to effect a reconciliation. "If he will not hear thee, then take with thee *one or two* more, that in the mouth of two or three witnesses every word may be established. If he neglect to hear them, tell it unto the Church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii. Let all this be done with the temper and disposition of a christian, and it will never fail either to reclaim the individual, or benefit the church by his expulsion. See also 1 Cor. v.

7. If you are aware that any are offended with you, whether they have cause or not, wait not for him to come to you, but go to him, and do all in your power to remove the supposed grievance. Matt. v.—"If thou bring thy gift to the altar, and then remember that thy brother hath aught against thee, leave thy gift before the altar, go thy way, first be reconciled to thy brother, then come and offer thy gift."

Some object to this, and say, "I am not offended; if he is offended let him come to me!" Such persons apply the above scripture to those under the law. Remember, that if this is not applicable to christians, neither is Matt. xviii. for both addresses were to the same persons! Such principles should be, and doubtless are, immutable, under all dispensations.

8. Sincerely request others to mention any thing they see in you contrary to the gospel, and manifest gratitude for any such instance of their love, lest they should do so no more. Ps. cxli. 5—"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."

9. If you have offended any one in word or deed, acknowledge it to

them, and ask their forgiveness. James v. 16—"Confess your faults one to another, and pray one for another that ye may be healed."

10. Watch against shyness of each other, and put the best construction on any action which has the appearance of opposition or resentment; recollecting that it is a grand artifice of Satan to promote disturbance and animosity among members of churches. 2 Cor. ii. 11—"Let Satan should get an advantage of us; for we are not ignorant of his devices."

11. Remember your own liability to mistake, and hence, so far as truth and conscience will allow, always acquiesce in the decisions of the church, since peace cannot long be maintained, in any society, where matters are decided by numbers, unless the minority peaceably submit to the majority. 1 Peter v. 5—"Likewise ye younger, submit yourselves to the elder, yea, all of you, be subject one to another, and be clothed with humility."

12. Diligently consult the precepts of scripture, and look at the example of the Saviour. In all difficult cases, ask yourselves "How would the Lord Jesus act under such circumstances?" 1 Peter ii. 21—"Christ suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed (himself) to him that judgeth righteously," &c.

13. If a fellow member has offended you, consider how glorious, how godlike it is, to forgive, and how unlike a Christian to revenge. Col. iii. 13—"Forbearing one another, and forgiving one another; if any man have a quarrel against any: even as Christ forgave you, so also do ye." Eph. iv. 31-32—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

14. Consider how many ways christian usefulness is promoted when love prevails among believers, and what sad effects follow when they act alone, and in a contrary spirit. Eccl. iv. 12—"And if one prevail against him, two shall withstand him; and a threefold cord is not easily broken."

15. Recollect how deeply your elders are concerned in your peace and prosperity, and how cutting it is to the hearts of faithful ministers to hear of strifes and divisions among the followers of the Savior. When there were divisions in the Church at Corinth, hear the Apostle Paul: 2 Cor. ii. 3—"I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all: for out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly unto you." Heb. xiii. 17—"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

16. Avoid, as you value the prosperity of your own souls, and your mutual peace and comfort, all idle disputings about words to no profit, observing that "strifes of words" are not only barren and unprofitable, but productive of envy, railing, and evil surmising. 1 Tim. vi. 4—also 2 Tim. ii. 14—"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

17. Remember and regard the wise rule of Solomon, to leave off contention before it is meddled with. Prov. xvii. 14—"The beginning of strife is as when one letteth out water." &c.

18. If, notwithstanding all your cares, offences should arise, and brethren disagree, endeavour by every means in your power, and at any expense of personal feeling, to reunite them in love. Matt. v. 9—"Blessed are the peace-makers, for they shall be called the children of God."

19. Whenever you meet your brethren, converse with them about their spiritual enjoyments; prefer consultations relative to your growth in grace and knowledge, to any disquisitions of a worldly nature. Phil. iii. 17-19—"Brethren," says the Apostle, "be followers together of me, and mark them which walk so as you have us for example. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

20. *Lastly.* Think much of heaven, where all real christians, however divided on earth, will meet at last in one grand assembly, and where all shall unite in everlasting ascriptions of glory and blessing to him that sitteth upon the throne and the Lamb for ever and ever. Amen. Rev. vii. 9-12.

Brethren! fellow-citizens in the kingdom of our Lord Jesus Christ, ponder on these remarks. Turn to the word of God, read the scriptures referred to and then resolve by the favor of the Lord that you will be the last to promote any thing amongst the disciples of the Lamb, but peace, love, and harmony.

EDITOR.

[FROM THE CHRISTIAN BAPTIST.]

ESSAYS ON MAN IN HIS PRIMITIVE STATE, AND UNDER THE
Patriarchal, Jewish, and Christian Dispensations.—NO. X.

JEWISH AGE.—NO. II.

The first essay on this head was merely preparatory, or at most, introductory to the creation of the Jewish people into a national form.—One important reason was assigned for taking this people into a peculiar relation to the Governor of the Universe. In pursuance to an original promise, now four hundred and thirty years old, the God of Abraham, Isaac, and Jacob, assumes the peculiar relation of the God and King of the people who went down into Egypt. He made himself known to the most enlightened nation and court of that age, as Lord of Lords, and as above all Gods, venerated on earth. Moses, his ambassador to the court of Pharaoh, acts in a manner worthy of his so-

vereign, and makes the proud Pharaoh and his courtiers own the supremacy of the God of Israel. The nation was brought out in a heavenly style with a strong and mighty arm. Pharaoh, his princes, and his mighty army, were drowned; and Israel about two millions strong, having six hundred thousand warriors, encamped on yonder side the Red Sea. But not a bow was bent, not a sword was drawn, on the part of the sons of Jacob. They stood still and saw the salvation of God.

But so soon as they were entirely out of the precincts of the Egyptians it became necessary to give them a national existence, or to constitute them into a kingdom. Hitherto they were an unorganized assembly, under the conduct of the ambassador of the Sovereign of the Universe—Moses was their leader. But so soon as they reached Horeb, the purposes of the Almighty were disclosed to them. They are informed of the grounds on which they are to stand, and the preliminaries of a new relation are proposed to them, accompanied with many ample and sublime signals of the presence of God. They see and hear what they never heard nor saw before. They are prepared to accept of whatever the Lord was pleased to appoint.

In taking them thus by the hand, and in signalizing this people, it became necessary for the ends proposed, that they should be placed in the most enviable circumstances. It was necessary that they should exhibit a picture of the greatest earthly happiness. The first thing necessary to this was a good constitution—this was therefore the first thing proposed. Although their King had a right to impose upon them as his creatures, such a one as he pleased, without asking their consent, or giving them a single vote in the whole transaction, he proposes to the whole people, *en masse*, by his own ambassador, whether or not they would adopt or accept such an instrument from him. The articles of negotiation entrusted to Moses, containing the original preliminaries, read thus:—The Lord said to Moses, “Thus shall you say to the house of Jacob, and tell the children of Israel? You have seen what I did to the Egyptians, and how I bore you as on eagles’ wings, and brought you to myself. Now, therefore, if you will obey my voice indeed, and keep my institutions (or covenant) then you shall be a peculiar treasure to me, above all people; for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel.” Now, as Moses could not speak *viva voce* to the whole 600,000 militia, he called the seniors together, rehearsed the stipulations to them, and they to the people. Finally, *all the people answered and said*, “All that the Lord has spoken, we will do.” And Moses returned the words of the people to the Lord.

Constitutions in old times were called *covenants*, because both parties, the governors and the governed, stipulated and agreed to the terms, and the whole transaction was confirmed over dead bodies. But an error obtained over all christendom from an inadvertence of the teachers of religion and morals, to a peculiarity in this transaction. The error is this, that the government and the people are two parties, and

that each has its own interests ; that all national compacts are but articles of agreement between those who have a *divine right* to govern, and those who have a *divine right* to be governed. The propagators of this error may have innocently fallen into it from not noticing that the first constitution which was ever written emanated from him who stood in a relation towards the governed in which no other being stood, or ever could stand—he was their Creator, and they were his creatures. Besides, in this transaction, there were really two parties of a nature and of a relation essentially different, and yet the happiness of one party only was sought by the arrangement. These peculiarities never did occur in any other case. Now to place the governors in the character of creators, and the governed in the character of creatures, has been the erroneous practice of all the (so called) Christian nations of the old world. It never occurred to any nation until long since the art of printing was discovered, that there could not be two parties in a nation having interests as different as creator and creatures ; nor that neither the dignity nor happiness of a nation could comport with the idea that the interest of the governors was different from that of the governed. It is scarcely yet sufficiently known, even in this country, where the science of government is better understood than in any other upon earth, that there never can be amongst an intelligent people, two parties in forming a constitution ; or that there is any other interest to be consulted than that of the people. But it cannot be too distinctly stated, nor can it be too well known, that all the miseries of the old world, all the political degradations, privations, and exclusions of monarchical christendom, grew out of the error which I am now combating ; and for which some religious people of this country still have a religious hankering. The king of Israel was the Lord of Hosts. THE WHOLE EARTH IS MINE, said he, when he condescended to become the king of Israel. Yet he set us an example in this instance never to be forgotten. He gave a vote to every man on the muster-roll of Israel, in adopting the magna charta or constitution under which he would live. This single fact is worth all the arguments in the world against the right of suffrage, as being a natural right.

There are few people who are aware of the influence which a superstitious view of this constitution has had upon forming the present governments of Europe and Asia. We cannot now sufficiently trace the formative influence which the first written document, and the most public document on earth, has had in constituting the kingdoms of the earth. But we can see in the most despotic governments in the east and in the west of the old Roman Empire, evident traces of the mistake just now noticed : and that superstition has converted this mistake into an engine of fearful influence upon the present happiness of men. Every thing now in Europe, called a “constitution,” is neither more nor less than a league or articles of agreement between the governors and the governed. The government promises not to cut the heads off the people, so long as they will allow the government to take out of their labours just as much as they want for their use and behoof. This compact is ridiculously called “a constitution,” though as unlike it as a full-blooded Turk isto Paul the Apostle.

But to return to Mount Sinai. The preliminaries were *una voce*, without a dissenting voice agreed to. The constitution was pronounced by the living God, in words audible, and distinctly heard by about two millions of people. It was *written* also by the finger of God upon two blocks of marble. This constitution was perfectly *political*. Few seem to appreciate its real character. Many insipid volumes have been written upon it, both since and before Durham wrote a quarto volume on the Ten Commandments. Some have called it the Moral Law, and made it the law of the whole spiritual kingdom; affirming that Adam was created under it, and that even the angels were under it as a rule of life: nay, as it is now, and ever will be, the law of the whole spiritual world. Yes, indeed, though it speaks of fathers, mothers, wives, and children, houses, lands, slaves, and cattle; murder, theft, and adultery, yet it is the moral code of the universe.

I remember well when I was about to be cut off from a Baptist association for affirming that this covenant or constitution of Sinai was not the Moral Law of the whole universe, nor the peculiar rule of life to christians. Another shade of darkness, and one degree more of political power on the side of three or four very illiterate, bigotted and consequential Regular Baptists, would have made a John Huss or a Jerome of Prague of me. But there was not quite darkness nor power enough, and therefore I am yet controlling this feather which makes the mould for these characters you now read.

But I have said it was a *political* constitution, though religion and morality are delineated in it. Now "strike, but hear me!" It reads thus:*

"I am the Lord your God, who have brought you out of the land of Egypt, and out of the house of servants."

Table I.

Article 1. You shall have no other gods besides me.

Art. 2. You shall not make for yourselves an idol, nor the likeness of any thing which is in the heaven above, or in the earth below, or in the waters under the earth: you shall not worship them; nor serve them; for I the Lord your God am a zealous God, retributing to them who hate me the sins of fathers upon children to the third and fourth generation; but showing mercy for thousands [of generations] to them who love me and keep my commandments.

Art. 3. You shall not take the name of the Lord your God in vain; for the Lord your God will not hold him guiltless who takes his name in vain.

Art. 4. Remember the day of the sabbaths to hallow it. Six days labour and do all your works; but on the seventh day are sabbaths to the Lord your God; on it you shall not do any work, you nor your son, nor your daughter, nor your man servant, nor your maid servant, nor your ox, nor your ass, nor any of your cattle, nor the stranger who sojourns with you; for in six days the Lord made the heaven and the earth, and the sea and all that are in them, and rested

* Thomson's translation of the Septuagint.

on the seventh day, therefore, the Lord blessed the seventh day, and hallowed it.

Table II.

Article 1. Honor your father and your mother that it may be well with you, and that you may live long in that good land which the Lord your God gives you.

Art. 2. You shall not commit adultery.

Art. 3. You shall not steal.

Art. 4. You shall not commit murder.

Art. 5. You shall not bear false witness against your neighbour.

Art. 6. You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any of his cattle, nor any thing belonging to your neighbor.

Now let the following matters be attended to :

1. The stipulation or grand preliminary of this whole procedure was to make them a religious, wise, powerful, and happy nation.

2. All the people were allowed to vote the adoption of this constitution.

3. The only qualification for this right of suffrage was implied in *being brought out of the land of Egypt, and from the house of bondage*. And the whole people, whether what we now call *regenerate* or *unregenerate*, alike adopted this constitution and submitted to it as their charter of national incorporation.

4. Protection, prosperity, and national renown were promised on the part of the government ; and submission to him, honor and respect, admiration and homage, as the rightful sovereign, were agreed to by the people.

5. Idolatry, under this constitution, was treason, and this the first article declares. The second and third articles guard against the least approximation to mental treason. The fourth article of the first table institutes the revenue of the time, which results to the king, not merely as such, but because he was their God also. As their king, he required other appropriations of time and property, but this he constitutionally requires, as due to himself as Creator, and essential to their national prosperity. Every day, it is true, was due to him, but this was to be formally sanctified or set apart to him in commemoration of his works of creation in general, and of his particular interposition on their behalf.

As a *nation*, therefore, the whole people were in guarantee of their political rights and advantages, most scrupulously to regard these four articles of the first table. The homage required in these four articles was such homage as a whole nation could yield—and such as could secure to them, according to stipulation, the friendship, protection and support of a governor, against whom there could be no successful opposition in the upper, nether, or middle world.

6. All the social relations, rights and privileges of the confederates, or of the individuals, composing this nation, were defined and secured

in the six articles of the second table. To be religious and moral was the policy of this nation, and hence religion and morality were the *politics* of the commonwealth of Israel.

A constitution is a law. But it is the supreme law or the general principles, which authorize all the other laws and regulations of a people. That all the other laws afterwards promulged to the Jews by their king, were accordant in their nature and obligations to the spirit of this constitution, needs not a single argument to prove. But that this was the covenant or constitution (for the latter term is the modern one corresponding with the obsolete term covenant, in both Hebrew and Greek originals) of the nation, and distinguished from all other laws, is evident from the seven following facts :

1. The preamble to it evidently declares that upon these principles Israel became a nation.

2. Because God pronounced these articles aloud, and no other were ever promulged by him, *viva voce*, to the Jewish people.

3. Because *he wrote* them with his own finger on two tables of stone.

4. Because the two stones were ever afterwards called the *two tables of the covenant*, or constitution.

5. Because a chest was made and placed in the sanctuary in which these tables were deposited, and this chest was called the *ark or chest of the constitution*.

6. Because when the constitution of the second or new kingdom was foretold by Jeremiah, and developed by Paul, it was contrasted with this one.

And 7. Because the breach of no other law could dissolve or impair their national existence or character—but so soon as the nation departed from the articles of this constitution, God ceased to protect them, and gave them up to their enemies. But here we shall pause for the present.

CHRISTIAN UNION.—No. 2.

“Neither pray I for these alone, but for them also who shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.”—THE LORD JESUS.

In No. 9, page 210, we proposed at a future time making some additional remarks on Christian Union ; particularly with reference to the progress of the truth.

Like causes, under similar circumstances, produce the same effects. What effects then followed the union of Christ's disciples during the first ages of Christianity ? The effects ! Why, they were tremendous ! The first annunciation of the good news of salvation was responded to with the submission of three thousand. These possessed so much of the good spirit that they disposed of their all ; they combined their energies ; and soon we hear of “the number of the men being five thousand !” Persecution rages—Stephen is martyred—all the disciples are scattered, *except* the Apostles ; but those go every where

“preaching the word,” and these remain in Jerusalem ! Samaria is smitten with the Sword of the Spirit—the believing Ethiopian officer is immersed, and goes on his way rejoicing, to proclaim to the tawny sons of Ethiopia, the salvation of God—Saul of Tarsus, the bloody persecutor, is arrested in his career—believes, repents—bows to Jesus the Nazarine, and is baptised, and washes away his sins, calling on the name of the Lord. He preaches Christ, that he is the Son of God—is persecuted—goes into Arabia, and spends several years, making known to its inhabitants the way of salvation. Peter, holding the keys of the kingdom, is sent for, to make known to the Gentiles, words by which they may be saved. Cornelius and his friends hear and become obedient to the faith ; and thus the truth rolls forward, so that there was a literal fulfilment of the Lord’s prediction ; Matt. xxiv.—“ This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end [of Jerusalem] come.” Jerusalem was destroyed about thirty five years after the setting up of the kingdom ; and during that time the gospel was announced by these heralds of the cross, in all parts of the then known world.

The truth thus conquered the world without a sword or spear being drawn in its defence. Kings, potentates, nor princes, smiled on the cause of the Lord, until it had fairly subdued the world !

Has Father, Son, or Holy Spirit, changed since then ? Are not the promises of Jehovah as immutable now as formerly ? Has man changed ? Is he worse than the idolatrous Gentile or the self-righteous Jew ? Or has his nature become more or less defiled ? Has God’s purposes changed ? Did he then prepare men’s hearts for the reception of the gospel, and has he now ceased thus to act ? To all such questions, with the bible in our hands, we are constrained to answer—“ He is the Father of lights, with whom there is no variableness neither shadow of turning.” The commission is still in force—“ Preach the gospel to every creature ; he that believeth and is baptised shall be saved, and he that believeth not shall be damned.”

Notwithstanding all that has been said relative to special influences and special calls, we are yet fully persuaded, that were christians united, (and when we speak of christians we mean those who belong to the body of Christ, who have the one spirit, the one hope, and the one Lord, one faith, and one baptism), as were the primitive followers of the Lord, we should see the same glorious effects following. The Lord prayed for the conversion of the world through the influence of his word, proclaimed by his followers united in one body.

What could withstand the moral machinery, even in those countries, where the English language is spoken, were it all thrown into the scale of truth. Nothing would be able to resist the light and truth which would beam upon the world, were only the disciples of the Lamb, who now dwell on the earth, to live and act as did the ancient christians. Their property—their talents—yes, their lives, were all ready to be sacrificed for the progress of the truth, and the salvation of men. The Lord would not withhold his blessing. He is now beseeching unreconciled men to be reconciled to him.

There are, doubtless, now, in America, one million baptised believers. Suppose they should all combine their energies, they could sustain at least 10,000 intelligent men capable of presenting the gospel to those who have not heard it; and those who are not capable of going abroad to proclaim the words of eternal life could teach their families, friend and neighbors, and they at least would be equal to as many more; then there would be equal to 20,000 preachers wholly devoted to the dissemination of truth. We ask again what could withstand such a host!

Professors of religion—preachers in particular, are to blame that the whole world is not converted to God! Do not be alarmed, my friends, I do not suppose that we can of ourselves change men's hearts; but I do believe in the power of that God and that Gospel which was exhibited in the primitive ages of the Church. If men could see an exemplification of primitive christianity in the professed followers of the Lamb, they would fall into love with it; and as all are in the pursuit of happiness, they would become obedient to the faith. Cold-hearted professors who think more of their opinions and parties, than they do of the salvation of their friends and neighbours, may sneer at our affirmations, but the past has taught us the power of the Gospel; and the success that has attended a re-proclamation of the same truths, when people's prejudices are partially removed, puts the question beyond a doubt in our mind, that if Christians were united now, that we should see sinners by thousands flocking to the standard of the Cross!

Can any give a reason why we should not see the same success attending the truth now as formerly? Is it because we lack spiritual gifts for healing the sick, raising the dead? &c. Does not the Lord design to produce the same effects by his word—containing a faithful record of these things that he did by these miracles? Let it be remembered that these miracles were not performed in men to give them faith, nor to change their hearts; but simply that the commission of the ancient disciples might be confirmed! "They went forth, the Lord working with them, confirming the word by signs following."—See Mark, xvi. and Heb. ii.

Men under the dominion of their lusts and passions resisted the words of the Savior's lips—the miracles performed before their eyes—and the wonders performed in the name of the Lord by the Apostles, thus proving the truth of Abraham's words to the rich man in Hades: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

The fact must be fully established in every intelligent mind, that the same power attends the preaching of the word now as ever; *if not the promise of the Lord has failed*. "Lo, I am with you always even to the end of the world." And how was the Lord to be with his disciples? How was Moses and the Prophets with the Jews? Abraham says, "they have Moses and the Prophets, let them hear them." They had the words of Moses and the Prophets: so the Lord promised to be with the Apostles till the conclusion of this state, or the christian dispensation. We, therefore, have the Lord Jesus and his Apostles

ties with us in the same sense that the Jews had Moses and the Prophets with them. Moses was preached, being read in the synagogue every Sabbath day ; and thus Christ is preached in a re-proclamation of his word by his followers.

If this be true, then what follows : Christians, it is for you to say whether the bleeding cause of truth shall be longer trodden under foot or not ? Arise in the name of Israel's God—Zion put on your strength—your beautiful garments.—Arise, and come up out of the wilderness, leaning on the breast of your beloved.

He, therefore, who makes or keeps up divisions in the body of Christ is opposing the Lord Jesus ; and is a rebel in the ranks of the King of Kings ! Like an army marching to the conflict against the common enemy—the opposing squadrons in full view—a petty chieftain here and another there, commences promoting divisions amongst the soldiers, and thus turns off their attention from their duty ; so the professed disciple of the Lord who is endeavouring to call the attention of his fellow to any subject which is not connected with the present and future salvation, is promoting or keeping up divisions in the family of heaven, instead of doing his duty.

We have asserted that it is a sin so to act—now for the proof :

1. The Lord Jesus prayed for the union of all those who should believe on him through the Apostle's word. Those who do any thing to sever these, opposes the Lord Jesus, and are rebels !

2. "While one saith I am of Paul, and I of Appollos, are ye not carnal, and walk as men?"—I Cor. iii. If it was sinful to say, I am of Paul and I Appolos, then it is more sinful to say, I am of Calvin, and I of Luther, and I of Wesley, and I of Campbell ! What does Paul say of the carnal mind ? and these, brethren, he calls carnal ! "To be carnally minded is death, but to be spiritually minded is life and peace."

3. "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Reader, you know that the different religious denominations hate each other—you know that many will say and do anything which the laws of the land will permit to build themselves up, and supplant others. This is sinful, for they ought to love their neighbour as themselves, and do good unto all, especially the household of faith.

Proof may be multiplied to an indefinite extent on this proposition. Reader, this is a subject of great importance ! examine it well. I hope you are convinced that it is *sinful* to make or keep up divisions in the body of Christ. Do you enquire what must be done to unite the followers of the Lamb ? *Answer.*—Turn your attention to the New Testament—read that attentively, particularly the Acts of the Apostles—continue steadfastly in the Apostle's doctrine, the fellowship, the breaking of bread, and in prayers ; believe and act as did the primitive Christians. Read also I Cor. 1st and 3d chapters—and pray and seek earnestly for more of the spirit of the Lord Jesus Christ. The Lord willing, you shall hear us again on this subject—particularly to show the cause of division and dissention, and the ground on which all may meet and form one communion.

EDITOR.

BAPTISM.—THE ACTION. No. II.

IN our last we gave to the readers of the *Christian* nearly all the occurrences of the words *dip*, *sprinkle*, *pour*, *wash*, and *bathe*; in which it was apparent that the representatives of these words had as distinct a meaning attached to them in the Greek as they have in the English; and if any difference was to be found as to precision, the preference was certainly in favor of the original. In relation to *bapto* and *baptizo* in the Septuagint, we found them when used literally *always* to express dipping, or immersion. It was clearly shown that the words used in construction were such, that the original words could never be used interchangeably. This, then, we lay before our readers as our first argument, and as soon as space permits, we shall consider every objection furnished by late writers, with all that may be submitted for our consideration by the readers of the *Christian*.

2. Our next argument is, *that no word in any language can express more than one act.** We desire that our readers would distinctly understand us here. It is not asserted, that no word has more than one meaning; neither is it affirmed that many words have not a literal and a figurative meaning; but that verbs, or words expressing action, make known to us *but one act*. Take, for example, the word *write*. If this word should express the act of making letters with a pen, printing with metallic types, and painting with a hair pencil, who could ever determine a person's employment if it was reported he was writing? If the verb *to walk* expressed the act of moving slowly on foot, riding on a horse, and in a carriage—who could imagine the manner of a traveller's coming to town, if it was reported that he walked?

Bear in mind, then, reader, that if *baptizo* means to sprinkle, then it does not present to us the act of pouring; and if it means to dip, then indeed it does not present to us the act either of sprinkling or pouring. If pouring water on the subject is valid baptism, then are all the immersed and sprinkled unbaptized! and so with either of the other actions. A word that applies to two actions can express neither!! A word, however, *not expressive* of action, may refer to various acts. *Wash*, for instance, may refer to the action designated by it, in whatever way it may be performed. Whether it is done by dipping or pouring the word *wash* does not assert. It is indifferent as to the mode, although even here one mode is more common than another. *Stain*, in like manner, asserts nothing of mode, but applies to all modes. A thing may be stained by sprinkling, by pouring, or by dipping. *Wet* also applies to all modes. A thing may be wet by dipping, by pouring, by sprinkling, by the insensible distillation of *dew*, or by *damp*. The word expresses the effect only, and says nothing of the action. But it would be both false and absurd to say that these words signify all these actions. Modes are essentially different from one another, and have nothing in common. One word, therefore, cannot possibly distinguish them. The name of an action is the word which expresses it as distinguished from other actions. But it is impossible for the same

* We are indebted to Mr Carson for this proposition, and much of its proof.

word to express the distinction of two actions. It might more reasonably be supposed, that the word *black* may also be employed to designate the idea denoted by *white*, as well as the idea which it is employed to designate, because black and white admit of degrees; but there are no degrees in action. Without reference, then, to the practice of the language, on the authority of self-evident truth it is asserted that *bapto* cannot signify both *dip* and *pour* or *sprinkle*. In no language can a word be found which expresses actions so different. Now we have the confessions of our opponents themselves, generally, that *baptizo* signifies to *dip*. Mr. GRAY, the Rector of this City, than whom no man, in our estimation, in these provinces has written a defence of infant baptism with more ingenuity; on the meaning of the word *baptizo* remarks: "As to the fact that the word in question has generally in classic writers the meaning of plunge, or to immerse, we never heard of a scholar or a critic who denied it." If so, we add, *it cannot signify also to pour or sprinkle*.

Until Paido-Baptists can produce, at least, one unexceptional example of a word expressive of several acts, it will be begging the question to say that to *baptize* expresses three distinct acts; it is saying of *baptize* what cannot be said of any other word!

3. The next argument for the exclusive meaning of the word *baptizo* is that when used with reference to cleansing, where it has no reference to a command of God, it necessarily means immersion. This argument was adduced in the first number. We shall, therefore, merely state it here, and add a few additional considerations. What, but a consciousness of the truth of this observation, induced the learned and justly celebrated Dr. George Campbell, of the Church of Scotland, to give Mark vii. 3-5 the following translation: "For the Pharisees, and indeed all the Jews who observe the traditions of the elders, eat not until they have washed their hands by pouring a little water on them: and if they come from the market, by dipping them; and many other usages there are which they adopt, as immersions of cups, and pots, and brazen vessels, and beds."

How *overwhelming*, then, must have been the evidence in the mind of this learned man to constrain him, although a Paido-Baptist, not only to translate *baptizontai* immerse, but also to supply the words "by dipping them."

If, in this instance, there had been only a partial washing referred to, there were words at hand to express the act. For example, in the first part of the sentence where the hands are said to be washed, we have *nipto*; in like manner, if there had been but a partial application of water to the person or parts of the body, the writer need not be so much at a loss for a word expressive of the act as to use *baptizontai*, when *nipto* is the word that in every other part of the bible, is used to denote a partial washing! We see, therefore, that this intimation of the application of water, when no reference is had to the ordinance of baptism, is an additional proof of the truth of our main proposition, viz. that *baptizo* and its derivations always mean, literally or figuratively, to immerse.

4. When reference is had to the figurative use of the word, immersion is certainly the idea which must be attached to the word baptism.

Luke xii. 50.—“I have a baptism to be baptized with.” I have an immersion to undergo; or, I am to be overwhelmed with sufferings; would be a proper paraphrase of the passage. Again:

Mark x. 38-39.—“Can you drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?” What sad work would the words *sprinkle* or *pour* make with these passages.—We scarcely dare substitute the word *sprinkle* for baptism in this sentence, lest the serious reader would think we wish to hold the subject up to ridicule. Throw the sentence into any other form, and substitute any idea but that of immersion or overwhelming, and it makes nonsense of the whole. Not long since we heard a Paido-Baptist clergyman, a man of high standing among his people—a classical scholar and a popular speaker—assert that the word baptism *never* meant to immerse; and that those who *had not* been *poured* or *sprinkled*, even though they had been immersed, were unbaptized! How would such a reasoner, we shall say nothing of the theologian, read the above portions of the word of God? Afflictions of an aggravated nature are doubtless referred to. What then would the reader say if we should render this passage, “I have a *sprinkling* to be *sprinkled* with!” “to be *poured* with the *pouring* that I am to be *poured* with!” Take the common meaning of the word, and all is plain. It is a common saying that a man is immersed in debt in business, or in the world. Or, that we are overwhelmed with sufferings, affliction, or grief; but never can we use pouring or sprinkling with reference to such scenes.

1 Pet. iii. 21.—“The like figure whereunto baptism doth also now save us,” &c. Here the salvation of Noah and his family in the ark is said to be a type of baptism and its gracious effects. On this subject we will hear the learned Dr. JAMES M'NIGHT, for some time Prolocutor of the Church of Scotland:

“THE ANTOTYPE BAPTISM.—The word *tupos*, *type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle shown to Moses in the Mount, is called *tupos*, a *type* or *pattern*, because he was to make the material tabernacle exactly like it—Hebrews viii. 5. In scripture, likewise, *tupos*, a *type*, signifies an example of moral conduct, to be followed or avoided—I Cor. x. 6, 11. The word *antitupos*, *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24, the Mosaic tabernacles are called *antitupoi*, *antitypes*, or *likeness of the true tabernacle* or habitation of the Deity, because they were formed according to the *tupos*, *pattern*, showed to Moses, which was considered as the true tabernacle. Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (see Gal. iv. 24, note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus Roms. v. 14.

Adam is called *tupos*, the type of Christ, who on that account is called *the second Adam*. Thus also the water of baptism is here called *the antitype to the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars :—1. As by building the ark and by entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins ; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.—2. As the preserving of Noah alive during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead ; so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waves were assuaged, and he went out of it to live again on the earth : so baptism may be said to destroy the wicked and to save the righteous, as it prefigures both these events ;—the death of the sinner it prefigures by the burying of the baptized person in the water ; and the salvation of the righteous, by raising the baptized person out of the water to lead a new life. These things considered, may not our Lord's words to Nicodemus, "*Except a man be born again of water,*" be an allusion to the history of the deluge, and a confirmation of its typical meaning ? For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is the *antitype*, or thing signified by the deluge, a person's coming out of the water of baptism may have been called by our Lord, his being *born again of water*."—ED.

AN IMPORTANT QUERY—ANSWERED.

"*How is it that when the ancient gospel has been fairly presented to a people, and the work of conversion progresses most joyfully for a time ; after it arrives at a certain point it ceases ; and afterwards in that place for some time conversions are rather rare ?*"

The evil alluded to is an effect produced not merely by one, but many causes : and these causes are to be found partly among the enemies, and partly among the friends of reformation. I shall, therefore, proceed to speak of these causes, or rather some of them, as they have come under my observation at various times. The first cause of this evil which I shall mention, is :—

1. *The prejudice of our opponents*.—This prejudice does not usually bring forth its bitter fruits at any place until some time after the commencement of the preaching of the gospel at that place ! Consequently the gospel obtains a considerable weight of influence in many minds, enough to urge them into obedience, before our opponents can bring their artillery to bear against it. No sooner, however, do they perceive sinners in multitudes obeying the gospel, than they are arous-

ed to action. Then follows almost every species of vituperation and misrepresentation. The doctrine which we preach is called by hard names; scraps of Scripture, wrested from their connexion, are brought into requisition, by which to show the fallacies of our teaching; the antiquity and popularity of sectarian establishments are appealed to as divine establishments, while the ancient gospel is held up as a thing of yesterday; the aberrations of the members of our congregations are magnified and trumpeted; slander, with her thousand tongues, villifies the public proclaimers; all these means are resorted to and used by one or another of our opponents, and not without effect! Many of the multitude are misled by them; others, although in despite of all the fiery darts of the wicked one, they continue to believe that we preach the true gospel, yet are not without a sufficiency of a certain kind of dubiety, and, in some instances, love of popularity, to prevent their submission to the gospel. Powerful, however, as are these means, they would fail of neutralising the gospel, did they not find auxiliaries within the ranks of the reformation. Some of the auxiliary neutralising causes found among us, are as follows:—

2. *Many of our public proclaimers have been too sarcastic and severe.* The writer of this article acknowledges himself to be implicated by this charge; but he has been endeavoring for some time to reform in this respect; not, he thinks, without success. Public proclaimers should be as conciliatory as the nature of the truth will permit. Love to all men should be in them a prominent characteristic. But if, instead of this, we indulge in the constant use of biting sarcasms against sectarians and sectarianism, we shall inevitably increase the quantum of the prejudice of our opponents instead of lessening it; and we shall meet thousands beyond the reach of our voices, and consequently beyond our influence, who, had we pursued a conciliatory course, would have heard us gladly, and would ultimately, under our ministry, have become the happy subjects of gospel conversion. We therefore say that the severity and sarcasms of many of our preachers have constituted a part of the means by which the evil complained of in the query has been produced.

3. *The severity and sarcasms of many reformers who are not public proclaimers.*—A preacher, if he is an influential one, is very apt to inspire his hearers with his own spirit, especially if it be a bad spirit!—At any rate, we do know that there have been too much severity and sarcasm used by reformers, in conversation on controverted points. While the gospel has been bringing many into obedience, the people, as a matter of course, would take sides—some for, and some against the gospel as we preach it. Well, in many cases controversy between the contending parties waxed exceedingly warm, and many things were said on both sides calculated to hurt feelings, and to engender incurable prejudices: and the reformers, it may be, played their part in this war of words as warmly as did their opponents. What but mischievous prejudice and bitterness of spirit could be expected to result from this awful deviation from the genius of the Christian institution? If seriousness and love on the part of the reformers, such as Christianity demands, had always been used by them in their addresses to their op-

ponents, the truth would have rolled onward like a mighty torrent ; nor would all the vituperative and argumentative energies of anti-reformers been able to retard, much less to stop it. I say, *seriousness* ; because when we converse with a friend or foe on a subject so serious as is the subject of the Christian religion, solemn seriousness becomes us ; nor can all our *witticisms* concerning *long-facedness*, alter, much less destroy the nature of this obligation.

4. *The reformers have frequently contributed to the production of the evils complained of in the query, by an unskillful use of the Sword of the Spirit.* Nothing is more common than for young disciples, in private at least, to attempt the propagation of their sentiments before they themselves understand the christian religion ; and, in scores of instances I have known them advance most extravagant errors ; which errors were immediately caught up and trumpeted by the opposition as fixed articles of our creed. Now, when young disciples, who are not well informed, permit themselves to circulate their fancies in this way, and to do so too in some cases with considerable asperity, what can they expect but to injure the cause of truth ? The most of us are probably rather prone to give ourselves credit for more knowledge than we really possess ; and hence liable to become inflated with a kind of spiritual pride. Young disciples should most studiously court humility—not pride:—they should never suffer themselves to be puffed with a belief that they possess much spiritual knowledge, when indeed they have not advanced beyond the *Christian Alphabet* ! Much injury has also been done in some congregations, by speakers who have not been careful to confine their discourses within the sphere of their knowledge ; and who have consequently given the people their own speculations and fancies instead of the word of the Lord. I am willing that all the brethren should teach in the congregations, who can teach so as to edify ; but I do insist that no man should attempt to teach that which he does not himself understand. Teaching should by all be considered a matter of fact work. But if, when a speaker tells his congregation that he goes for facts, and blames in terms of awful severity the whole religious world for its speculations, it should be ascertained that he himself is as speculative as those whom he blames, what will the shrewd hearer say of him ? Will he not say that the reformers are in this respect as others—only they have a class of speculations peculiar to themselves ? I do indeed think that if the brethren of our congregations would confine themselves on their First Day meetings to the breaking of bread, singing, prayer, exhorting one another to a holy life, and would have less to do with *chapter-commenting*, it would be infinitely better for us and for the world ! We have done much harm by the unskillful use of the sword of the Spirit. But the mammoth evil, that which contributes more than all others to the obstructing of truth in its progress, is—

5. *That reformers do not, in their every day deportment, conform, with sufficient strictness, to the Christian religion.* We have by profession taken an elevated stand. We call ourselves Christians, New Testament Christians, Reformers, &c. We proclaim these things

abroad every where. The world is consequently on *tiptoe* to see what holy livers, what paragons of Christian purity these reformers are going to be! Now, suppose that after they shall have looked on us for some time, and with good intention too, they should be puzzled to tell in what kind of holy living we excel our neighbors; think you it would not have a tendency to keep them at a distance from us? The more so, as we have made so much ado about practical reformation. Tens of thousands of non-professors are now sick of the immoralities and impurities of sectarian churches, and are looking towards us with intense solicitude, hoping to behold in us what they have long desired to see—a congregation of faithful men and women, holy, harmless, undefiled—walking in the truth! O! shall we not drive them into infidelity if we do not permit them now to behold in us *the peaceable fruits of righteousness*? We do know that the short-comings of reformers have had, in many places, an immense, and a deleterious influence upon the people of the world.

We will not say that in such instances no injustice has been done to our cause by the people of the world. In converting sinners, and constituting churches, we are dependent upon the world for materials; and really many of these materials have been so spoiled in and by the world, before ever the gospel found them, that we can make nothing of them that will redound to the credit of the Christian religion! For this reason I do not think that the people of the world do either themselves or us justice, when they blame either the Christian religion or the church for the aberrations of those dishonest and depraved beings whose moral maladies are beyond the reach of the gospel *materia medica*! Many of the people of the world seem to excuse their own disobedience by pleading the disobedience of professors—just as if *two wrongs*, one in themselves and one in a professor, would make *one right*!! But so it is; and it ought to make us all more circumspect.

I have merely hinted at what I consider the chief causes of the evil lamented in the query. It will remain for the public to judge whether my answer is true or false. If it shall be of no further benefit, it may attract attention to the point to which the query relates, and eventuate not only in eliciting information from other men more competent than the writer of this article, but in the removal, to some extent, of those evils upon which I have animadverted. But this paper ought not to be closed, without saying that however great may be the evils which we deplore, the reformation carries with it much sterling virtue—much pure and undefiled religion—much native talent and high intellectual endowments; and as its advocates have put themselves under a *divine church discipline*, one made for them by Jesus Christ—the New Testament, we may expect that the evils of which we complain will be perpetually, though perhaps imperceptibly diminished; and that ultimately the truth, either by its own efficacy, or by collateral supernatural aid, will obtain a complete and never-to-be-forgotten triumph. May the Lord grant it!

Yours,

A. RAINES,

LETTER, No. II.

TO ELDER SAMUEL ROBINSON.

My dear Sir,—I designed my first letter simply as an introduction. The principal subjects were then proposed. In this paper I purpose examining the authority of requiring “experiences” before baptism, and the evidences necessary to furnish the individual and the church proof that a sinner has passed from death unto life.

One part, at least, of this proposal, is of great importance. Personal remission of sins, justification, reconciliation, and acceptance with the Lord, are subjects so intimately connected with our present and future happiness, that no man can enjoy any continued peace of mind without a real or supposed evidence that God has blotted out his transgressions. If a man has and exhibits proofs that God has pardoned his sins, and that he is living in the favour of heaven, no well instructed child of God will hesitate to recognize him as a brother and companion in the kingdom and patience of Jesus Christ. If he be right on the doctrine of pardon and acceptance with God, he cannot be very far wrong in any thing else; but if he makes a failure here, he stumbles at the threshold; he cannot be in reality right in any thing. If he loves, it is not love out of a “pure heart,” if he bestows alms they come from an unsanctified hand; if he prays, he presents the petition of an alien. “He that turneth his ear away from hearing the law, his prayer is abomination.” Let us then, my dear Sir, attentively examine into the evidences necessary to convince us that a person “dead in trespasses and sins” has become “dead to sin” and alive unto God through Jesus Christ our Lord.

I believe Sir, that even in this state of doubt and uncertainty, we may have an abiding assurance of our acceptance with the Lord. He who knows it not, has yet to learn the joys of the redeemed children of God.

What then is remission of sins?—Some tell us that it is to *feel joyful*—others, that it is to experience *peace of mind* after having been in distress; then, again, it is called the witness within. Some say it is to have the love of God shed abroad in our hearts by the Holy Spirit given unto us. With me, Sir, all these sensations are fruits of *real or supposed* forgiveness of sins. If we admit the above witnesses, who is to decide whether they are real or imaginary? If we conclude that they are true witnesses of acceptance with the Lord, then shall we admit to our communion all the professors of religion in the land, be they Romanists or Free-thinkers, be they Mahomedans or Hindoos—for all these persons experience a peace of mind when they do what their conscience tells them is right; and their conscience tells them to comply with what they have been taught by their parents or religious teachers. I have not a doubt, Sir, but that the Romanist, after having been to confession, and doing those things required in order to obtain absolution, really thinks he is forgiven, and enjoys peace of mind equally with any Protestant, who imagines that his sins are blotted out of the

book of God's remembrance, because he has been distressed on account of his sins, and having called on the name of the Lord *feels* that his burden is removed. 'Tis no doubt the case with the Mahomedan, after having performed a painful pilgrimage to Mecca, and visited the tomb of the great Prophet, that he falls asleep in the arms of death, dreaming of the Alcoran's promised paradise!

If we esteem any exercises of mind as sufficient evidence of pardon and reconciliation with God, then, indeed, should we throw wide open our churches and our hearts for all those who *pretend* to be religious; for, those, Sir, who, in our estimation, sap the very foundation of the christian scriptures, make pretensions to the enjoyment of reconciliation with God, and are, to use their own language, "ready to go to God whenever it shall please him to call for them."

I ask again: can any exercises of the mind be proof that we are in the favor of God? How do we know that such and such feelings and impressions are caused by the influences of the Holy Spirit? If any spirit tells us that we are pardoned and in the favor of Heaven, should we not try the spirits?—and suppose, my dear Sir, such a trial should now commence in the Baptist Churches and the various Protestant Churches in Christendom, what would be the result? Why, Sir, the great majority would lose their "hope." Ask them why they suppose they are pardoned of God; and what is the almost universal reply:—"I felt that I was a great sinner,—justly condemned by God's holy law—I cried, 'Lord have mercy on me'—for hours, days, weeks, and months I sought the Lord, and when almost ready to give up all in despair, peace and joy filled my soul; and I therefore believe, that God, for Christ's sake, has forgiven my sins." You, my dear Sir, are aware, that this is the evidence that the great mass of those who are esteemed "evangelical christians" have to give that they are "born of God."—This is the "experience" that the Baptist Churches require in order to admission to Baptism and church privileges.

Now, that these persons have thus felt, I doubt not, for I have passed through just such scenes myself; but to say that this is evidence of remission of sins, is another and a very different thing. I, therefore, on the whole premises assert—and if I am wrong, I hope that you, or some of my readers will correct me—that all those who are trusting in any thing that they have *felt*, are trusting in *themselves*. Where, in all the volume of inspiration, are we informed, that because we have had serious impressions, anxiety of mind, that peace ensues; that, therefore, we are born of God? I hope that all who pretend to be christians, will endeavour to answer this question. My answer is: that in no dispensation, in no age of the world, has any man's feelings been recognized by heaven, as proof of his being in the favor of God!—From whence do our feelings proceed? From our hearts—our affections, no doubt. He, then, who trusts in his feelings, trusts to his heart; and Solomon says, "he that trusteth to his own heart, is a fool." And the Lord, by Jeremiah, says, "the heart is deceitful above all things, and desperately wicked." On what then are men trusting for pardon and salvation? I expect for these last sentences, I shall be set down

as an opposer of "christian experiences;" and as one who denies the Spirit! Ah! Sir, this is the origin of these slanders. We have questioned men's evidences of justification until they have *felt* so sensibly that if the investigation were pushed a little further, that they would lose all their hopes: then this is the reply, "you deny the spirit—you are opposed to religious exercises of the mind, and advocate a spiritless theory." We deny such consequences in *toto*. I shall not, however, have room in this number to answer this objection; but will simply remark that we can perceive the difference between having our faith based on our feelings, and our feelings the result of our faith and obedience; the former sentiment we repudiate; the latter is dear to our souls. As an individual, Sir, I would discard all systems that did not fill the soul with joy and peace; that did not cause the heart to flow with the best of feelings. But I oppose all those systems of conversion that leave the person to trust in himself. He who believes that he is a christian because of his dreams, impulses, visions or feelings, is leaning on a broken reed. Come, my dear Sir, help us to break this visionary spell in which christendom is entranced!

Ah! here is the cause of all the doubt and uncertainty apparent in the prayers and exhortations of modern christians. Not so with the ancients. They wrote, and spoke, and acted with a full persuasion of their state and standing in the presence of Jehovah. They knew in whom they believed. They built on the foundation. *What then is remission of sins*, we ask again? *Answer*—It is, to be absolved from all of our past transgressions; to have all of our sins cancelled, no more to be remembered against us; to be treated as though we never had sinned. What evidence can we have of this? *The word of Jehovah, sealed with the blood of the Son of God, and confirmed by the Holy Spirit.* How shall the human family be made partakers of this pardon? *Answer*—The Lord Jesus, by the shedding of his blood, has procured it for us; by faith in him, as the great sin-offering, we apprehend this salvation; and by obedience to his commands, we enjoy these great and precious promises.

It is no doubt apparent, to you, that before we can believe that we are forgiven, we must have the pledge of him against whom we have rebelled, that this is the fact. I just now think of a figure which I heard you use not long since, which will convey to your mind my ideas fully on this subject; it is the following: Some of the Canadians rebelled against the sovereign of Britain. They took up arms against their rulers—the government is too strong for them—they are taken in arms, and found guilty of treason; the punishment of which, by the laws of the land, is death. The sovereign, of her own good will and pleasure, chooses to grant them a pardon. This is signed, and the broad red seal of Britain declares that the nation's blood is pledged for its fulfilment. The sovereign, however, for the happiness of these culprits and the safety of the nation orders this pardon bestowed on them in another state, wherefore, the proclamation is that all who leave Canada, and cross the St. Lawrence, the moment they set foot on the territory of the United States they shall receive this pardon. Men who were

expecting every day to be suspended between the heavens and the earth, on hearing such a gracious proclamation, would doubtless rejoice as soon as they heard the good news, and would gladly receive it; but no man in his senses would say that these rebels were pardoned until they set foot on the soil of the United States.

In this illustration, I have only kept one point in view; in your allusion to the figure, you had the procurement of pardon before you, I have merely the evidence of pardon under consideration. A sinner, then, must not only hear the proclamation of mercy, believe it and feel joyful, but he must attend to its directions or conditions before he can be assured that he has part or lot in the matter.

I purposed, when I took my pen, to notice, particularly, the good or evil which may result to an individual from the practice of telling experiences before churches previous to baptism, but must reserve this for the next, as my space is limited.

Wishing you much of the peace and consolation flowing from a consciousness of acceptance with the Lord, I am yours, in hope of a blessed immortality,

W. W. EATON.

PROSPECTUS FOR A HYMN BOOK.

WHEN we were in Nova-Scotia, several of the brethren expressed a desire that we might have a collection of Psalms, Hymns, and Spiritual Songs, suited to the doctrine and practice of the New Testament.

Mr Avery will print one for us, in a neat style, on good paper, with new type—handsomely bound—containing 250 pages—and afford it for between one and two shillings. We purpose using the book printed by our brethren in the “West,” with such additions and subtractions as the brethren may suggest. All who desire to have such a work will give their names to Brethren Howard, Doyle, and Garraty, or to the elders of the congregations, as is most convenient, who will let us know how many will be needed as soon as possible.

We have no desire to make money on any job of this kind. If the brethren will become responsible to the publisher for the work, they shall have our time of arranging and collecting Hymns, and correcting the press, *gratis*.

St. John, February 1, 1840.

TO CLERGYMEN, TEACHERS OF SABBATH SCHOOLS, AND BIBLE CLASSES, STUDENTS, AND HEADS OF FAMILIES.—The Publisher of the BAPTIST ADVOCATE respectfully informs the christian public that he has made arrangements for publishing, every week, in the above paper, (to commence with the first number in January, 1840,) ILLUSTRATIONS OF THE BIBLE, consisting of Views of the most remarkable places and objects mentioned in the Old and New Testaments, also, Views of the principal Missionary Stations throughout the World, engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, McFarlane, and others.—The Advocate is published every Saturday, at No. 122, Nassau Street, New-York City Terms, \$2.50 per annum, *in advance*. Persons acting as Agents, and Postmasters, are allowed fifty cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address.

The paper is established on a permanent basis—being sustained by an Association, with a Capital Stock of \$10,000.

All letters must come free of postage, or they will not be taken from the office.—Remittances may be made at our risk, through the Postmasters, who are authorised to enclose and remit payments for periodicals, free of expence.

ROBERT SEARS, PUBLISHER.