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# THE CHRISTIAN.

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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 Hades shall not prevail against it.—*The Lord Messiah*

## REMISSION OF SINS.

No. 1.

ALL THE ANCIENT FATHERS AND THE MODERN CONFESSIONS OF FAITH ARE IN FAVOR OF BAPTISM FOR REMISSION OF SINS.

The ancients recognized none as having obtained pardon—as being the followers of the Lord Messiah—until they were baptized. Although the moderns oppose the doctrine; yet in all their articles of faith, and the great majority of their commentaries, the same doctrine is explicitly stated and plainly enforced.

Even the harmless Friends, or Quakers, as they are commonly called, are forced to admit this! 'Tis true they discard *water* baptism, considering it one of the carnal ordinances; but, so obviously do they see that baptism is connected with the formation of the Christian Character,—that they explain it to mean a Spiritual Baptism. If a Friend could be convinced that the Saviour meant water baptism when he said, "Go ye, therefore, teach (disciple) all nations, baptizing them, &c.:" "He that believeth and is baptized, shall be saved," he would, doubtlessly admit that the Holy Spirit, through Peter, commanded sinners to "be baptized for remission of sins;" and that the "one baptism" referred to by Paul was nothing less than baptism in water! Yes! the loving, charitable, and devout Quakers, teach the necessity of (Spiritual) baptism in order to the enjoyment of pardon and the life of God in the soul.

The Universalist, too, on the other hand, seeing the havoc that the apostolic Gospel was about to make among their devotees, have struggled hard to make the ordinance of baptism to mean being overwhelmed with the truth! Not, being so spiritual as the Quaker, they have taken however similar grounds with them, only that they have substituted the word truth for the Holy Spirit. Sagacious, learned critics, truly!

Every book, paper, and pamphlet, ancient and modern, which have fallen into our hands for some time past, confirm our mind more and more strongly that correct views of an ordinance, which is deemed by so many a non-essential, is necessary to the union of professed Christians, and no less so to the enjoyment of remission of sins and an evidence of acceptance with God! With a full persuasion of these truths we shall

from time to time spread, such facts before our readers as will give them a complete view of the subject in all its parts.

In the prosecution of our labors we shall make free use of all those productions to which we have access; and shall use their contents as shall best subserve the cause of truth and righteousness. Honor to whom honor is due. We lay no claim to new discoveries. We have no new doctrine to explain or support. No doctrine or practice, which has not the sanction of an Apostle, or an inspired teacher of truth and righteousness, shall be advocated as necessary to the enjoyment of salvation. We plead for nothing in religion which has been invented since the apostle John yielded up his spirit. But with many, the practice of the primitive church—the sentiments of the fathers—the “great” reformers, and the commentaries of modern learned men, are of equal authority with the Scriptures of truth. Our object then will be to show that not only the Scriptures, but also the favorite authors of the various sects, defend the same sentiments for which we are condemned: namely, Baptism for the remission of sins. We shall then have marshalled in a firm phalanx, the fathers, the reformers, the founders of the sects, the Apostles, and heaven inspired servants of the most high God, to defend those truths which more than anything else distinguish us from all other societies called Christian.

We are aware that the doctrine of baptism for remission of sins is called *Campbellism*; but the reader will see with how much propriety, after having perused the documents about to be submitted for his consideration. Brother Campbell and fellow laborers, particularly Brother Walter Scott, were the first to go into the *practice* of believers' immersion for remission of sins, since the church went into the wilderness. The present generation do not, fully, appreciate their labors, but the time will come when the world will be compelled to acknowledge the truths which they have dug out of the rubbish of antiquity; and the great benefits which have resulted to the Church of Christ from their labors.

In proof of the proposition standing at the head of this article, we shall copy from Brother Campbell's *unanswered and unanswerable* “Extra Millennial Harbinger,” on remission of sins in immersion.

“This proposition I shall sustain by the testimony of those who have examined all christian antiquity, and by citing the words of those usually called the Apostolic Fathers, and other distinguished writers of the first four hundred years. We shall first summon one whose name is familiar throughout Christendom. Whether the writing be genuine, or spurious, it is on all hands admitted to be a fragment of the highest antiquity:—

#### BARNABAS,

“In his Catholic Epistle, chapter xi. says ‘Let us now enquire whether the Lord took care to manifest any thing beforehand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how shall they not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that

cannot. For thus saith the Prophet, 'Be astonished, O Heavens! and let the Earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away.'—'Consider how he hath joined both the *cross* and the *water* together. For this he saith, *Blessed are they, who putting their trust in the cross, descend into the water*; for they shall have their reward in due time: then, saith he, will I give it them.' But as concerning the present time, he saith, 'Their leaves shall not fail.' Meaning thereby that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth;' magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever.' The signification of which is this:—*that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit*: 'And whosoever shall eat of them shall live for ever.' That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever.'

## CLEMENT AND HERMAS.

"The former gives no testimony on the subject. The latter deposes as follows.\*

"In speaking of a tower, built upon the water, by which he signified the building of Christ's church, he thus speaks:—'Hear therefore, why the tower is built on the waters:—Because your life is saved, and shall be saved by water.' In answer to the question, 'Why did the stones come up into this tower out of the deep?' he says, 'It was necessary for them to come up by (or *through*) water, that they might be at rest; for they could not otherwise enter into the kingdom of God: for before any one receives the name of the Son of God, he is liable to death; but when he receives that seal, he is delivered from death, and assigned to life. Now that seal is *water*, into which persons go down, liable to death; but come out of it, assigned to life: for which reason to these also was this seal preached; and they made use of it, that they might enter into the kingdom of God.'

"Both Clement and Hermas wrote about the end of the first, or beginning of the second century.

"Hermas, moreover, deposes as follows, in another work of his, called 'The commands of Hermas.†

"And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism*; when we go down into the water, and receive the forgiveness of sins; and after that we should sin no more but live in purity. And he said to me, *Thou hast been rightly informed.*'

\* Book of Similitudes, chap. xvii.

† Com. 4 chap. iii

“ Having closely and repeatedly examined the Epistles of Clement ; of Polycarp, to the Philippians ; of Ignatus, to the Ephesians ; that to the Magnesians ; that to the Trallians, the Romans, the Philadelphians, the Smyrnians, and his Epistle to Polycarp ; together with the Catholic Epistle of Barnabas, and the genuine works of Hermas, I can affirm that the preceding extracts are the only passages, in all these writings, that speak of immersion.

“ Having heard the Apostolic Fathers, as they are called, depose to the views of the pupils of the Apostles, down to A. D. 140 ; I will summon a very learned Paidobaptist antiquarian, who can bring forward every writer and Father, down to the 5th century ; and before we hear any of his witnesses, we shall interrogate him concerning his own convictions after he had spent years in rummaging all christian antiquity :—

TESTIMONY OF DR. W. WALL, AUTHOR OF THE HISTORY OF INFANT BAPTISM.

“ Pray, Doctor, have you examined all the primitive writers, from the death of John down to the fifth century ?

“ *W. Wall.*—‘ I have.’

“ And will you explicitly avow what was the established and universal view of all christians, public and private, for four hundred years from the nativity of the Messiah, on the import of the saying, (John iii. 5,) ‘ Except a man be born of water and the Spirit, he cannot enter into the kingdom of God ?’

“ *W. Wall.*—‘ There is not any one christian writer, of any antiquity, in any language, but who understands it of *baptism* ; and if it be not so understood, it is difficult to give an account how a person is born of *water*, any more than born of *wood*.’\*

“ Did all the christians, public and private, and all the christian writers from Barnabas to the times of Pelagius, (419,) as far as you know, continue to use the term *regenerate* as only applicable to immersion ?

“ *W. Wall.*—‘ The christians did, in all ancient times, continue the use of this name ‘ *regeneration*,’ for *baptism* ; so that they *never* use the word ‘ *regenerate*,’ or ‘ *born again*,’ but they mean, or denote by it, *baptism*. And almost all the quotations which I shall bring in this book, shall be instances of it.’†

“ Did they not also substitute for ‘ *baptism*’ and ‘ *baptize*,’ the words *renewed*, *sanctified*, *sealed*, *enlightened*, *initiated*, as well as *regenerated* ?

“ *W. Wall.*—‘ For to *baptize*, they used the following words :— Most commonly, *anugennao*, to regenerate ; sometimes, *kainopoieo*, or *anakainizo*, to renew ; frequently, *agiazoo*, to sanctify. Sometimes they call it the *seal* ; and frequently, *illumination*, as it is also called, Heb. vi. 4, and sometimes, *teliosis*, initiation.’‡ ‘ St. Austin, not less than a hundred times, expresses *baptized* by the word *sanctified*.’§

\* 4th London edition, p. 116, vol. I. A. D. 1819.

† Vol. I. p. 24.

‡ Vol. I. p. 8.

§ Page 194.

"We shall now hear some of W. Wall's witnesses; and I choose rather to introduce them from his own pen, as he cannot be supposed partial to the views I have presented in this essay :

## JUSTIN MARTYR.

"Justin Martyr wrote about forty years after John the Apostle died, and stands most conspicuous among the primitive Fathers. He addressed an apology to the Emperor Antonius Pius. In this apology he narrates the *practices* of the christians, and the reasons of them. Concerning those who are persuaded and believe the things which are taught, and who promise to live according to them, he writes—

"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated*: for they are washed in water (*en to udati*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, Unless you be regenerated you cannot enter into the kingdom of heaven; and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb.

"It was foretold by Isaiah, as I said, by what means they who should repent of their sins might escape them; and was written in these words, 'Wash you, make you clean, put away the evil,' &c.

"And we have been taught by the Apostles this reason for this thing. Because we being ignorant of our first birth, were generated by necessity (or course of nature) and have been brought up in ill customs and conversation; that we should not continue children of that necessity and ignorance, but of will (or choice) and knowledge, and shall obtain *forgiveness of the sins* in which we have lived, by water (or in water.) Then is invoked over him that has a mind to be *regenerated*, the name of God the Father, &c. And the washing is called *the enlightening*."

"As you trace the history of infant baptism, Mr. Wall, as nigh the apostolic times as possible, pray why do you quote Justin Martyr, who never mentions it?

"W. Wall.—'Because his is the most ancient account of *the way of baptizing*, next the scripture; and shows the plain simple manner of administering it. Because it shows that the christians of those times (many of whom lived in the days of the Apostles) used the word '*regeneration*' (or '*being born again*') for *baptism*; and that they were taught to do so by the Apostles. And because we see by it that they understood John iii. 5. of water baptism; and so did all the writers of these 400 years, NOT ONE MAN EXCEPTED.'—p. 54.

"Did any of the ancients use the word *matheteuo* (to disciple) as it is said in the commission; or did they call the baptized *discipled*?

"W. Wall.—'Justin Martyr, in his second apology to Antonius, uses it. His words are—'Several persons among us, of sixty and seventy years old, of both sexes, *who were discipled (matheteuo)* to Christ, in or from their childhood, do continue uncorrupted.'—p. 54.

"So soon as as they began to mysticise they began to teach that

immersion *without faith* would obtain remission of sins, and that immersion *without faith* was regeneration. Then came the debates about *original sin*: and so soon as original sin was proved, then came the necessity of infant immersion for the remission of original sin.— And so undisputed was the import of baptism for remission, that when the Pelagians denied original sin, pressed with the difficulty, ‘why immerse those who have no sins?’ they were pushed to invent *actual sins* for infants; such as their crying, peevishness, restlessness, &c., on account of which sins they supposed that infants might, with propriety, be immersed though they had no original sin.

## TERTULLIAN.

“Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice: and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assures, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:—

“‘Our Lord says, indeed, ‘Do not forbid them to come to me;’ therefore let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made christians when they can know Christ. What new their *guiltless* age make such haste to *the forgiveness of sins*? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet should have heavenly! Let them know how to desire this salvation, that you may appear to give to one that asketh.’—p. 74.

## ORIGEN.

“Origen, though so great a visionary, is, nevertheless, a competent witness in any question of fact. And here I would again remind the reader, that it is as witnesses in a question of *fact*, and not of *opinion*, we summon these ancients. It is not to tell their own opinions, nor the reasons of them: but to depose what were the views of christians on this institution in their times. There was no controversy on this subject for more than four hundred years, and therefore we expect only to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily upon Luke, says:—

“‘Infants are baptized for the forgiveness of their sins. Of what sins? Or when have they sinned? Or how can any reason of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth.’

“And in another place he says, that—

“‘The baptism of the Church is given for the forgiveness of sins’

“And again—

“‘If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them.’

“In another place he says—

“But in the *regeneration*, (or new birth,) by the *laver* (or baptism,) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly.’—p. 82.

“But now let me ask Dr. Wall—Do Gregory Nazianzen, Basil, Ambrose, Chrysostom, and St. Austin, concur with all their predecessors in those views of regeneration and remission?

“*W. Wall.*—Yes, exactly. ‘I have observed, among the several names which the ancients give to *baptism*, they often, by this phrase, ‘*the forgiveness of sins*,’ do mean the sacrament of baptism.’—p. 179. And as for Chrysostom, he expressly says, ‘In baptism, or the spiritual circumcision, there is no trouble to be undergone but to throw off the load of sins, and receive pardon for all foregoing offences.’ And again; ‘There is no receiving or having the bequeathed inheritance before one is baptized; and none can be called *a son* till he is baptized.’—p. 183.

“The controversy about infant baptism and original sin were contemporaneous; and just so soon as they decided the nature and extent of original sin, baptism for the remission of sins was given to infants this pollution, and defended because of the necessity of regeneration and forgiveness to salvation; and because immersion was universally admitted to be the scriptural regeneration and remission. In this way there is no reasonable doubt, but infant baptism began; and for convenience sake, as Dr. Wall contends, it was substituted by infant sprinkling.

“Unless we were to transcribe all testimonies of antiquity, one by one, no greater assurance can be given, that, for more than four hundred years after Christ, all writers, orthodox and heterodox, Pelagius and Austin not excepted, concurred in the preceding views. Were I to summon others—Eusebius, Dupin, Lightfoot, and Hammond, *cum multis aliis*—will depose the same.

“This proposition we will dismiss with the testimony of the most renowned of the Bishops of Africa. I extract it from a work now generally read, called the ‘History of the Martyrs.’ It is from the account Cyprian gives of his conversion.—p. 317.

## CYPRIAN.

“‘While (says he) I lay in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness; but could not comprehend how that a man could receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclinations, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unornamented dress of the common people? It is impossible for a man, who has borne the most honorable posts, ever to submit to lead a private and an obscure life: or that he who was never seen in public without a crowd of attendants, and persons who endeavoured to make their fortunes by attending



him, should ever bear to be alone. This (continues he) was my way of arguing: I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to: but no sooner did the life giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former course of life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God.'

"Cyprian flourished A. D. 250."

One very singular fact connected with this subject, is, that persons differing widely on other points, meet here! Dr. GALE, a celebrated Baptist Minister, who wrote "Reflections on Wall's History of Infant Baptism," not only admits the connexion existing between baptism and the enjoyment of salvation, but is fully with us on the doctrine of baptism for remission of sins. Our beloved brother Howard, in his travels through Nova-Scotia, has procured two volumes of sermons written by Dr. Gale. One of these volumes he has sent to us. It is really an intellectual treat. We were never more surprised than when we found those very sentiments, which our contemporaries are nick-naming Campbellism, plainly and fairly stated and enforced by a Baptist Minister, designated in the title page of his posthumous sermons, "*the late Reverend and learned Dr. John Gale.*" This volume printed after his death bears date LONDON 1724, and was consequently written just *one hundred years* before Brother Campbell, Scott, and others in America, began not only to advocate but to practice those principles. But the Doctor speaks so well that he shall be heard in his own style and language. Nothing but the smallness of our work prevents us from making larger extracts from his excellent sermons, not only on this subject, but on many others of very great importance.

"To proceed, therefore, to a second consideration, to prove that all believers are equally obliged to be baptized; I would note to you that one use, and end, and design of baptism, was for the remission of sins: of this we are assured in the express words of scripture. Thus in 1 Cor. vi. 11, after the apostle has enumerated a great many abominable sins and vices, which exclude the unrighteous from the kingdom of God, he adds, *and such were some of you; but ye are washed*, i. e. in your baptism you are purified and cleansed from all the guilt, and pollution of these sins. And Heb. x. 22, in manifest allusion to the necessary purifications under the law, required of those who were to come into the presence of God, and which consisted in sprinkling blood, and the water of separation upon persons who had been defiled, and in the washing their bodies in running water; the apostle encouraged the Hebrews to *draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water*: importing that as those legal

purifications cleared them from the legal uncleanness; so the christian baptism, which washed their bodies, purged and purified them from all the pollution of sin. And for so much as the natural purity or cleanness of the water is not to be regarded in the christian baptism, nor therefore can be strictly meant in this place, it is not improbable that the word pure is here to be understood actively, or that our bodies are said to be *washed with pure water*, to mean, that in baptism our bodies are washed with water, which purifies and cleanses us, to wit, from our sins, wherewith we are defiled, and which before rendered us impure and unclean in the sight of God. Thus saint Peter says to those who being *pricked in their hearts*, and convinced by his preaching, inquired what they must do, Acts ii. 37, 38. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* And so again, chap. xvii. 16, baptism is said to wash away sins; for Ananias, being sent by God to baptize Saint Paul, after his miraculous conversion, taught him thus, as Saint Paul himself assures us in these words, *and now why tarriest thou? arise and be baptized, and wash away thy sins. &c.*"

"As it is not necessary to our present purpose, so to avoid intermixing any other disputes, I will not now inquire how baptism may be said to answer this end; it is enough for us, that it certainly does, in some sense or other, conduce to the purging and purifying us from, and the remission and washing away of all the sins we have committed: and this being so, either some persons must be supposed, even from their birth, to have been so pure and holy, and free from sin as to stand in need of no remission nor purification, which I believe few will venture to assert; or else all persons, even they who are born of christian parents, and educated in the most careful manner in the christian religion, having sinned, and come short of the glory of God, having need of remission and purification, must consequently, as well as Saint Paul, be baptized, and wash away their sins, and become clean in the sight of God; that so it may be likewise said of them, *but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"

"Such as seriously consider these things, sure, can never prevail with themselves to neglect this so useful and necessary ordinance; for it must appear very bold and hardy, for any to expect, and promise themselves the remission of their sins, in any other way than that the Scriptures direct to. The Scriptures shew us, that Christ instituted baptism for the remission of sins: and several persons in the Scriptures, and among the rest even the great apostle Paul, are commanded to be baptized, in order to the remission of their sins: and what warrant have any now to expect, with any colour of reason or modesty, that their sins shall be remitted in any other manner, and without doing that which was formerly so necessary to that end? Had those persons we have mentioned, refused to be baptized, notwithstanding the command which was given them, it would have been thought a contempt of the ordinance; and their sins, instead of being remitted, would have been thereby increased, and bound faster on them. And

I cannot see but the case is exactly the same with all those who refuse to submit to baptism now; for all those instructions were not only given to them of old time, but likewise to us, and our Lord will require the same humble, unreserved sincere obedience.

“If what I have said is not a demonstration that our sins shall not be forgiven without baptism; it must, however, be acknowledged to be at least doubtful, whether they will be remitted by God any other way. *Perhaps, possibly, it seems, and the like,* will go but a very little way, in opposition to such plain and express passages of scripture as have been mentioned; it can hardly be pretended, that granting the most, they can so much as render it doubtful whether our sins shall be remitted without baptism; and the Scripture assures us, Rom. xiv. 23, that *he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin.* And therefore, seeing baptism was certainly instituted by our Lord, and once of use for the remission of sins, and there can be no evil, no hazard, or danger in continuing to make the same use of it still; and likewise seeing there is, on the contrary, no certain express warrant for the disuse of it, and they who plead for the disuse, may probably be mistaken? and notwithstanding all their imaginations, it may be true, that, according to the Scriptures, baptism ought still to be administered to all for the remission of sins; and then they who neglect it, run a mighty hazard of continuing still in their sins: I say, seeing there is certainly no danger in continuing to use what was once appointed, and there may, perhaps be great danger in the disuse of it: would not every wise and considerate man, even in common prudence, choose the safest way, in which there is no hazard at all, and continue in the practice of what can do him no harm, rather than presumptuously neglect it, when it may possibly do him some good?

“Some, perhaps, may be apt to imagine, that there is too great stress laid upon baptism, while the remissions of sins is made to depend so much upon it. But this exception lies against the Scriptures themselves, not against our reasoning; for the necessity and usefulness of baptism to the remission of sins, is not our doctrine, but the undoubted doctrine of the Scriptures, which teach nothing more plainly. Saint Peter’s advice to his converts, was not only to *repent for the remission of sins*; but, Acts ii. 38, first to *repent, and then to be baptized for the remission of sins*; and Ananias’ advice to Saint Paul even after the extraordinary appearance of God in his favour, and his repentance, was to be *baptized, and wash away his sins.* Both these instances show, at least that baptism should conduce to the washing away their sins; and that, notwithstanding their repentance and every other requisite, without this baptism their sins should not be remitted. The words *be baptized for the remission of sins, and be baptized and wash away your sins*; can import nothing less than this, unless it can be supposed those holy men acting under the influence of the Spirit of God, could order a thing to be done for a certain end, to which the thing had no tendency at all; and that the holy penmen have made use of expressions, on purpose to bewilder and mislead us.

“ Let none, therefore, deceive themselves with their repentance, and the regularity of their lives, and promise themselves too much on their account. These, indeed, are excellent and valuable qualifications, and absolutely necessary for the remission of sins ; but they are not powerful enough to extort remission, and force our judge to forgive us.

These alone, without the merits and intercession of our powerful Mediator and Saviour, would after all stand us in little stead, and make no sufficient atonement for our past offences : but our Saviour having bought us with a great price, and redeemed us and reconciled us to God by his own blood, *we are justified not by our repentance, but freely by grace, through the redemption that is in Christ Jesus*, Rom. iii. 24. *in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace*, Eph. i. 7. Col. i. 14, as is highly reasonable. Therefore the benefits of his blood must be applied to our souls in his own way and manner. If he required no other condition but our repentance, then upon our repentance alone our sins should be forgiven us : but since he has appointed baptism likewise, whereby to wash them away ; unless they are so washed away by baptism, they will remain upon us unremitted, for he that breaketh any one command is guilty of all. And therefore though our lives be ever so regular, and our repentance ever so sincere and perfect, and nothing else be wanting ; yet the wilful neglect of the ordinance of baptism only, will obstruct the remission of our sins, and our acceptance with God, to which we can make no claim, but upon his own conditions, which are not baptism alone it is true, nor repentance alone, but repentance and baptism jointly : for if we desire to know what we should do to be saved, Saint Peter has told us by authority from the Lord himself, *repent, says he, and be baptized every one of you, for the remission of sins* : and what God has thus joined together in the Scriptures, let no man presume to separate and put asunder, nor without any ground expect the remission of his sins upon his repentance only, and encourage himself in the wilful neglect of the ordinance of baptism, as insignificant and useless.”—Seventh Sermon on Baptism, p. 193—199.

Reader, this is the voice of all antiquity. All writers of any note previous to the era of the “ reformation,” speak with one voice in favor of Baptism, as necessary to remission of sins and regeneration. Not one person in the days of the Apostles, nor till within two or three hundred years was ever recognised as pardoned, justified, reconciled, adopted, sanctified, or saved from his sins, *until he was baptized*. This Brother Campbell in his “ Extra on remission of sins,” to which reference has already been made, has spread before the world in such a convincing light, that the individual who has carefully read and has then opposed it, has ceased to be (religiously) an honest man. Several editions have been published in Britain, and more are called for. We shall lay the substance of his arguments, in our own style, before the readers of the Christian ; together with the authority quoted ; and also such other facts as have come under our own observation. Reader, on this subject, we care not which way you turn your attention, whether to types—under the old testament—the preaching of John—the new testament—

tradition, or common sense: for all bear testimony to this important and interesting truth—that God has promised pardon and everlasting life to every believing, repentant sinner, who is baptized into the name of Father, Son and Holy Spirit; *and to no others!* If any believe that others have the promise of pardon, let them furnish us with the testimony, and it shall be laid before the readers of the Christian. ED.

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## LETTER 2.

TO THE FRIENDS OF THE PRESENT REFORMATION.

**BELoved BRETHREN.**—Having in my last alluded to those prominent principles which distinguish us from other professors of religion; and endeavoured to enforce a rational mode of procedure on the part of those who would enlighten and instruct others; having also suggested the propriety of acting more consistently with our high and noble profession, I now come to examine a few practical points of importance.

Baptism and the Lord's Supper are acts required by the great Head of the church. Many huge volumes have been written on these ordinances; and yet few consider the great benefits connected with a scriptural submission to the Lord in these requirements. Very few of you, my brethren, however, have any doubts concerning the propriety and necessity of these duties in their proper place, yet the conviction is forced upon me, that many do not perceive the propriety of a weekly attention to breaking bread and drinking wine, in commemoration of the Messiah's death. This, then, shall be the theme of our present letter.

*Did the disciples, in the days of the Apostles, celebrate the Lord's death EVERY first day of the week?*

I answer *yes*: and now for the proof.

*The general view of the whole subject.* From the night in which Israel left the land of Egypt, and the house of bondage, the whole nation was required to eat a lamb in commemoration of their deliverance. The angel of God passed over the families of those Israelites, who had slain a Lamb and sprinkled with the blood the lintel and door posts of their houses; and smote the first born in all the dominions of Pharaoh where these tokens of obedience were wanting. Hence it was called the *Pass-over*. The Lord Jesus kept the last, which was obligatory upon any of the human family; after which he celebrated his own death. "The night in which he was betrayed he took bread; and when he had given thanks, he break it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also the cup, when he had supped, saying this cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." 1. Cor. 11, 23—26. In this quotation we have the substance of all that is written relative to the manner of receiving, and design of the Lord's Supper. Here are two things particularly noticed: first—the command "*Do this,*" and secondly the design—"in remembrance of me"—"as oft as

ve do it"—whenever you attend to this duty "it is to show forth the Lord's death till he come." This last has nothing to do with the frequency, as many vainly imagine, but simply the *design*. One point, at least, is established, namely: 'That to receive the Lord's Supper is a command addressed to all his disciples. When, then, shall they obey this command. When they please—once a year—month—week, or once during our life time! If there is no specified time in the Oracles of God, then one during an individual's life time would be obeying the command—"Do this in remembrance of me." Consequently the disciple thus acting, would be accepted of the Lord, and his conduct well pleasing in his sight; "for where no law is, there is no transgression."

Suppose, now, brethren, that we take a person wholly ignorant of the practice of the ancient christians, in this particular, or the course pursued by modern professors; he had like the Pentecostians simply heard that Jesus died, rose again, and was Lord of all—he had repented of his sins, and being immersed into the Saviour's death, he had obtained pardon and peace with God through our Lord Jesus Christ. He is now anxious to please the Lord in all things. On opening the word of the Lord, which he is assured is able to make him perfect—thoroughly to furnish him to every good work, he reads the account given already of the Lord's Supper. The question naturally arises in his mind, how often shall I attend to this duty! for I perceive that it is one of the last commands of my Saviour whom I have vowed to obey!

Would he not reason in this manner: "If I can ascertain how frequently the Apostles and first christians met for this purpose, then, I shall know my duty; for they knew the mind of the Saviour, and they were also miraculously endowed with the Holy Spirit. They would not practice themselves, and require others to practice that which was not in accordance with the mind of the spirit. I perceive that as soon as the people became disciples, just as I have, they "continued steadfastly in the apostles doctrine, in the fellowship, in the breaking of bread, and in prayers." Here it is evident that when they met to learn the apostles doctrine, to pray &c. they broke bread:—and as often as they did they showed forth his death. Let me now see how often they met. In this same chapter it says, that "they continued *daily* in the temple breaking bread from house to house"—Ah! was not this the communion?—I will read a little farther—"they did *eat their meat* with gladness and singleness of heart." Now I see that this last had reference to their ordinary food: for my Greek testament tells me that the breaking of bread in verse 42d is expressed differently from that in verse 46, the former *te klasci tou artou*, "the breaking of the bread" (or loaf) and the latter is simply "*klontes te kat okon arton*, the breaking bread (or a loaf) from house to house," this evidently relating to ordinary meals, and that to the supper of the Lord. But yet I am ignorant of even the day on which they met. The fact that Jesus rose on the first day; that on every eighth, or first day of the week, between his resurrection and ascension, he met with his disciples; and also on that day the Holy Spirit came down on the apostles; would lead me to think that that day would ever be considered by christians a memo-

rable one ; yet this is only a probable deduction from incidental circumstances. I shall endeavor to get positive testimony as to the precise day. I shall read farther: now I have found in Acts xx. 7, that "on the first day of the week when the disciples came together to break bread, Paul preached to them," &c. Here, now I have positive testimony relative to the day ; and it appears that this is narrated in such a manner that it would seem that they met *every* first day, for Luke does not say that on *a* first day, as though it was an uncommon thing ; but on *the* first day, &c. At all events, I see that that which was obligatory on the disciples one first day, must certainly be on every first day when they assembled ; for they continued as steadfastly in breaking bread as in the apostles teaching, or the prayers ! It now remains for me to learn, if I positively can, from the record, whether the disciples actually *did meet every first day* of the week. In Corinthians, I learn that when they all met in the same place, it was to eat the Lord's Supper ; only they conducted so improperly, that the end was not accomplished. The apostle's words are, "when ye come together into one place, this is not to eat the Lord's Supper: for in eating every one taketh before his own supper ; and one is hungry and another is drunken." It appears from this, that these Corinthians met for the purpose of celebrating the death of their Lord ; but previous to their christian profession they had held drunken revels in honor of their gods and heroes ; supposing that the christian institution was designed for the same purpose, they had run into these excesses. They all come together into one place to eat the Lord's Supper, but they eat and drank to their own condemnation—not discerning the Lord's body. The manner in which the apostle introduces the subject, shows that he was writing with reference to their ordinary meetings, for he is particular in speaking with reference to the dress, &c. of the sexes. My researches thus far, have settled the question in my mind, that the Lord's Supper was a part of the worship whenever the church met. Now, if I can learn how often that was, the whole question will be settled. I proceed farther, and in the same epistle, addressing the very same individuals in relation to the fellowship or contribution, he writes, "on the first day of every week let every one of you lay by him in store as the Lord hath promised him, that there be no gathering when I come."

Here then I have learned that one of the ordinary duties of the church, was breaking bread, and to a certainty I am taught that on the first day of every week they did assemble and, therefore, it is just as much my duty to remember, on every first day, that Jesus died for me by receiving the bread and wine, as it is for me to join with my brethren in continuing in the teaching of the apostles and prayer and praise.

Will you my brother take your Bible and pursue this course of comparing Scripture with Scripture, then give me *one* good reason for neglecting the duty of communion every first day, which would not equally militate against all the other duties of the house of God ? Speak out now, brethren and friends, and you shall have a hearing in the pages of the Christian. None of the Lord's commands are non-essential. If you have taken him for your King, obey him—if he is your Prophet, submit to his teaching.

Having taken a general view of the subject, I shall now submit particulars :

2. *The authority for keeping the first day of the week instead of the seventh requires weekly communion.* Brethren, suppose you were attacked by a "Sabbatarian"—one who contended for the observance of the seventh day, or Jewish sabbath, on the authority of Moses ; what would you say to him ? You could not argue the positive commands of the Saviour, or his Apostles for the observance of the first day ! Would you not be under the necessity of arguing from the example of the Apostles and first Christians ? and in so doing, cite those very passages, and only those, from which I argue weekly communion ? Depend upon it, brethren, the weekly reception of the Lord's Supper, and the observance of the first day of the week to the Lord, stand or fall together.

3. *Reason requires it.*—What reason can any person present for meeting *fifty-two* times in a year to celebrate the resurrection of the Lord, and only *twice, four, or twelve* times, to remember his death ? Why do we meet on the first day, when the Jews in ancient times, and even now, meet on the seventh ? Every intelligent Christian answers : because Jesus arose on the first day of the week—on this day he appeared to his disciples after his resurrection, and on this day he set up his kingdom on the earth ; and the example of the first Christians (which is equal to a positive command) in meeting every first day. Are we not, then, as much indebted to the Lord for his death for our sins, as we are for his resurrection for our justification ? and shall we not as devoutly remember the one as the other ? Reason says *yes* ; and the heart warmed with a Saviour's love responds *Amen*.

4. *The Christian Church without weekly communion fails of being an anti-type of the Jewish.*—In every particular, does the church of Christ exhibit the impress of the Jewish church as its type ; unless the contrary is fully expressed. For example—we have not the anti-type of infants in the Christian church ; for under that dispensation it was said, that when the Lord should make a new covenant with the house of Israel and Judah—that there should be no children included, "for all (in the new Covenant) shall know the Lord, from the least to the greatest."—From this then I argue that had the types failed in any other particular notice would have been given.

Paul declares in his letter to the Hebrews, who were well read in Moses, that the tabernacle in the wilderness was a "shadow of the good things to come." See Heb. 9th and 10th chapters. In the Holy of Holies, into which none entered but the High Priest once a year, was the ark of the covenant, Aaron's rod that budded, the Cherubims, &c. answerable to heaven itself, into which Jesus, our great High Priest, has entered. Separated from this by a superb fine twined linen curtain, was the Holy place into which the ordinary Priest entered daily to attend on the duties of the sanctuary. Christians, now, are a royal priesthood, and consequently the furniture of the Church of Christ must correspond with the type. On the south side of the tabernacle stood the candlestick with seven lamps continually burning, showing that the true church should always be enlightened with the word and spirit of God. Near the veil



which separated the Holy from the most Holy place stood the golden altar on which they laid the censers, and from thence the incense arose, which, according to the explanation of an apostle, was typical of the prayers and praises of saints. On the north side stood the table on which were placed the show bread. This was for the Priests and for no other. Twelve fresh loaves were furnished every Sabbath for them—sprinkled over with incense. Lev. xxiv. 8.—“Every Sabbath he shall set it in order before the Lord continually.”

If this show bread, was not typical of the table of the Lord, spread in his house for his Royal Priests, will you tell us, brethren, of what were they typical? Paul asserts they were shadows of the good things, and I believe him. Without the Lord's table continually spread in his house, it fails to fill up the divine measure required in the ancient oracles of God.

5. *The practice of the Primitive Church requires it.*—The testimony presented in the general view fully settles this question in my mind. In the next number I shall furnish a few extracts on this subject.

In the mean time I shall submit the foregoing to the candid consideration of all the brotherhood.

W. W. EATON.

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## HISTORY OF THE CHRISTIAN CONNEXION.

(Continued from page 144.)

In our last we gave a brief, and, we believe, an impartial sketch of the origin of this sect. Their sentiments have been submitted to the consideration of the reader in the style and language of one of their own ministers. We would, however, remind the reader of the impropriety of trusting, wholly, to any written representation of the practice of the connexion, or any other people. We would not be understood by this even to intimate that the writer from whom we have given the previous extracts, has not given a correct general view; but that in various sections of even the same State, two churches of the connexion will differ very widely—particularly in practice. In some churches, for example, the members will dress very modestly, without any external show of jewelry and the tawdry of the age—their chapels plain—destitute of musical instruments, and every one professing to be under the immediate guidance of the Spirit—speaking, praying, singing, and preaching, from the impulse of the moment, and this, too, with much zeal and fervor. In other churches, again, they have musical instruments in abundance, and some churches in New England have introduced the organ to assist them in the praises of God. In these churches there is all the dull round of formality connected with other denominations. Their views of conversion and regeneration—the order of the church of God, and those things which are necessary to the perfection of the christian character, are those of the Baptists, Methodists, &c. Revival meetings, anxious seats—appeals to the passions—influence of the spirit without the word, &c. are the same as those sects to which reference has already been made.

Elias Smith issued their first, and unquestionably the ablest and best publication they have ever had. From the best information which

we can acquire, it was the first newspaper wholly devoted to religion ever published—at all events, it was the first issued in America. This was printed in Portsmouth, New Hampshire, about the year 1808 or 1809, and was entitled “The Herald of the Gospel Liberty.” It was subsequently published in Portland, (Me;) Philadelphia, and Boston, where its editor embraced Universalism—which was, if my memory serves me, in 1817. We have often examined this production, and also many others from the same pen, issued before and since the dates above given; but we have not access to them now, and, therefore, there may be some inaccuracies in the above dates.

Since then a young man, Mr. Potter, edited a work under the caption of the “Gospel Palladium.” He turned aside to Satan, and the paper died prematurely. Since then they have had the “Gospel Luminary,” by Elders Millard and Clough, and the “Christian Palladium,” in the State of New York; and the “Christian Herald,” in Portsmouth, N. H. followed by the “Christian Journal,” which has become a weekly sheet, with the old head again—“The Christian Herald.” Several other papers have been engaged in defence of the cause, and comparatively short lived; but in the above the reader will find a full history of the faith and practice of the Christian connexion.

At first the preachers were opposed to associations, presbyteries, &c. but they met for consultations, and in a short time they had regularly organized conferences, with their “constitutions” and “bye laws.” These were called state and district conferences, and out of these grew a “United States General Conference.” In the course of one quarter of a century, although they professed to take the word of God for their guide, they had gone into nearly all the human inventions in religious matters which characterize the sects of the age. It is true they have not yet fabricated a written authoratative creed for the churches, but that is all that is wanting to make them like the other denominations around them.

*Origin of the Christian Connerion in N. B.*—About the year 1830 Elder Samuel Nutt, from the State of Maine, visited the upper part of this River, and in the course of a short time he baptized hundreds; formed a number of churches, and finished his work by organizing the New Brunswick Christian Conference, Sept. 1832. Two years after this I attended one of their provincial conferences; but such a mass of ignorance and superstition the Lord never permitted my eyes to behold. Elder Nutt presided. I think that at that meeting about *thirty* churches were represented, either by letter or messengers. That the reader may form some idea of the sentiments of that august body we will just note one question debated with great warmth—“Should persons be recognized as members of our churches without baptism?” One who took an active part in the discussion was a deacon of one of the churches, and had never been immersed!!

That the members might be preserved in the faith, some of the “specially called” ministers brought forth a new thing under the sun—a *negative* creed. This expression will need explanation. Well, reader, perhaps the creed would also. To give an explanation: a negative creed,

then, is what you *do not* believe. They said, "We do not believe in infant purity—in the destruction of the wicked, or annihilation—in Unitarianism—Universalism, &c." A declaration of what they *do* believe has not yet, to my knowledge, been brought to light. Their opposition, however, to the principles which we advocate, is very manifest.

Our principal object in giving these sketches of the previously named societies, has not been so much to amuse the reader with their history as to prepare him for a contrast between profession and practice. It is, perhaps, unnecessary for me to remind the reader that there is a great difference between calling one's self a christian, and carrying out that holy profession in the manner of the first disciples of Christ.

The present editor of the Palladium, (Eld. Joseph Marsh) has taken some notice of this publication; but our replies have all been in private, with a sincere desire of cultivating the most friendly relations with him and all others. At the same time we have been anxious to induce him to give us a pledge that he would publish our notice of his notes, &c.: but we can get no such promise. We have, therefore, deferred any notice of his strictures, until we could find room to give this brief sketch of the denomination; for had we omitted this, nine tenths of our readers would have been wholly ignorant of the people to which we referred.

The grounds assumed by the connexion in the outset, were good. Those among them who have held fast to those grand prominent principles, are now on the walls of Zion, enjoying the clear sunlight of the Gospel. They declared they would take the word of God—particularly the new testament, for their guide, and go where it would lead them; but in a few years their greatest sermons were on subjects no way connected with the present and future happiness of the human family! Such for example, as Annihilation and the Destruction of the wicked, and in opposition to the doctrine of the Trinity, &c. Subjects on which no apostles of Jesus Christ ever delivered a discourse.

But the piety and doctrine of the body—(for there was, and is now many sterling men in the connexion)—would have expurgated this theorizing, speculative spirit from among them, had they taken correct views of what was requisite, in order to entering into a state of acceptance with God, and the formation of the christian character. They failed here, and hence as a necessary consequence, all their worship must also be in a deranged condition.

If the starting point be erroneous all must be deranged. The rule by which to walk was good; but they left that at the very threshold, and permitted their feelings to lead them. They turned their investigations to the workings of their own imaginations, and that of others, to ascertain what constituted the christian character, instead of the holy rule by which they declared they would be guided. To ascertain whether another was a child of God, they compared not his faith and practice with characters revealed in the New Testament; but they set themselves up as judges, and the individual was accepted or rejected as his feelings, or as they term it, his experience, corresponded with their own.

We are obliged, in consequence of other matter being in type, to leave out the conclusion of this article—more in our next.—Ed.

## ELOQUENCE OF POPULAR ASSEMBLIES.

THE foundation of every species of eloquence is good sense and solid thought. It should be the first study of him, who means to address a popular assembly, to be previously master of the business on which he is to speak; to be well provided with matter and argument; and to rest upon these the chief stress. This will give to his discourse an air of manliness and strength, which is a powerful instrument of persuasion. Ornament, if we have genius for it, will succeed of course; at any rate, it deserves only secondary regard.

To become a persuasive speaker in a popular assembly, it is a capital rule, that a man should always be persuaded of whatever he recommends to others. Never if it can be avoided, should he espouse that side of an argument, which he does not believe to be right. All high eloquence must be the offspring of passion. This makes every man persuasive, and gives a force to his genius, which it cannot otherwise possess.

The warmth, however, which we express, must be always suited to the subject; since it would be ridiculous to introduce great vehemence into a subject of small importance, or which by its nature requires to be treated with calmness. We must also be careful not to counterfeit warmth without feeling it. The best rule is, to follow nature; and never to attempt a strain of eloquence, which is not prompted by our own genius. A speaker may acquire reputation and influence by a calm, argumentative manner. To reach the pathetic and sublime of oratory, requires those strong sensibilities of mind and that high power of expression, which are given to few.

Even when vehemence is justified by the subject, and prompted by genius; when warmth is felt, and not feigned; we must be cautious, lest impetuosity transport us too far. If the speaker lose command of himself, he will soon lose command of his audience. He must begin with moderation, and study to warm his hearers gradually and equally with himself. For if their passions be not in unison with his, the discord will soon be felt. Respect for his audience should always lay a decent restraint upon his warmth, and prevent it from carrying him beyond proper limits. When a speaker is so far master of himself, as to preserve close attention to argument, and even to some degree of accurate expression; this self command, this effort of reason, in the midst of passion, contributes in the highest degree both to please and to persuade. The advantages of passion are afforded for the purposes of persuasion, without that confusion and disorder which are its usual attendants.

In the most animated strain of popular speaking, we must always regard what the public ear will receive without disgust. Without attention to this, imitation of ancient orators might betray a speaker into a boldness of manner, with which the coolness of modern taste would be displeased. It is also necessary to attend with care to the decorums of time, place, and character. No ardour of eloquence can atone for neglect of these. No one should attempt to speak in public without forming to himself a just and strict idea of what is suitable to his

age and character; what is suitable to the subject, the hearers, the place, and the occasion. On this idea, he should adjust the whole train and manner of his speaking.

What degree of conciseness or diffuseness is suited to popular eloquence, it is not easy to determine with precision. A diffuse manner is generally considered as most proper. There is danger, however, of erring in this respect; by too diffuse a style public speakers often lose more in point of strength than they gain by fullness of illustration. Excessive conciseness indeed must be avoided. We must explain and inculcate; but confine ourselves within certain limits. We should never forget, that however we may be pleased with hearing ourselves speak, every audience may be tired; and the moment they grow weary, our eloquence becomes useless. It is better in general, to say too little, than too much: to place our thought in one strong point of view, and rest it there, than by showing it in every light, and pouring forth a profusion of words upon it, to exhaust the attention of our hearers, and leave them languid and fatigued.—*Dr. Blair.*

#### PULPIT ELOQUENCE.

The following extract is from an Abridgement of Christmas Evans' advice to a young minister:—

Now we come to the subject on which you requested my advice, viz.: the manner of preaching that is likely to be most effectual.

On this subject it is difficult to prescribe rules that will answer the desired effect. After you have read all that *Dr. Blair, Williams, Fuller*, and the Bishop of Cambrai, have said, and after all you have read of the eloquence of Demosthenes and Cicero, you may lose the spirit of the word. In searching for the form, you may lose the life.—Where there is no heart there is no life—where no life is there is death. You should preach the gospel of the grace of God plainly and affectionately. Do not lock up this box of precious ointment, and do not open any poisonous box of formalities and superstitions. I have heard some men of the greatest talents and learning attempting to preach according to the rules laid down by learned men, as dry in the pulpit as Mount Gilboah, without affecting themselves or any of their hearers.

The whole mystery in the rules of eloquence is this—you must feel the importance of your subject. If you wish to make your hearers feel, you must feel yourself. You must reach your own heart before you reach the heart of others. Unfeeling, loud speaking has a tendency to harden instead of softening the heart. The more you feel, the louder you may speak. Do not speak loud unless you feel warm. I am no advocate for speaking fast, but a man of warm feeling must either speak fast or loud in order to give vent to his feelings so as to affect others. What is lost in power is made up in velocity; or what is lost in velocity must be made up in power. But never attempt to raise steam without fire, and never kindle strange fire on the altar of God. Let the steam arise in proportion to the intensity of the heat in the boiler, but when the boiler is very hot, don't confine the steam. *Let go*, but if you would learn the whole mystery of this art, go to the

blacksmith shop, and look at him making a ploughshare for farmer Prudence. He puts the iron into the fire—he looks calm and serene; he is not at all agitated; you hear no noise; he stands still with his little shovel in his hand, gathering the cinders and the coals about the iron to heat it, and says, “Blow, my boy;” and with the greatest composure he asks the farmer’s boy several questions in which he feels interested; such as “Has thy master docked the bay colt?” “No,” says the boy. “Don’t blow so hard, my boy—gently, my boy.” Suddenly you see him staring at the fire—his countenance is altogether altered—every nerve in his body seems to be agitated—he is all in a hurry—the iron is hot, he takes it out of the fire, and puts it on the anvil in great haste, he takes the hammer in his hand, and with a louder voice than you would think necessary, as if he were in the greatest distress, he hollows out, “Strike, boy.”—By this time the noise of hammering iron fills the whole house, and the melting sparks are flying in every direction, you are at a loss to know what to do, whether to run out: but it is soon over. As soon as the iron is cold, he puts it in the fire again, and beats it when warm.

I have seen some preachers, in order to affect their hearers, beating the iron when it was in the fire till the fire went out, and the smoke and the ashes filling the eyes of every body, and the plough-share not made.—[Baptist Advocate.]

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### CORRESPONDENCE.

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WE have received a very singularly interesting letter from Brother *Charles Stevenson*, of New Glasgow, Prince Edward Island; from which I make one or two extracts:

“We are all about *twenty five*. We live in peace with one another. We have but one Elder, at present, and two deacons. We meet every Lord’s day to break the loaf and remember the poor; the brethren also attend to the duty of exhortation. Our Elder in the afternoon preaches the word. In thus way we go on our way rejoicing, and so to wait on his son from heaven, who has told us to have our lamps burning, and our loins girt about with truth.”

“The Church here wishes to be remembered by all the holy brethren. They being aware that the cause in which you are engaged is not popular, they take this opportunity to express their love to you by enclosing a *two pound note* of the Commercial Bank of New Brunswick.

This being the first present which we have received from abroad since we began to announce the Gospel, we will, therefore, proclaim it on the house tops. These brethren will accept my unfeigned thanks for this tribute of respect and esteem. May the Lord bless them a hundred fold. In return I can assure them, that it rejoices the heart of every disciple amongst us to hear from our brethren abroad; and we devoutly pray that the richest of heaven’s blessings may rest on all those who love our Lord Jesus Christ in sincerity.

To all the readers of the Christian we would now remark, that these brethren have paid for both volumes of the Christian, and they take a large quantity of them, compared with the number of disciples. They were also the first to order the hymn book, and to pay on their recep-

tion. The donation is, therefore, over and above all this. We desire greatly to see more of this punctuality, if not honesty, in cancelling small demands; "not that we desire a gift;" but we do earnestly request that all who have not paid for the Christian would do so *immediately*.

To Brother Stevenson I would just say, that although his letter was written in October, it did not come to hand till the first week in Dec. By it *two pounds ten shillings* were also received for hymn books. Your order for more shall be attended to the first opportunity for conveyance either to Halifax or Charlottetown. EDITOR.

The following letter came to this office during our absence in Nova Scotia, and was designed for the October number; but by some means was mislaid, and forgotten till now.

BROTHER EATON—I was highly gratified to hear, through the Christian, from my son in the Gospel, (W. Hunter) as he was one of the first that I ever immersed for remis'on of sins. I am pleased to hear that he is peregrinating old Ireland. I hope to hear from him often;—and that he may sow the seed that will return an abundant harvest.

The churches here, where I labour, are walking in peace and harmony; and in the order of the Gospel, as far as they have been able to learn; and are still improving and willing to learn more. We have not, however, been without our difficulties, neither do we expect to be free from them in this mortal state. As to the Churches within the bounds of Brother Doyle's labors, he must be allowed to speak for himself. BENJAMIN HOWARD.

\* Br. H. has returned to New York. Through the papers I learn that he is preaching in that City. ED

MR. EDITOR,—Will you or any of your intelligent correspondents, favor a constant reader of your excellent periodical with an answer to the following:

"Is the goodness of men's actions to be weighed by the sincerity of their intention?" KRITIKOŠ.

### To the Friends of Primitive Christianity.

#### PROPOSAL.

THE Subscriber, by the request of various friends and advocates of Primitive Christianity, proposes to publish in this City, (Salem, Mass.) a semi-monthly religious newspaper, to be called "THE GENIUS OF CHRISTIANITY," to be devoted to the christian religion in its primitive order, purity, and unity, without respect or deference to the will of existing religious parties or sects.

THE GENIUS OF CHRISTIANITY will maintain that in the authority of the teachings of Jesus and his Apostles, and by their example, is laid the true and only foundation of Christian assurance.—That the existence of party strife among religionists is proof that the elements of the striving parties are not of Christ.—That the spirit of free but humble investigation is indispensable to the knowledge of christianity, distinct from the customs and traditions of men, which have made the word of God of no effect; and, that the christian religion in its primitive order, unity and purity, is indispensably necessary to make men what God designed that they should be. It will be open to all respectable persons for the free discussion of religious differences.

It will pay particular attention to the Evidences of the divine authenticity of the Christian religion—content for the Supremacy of the Word of God over all traditions, speculations or customs of men, as a rule of faith and practice—plead for “the perfecting of the saints,” and endeavour to show that every plan or theory of Union, Perfection, Sanctification, Non-resistance, Anti-sectarianism, Universal reformation, Religious liberality, &c. other than Christianity as it came from its founder and was demonstrated in the lives, practices, and precepts of Jesus and his Apostles, is a spirit of enmity to God and worthy of perpetual opposition.

TERMS.—Twenty-four numbers to constitute a volume, at one dollar in advance. If not paid within three months, one dollar and twenty-five cents per volume.

Any person who will forward five dollars in advance, shall be entitled to six copies to subscribers, and in the same ratio for \$10, 15, 20, &c.

No Money to be sent till the first number is issued. To commence as soon as sufficient encouragement is received.

All letters, communications, &c. relative to *The Genius of Christianity*, to be addressed (post paid,) to A. G. COMINGS, Salem, Mass.

REQUEST—*Dear Friends*,—It is feared that the number in this part of the country will be very small, who will be found ready to give aid to this work in the onset. Nothing short of the most vigorous action of every friend of primitive christianity, who feels a true interest in the religion of the Messiah, whether residing near or distant, can secure the publication of such a paper as is proposed; and yet the importance of it is incalculable at the present time. Can you not gain encouragement for the progress of the object by obtaining subscribers or voluntary offerings of benevolence?

Yours, for Christ's sake,

A. G. COMINGS.

Salem, Mass. October 22, 1840.

BROTHER COMINGS—Although to us a stranger, we venture to call you *Brother*, not only in Christ, but also in the good work of disseminating the glorious principles in defence of which the holy Apostles suffered, bled and died.

Your Prospectus fully meets our approbation. The principles which your proposed work designs to inculcate, are those that must prevail, in order to the conversion of sinners, or perfecting the saints.

Perhaps, no part of the world is so generally blessed with the means of a good general education, as New England—Churches, Chapels, Meeting Houses, Sunday Schools, Bibles, Religious books of all descriptions, Meetings of almost every name, are abundant in every City, Village, and Hamlet, of your highly favored land; but yet how grossly ignorant are the great mass of your inhabitants of God's plan of saving sinners, and perfecting his saints. In all the places which we have personally visited, we know this to be the case.

The people have argued about Orthodoxy and Heterodoxy; Universalism and Partialism; Trinitarianism and Unitarianism, until they almost seem to imagine that these speculations alone, are necessary to the enjoyment of present and future salvation.

Scrap preaching and text expounding, have created in the hearts of the people a fondness for oratory and display; so that they attend religious meetings with the same motives that they visit the Theatre;—for the purpose of being amused and delighted with the eloquence of the speaker.

In view of this, who can doubt that these are the last days of which



Paul wrote; or question the fact that he was inspired to say, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Yes, my brother, this is the general state, not only of your favored land, but all Protestant Christendom, with only here and there a sunny spot.

Go into the popular and fashionable congregations in your vicinity, and how many of those who have been for perhaps twenty or thirty years members of their communion, can give any general outline of even the new Testament! Can you find in the Orthodox and Heterodox congregations one in a hundred who could even tell why Matthew, Mark, Luke and John wrote differently—the design of their productions—or even without special study inform us who wrote the Acts of the Apostles?

Br. Comings are you not aware that professedly religious communities *decrease* in scriptural knowledge and real devotion to God just in proportion as they *increase* in popularity in the eyes of the world?

A religious profession is popular in Christendom generally, and particularly in New England. The difference between conflicting sects, and professors and non-professors is merely nominal. Their sumptuous living, extravagant dress and equipage, the education of their sons and daughters, in all the vanity of the age, their business habits and general deportment are all, apparently with reference to this world. Now if such professors go to heaven, then is Universalism the doctrine of the Lord. The Saviour was mistaken when he said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." If those are the godly, then did Paul pea an erroneous sentiment when he said, "if any man will live godly in Christ Jesus, he shall suffer persecution."

With all the revivals and religious excitements, the world is in an awfully distracted state. Should the tramp of God sound this day, how many high sounding professors would be found with lamps destitute of oil!

Br. Comings if you purpose carrying out the glorious principles laid down in your prospectus, harness yourself for the conflict; you have work before you. Give us none of your half measures—the people need the sincere "milk of the word," to strengthen them for strong meat—we want no milk and water—we desire to see it flow pure and good. Nature never errs. The food furnished for the infant is just what is necessary for it. The God of all grace has not been unmindful of his needy children, and therefore the sincere milk of the word is called for to strengthen the children! Carry out those principles with which you have started, and may the God of all grace bless and prosper you.

EDITOR.

P. S. Should you not meet with your anticipated success; and your "Genius" not take its flight so soon as expected, we should be very happy to appropriate a few pages to your especial use.

☞ Subscriptions for the above work received at this office.