

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 head -- 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: / Wrinkled pages may film slightly out of focus.  
Commentaires supplémentaires:

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

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

THE  
CHRISTIAN GLEANER.

---

VOL. 2. HALIFAX, JANUARY, 1837. No. 11.

---

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

---

PAUL'S ALLUSIONS TO ANCIENT CUSTOMS—No 1.  
THOSE ILLUSTRATIVE OF CHRISTIAN ENERGY.

*The Grecian Games.*

THAT our readers may have a full and clear conception of Paul's allusions to the Grecian games, we shall give him a sketch from the hand of a master, and the application of one allusion found in the Letter to the Hebrews, to prepare him to relish the study of these sacred and venerable writings—rich with all learning, and replete with all instruction.—*Ed. M. II.*

EXTRACTS.

THE most splendid and renowned solemnities, which ancient history has transmitted to us, were the *Olympic Games*. Historians, orators, and poets abound with references to them, and their sublimest imagery is borrowed from these celebrated exercises. These games were solemnized every *fifth* year by an infinite concourse of people from almost all parts of the world. They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honor of the immortal gods: and *Elis* was a scene of universal festivity and joy. There were *other* public games instituted, as the *Pythian*, *Nemean*, *Isthmian*—which could also boast of the valor and dexterity of their combatants, and show a splendid list of illustrious names, who had from time to time honored them with their presence. But the *lustre* of these, though maintained for a series of years, was *obscured*, and almost totally *eclipsed* by the *Olympic*. We find that the most formidable and opulent sovereigns of those

times were competitors for the *Olympic* crown. We see the kings of Macedon, the tyrants of Sicily, the princes of *Minor Asia*, and at last the lords of imperial Rome, and emperors of the world, incited by a love of glory, *the last infirmity of noble minds*, enter their names among the candidates, and contend for the envied palm—judging their felicity completed, and the career of all human glory and greatness happily terminated, if they could but interweave the *Olympic* garland with the *laurels* they had purchased in fields of blood.

The *Olympic* exercises principally consisted in *running*, *wrestling*, and the *chariot race*—for *leaping*, throwing the *dart* and *discus*, were parts of what they call the *Pentathlon*. The candidates were to be *freemen*, and persons of unexceptionable morals. A defect in *legitimacy* or in personal character totally disqualified them. It was indispensibly necessary for them previously to submit to a severe regimen. At their own homes they prescribed themselves a particular course of diet: and the laws required them, when they had given in their names to be enrolled in the list of competitors, to resort to *Elis*, and reside there *thirty* days before the games commenced; where their *regimen* and *preparatory exercises* were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might acquit themselves in the conflict in a manner worthy the Grecian name, worthy the sacred solemnity of the occasion, and worthy those crowds of illustrious spectators by whom they would be surrounded. There are many passages in the Greek and Roman classics which make mention of that extreme strictness, temperance, and continence which the candidates were obliged to observe.

A youth, who hopes th' OLYMPIC prize to gain,  
All arts must try, and ev'ry toil sustain;  
Th' extremes of heat and cold must often prove,  
And shun the weak'ning joys of wine and love.

FRANCIS.

After this preparatory discipline, on the day appointed for the celebration, a *herald*, called over their names, recited to them the laws of the *games*, encouraged them to exert all their powers, and expatiated upon the blessings and advantages of victory. He then introduced the competitors into the *stadium*—led them around it, and with a loud voice demanded, if any one in that assembly could charge any of the candidates with being infamous in his life and morals, could prove him a slave, a robber, or illegitimate. They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honor in the contention.

Afterward, they who were to engage in the *foot race* were brought to the barrier, along which they were arranged, and waited, in all the excesses of ardor and impatience, for the signal. The cord being dropped, they all at once sprung forth, fired with the love of

glory, conscious that the eyes of all assembled Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honors and immortalize their memory. It is natural to imagine with what rapidity they would urge their course, and emulous of glory, stretch every nerve to reach the goal. This is beautifully represented in a very elegant *epigram*, with the following *translation* of which the late ingenious Mr. West has favored us.

*On ARIAS, of Tarsus, victor in the Stadium.*

The speed of ARIAS, victor in the race,  
Brings to thy founder, TARSUS, no disgrace :  
For able in the course with him to vie,  
Like him, he seems on feather'd feet to fly.  
The barrier when he quits, the dazzled sight  
In vain essays to catch him in his flight,  
Lost is the RACER through the whole career,  
'Till victor at the goal he re-appear.

I need hardly remark that the combatants in all these athletic exercises contended *naked*. For though, *at first*, they wore a scarf round the waist, yet an unfortunate casualty once happening, when this disengaging itself, and entangled round the feet, threw the person down, and proved the unhappy occasion of his losing the victory ; it was after this accident adjudged to be laid aside.

Chaplets composed of the sprigs of a *wild olive*, and branches of *palm*, were publicly placed on a *tripod* in the middle of the *stadium*, full in the view of the competitors, to inflame them with the ardor of contention, and all the spirit of the most generous emulation. Near the goal was erected a tribunal, on which sat the *Presidents* of the *Games* called *Hellanodics*—personages venerable for their years and characters, who were the sovereign arbiters and judges of these arduous contentions, the impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

It is pleasing and instructive to observe how the *several* particulars here specified concerning these celebrated solemnities, which were held in the highest renown and glory in the days of the Apostles, explain and illustrate various passages in their writings. I will now exhibit before the reader a particular detail of those distinguished passages, whose beauty, energy, and sublimity consist in the metaphorical allusions to these *games*, from the various *gymnastic* exercises of which their elegant and expressive imagery is borrowed. I shall annex such remarks as may contribute to elucidate the diction and phraseology employed by the *sacred* authors. Says the writer of the *epistle to the Hebrews*, an epistle which in point of composition may vie with the most pure and elaborate of the Greek classics : “ *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the*

shame, and is set down at the right hand of the Majesty on high. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. Wherefore, lift up the hands that hang down and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way." In allusion to that prodigious assembly, from all parts of the world, which convened at *Olympia* to be spectators of those celebrated games, the Apostle places the christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, who in the preceding chapter he had enumerated, the fancied presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardor to run the race that was set before him. "Wherefore, seeing we are compassed about with such a cloud of witnesses:" whose eyes are upon us, who expect every thing from the preparatory discipline we have received, and who long to applaud and congratulate us upon our victory—"let us lay aside every weight and the sin that doth so easily beset us:" let us throw off every impediment, as the competitors for the *Olympic crown* did, and that sin that would entangle and impede our steps, and prove the fatal cause of our losing the victory—"and let us run with patience the race set before us"—like those who ran in the Grecian stadium, let us, inflamed with the idea of glory, honor, and immortality, urge our course with unremitting ardor toward the destined happy goal for the prize of our high calling in God our Saviour—"looking unto Jesus the author and finisher of our faith" as the candidates for the *Olympic honors*, during the arduous contention, had in view those illustrious and venerable personages from whose hands they were to receive the envied palm, and who were immediate witnesses of their respective conduct and merit; in imitation of them, let us christians keep our eyes steadfastly fixed upon JESUS the original introducer and perfecter of our religion, who, if we are victorious, will rejoice to adorn our temples with a crown of glory that will never fade. "Who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God:" Jesus himself, to seize the glorious palm which his God and Father placed full in his view in order to inspire him with ardour and alacrity in the race he had set before him, cheerfully submitted to sorrow and sufferings, endured the cross, contemning the infamy of such a death, and, in consequence of perseverance and victory, is now exalted to the highest honors, and placed on the right hand of the Supreme Majesty. "For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds:" consider him who conflicted with such opposition of wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited—"therefore lift up the hands which hang down and the feeble knees. And make straight paths for your feet, lest that which is lame be turned out of the way:" exert in the christian race those nerves that have been re-

laxed, and collect thoſe ſpirits which have been ſunk in dejection : make a ſmooth and even path for your ſteps, and remove every thing that would obſtruct and retard your velocity.

---

*From the Southern Baptist.*

### HOW READEST THOU?

THIS was the reply made by the Saviour to one who came tempting him, in answer to the question he proposed concerning the things to be done to inherit eternal life. The reply is of the utmost importance in things pertaining to life and to duty. We remark, concerning it, that it excludes every invention, totally precludes every speculation, and confines one to the *written* word. Our Master did not ask the lawyer his *views*, but immediately referred him to what was recorded in the Scriptures—How *readest* thou? It would be a matter unaccountable, did not the Scripture solve the mystery, that Christians, often forgetting and forsaking what they read, adhere tenaciously to what they *think*, until their departure leads to error and difficulty, and then they retrace their steps. All the difficulties in churches, among individuals, and Christian communities, originate here. We knew a little community of Christians thrown into the greatest disorder and the most painful confusion by two of their members *thinking* what they should do in a little breach between them, and forsaking what they *read*. The word said, “If thy brother trespass against thee, go and tell *him* his fault between him and thee *alone*.” But it was *thought* (as the world thinks) that the *trespasser* should go to the injured one, and as that was not done the injured man *thought* he must tell his *brethren*. Thus the whole community became affected, and there was much folly and sin wrought in Israel in consequence thereof, until the trespasser and the injured one met and *then* called in other brethren. We know a society of Christians who bring reproach upon the name they bear by retaining among them many who should be to them as heathen men on account of their immoralities, because they *think* by introducing discipline they will *injure* the church. We know a whole Christian republic completely agitated upon an ordinance of the gospel because many *think* what they *read* concerning it is *immaterial*. God has informed men by his written will what he would have them do, and yet men obstinately *think*, and pursue their *thoughts* to the great disorder of his moral government. When shall we confine ourselves to the limits prescribed by the Saviour, to what we *read*?

We would remark, in favor of this course, that what is written is penned by infinite wisdom, dictated by infinite goodness, and proper for observance. The *rectitude* of its moral precepts is unquestionable; and, though few are general, apply to all the possible variety of cases

of evil and good which may occur. For this variety is only a modification of general principles, or degrees of the same principles. Then, God has made a revelation for our moral conduct under all circumstances. Again, he has left us ordinances embodying particular truths, which ordinances are only valuable\* so far as the *truths* they contain are kept in view. Thus, baptism is only valuable so far as the resurrection is concerned, (thus the Apostle, 1 Cor. xv. 29.) Thus, the supper is valuable only as the mind is directed to the body and blood of Christ. Now, the whole duty of man being thus laid down, a refusal to give implicit confidence and obedience is "fighting against God," and the sure road to error in practice at least. Christians of all denominations, quit your inventions—your *notions*. Reject the simple practice of looking at expediency and rejecting a plain rule. You know not what *is* expedient, for you cannot see the tendency of things "in the long run." God does. Do what he commands, and you secure expediency; more than all, you secure *right*. Hereafter let this question be proposed in *every* act of duty, *How do I read?*

---

*From the Millennial Harbinger.*

## THE OLD CREED'S BETTER THAN THE NEW.

THE CREED CALLED "THE APOSTLES'."

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

THE phrase "*descended into hell*" is understood as synonymous with *he descended into the grave, or into the place of departed spirits*. The brevity and simplicity of this creed prove its antiquity, and evinces that false philosophy had not then so muddled the waters of the sanctuary as now. In contrast with this, let the reader weigh the 5th and 6th articles of the new edition of the new creed of the new Association of the most regular of the Regular Baptist of the Monongahela Association. It is dated May, 1833:—

"5. We believe that "except a man be born again," by the direct and positive operations of the Holy Spirit in the heart, he cannot be saved, and that all who are thus born again shall be kept by the power of God unto salvation.

---

\* "Only valuable"—that is, as commemorative institutions.

"6. We believe the Scriptures maintain the doctrine of election, and we hold it as an *important truth* displaying the sovereignty of God; and yet, that it does not militate against man's free agency or accountability, but that all are required "to repent and believe the gospel."

These believers in *opinions*, rather than in *the testimony of God*, ascribe salvation to being born by "the positive and direct operations of the Spirit." There is no such proposition in the Old or New Testament. Men are said to be saved "by faith," "by baptism," "by grace," "by keeping in memory the gospel;" but no where "by the positive and direct operations of the Spirit." *Quere*—Who can explain *the positive operations of the Spirit* upon an unbeliever's heart? ! It may be said that positive operations are not negative operations, and that direct are not indirect; but then we are no wiser than before.

Their faith in the keeping of the regenerate is as unauthorized as their theory of *positive operations*. "They believe that all thus born again shall be kept by the power of God unto salvation." There is not one text in the Bible says so. Peter says of himself and his brethren that they "are kept by the power of God *through faith* unto salvation, ready to be revealed at the last time." These creed-makers are, however, privileged characters, and they have taken to themselves the right of *making scripture* to prove their opinions. There are in this creed of eleven articles, out of seven scripture quotations, six manufactured at "the Forks of Yough." There are six quotations in inverted commas, which, with their subjects and predicates, are not to be found in King James' version, nor in any other we have seen.

The sixth article is a blinking of the good old doctrine of the decrees. The Westminster Divines were more candid than these Divines assembled at the Forks of Yough: for while the latter gives the *go-by* to election by a passing compliment, calling it "*an important truth*," the good old Regulars and the Scotch Divines say, "God has decreed in himself from all eternity, all things whatsoever comes to pass;" and "angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished." Is this, gentlemen, "*an important truth*, displaying the sovereignty of God"? "But all," you add, "are required to repent and believe the gospel"? What gospel?—That the elect can neither be increased nor diminished!

This Association lies along the foot of the mountains of Pennsylvania; and this may explain the philosophy of this new creed. But they have fortified it with good strong gates and bars; for by the constitution, "this Association shall always consist of the *pastors* and messengers of the Regular Baptist churches that may be in union with this body." Pastors, then, are constituted members, as well as messengers. See section 1st of the Constitution.

But brief and few as the articles of the new creed are, they are nevertheless too long and numerous for the practice of the churches. The 9th article says—

“We believe the first day of the week to be the Lord’s day, by him set apart, and observed by the Apostles, for religious worship, as singing, prayer, preaching the word of life, baptism, and observing the Lord supper. 1 Cor. xiv. 56. Acts xvi. 13. Acts xx. 7. Acts xvi. 13, 15. Acts xx. 7.”

Yet they refuse to observe the Lord’s supper on the first day of the week, through set apart, they say, for this observance. Acts xvi. 13. is quoted to show that baptism was one of the purposes for which the Lord’s day was set apart! and yet Acts xvi. 13. says no such thing! The Jewish Sabbath is the day mentioned in the passage quoted. But I am, perhaps, interfering with the rights of these believers of opinions to make scripture as well as a creed, and shall therefore bid them adieu.

EDITOR

---

### CIRCULAR OF THE BLACK RIVER BAPTIST ASSOCIATION.

As a happy contrast with this miserable, blind, and naked creed, we shall, for the honor of the Baptists in New York, present a few extracts from the Circular Letter of the present year, being their 25th anniversary of the Black River Association, containing 3087 members. It does honor to the body that published it. Of such Baptist brethren I am not ashamed. My thanks to Elder Timothy Brewster for presenting me with the Minutes which contain so interesting a document :—

“*Dear brethren*—Being solicitous for the welfare and peace of the churches, and the purity of their doctrine and worship, we beg leave in this our annual epistle, to submit for your consideration the *supreme authority of the Holy Scriptures*. By asserting the supreme authority of the Bible, we mean that the Bible, and that alone, claims entire dominion over our faith and practice in things of religion, and demands our unreserved and implicit submission to all its holy requirements. To these high and holy claims of the word of God, we believe that all Protestant saints readily concede : and what we wish to urge, is, that the principle be fully carried out, and duly regarded in all our churches. Never can the peace of Zion, and the purity of religion in the worship and service of God, be fully restored until this is done. Never will Zion appear in her beautiful garments until she fully appreciates this principle. Never will she appear terrible as an army with banners, and with her great King and Leader at her head, spreading confusion and terror among her foes until the word of God gains complete ascendancy over her faith and practice, and she submits entirely to its claims. As the Bible claims to be a light to our

fect and a lamp to our paths, as it proposes to build us up, and to give us an inheritance among all them that are sanctified. It demands an attention for this end, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts, or in other words, until this state of darkness be past. Who, that prays for the peace of Jerusalem, can but mourn over the evils that distress the dear Zion of God in the world, and the many opposing and conflicting claims that are urged on the world in the name of Christ and religion? Who that has any love for the souls of men can contemplate the various systems of false doctrines and delusions, calculated to lead souls to perdition, without being moved? Who that has any regard for the honor of God, and the glory of Christ, can witness the self-exulting and Christ-abasing schemes, urging their way by the impetuosity of a mountain torrent, without having his soul moved within him? And from whence, we inquire, are all these evils, and what is their remedy? The answer is at hand. They have arisen from an inattention to the holy claims of the word of God. It is not, we believe, owing to any ambiguity of the Scriptures, or any mystery enveloped in the doctrine and commands of God, that have led to these painful and unholy results. It is an impeachment of the wisdom and goodness of God, to suppose that he has made, or intended to make, a revelation of his will to the world, by which they are to be governed in their lives, and be judged in the great day, and to the obedience of which is appended eternal life or eternal death, and yet so wrap up its intentions in mystery, and give it in such language as to render the meaning of its holy precepts necessarily doubtful to the honest inquirer after truth. God either has not made a full and complete revelation of his will sufficiently clear to guide us in all duty, or the evil must be chargeable on some other source. We unhesitatingly decide that it is from an unholy cause. This cause is in the corrupt principles of our nature, in the depravity of the human heart, in a spirit of opposition to his will. The Bible presents us with a system of doctrine and duties, harmonizing in all their parts; and when we come to it, as a book speaking the mind of God, to read and understand it for ourselves, with a determination to obey its requirements, it is then, and only then, that we are guided into all truth. But the evil of which we complain, is, that we come to it with our prepossessions of mind. That, which is most pleasing, and will best gratify us, is decided to be right, and is brought to the Bible to receive its holy sanction. The Bible is made to support our favorite system, rather than our system formed and determined by the Bible. In this way the Scriptures are wrested and made to speak a language unauthorized by their Divine Author. In this way, they are made to give their holy sanctions to practices, never required by their righteous precepts. Our own inclinations do much, very much in determining our duty, and the course that we take in the things of religion; whereas they have no claim whatever, to plead in the affair of duty and religion. The word of God is sovereign in its require-

ments and decisions, and by it, we must be directed, and to it, we must implicitly submit all our prejudices and inclinations, or be reckoned among its neglecters and opposers. The Bible has been robbed of the simplicity of its meaning and the clearness of its import, to favor the decrees of councils, support confessions of faith, to build up and support the interests of party, to save from the mortification of the flesh, and redeem the pathway to heaven from the burden of the cross. To these unholy purposes have been employed the labor of pulpits; for them the press has groaned, professed christians have toiled, intellect has been taxed, and the assiduous pamphleteer behind the curtain has delivered his cross sparing charge with the holy grace of honest intention that bespoke a concern for the purity of truth and the glory of God. However much in this way has been saved to the flesh, or detracted from the supremacy of the truth—however pleasantly saints have been betrayed into a smile on the doctrine of non-essentialism in the things of religion, yet it should be known and felt that there is a tremendous weight of responsibility resting on churches, and individuals in this affair, and happy is the man whose hands are clean, and whose garments are not polluted with this flesh-pleasing traffic. These evils are of incalculable magnitude, and appear with their blighting influence in almost every direction to which we turn our attention.

“Professed Christians have done much to bring the Bible into disrepute in the world: one makes it speak one thing, and another its opposite. It is made a forced witness in every sectarian cause, and compelled to give its sanction to every man’s way, and thus, like a sheathed sword, its edge is unheeded and its point unfelt, and is rejected by the infidel as an assemblage of ambiguous contradictions; on the same account, it loses its power over the conscience of its professed converts to Christ. Its supreme authority is not felt, for its sovereign claims have not been urged on his mind, as demanding an entire surrender of his will to the claims of the Lawgiver. In the laborious departments of the church, it has in too many instances lost its dominion.

“Again, the supreme authority of the word, and its appropriate place in the reign of grace, is lost sight of, in the view of the “lead of the spirit,” as if the Holy Ghost, by whom the word was inspired, would *lead* men contrary to its own instructions, and thus contradict its own self, or *lead* to things unrevealed and unknown in the word of God, and thus impeach the perfections of its revelations, and under the supposed sanctions of the Spirit, the house of God loses its order and is filled with confusion and “every evil work.”

“The Bible is plain in its instructions, and would designing selfish men leave it to exert its native influence, it never would be otherwise. These denominational and sectarian parties have had their origin in the selfishness and depravity of the heart, and not in the obscurity of the word. Would we all come back, and submit to its authority, and adhere to its instructions, as in a case of life and death, they would

cease to exist, and our prejudices would soon be lost in the unity of the church. There is a wrong in this affair, and God, the God of the world and of the church, will perceive it, and wo to him or them with whom it is found. God will not furnish the church with the means of converting the world, and allow them to be thus sacrificed to unauthorized purposes, and he approve of the waste. He who departs from the Bible, and builds a separate interest, is responsible for the consequences. Let every man be concerned lest the evil in any wise be attached to him. Let us consult the mind of God in every step in religion, as we would if our eternal salvation was depending upon the righteousness of the move, remembering that by his word we must be judged in the great day of God Almighty. In every thing that we would alter, did our salvation depend on a strict conformity to the decisions of the Bible, let us now alter that God may be glorified in our obedience to his will, and in prayerful dependence on his Spirit to lead us into all truth, let us submit ourselves unto God, as dear children. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Walk as the children of light, proving what is acceptable unto the Lord."

I cannot withhold my *God speed* to the efforts of these brethren to carry out into practice the excellent doctrine above quoted from their Minutes.

EDITOR

---

### A DEFINITION OF FAITH.

As our orthodox Baptist brethren are often objecting to our definitions of faith, and publishing their own definitions, I have thought it might be satisfactory to them for me to publish one of their most evangelical definitions, and substitute it for my own. I therefore quote the following from the *Baptist Cross & Journal*. As they have taken it from the *Sunday School Journal*, it must be well approved by all the orthodox :—

#### FAITH.

In Mr. Abbot's new book, "*The Corner Stone*," is the following illustration of faith :—

Faith means confidence; not merely cold, intellectual conviction, but confidence; a feeling of the heart. To show this distinction clearly, imagine a man unaccustomed to such an elevation, to be taken to the summit of some lofty spire, and asked to step out from an opening there upon a narrow board, suspended by ropes over the dizzy height. How will he shrink back instinctively from it! Explain to him the strength of the ropes, show him their size, and convince him by the most irresistible evidence that they have abundant strength to support many times his weight. Can you make him willing to trust himself to them? No. But the builder, whose confidence in the suspended scaffolding has been established by

experience, stands upon it without fear, and looks down to the stony pavement a hundred feet below, with an unmoved and steady eye. Now you must have such faith in Christ's sufferings and death, as not merely to admit their efficacy, but to trust yourself to it.

A father was once amusing a number of children with an electric machine, and after one or two had touched the knob and received the shock, they drew back from the apparatus, and looked upon it with evident dread. The father presently held out to them the jar, uncharged, and consequently harmless, and said distinctly, but without emphasis, "If you touch it now you will feel nothing. Who will try?"

The children drew back with their hands behind them.

"You do not believe me," said he.

"Yes, sir," said they with one voice; and several hands were held out to prove their faith; but they were quickly withdrawn, before reaching the dangerous knob. One alone, a timid little girl, had *that kind* of confidence in her father which led her really to trust him. The rest believed his word, but had not heartfelt faith in it. Even the little believer's faith was not unwavering. You could see on her face, when the little knuckle approached the harmless brass ball, a slight expression of anxiety, showing that she had some doubts and fears after all; and there was an evident feeling of relief when she touched the knob, and found, from actual trial, that her father's word was true, and that there was really nothing there.

This last is Christian faith exactly. It not only believes what the Saviour says, but it acts in reliance upon it. It *trusts* to Christ, and throws itself upon him, and tries to hush its remaining fears, and to feel fully the confidence which it knows is deserved. Still there will be too often a slight misgiving—a hesitating fear, alternating and mingling with its confidence and love, and expressing itself in the prayer, "Lord, I believe; help thou mine unbelief." There ought not to be the slightest misgiving. It is sinful and unreasonable, even in the least possible degree.

Now if they will not recant this definition when I approve it, I will say to them, that I regard no faith as worth a farthing in religion which falls a single jot short of this definition of it. Whether they have come over to me, or I have gone over to them, I hope will create no disturbance. I can assure them that I never regarded any thing as worthy of the name *faith* which does not fully fill up the measure of the aforesaid definition.

*Ed. M. H.*

## DEFINITION OF REPENTANCE.

As I have given a definition of FAITH from the Baptist and the orthodox Journal of the Sunday School, I would add a definition of REPENTANCE, such as corresponds fully with our views, as published

in the *Essay on Regeneration*; taken from the *Methodist Western Christian Advocate*, and by the conductors of that journal taken from the *Boston Recorder*:—

INTERESTING CASE OF RESTITUTION.

A FORTNIGHT since I received a letter from an unknown individual, containing \$143, purporting to be the amount, with compound interest added, of property fraudulently taken from the persons named in the letter. The writer requested that I would pay to each person the sum affixed to his name. He states that a few years ago he thinks he became a Christian; since which time he has been engaged in paying off smaller debts of the character above named. Having been unfortunate in business, with a family dependent upon him for support, it has cost him much labor to raise this money; but he has persevered, and now returns the injured persons their property with interest upon interest. Four of these individuals are amongst the principal jewelers in this city, and the sums returned are 45, 37, and 11 dollars. He says that there are a few more sums yet due, which he is laboring to obtain, "until all shall receive their own." It furthermore appears from circumstances mentioned in his letter, that he has considerable influence in his church, of which he is an active member, and is not without weight of character as a citizen. I am led to infer from his communications that he has not chosen its own minister to do this office for him, being desirous of averting suspicion, unless it should be made clear that repentance and reparation ought to be accompanied with a personal confession. Inasmuch as God hath seen fit to preserve him from loss of character before men, I have not advised him to do any thing which would seem to be throwing away that which he has thus been permitted to keep; especially as his Christian character and the honor of religion are not implicated by his crime. Yet he seems to be willing to do every thing that may be thought proper in the case, and in all respects manifests right feelings upon the subject.

It would seem that his Maker is satisfied with what he has done; the least, therefore, that man can say, is, "Neither do I condemn thee; go and sin no more." The individuals to whom the money has been paid are entirely satisfied with the reparation, and have no desire to be acquainted with the person concerned. He has expressed a willingness that I should make use of this matter in any way calculated to do good. The knowledge of it may lead some others who have been sinners in the same manner to see what are the genuine fruits of repentance in such persons. There is in the feelings of this man that entire forgetfulness of self which always accompanies deep conviction of sin; so much so, that nothing but the injury which an open disclosure might do in various ways, prevents him from making it; but the circumstance of his returning compound interest shows that he has gone to the utmost extent of suitable proof that his sorrow is of the right kind. He does not hesitate to call himself 'a thief;' he certainly appears to be a 'penitent thief;' and trusting in the mercy

of that Saviour in whom he professes to have believed, he may with freedom add, 'Lord, remember me, when thou comest into thy kingdom.' Respectfully.

N. ADAMS,

Pastor of the Essex street Church.

Boston, April 9, 1834.

This definition in fact of repentance I cordially approve, and hold that it is the only repentance which will pass the scrutiny of Heaven. From this time forth I hope to be regarded as sound on two capital points at least—namely, *faith* and *repentance*. Ed. M. H.

---

## RENUNCIATION OF SECTARIANISM.

NEW MARKET, Shenandoah country, Va. }  
May 20th, 1835. }

Dear brother Campbell,

IN order that editors of publications which "vindicate the ways of God to men," may not become dispirited in their arduous and responsible avocation, it is proper that they should occasionally hear of the progress of the cause of God in the world, and the aid which their publications impart to the enlargement of the Messiah's kingdom. I will, therefore, briefly state how your *Harbinger* contributed to my becoming a participant in the "true grace of God."

From my boyhood up, I had an attachment to the simple, yet true narrations of the New Testament; but at an inauspicious time I fell into the hands of theorizers, and my mind became nebulous with metaphysical religious dogmas. In my 18th year I united myself to the Lutheran Church—was zealous in religion, and was persuaded to believe that I had a call to the ministry. I made application to a reverend father for ministerial preparation. He interrogated me somewhat closely about the clearness of my supernatural or special call to the ministry; I answered all his queries with satisfaction to himself. He pronounced me called. Accordingly I made arrangements to receive literary qualifications for preaching. It is now nearly ten years since I was licensed by a synod to preach *the doctrines of the Lutheran Church*. I set out in my ministerial career a complete spiritualist, believing a little noise in religious meetings not at all incompatible with vital religion. Feeling was my standard of true, experimental religion. When I felt well, i. e. when my feelings were excited, I supposed that I received a new accession of grace—when the people to whom I preached wept much under my declamations, I considered it an *outpouring* of the Spirit. But in all my flows of feelings, I could not hear a voice telling me that my sins were *forgiven*—others talked about having heard such a voice, or about feeling a sudden liberation from their burden of sins. My not realizing such a thing, dejected me not a little. I prayed in private

for the impartation of a knowledge of my sins forgiven; but could never realize it. This and other considerations destroyed my confidence in my special vocation to the ministry, and I was almost determined to relinquish preaching forever. About this time, however, I had seen something of the sophistical preaching of revival men in the Lutheran Church. The superficial knowledge I even then had of the import of the New Testament, enabled me to see some discrepancy between the extravagant operations of wild revivalists and the artless and uniform procedures of the primitive propagators of christianity. Revival extravagance impelled me to read and study the New Testament with more attention than usual, aye, and in connexion too. I soon became convinced that many passages in the living oracles were "handled deceitfully," and applied to things of which the Apostles never thought. Not long after this, I accidentally got a number of the "*Christian Baptist*" into my hands. I read a few paragraphs, of which I can call only one to mind at present: it contained remarks on Paul's "natural man," and the views there expressed were very analogous to thoughts which sometimes flitted through my mind in relation to the natural man and a "state of nature." In short, I was convinced that the author of that number spoke like a man of *sense*, if not like a man of *feeling*. But he was a Baptist, and this diverted me from paying as much attention to the pamphlet as I afterwards wished I had given it. Some time after that I had a longing for that publication, but I had forgotten the place of its Editor's residence, and as I got the abovementioned number into my hands about one hundred miles from my residence, I could not easily ascertain the place of its publication. In the mean time I preached the dogmas of the church; but with some diffidence, because for some of her usages I could not find any apostolic authority; and in my inquisitive interviews with my clerical brethren, I discovered that many of them were very superficial in their acquaintance with the tenor of God's word, notwithstanding their unequivocal pretensions to intellectual accomplishments; and consequently, I derived little satisfaction from them relative to my difficulties. My confidence in revival measures at this time was totally destroyed. I accidentally ascertained the name and place of residence of the Editor of the "*Millennial Harbinger*," the successor of the "*Baptist*," and I determined to procure it. I did so. It soon became a welcome visitor. By reading it, I learned that the religion of Christ was derived not from Rome, nor from Wittenberg, nor Geneva, but from Jerusalem—that we must begin our christian race at the goal which Peter formed on the day of Pentecost. Your "*Extras*" on Regeneration and the Reign of Heaven have furnished me with a key to the New Testament, by the use of which the simplicity and tangibility of primitive christianity became irresistibly apparent to me—the nebulous mysticism which had hid the true gospel from me, was dispelled—and I became determined to disengage myself from every dogma that is not plainly inculcated in the sacred volume.

But what a conflict was to be endured in the execution of my determinations! Popularity was to be sacrificed! pecuniary advantages were to be given up! the frowns of friends, acquaintances, and relations were to be encountered—assaults by arguments to be repelled—defamation, slander, and ridicule to be endured. But in view of a happy immortality, what are these things?—*Transitory as the breath of mortals.* And that man who is unwilling to follow Jesus through evil report, and to “go forth with him without the camp, bearing his reproach,” can have but a weak attachment to the Prince of Peace.

Lest I should be too prolix in narrative, I will state to you, that about six weeks ago I was immersed for the remission of sins, and am now a citizen of the kingdom of heaven. Before that I spoke well of the King, and had an attachment for him; but still I was not naturalized into his kingdom. What peace and quietude of conscience do the true subjects of his kingdom enjoy! O that all might realize the salvation of God!

The difficulties, oppositions, and misrepresentations which I apprehended in consequence of my renunciation of traditionary religion, are all coming on in close succession, sometimes simultaneously. The churches into which I used to be invited to preach, are now shut against me—my quondam clerical associates prejudice the popular mind against me, by representing me as mentally unhinged, &c. &c. Let it be so. He who sits in the heavens will adjust all. Let me be obedient to him, and I shall be firm in the hope of enjoying a place “where the wicked cease from troubling and the weary are at rest.”

Since my immersion my circumstances did not permit me to proclaim much; however, I hope I shall soon be enabled to be more active in the proclamation of the word in my immediate neighborhood; and were I not under the necessity of procuring a support for my family by teaching a school, I would make excursions of considerable distance to proclaim the wholesome doctrines of the gospel.

Yours in the kingdom of Jesus,

SAMUEL K. HOSHOOR.

## FROM MRS. SHERWOOD'S SUNDAYS AT GENEVA.

### SUNDAY THE SECOND.

It is painful on some occasions to be obliged to speak the truth. It is not in the established church of Geneva that the word of God is now exhibited; but there are several small chapels, the ministers of which have left the establishment, where it is preached with the utmost simplicity. I must refrain from mentioning names, even in speaking well; but we attended two of these places of worship—the one in the morning, where the congregation were collected in a small upper chamber in an obscure house: here were assembled poor,

humble persons, chiefly laboring men and women, wearing large round straw hats. The minister read a chapter, and then one, and another of the elders of the congregation got up and spoke upon it. After the reading and prayers, the Lord's supper was administered, the elders passing the elements to the people as they sat in their places. I never saw more seriousness, decency, or simplicity; I could have fancied myself in an assembly of primitive christians, in the times of persecution. But this, no doubt, is certain, that where piety is not honorable, and some degree of contempt is thrown upon professors, congregations will be more pure, than under other circumstances. Where religion wears her silver slippers, there are many that will love to walk with her in the streets. [*Episcopal Recorder, October 10.*]

## CHRISTIAN LIBERTY OF PREACHING AND TEACHING THE LORD JESUS CHRIST.

*Extracts from the Christian Witness, Plymouth, G. B.*

"They that were scattered abroad went every where, preaching the Word."—Acts. viii. 4.

THAT "the word of the Lord may have free course," is a matter which few will deny to be of ultimate concern to the glory of God, though it be one which has in many ways been let and hindered by human perverseness. \* \* *Man* has been pleased to set up restrictions, but the point with the disciples is, *whether the Lord has done so*, and what is the warrant for precluding any from full liberty to preaching to whom He has given His Spirit for the purpose: seeing that if it had been so given, there is infinite loss in the hindrance, and the Spirit of God is grieved. \* \* The question is not whether *all* Christians are individually qualified, but whether they are disqualified, unless they are what is commonly called ordained.—I say commonly, because the word, as used in Scripture, does not, in the original, convey what it does to an English ear at present. I affirm that no such ordination was a qualification to preach in the days of Scriptural statement. I do not despise order; I do not despise pastoral care, but love it where it really exists as that which savours in its place, of the sweetest of God's services. \* \* *The question here is not competency to act, but title to act if competent.* Neither do I despise herein, God forbid that I should do so, the holy setting apart according to godliness, to any office, such as are competent, by those that have authority to do so. \* \* Let us then try the question by the light which the Word affords us upon the subject. There are only two cases upon which the question can arise—namely, as to their speaking *in the Church*—or *out of the Church*,—amongst the "congregation of faithful men," for their common profit and building up in the faith; or as Evangelists, declaring to the world, wheresoever God may direct them, the message of that "grace which has appeared unto all men."

If these, are admitted, all anomalous cases will readily be agreed in. First then, as to the speaking of Christians *in the Church*.—And here I remark that the directions in 1 Cor. xvi. are entirely *inconsistent* with the necessity of ordination to speak. There is a line drawn here but it is not of ordained, or unordained.—“Let your women keep silence in the Churches;” a direction which never could have place, were the speaking confined to definitely ordained persons, but takes quite another ground; and which implies directly, not, that it is right for every man to speak, but that there was preclusion of none, because of their not being in any stated office. Women, were the precluded class; *there*, the line was drawn. If men had not the gift of speaking, of course they would be silent, if they followed the directions there given. The apostle says, “every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” Does he then say, none ought to speak but one ordained? No,—“let all things be done unto edifying.” *That* is the grand secret, the grand rule. \* \* We have then, distinction, not, of *ordained*, and *unordained*, but of those, who from their character (*women*,) are not permitted to speak, *and the rest are*; being also directed in what order to do so, and the ground of distinction stated,—And this is God’s plan of decency and order. \* \* I apply all this simply and exclusively to the question of Christians in general, having God’s Spirit, using their respective gifts, and I assert that there was no such principle recognized as that they should not, but the contrary. It may and will be said by many, but these were the times of the extraordinary gifts of the Spirit.—But this is a false view of the case, for do those who make this objection mean to argue, that ordination did not begin as a distinctive title till after the departure of the Spirit of God? But the case, let it be observed, was not one of the prerogative of spiritual gifts, but of order; for women had spiritual gifts, as we read elsewhere, and directions are given for their exercise; but they were not to use them, in the *Church*, because it was out of order—not comely. At the same time there was no hint that any, or all the men were not; but *the contrary* because it was *not* out of order. \* \* But in thus upholding the common title of the saints, it may be supposed by some that the argument will be at once met, by referring to the orderly way in which Christ originally gave in his Church, “some, apostles, and some, prophets, pastors, and teachers,” &c. Now, unless one man centres all these offices in one person by virtue of ordination, the objection will not apply; but on the contrary brings its own refutation.—For we read, some, were of one office, some, of another,—the Head, Christ, “from whom the whole body fitly framed together and compacted by that which every joint supplieth, according to the effectual working *in the measure of every part*; maketh increase of the body unto the edifying of itself in love.” We read also that the members are set in the body, one the eye, the other the foot, the other the ear, that there “*might be no schism in the body*.”—And it is a thought which might well commend itself to our minds, that if we have indeed lost many and

ornamental members, it is no reason why we should summarily cut off the rest;—the word of wisdom, or the word of knowledge, and the like, of which there is assuredly some measure yet remaining in the Church.

Thus far, then, on the first case, for speaking *in* the Church. I advocate no system. I mourn over the departure of many of the comely part or parts, however, on which God set comeliness. These passages of the word I take as Scriptural evidence that the confining of the edification of the Church to nominal office alone, has not the Scriptures to rest upon. I speak not here of Elders or appointed teachers, their value, or the contrary; I speak merely of the one point—the wrongness of a Christian speaking in the Church as such—One point—and that a most important one, in this part of the subject remains to be noticed. If we are reminded of the dangers arising from all, teaching, it is admitted at once, for it is evident that here, if any where, mischief would spring up. But, looking to Scripture, we are warned against it, not upon the ground of its being, wrong as regards office—not because of its effect merely on others—but warning against it is given, as being one of the things in which, as evil will more or less have a tendency to shew itself, so the remedy is applied to the spirit from which it flows. “My brethren, be not many teachers, for so shall ye heap to yourselves greater condemnation.” But again, the warning itself shews that there was no such restriction of office as is now supposed, for thus it would have been—you have no business to preach or to speak at all, *for you are not ordained*. But no—the correction was turned to *moral* profit, not to formal distinction of pre-eminent office.

But the question becomes more important when considered in the second case, viz. as to speaking *out of* the Church, because it precludes the testimony of the Gospel by a vast number of persons who may have faithfully borne it to others. Let us inquire into the Scriptural facts. In the first place, then, all the Christians preached—“They that were scattered abroad, went every where preaching the word;” (Acts viii. 4.) and those who were scattered, were *all*, except the Apostles. We read elsewhere that “the hand of the Lord was with them, and a great number believed and turned to the Lord.” (Acts xi. 19, 20.) Now, unless all the Church were ordained, (I think they *are* to preach as far as they have ability) here is the simplest case possible—the case in point. The first general preaching of the Gospel which the Lord blessed beyond the walls of Jerusalem, knew no distinction between ordained, and unordained. It had not entered into their minds then, that they who knew the glory of Christ were not to speak of it, where, and how God enabled them—“And the hand of the Lord was with them.” Paul preached without any other mission, than seeing the glory of the Lord, and His word, in a Synagogue too, and boasts of it. And he gives his reason for Christian’s preaching, elsewhere—as it is written, “I believed, and therefore have I spoken; we also believe, and therefore speak.” (2 Cor. iv.) Apollós

preached; "he spake, and taught diligently the things of the Lord," and of him it is said, that when Paul would have sent him from Ephesus to Corinth, he would not go. Yet so far from being ordained before beginning to preach, he knew only the baptism of John; and Aquila and Priscilla took him unto them, and expounded unto him the way of the Lord more perfectly. And then, continuing his labours as before, "he helped them much which had believed;" "and mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ." Again, at Rome, many of the brethren waxing bold by Paul's bonds, preached the word without fear.

Nor in truth, is *there such a thing* mentioned in Scripture, as *ordaining TO PREACH the Gospel*. We have seen that Paul preached before he went out on his work from Antioch. Now if any plead his being set apart there, still the question is not met; for, as before stated, I reason not against such setting apart, but against the assertion that Christians, as such, are incompetent to preach. But the case alleged, if it proves any thing, as to the question at issue, proves that the power of ordaining, as well as of preaching, was not specially connected with office—and nothing more. The only other passage which, though not commonly quoted, seems to be nearer the purpose, is the Apostle's command, "The same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) But the thing committed here, was the doctrine, and proves *tradition*, if any thing—not ordination, for it does not appear that they were ordained for the purpose.

I have now produced ample evidence from Scripture to a fair mind. My object has been simply to shew the general liberty of Christian men to speak, whether *in*, or *out of* the Church, according to the several gifts, which God may bestow upon them, without need of the seal of human authority; and I say that the contrary assertion, is a novelty in Christianity.

And here, I will advert to that, which is commonly adduced upon the subject—the case of Korah, Dathan, and Abiram. It is remarkable, that those who rest upon it should pass by a case immediately preceding, bearing upon this immediate subject; that of Eldad prophesying in the camp, though they had not come up to the door of the tabernacle, because the Spirit rested upon them. "Would God," said the meek man of God, "that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." That which was here typically proposed, the pouring out of the Spirit upon all, was in principle fulfilled in the Christian dispensation. Then subsequently Korah, Dathan, and Abiram, acted not under the influence and energy of the Spirit in testifying to the people, but would have assumed authority—the kingship of Moses, and the priesthood of Aaron. *This was their fault*, which very outrage, is committed by those who attempt to defend themselves, by urging the case before us; seeing that they are taking to themselves, that *Kingship*, and *Priesthood* which

are *Christ's alone*, and setting up themselves as the *only* legitimate channels of blessing; and *usurping* His authority again on the other hand, by *excluding* those who have the Spirit of God, from exercising *that, which they have by the authority of God himself*. These things here spoken of, were typical of our dispensation, as also the Apostle states; and the conclusion is, that they make universal Preaching desirable, and the assumption of Priesthood a sin. To the same purpose, is the argument of the Apostle applied; (Heb. v.) the exclusion from the office of Priesthood, save by such call as Christ had, in which, in one sense, all believers are partakers—in another sense, He is alone, unaccompanied into the Holy place. In a word, the claim of unrestricted liberty of preaching by Christians is right. The assumption of priesthood by any, *save as all believers are priests*, is wrong. This is the dispensation of the out-pouring of the Spirit here, qualifying for preaching any *who can do so*; in a word, for speaking of Jesus, (for the distinction between *speaking*, and *preaching* is quite *unsustainable* by Scripture, as any one may see if he takes the trouble) and in which *Christ alone exercises the Priesthood within the veil*, in the presence of God for us.

One important advantage from taking God's order instead of man's is at once seen; that men will have their place and agency, whether within or without the assembly of the faithful, by virtue, not of nominal official situations formally set up, *but of the gifts which God has given them*; a most important principle in the difference between Babylon and the divine economy, and who will be owned by Him though a Diotrophes may reject them.

---

## THE NATURAL MAN.

### *Extracts from the Christian Investigator.*

“My subject is the Natural Man. I will first examine him by the light of the teaching of this age, and secondly by the light of the word of God. First, then, Christendom answers with one voice, that *every sinner* is a Natural Man, and that “the Natural Man receiveth not the things of the spirit, neither indeed can he know them because they are spiritually discerned,” ergo, the sinner cannot receive or understand the things of the spirit. Meantime, let us inquire, what are the things of the spirit? I answer, for myself, that all we know about the things of the spirit, is gained from the Bible. Things of the spirit, in order to be known, must be revealed; and if revealed, there must be a revelation; and if a revelation, it must be in language we can understand; otherwise it is not a *revelation* to those who cannot understand it.” \* \* \* \*

“But the natural man receiveth (mark! it does not say *understandeth*, but *receiveth*) not the things of the spirit of God: for they are foolishness unto him; neither can he *know* them, because they are spiritually discerned.” 1 Cor. ii. 14. First, what are the things of the spirit, the scripture being judge? 2d. Who is the natural man,

according to the same testimony? You may find an answer to these questions, by consulting the following texts and their connexion:—2 Peter, i. 20, 21; 2 Tim. iii. 15, 16; Ja. i. 21; 1 Pet. i. 21—23; Acts, xv. 7; Rom. x. 6, &c. But some one will say, this is all word and no spirit. But what are we to understand by word or letter, and spirit? See 2 Cor. iii. 6—9, & Eph. iii. 1—10, Rom. xvi. 25. From these you will learn, 1st. That no man, by his own wisdom, without the aid of revelation, would have found out the things which the spirit has revealed. 2d. That this revelation was made by the spirit of God, to the Prophets and Apostles, and by them made known to all the world for their belief and obedience. And, 3d. When sinners heard, believed and obeyed these revealed commands of the spirit, they became spiritual men or christians: Whereas, the natural man, or man who follows nature, and looks upon the revelation of the spirit of God as foolishness, receiveth not the things of the spirit, neither (as long as he follows nature and rejects revelation) indeed can he know them. Why? Because it is the province of the spirit, and not nature, to reveal them. The natural man, then, in Paul's estimation, was either the man, who had never heard of the revelation of the *spirit*, or who had heard, but did not believe it. This you will perceive, more clearly, by referring to the Apostle's quotation of Isaiah LXIV. 4; "As it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of (the natural) man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9. Here, you perceive, that the eye, the ear, and the heart, as the medium of the natural man's knowledge, and the revelation of the spirit, are placed in juxta position. Now, as the Apostle declares that neither the eye, the ear, nor the imagination of man, unaided by the revelation of the spirit, could have discovered the things which the spirit has revealed, and as he farther declares, that the natural man *knoweth* not the things of the spirit, every man must see that our position is true—that the natural man, according to the word of God, is a rejecter of the word of revelation, or, in other words, a Deist. Carnal men are numerous in Christendom, but natural men are not quite so plenty as the religious teachers of this age have imagined."

---

## DYING ANECDOTES.

GROTIUS.

Grotius possessed the brightest genius ever recorded of a youth in the learned world; yet, after all his attainments, reputation, and labor in the cause of learning, he was constrained at last to cry out, "Ah! I have consumed my life in a laborious doing of nothing! I would

give all my learning for the plain integrity of John Urick." This John Urick was a religious poor man, who spent eight hours of the day in prayer, eight in hard labor, and eight in meals, sleep, and recreation.

## SALMASIUS.

When Salmasius, who was one of the most consummate scholars of his time, the President of the University of Italy, and the learned antagonist of the immortal John Milton, drew near the close of his life, he exclaimed bitterly against himself. "Oh!" said he, "I have lost a world of time!—time, the most precious thing in the world! whereof had I but one year more, it should be spent in reading David's Psalms and Paul's Epistles." Oh! mind the world less, and God more!"

## DOCTOR SAMUEL JOHNSON.

Doctor Samuel Johnson, the author of the Dictionary, was grievously haunted with the fear of death *all* his life. Just before he died he said to a friend, "The approach of death is very dreadful. I am afraid to think on that which I cannot avoid. I never had a moment that death was not terrible to me." On his dying bed he exhorted Sir Joshua Reynolds to read the Bible, and to keep holy the Sabbath day.

## THE IMMORTAL PHILOSOPHER, JOHN LOCKE.

That far-famed and greatly renowned Christian Philosopher, John Locke, the author of Religious Toleration in 1689, the ornament of his country and of humanity itself, spent the last fourteen or fifteen years of his great and useful life in reading scarcely any other book except the sacred Scriptures. The day before he died, (so earnest was he for the comfort of his friends and the diffusion of Christian knowledge among them,) he exhorted all about him to read the Holy Scriptures, exalting the love which God showed to man in justifying him by faith in Jesus Christ, and returning him thanks for having called him to the knowledge of that divine Saviour. To a person who asked him which was the *shortest* and *surest way* for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the *New Testament*. Therein are contained the words of eternal life. It hath God for its author—salvation for its end—and truth, without any mixture of error, for its matter."—Locke was a friend to God and man. Though dead, he still recommends to us, and to all future generations, to read the Scriptures. He walked with God.

J. C.

## THE BAPTISTS IN AMERICA.

BY COX AND HOBY.

Extract from a Review of this Work, by Wm. Jones, M. A. of London.

\* \* \* \* \*

“We have now laid before our readers all that is material in the volume before us on the subject of the conduct of the English deputies regarding the slavery question, on which they will, of course, form their own opinions. That they have sorely disappointed the expectations of many is certain; but those expectations may have been unreasonable, and therefore deserved to be disappointed.

But, if the sound of the word “Baptist” be so magical in the ears of our deputies, how are we to account for the fact, that they should have almost entirely overlooked, a class of Baptists in the United States as numerous as all the Baptists in England, and Scotland put together, according to one estimate, not fewer than a hundred thousand, but according to another, amounting to a hundred and fifty thousand? We refer to the “Campbellites,” as they are called. The sum total of the information which we have in the volume before us concerning that body would scarcely occupy a page; and yet their volume is entitled, ‘THE BAPTISTS IN AMERICA.’ Reader, let not this surprise you—Mr. Campbell, after whom this section of the Baptist denomination is called—is no slave-proprietor or dealer, neither are any of his Christian brethren—in all the churches connected with him; the black population mingles indiscriminately with the white, in attending the ordinances of public worship, and are admitted to equal privileges. See ‘*Mill. Harb.*,’ vol. i. p. 77. As a preacher, we have heard that Mr. Campbell is as eloquent as Robert Hall, and as a writer he stands unrivalled. The breath of calumny and detraction has never dared to blow upon his moral character—but then he is a REFORMER, and this ruins all! He thinks the “Baptists in America,” among whom our deputies have been displaying their colours, are excessively corrupt both in doctrine, discipline, and conduct; and therefore he is calling their attention to what Christianity was at the beginning—endeavouring to cleanse the Augean stable—and was it fitting at all that our great Doctors should stoop from their eminence to take any notice of such a man?”

## THE IDOL.

Whatever passes as a cloud between  
The mental eye of faith, and things unseen,  
Causing that brighter world to disappear,  
Or seem less lovely, and its hope less dear.  
This is our world, our Idol—though it bear  
Affection’s impress or devotion’s air.