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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.*

THE CREATION—REVELATION—GEOLOGICAL DISCOVERIES, &c.

SOME time since we heard a friend of ours expatiating very warmly on the injurious tendencies of Geological lectures. At first we thought his fears were groundless; for we have ever been of the opinion that the volume of nature and revelation proclaim the same glorious facts, and alike impress upon the mind of those who study them the being and perfections of God—his power, greatness, wisdom and glory, and the necessity of an unreserved submission to his gracious will. But when men, reputed intelligent, assert that discoveries in science, the formation of the earth, or some fossil remains, declare the Mosaic account of the creation to be false, or assign to the earth a much greater age than that which we learn from the Bible, then should the believer in revelation raise his voice and speak out:—then should the defenders of the truth of God stand forth before the world, and say to all the sceptical and unbelieving, “Come, now, and let us reason together.”

We have not had the opportunities of many of our contemporaries to dive into the bowels of the earth to examine its various formations, neither have we had the privilege of soaring among the stars of our solar system, to watch their movements and admire their changes; but with a little general knowledge of these sciences we have found our mind more fully confirmed in the truth of the Mosaic account of the creation. Not a doubt rests with us that the nearer science comes to perfection, the more nearly will it approximate the facts developed in the revelation of God. To the devout, holy philosopher, nature and religion are a happy, harmonious wedded pair, walking hand in hand, guiding their student toil towards the portals of immortality.

Some thoughtless young persons, however, are ready to seize on almost any pretext to bring doubt and uncertainty over their mind relative to the revelation of God! He then who would add such in their career of scepticism is no friend to the moral renovation of the human family. How different such characters from such men as the great and illustrious NEWTON and LOCKE, who spent many days and years pondering over and admiring the revelation of God! Like Mary they sat at the feet of Jesus and heard his words, receiving them “without exception and without a doubt.” Sir Isaac Newton on the pro

phesies, and Mr. Locke on various portions of the New-Testament, prove that the physical world with the former, and the intellectual world with the latter, employed only a share of their attention. Such men have shed a religious halo around scientific and intellectual pursuits, and should put to blush those novices in science who are continually sneering at the word of God.

But is it a fact that any of the discoveries in science invalidate the truth of revelation? What prevented such men as Newton, Locke, Bacon, Sir Humphrey Davy, and Dr. Thomas Dick, with a host of others, from discovering such discrepancies? The fact is when men desire to be under the dominion of their appetites and passions they can create many imaginary objections to the truth of revelation.

But what say our Geologists? Why! that many things discovered must have been in that state more than six thousand years: that the transformations could not have taken place in so short a time as the scriptures would lead us to suppose! Let it be admitted that these formations require 20,000 of our years, does this prove that Moses is incorrect? By no means. Consider the account of the formation of this earth as recorded in the first chapter of Genesis in connexion with the latest discoveries of Astronomers

“But the facts of geology are sustained and illustrated by astronomical observations; so far, indeed, as the conglomeration of our planet, and, I might add, so far as the Mosaic account of the creative processes are implicated.

“The two Herschels, Sir William and Sir John, have greatly enriched astronomical science by their many splendid discoveries and speculations on the construction and architecture of the heavens. By the aid of their immense telescopes, of from 10 to 40 feet in length, they have ascertained that stars are still forming, and the remote fields of space are filling up with new systems of suns and their satellites.

“‘A shining fluid,’ rare and cloud-like, or nebulous, in immense masses, sometimes of a pale milky appearance, diffused over millions of miles, and of immense depth, like a curdling liquid, thickens, and from being ‘without form and void,’ gradually assumes a globular appearance, thickens down into less dimensions, and finally shines as a star occupying but a speck, a shining point in a region which it once filled with its cloud-like appearance. Stars are counted up to thousands, in different states of perfection, from shapeless masses of nebulae to sparkling orbs of various magnitudes. They are said to resemble one another in their approaches to perfection, as an infant in its annual progress to manhood resembles a perfect man. ‘In the first and rudest state,’ Nicolls in his *Architecture of the Heavens* has said, ‘the nebulous matter is characterized by great *diffusion*; the milky light is spread over a large space so equally that scarcely any peculiarity of construction or arrangement can be perceived.’ The perfectly chaotic modification of this matter on its first appearance, or original form, resembles vapor thinly spread, some spots thicker and more luminous than others. So Moses describes our planet—‘And the earth was without form and void, and darkness was upon the face of the

mass; and the spirit of God moved upon the face of the waters.'*

"We cannot now detail what astronomers have said on the gradual condensation of these amorphous nebulosities into globular masses, nor of the increased brilliancy which follows a change of structure. May it suffice to say, their matter seems gradually to fall under the same laws of gravitation and motion which govern our system; but in the first instance one of their diurnal revolutions may occupy thousands of years, while as they condense into more solid and less bulky masses, their motion increases until their days, like those of our planet, from thousands of years are reduced to a few hours. Hundreds of instances given by our greatest astronomers, confirm the truth of this statement, and shew that the matter of these stars, by this rotatory motion, is separated and gradually solidified into a globe.

"If any one should doubt the power of glasses to bring such objects under our vision, to him we should say that the largest telescopes do peneirate into distances perfectly beyond the limits of even our imaginations. The diameter of the orbit of our earth is about one hundred and ninety millions of miles; and, making it a sort of measuring rod, it is calculated that our largest glasses can descry luminous objects almost four hundred times more remote than Sirius, which is distant from our earth about thirty-six billions of miles.

"It would be foreign to our object to institute a comparison between the discoveries of modern astronomers and the record of Moses concerning the first state of the heavens and the earth, and the gathering together of our globe. I will only say that, as in geology, so in astronomy, the nigher we approach the truth, the more complete the evidence that no person in the times of Moses could have given such a description of the heavens and the earth, unless guided by the unerring hand of omniscient wisdom.

"We have made this reference to the diffused nebulosities, those chaotic vaporous masses which contain within them the seeds and elements of new suns and systems, and which in process of time are rolled up, condensed, and solidified into globes like ours, and fitted up for the production and residence of numerous and greatly diversified inhabitants, to show,—that when Moses says the old earth was without form and void, and enveloped in darkness, and that God separated the waters above and below the firmament, and darkness and light, and finally made the dry land appear, he only speaks in accordance with the modern discoveries of the great masters of astronomical science. And for another purpose, of greater interest with many—with a reference to the length of the six days, or the much higher antiquity that some geologists assign to our earth, compared with what is understood to be the Mosaic account of this matter. It is alleged that the fossil re-

* Keith, after quoting from Nicolls as above, "Nebulae or nebulous matter, i. e. cloud or cloudy, may be said to be indented with waters, designated as without form and void. Water in a void or diffused state, is vapour or cloud; hereby denoting a harmony of expression between Moses and the astronomers for a state of matter for which human language, as they confess, has no name."

mains, deposits, and formations discovered in this earth, argue an antiquity many thousand years beyond the period which Moses assigns to its origin, not yet full six thousand years. But to say that the time from darkness to darkness, or from light to light, called "evening and morning," is necessarily of one length is as unwarranted from the Bible as it is from analogy, or from the changes which must have happened to the vaporous mass, formless and void, of which this globe was formed. Is there any ball in motion—any wheel in the universe, that performs its first rotatory motion in the same time in which it performs even its second, to say nothing of its motion when under the full influence of all the agencies and impulses which are then in co-operation upon it?—This would be a supernatural fact indeed! The earth now revolves upon its axis in twenty-four hours; but that it must have occupied no more time when it was an immense volume of vapour spread over a thousand million of times its present occupancy of space, and un-influenced by the same laws that now govern it, would be a preposterous conclusion, a supernatural fact of marvellous import. While, then, the last days of the creation week may have been no more than 24 hours, the first two or three may have been 24,000 years, for any thing which science or the Bible avers on the subject."

Let the young and ardent, the teacher and taught make themselves acquainted not only with the outlines of the sciences, but go into them thoroughly, before they presume to question any of the facts recorded in that volume which has done more for the civilization and moralizing of our race than all the other books and sciences in the universe. Discard that and we could not know certainly whether there were one God or a million! Reject that and our origin and destiny are enveloped in clouds and thick darkness. Receive and act upon it, all is peace and happiness here and eternal life in heaven. ED.

From the Evangelist.

A NUT FOR GEOLOGISTS.

Such is the heading of an article copied from the Brockville, Indiana, American, of a late date, and published in the Western Citizen of the 18th instant, in which it is stated that in digging a well in Uniontown, of that county, when about 35 feet below the surface of the earth, the diggers came upon several pieces of wood, limbs of trees, leaves, &c. The wood was of the swamp cedar kind, none of which is supposed to grow in the west. That paper says the town of Union is in a flat back country, fir removed from any stream or water course. And near the well is a stump of a large oak which has just been cut down, and which has stood the storms of many hundred winters.—When were these leaves and limbs deposited 35 feet below the roots of this sturdy oak? In the foregoing article Geologists are called upon to answer, if they can, the two following questions to wit: How came the swamp cedar to occupy its present position in a country, in which in all probability it did not grow? and secondly, When were these leaves the hauls, the wood, deposited beneath the roots of the sturdy oak that

had grown near the site of the well? If we could answer one difficulty by proposing others, we might ask how came the bones of tropical animals to be frozen up in the northern icebergs? How came it to pass that almost half the trade of Siberia is in ivory? Or, how came it to pass that some of the largest quadrupeds of the elephant kind are found almost entire frozen up in the ice, the hair, the skin, the flesh, blood, and bones, just as they were when deposited where they are found? Or when were the bones of the huge mammoth deposited at the place known by the name of the Big Bone Lick? Or, the bread fruit tree, evidently a tropical production, deposited in the state of Ohio? Or, how came it to pass that some of the Andes mountains are encrusted with oyster shells 14,500 feet above the present level of the sea? Surely we live in a world of strange things. Now for my part I should just as soon believe that the oysters grazed on the sides of the Andes mountains where these shells are now found, as that the elephants and other tropical animals lived in Siberia where their remains are found. Some wonderful catastrophe has happened to our globe. But what catastrophe, and when? "Aye, there's the rub."

We do not presume that we shall be able entirely to satisfy every one who may chance to read this scrap, as to the means by which, and the time when, the above mentioned depositse were made. But we think it likely that the elephants were deposited in the northern icebergs in Siberia, the mammoth bones at the Big Bone Lick, the bread fruit tree in Ohio, and the swamp cedar in Indiana, at the same time; and that it was the time of the general deluge, recorded in Genesis by Moses. If so, they have all occupied their present position for about 4000 years. Then what will become of the infidel position that "all things continue as they were from the beginning of the creation." Or, as Mr. Hume has it, "that the laws of nature are uniform in their action, and have never been suspended since they first began to operate." Now, if such were the fact, the bones of tropical animals would have remained in tropical countries, swamp cedar would have been found on the surface of the ground, and oysters in the sea. The Christian Geologist will be the last man in the world to say that all things continue as they were from the creation. Now, we think that we have cracked the nut; if not, we are willing to strike it again. Meanwhile we ask our sceptical friends to crack the following nut: If the laws of nature have acted uniformly, and have never been suspended since the creation, how came the cedar to be beneath the surface of the earth, the elephant in Siberia, the oysters on the mountains, &c. More when necessary.

J. IRVIN.

DIFFICULTIES IN CHURCHES—No. II.

BY A. CAMPBELL.

It has been queried by a correspondent from New Lisbon, Ohio—"Is age alone a qualification for office?" If not in these identical words, such is the naked question. This query, accompanied with some judicious remarks, has been propounded on the suggestion offered in our first rea-

son (No. 1.) for a senate or an eldership in every congregation—' Because, in the nature of the case, old men are better accomplished for the task; and if not very near the people, are very near to God, and must soon give an account to him.' What, then do we mean by old men? Old men simply, or old men in the Christian profession? Not old men simply; for age alone is no qualification for any office, any more than sincerity in a pretender is a proof of the righteousness of his pretensions. Without sincerity there is no virtue; and yet sincerity alone is no virtue. Without oxygen there is no atmosphere; and yet oxygen is not atmosphere. Age is a relative term. Moses was old at 120 years; and yet Methuselah was a young man, only in his prime, when 500 years old. Timothy at 30 was an older man in the L.c.d than Sergius Paulus at 60.

Age in the Christian life is better than age in animal life. I have sometimes seen very old men very great babes both in Christ and in common prudence. I have forgotten whether it was Zeno or Seneca who said, "Prudence is the queen of all the virtues." No matter who said it: it is true; and more especially in reference to all governmental matters. Now as wisdom dwells with prudence, and both tabernacle in the tent of years, we generally expect to find them there rather than in the abodes of youth—

"We are warn'd by the wisdom of age,
And cheer'd by the sallies of youth."

Elihu has said that "days should speak, and multitude of years should teach wisdom."

Grace only adorns the native faculties of the soul. It imparts no new ones. Therefore, the things wanting in the physical and intellectual structure of man are not to be supplied by converting and redeeming grace. I acknowledge that a man's energies may be improved by the faith of Christ, because that faith excites, rouses, and consequently improves the energies of man. While it does not appear that all industrious, active, enterprising persons are Christians, evident it is that all true-hearted Christians are industrious, active and energetic characters.

As before observed, under the Jewish theocracy, in its best days, elders governed the nation. They were, however, select men. "He that ruleth over men must be just, ruling in the fear of God." This was the archetype of all their ideas of rulers. So did Moses choose and appoint "out of all the people *able men*, such as fear God, men of truth, hating covetousness;" and "made them heads over the people."* "So I took of the chief of your tribes, wise men and known, and made them heads over you."† But we should be told that this was in the state government. And does that change the necessity of government, or of able and just men to administer it? Not in the least: for if state governors and rulers should be *able* and *just* men, much more they who preside over the church of God! But the Jewish state was all church, and their church was all state; and in every imaginable point of view their wisdom and policy are models worthy of our imitation.

* Exodus xviii. 21-25.

† Deuteronomy i. 15, 16.

But yet there is no eternal compact between years and wisdom, and therefore, while we look up to many years, it is only when these years have been consecrated to the Lord, and are characterized by justice energy, and discretion. Old men, without these great attributes, are not to be trusted with the government of a church. That elders may rule well, they must be able to rule well. Now no man destitute of decision of character, self-government, and energy, ever can well manage any concern, domestic, ecclesiastic, or political.

Paul, in laying down the qualifications for a bishop, says he must be *fit to teach*. This is equivalent to the "able man" of Moses, and he must be just, ruling well his own house as a proof of it. The qualifications are substantially the same—capacity to teach and capacity to rule. The former requires intellect and knowledge—the latter, justice and energy of character. The first qualification makes a man able—the second makes him just.

Paul commands the man that rules to mind his calling—"Let him rule with diligence." But according to the fierce democracy of congregationalism, all are equally rulers, and the office of which Paul spoke is extinct. Now as we plead for the primitive order of things, we plead for a senate in every church where it can be had—for a presbytery of *able* and *just* men—men that can discriminate, and who will judge righteous judgement—who will firmly, and without partiality, execute the laws of Christ.

This is the most direct and effectual prevention of disorder in churches. So the Apostles thought, else they would not have had things to assume this order from the beginning. Nor would they have so strictly charged both the rulers and the ruled on the whole subject of their relative duties. While invested with a high authority, the rulers are not to be "lords over God's heritage," and while all are equal as brethren in Christ Jesus, the ruled are to "submit to them who watch over them and admonish them in the Lord, and to esteem them very highly in love for their work's sake," and to live in peace among themselves.

I will only add in the present essay, that while one of the qualifications is relative, the other is absolute. A man's ability or aptitude to teach, is always to be measured by the capacity and progress of the learners. But the moral qualifications are not comparative, or in degree; but perfect and entire, wanting nothing. "He that ruleth over men *must be just*—not comparatively, but just—one that does nothing in the name of the Lord by partiality—one that knows no man according to the flesh; but fears God supremely, and executes his laws uprightly. Such a person ruling with diligence, is one of God's best gifts to any community, religious or political.

DIFFICULTIES IN CHURCHES—No. III.

BY A CAMPBELL.

As a sovereign preventive of difficulties in churches we have shown that an able, discreet, and righteous senate or eldership is one of Hea-

ven's own ordination—an indispensable prerequisite to the good order, peace, health, and prosperity of a community. This senate must be devoted in heart, and set apart to this business under the solemn vows of fidelity to the King and his kingdom, and with a proper feeling of responsibility to the Lord at his coming; else it will degenerate into an *annual thing a pro tempore* and preparatory measure—a *sinecure*—a nothing.

But even when this senate is in full and harmonious discharge of its duties to the Lord and his people, it must be submitted to in all its righteous decisions on the part of the community that appointed it, else it will prove utterly useless and unavailing in the grand object of its selection and ordination. The election to rule is, on the part of the electors, an engagement to submit to the elected. On any other hypothesis an election or ordination is a farce. No discreet and devoted servant of Christ would accept of an office in the discharge of which he would not be sustained by the brethren. All that promote to any office a brother, are obliged by every principle of piety and congruity to submit to the administration of that person so long as he exhibits himself faithful to the Lord and the brethren.

It was in this view of the subject that Paul commanded the Jewish brethren to *obey* and *submit* themselves to those who presided over them. His language to the Thessalonians is remarkable: "Consider those who labour among you, and are *over you in the Lord*, and who admonish you." "OVER YOU, UNDER THE LORD." The Lord, then, has placed over them rulers or elders to whom they were to submit, and and whom they were "highly to esteem in love for their work's sake."

Now this submission, obedience, and esteem on the part of the brotherhood, had respect to matters of discipline in the administration of the laws of the kingdom much more than simply to their teaching. It was not to them as commentators on the text that submission or obedience was due; but as rulers in the discipline and adjustment of all difficulties that might occur in the family of God.

This is a very decisive proof that discipline was not administered by the whole community in their public assemblies, but by the elders of the church in virtue of their office. There never was a community that got along peaceably and profitably for any length of time that presumed to settle all matters of discipline by a public vote in a public assembly. Such societies as have advocated this wild democracy have either broken themselves to pieces, or greatly dishonoured and injured the profession. No family, church, or state could be long kept in order, in harmony, and love, under such an economy.

Now if it be no disparagement to our rank as citizens of the state, that we submit to the officers whom we ourselves have created; can it be any diminution of our Christian dignity to obey our own ecclesiastic rulers, who, under the Lord, are over us for our good?

To prevent difficulties in churches these two things are, in my judgment, first in importance—viz. an efficient presbytery in every congregation, and a rational and scriptural submission to them in the capacity of rulers on the part of the whole brotherhood. The difficulty

in obtaining a competent presbytery is not greater than the difficulty in obtaining that spirit of subordination, without which confusion, tumult, and schism will inevitably ensue. This difficulty beset the apostolic churches even under the imperial government of Rome and the despotic and military tyrannies of her provinces. How much more may we expect to encounter it under the popular notions of republican equality and right, which generally distinguish the English people in Europe and America. If the Apostles had to speak of some who "despised dominion and reviled dignities"—who, "like the angels that kept not their proper place in heaven," were insubordinate, in those days, may we not much more expect it now! If some then perished in the "gainsaying and rebellion of Korah," in the same refractory spirit that instigated that memorable rebellion in the days of Moses, may we not expect similar indications in this licentious age? If the Apostles found it necessary to teach their own converts "to submit" to those who "ministered to the saints"—to submit to such ministers as the "family of Stephanas," and "every one that wrought and laboured with them," the Apostles—how much more expedient and necessary now under the fierce ecclesiastic democracy that is daily growing up in this community?

Of all the endless and tiresome talkers under the broad heavens, save me from that class who are opposed to all preaching and teaching; whose every sermon is to preach down all preaching, and to teach down all teaching. And of all the tyrants, political or ecclesiastical, that have stained the historic page with their foul deeds of tyranny, anarchy, and misrule, save me from those fierce democrats whose shout in the day and whose song in the night, is—

All men are born equal and free
In this blest land of liberty?

I have had the misfortune to be acquainted with some few good brethren of this peculiar idiosyncrasy, whose prosing speeches about nothing would have tired the patience of the angel of Job: and whose generous democracy in a favourable soil would have flourished into a respectable tyranny. They have generally been distinguished, too, for a most infelicitous obtuseness of feeling, and a singular shallowness of mind, which pre-eminently forbade their assuming the place they desired to fill; their only, or chief qualification being a laudable desire of usefulness, stimulated by an exorbitant self-esteem. When I have seen such spirits rise in a worshipping assembly to "occupy only a few moments" with "a very few practical remarks," a chilliness has suddenly benumbed my soul, which, had they only imagined, might have instantly frozen the genial current of their eloquence, had it but a single element in its composition susceptible of any influence from without. But such perfect masters of themselves are these orators, that not all the coughs of the English House of Commons, nor the broader and more guttural hunts of an American Congress, superadded to the sudden decampment of half the congregation, and the screaming of the rusty hinges of the church-yard gate, could cause one thrill of

sympathy to derange the onward march of their bright conceptions and ready utterance.

Much difficulty is to be apprehended in every congregation that at all licences in any way such "unruly and vain talkers." They will be thorns in the hands and smoke in the eyes of every congregation that allows them either to dictate or to rule. "Their mouths must be stopped," as Paul said of some voluntary talkers who "sought to draw away disciples after them"—who "crept into houses," and "led captive weak and credulous women, laden with sins and led away with divers lusts." Such persons "resist the truth" and "subvert whole families." It will always require persons of "quick understanding" to detect such characters, and of prompt and decisive character to restrain and govern them. In the parable of the drag-net we are taught to expect in Christ's church, during the present dispensation, a species of almost all the fish in the sea—of almost all sorts of men on earth; and to manage and preside over such a community is a good and arduous work. "If any one desires the office of a bishop," he does not desire a bed of ease—a sofa of indolence—a sinecure; but "a good work."



[FOR THE CHRISTIAN.]

A PREACHER'S DIFFICULTIES.

No class of men have to encounter more difficulties than proclaimers of the Gospel. If they seek to please every one they must cease to announce all the truth! "Woe unto you when all men shall speak well of you." Those who seek the applause of men must carry continually a war within—duty, truth, and an inclination: conscience and reason will drive away all peace of mind; and they will find themselves most awfully mistaken, if, with all this turmoil within they anticipate the united acclamation of their hearers.

But the faithful preacher will study the will of God, and declare his whole counsel; and then with some he will be too doctrinal—too severe towards those who differ from him; with others he will have too much to say about growing in grace and in knowledge—about giving all diligence to make our calling and election sure—on the necessity of zeal and devotion; and the great good resulting from watchfulness and prayer. If he claims the necessity of parents training up their children for the Lord, some will make complaints to smother their own consciences, and say, "I wonder if he attends to his own family duties! I don't see that his children are any better than mine." If he be a young man and happens to address parents—many will say, "he had better wait until, by experience, he knows something about family affairs!"

If he preaches zealously, many will complain that he makes too much noise and is trying to frighten his hearers: but if calm and collected, some of the same persons will accuse him of being destitute of christian zeal and holy devotion. If he demands his just due, as one appointed by the congregation to labour in word and doctrine, he is

stigmatized as a hireling, labouring for the fleece rather than the flock ; but if he says nothing about such things, but permits every one to give him just what they please, always thankful for every little favour ; he will then be despised by those who would call him a hireling if he demanded wages. Should he labour for a livelihood, the greater part of his hearers will come to the conclusion that they know as much as he does ; and if by these means he gets involved in the world he will be accused then of being worldly minded. If he contends for his rights in a bargain he is accused of dishonesty by worldings, and if a brother becomes displeased with him, he will retail the slander as undoubted truth ; if he does not contend for his just dues his family complains, and cause him often to hear the language of Paul—" He who provides not for his own house is worse than an infidel !"

If he is cheerful and polite in his manners, he is considered light minded and vain—if sober and reserved, he is sour and morose, and not fit for a preacher. Should he preach against women "adorning themselves with gold and pearls and costly array," and urge upon his brethren's attention the necessity of conforming strictly to the word of God, he will most assuredly offend *vain* daughters—*doting* mothers—*inconsiderate* fathers and *foolish* husbands ; who will rake up every fobble of the preaches, not forgetting those of his family, and thus injure him and the cause he pleads ; but should he neglect this part of his duty, he will soon be convinced that many of his congregation spend more time at the toilet arranging their curls, head-bands, jewels, &c. than in reading the oracles of God, or in the closet. Some of his faithful flock will perhaps take these things in hand, and then families and those wont to meet around the same Lord's table are alienated, and every thing they can imagine are collected to injure the feelings and reputation of one another !! The poor preacher's heart and soul are thus rent asunder with church difficulties and church meetings ; hints and slurs in prayer-meetings, and private circles, deepen and widen the breach, until his heart faints within him, and he is constrained to exclaim

—————" Mine ear is pain'd, my soul is sick,
With every Jay's report of wrong and outrage with which earth is filled."

Thus the mole-hill is magnified into a mountain, and the last end is worse than the first ; but let it terminate as it may the preacher at last has to suffer, for he sees those for whose salvation he has laboured and suffered divided, his friends mourning, his enemies rejoicing, and the devils glad. These are only a small part of his difficulties ; for there is his anxiety for the conversion of the world, his desire to see all Christians united, and the world happy. His heart leaps within him at times when he sees sinners turning from their sins and acknowledging the Saviour ; but then a cold chill comes over his soul when he remembers that some whom he has led down into the baptismal water, and then hailed them as members of the body, have turned aside to Satan !— Thus every cup of pleasure is mixed with gall and wormwood !

Real want and suffering often haunt his habitation ; and although he is doing all in his power to benefit his fellow-creatures, he is constrained to say with the Psalmist, " No man careth for my soul !"

Why then will he preach? "The love of Christ constraineth him." He beholds his friends and neighbours perishing around him, and seeks their present and future happiness, and his motto is "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

EXPERIENCE.

TO MR. SAMUEL MACK.

DEAR SIR—Your letter came duly to hand, and we now intend to lay it before our readers. Were it not, however, for a few considerations, we should let it pass without notice. These are, 1. Some men, who have large "self-esteem," imagine that if all they say is not noticed, it is a certain proof that their arguments are invincible. 2. Your name was mentioned in our last number by Mr. Kempton in such a manner as did not reflect much honor on your reputation as a religious disputant. 3. We, therefore, wished our readers to hear your own testimony, in your own words. 4. We have often said that those who do not receive the Apostolic Gospel, are trusting in themselves for salvation—that they are leaning upon their own hearts, feelings, and imaginations—the most precarious foundation on which mortal can stand—this has been disputed—your letter is now laid before such as proof.

As you have presented neither scripture *proof* nor rational *argument* in favor of the position you have laid down, I shall not attempt a reply, but simply append to your production a few notes and passing remarks.

[TO THE EDITOR OF THE CHRISTIAN, ST. JOHN, N. B.]

Dear Sir—In the Christian, vol. 2, No. 4, page 98, you say—"And I can inform you, sir, what we do not believe. We do not believe that any man who hears the Gospel can be regenerated, born again, &c. without a believing immersion into the name of Father, Son, and Holy Spirit. If you doubt—if any of our readers question the assertion, the pages of the Christian are open for that part of God's word that asserts it, for the promise that it may or can be so, or for the man who was ever regenerated by the spirit of God, or in any other way, since the kingdom of Jesus Christ was set up, without Baptism. Now it is hoped that this is plain. If it is truth, the Lord have mercy on our modern teachers! If it is an error, the Lord knows that we are all willing to be taught."

I am glad to find, sir, notwithstanding your great confidence of being right in your belief, even so as to challenge (1) any man to oppose it, that you have seen fit, nevertheless, to insert four *ifs*, two in your challenge and two afterwards: but I am better pleased with the last than with all the rest, viz: "If it is an error, the Lord knows that we are all willing to be taught." This sounds well, sir, I must confess; and although I dislike controversy (2) unless for the purpose of defending the truth and detecting error, or for some other laudable purpose; neverthe-

less, if conducted in a good spirit and for the above purposes, (but not as the one was in Halifax some years ago) I think there can be no better way to bring the above purposes about. But I also think, sir, that Mr. Eaton and Mr. Robinson are too near akin in the war concern to be fit opponents to each other on that subject—each might say to the other, “Physician, heal thyself.” For the above reasons and purposes I accept your challenge! But not without being well aware, sir, I can assure you, of the great disparity with regard to human learning which exists between us; and you will no doubt be quite mortified to find your challenge accepted by one of so little learning: but my dependence is in him who hath said in his word “they that put their trust in the Lord shall never be confounded.” In that wisdom which Solomon thus describes: “For wisdom is better than rubies: and all the things that may be desired are not compared to it.”

Within the last fifteen years I have given several challenges to the Baptists, to meet me with drawn swords, in defence of their Calvinistic doctrines; but I fixed them in such a dilemma they dared not meet me. I often asked, “If Calvinism is wrong should it not be opposed;” and they were obliged to own (though often with reluctance), that it ought. Then I would say, I know of no surer way of being or doing right than to oppose the doctrine; for if it be wrong it ought to be opposed, and if it is right I cannot be wrong, for it must have been foreordained of God, and what he foreordains cannot be wrong. Under these circumstances they found that the easiest and shortest way to answer my questions and letters was to say, “The old man is not in his right senses, and, therefore, not worth our notice.” But I doubt not, nevertheless, (though I do not suppose they would be willing to own it,) that I have been an instrument in the hands of my master of curing them of much of their old Calvinistic principles. And you, sir, acknowledge that they do not advance them as they formerly did.

I never had a challenge accepted, nor the honor of accepting one myself, until last January; and then the gentleman who gave it, by declining to comply with my terms of acceptance, backed out; (3) and for the purpose of deceiving people, and making them believe he had gained the victory, told that I had backed out, which caused me to give him a few cuts with my Master’s sword, which both wounded and silenced him. (4) How the matter will terminate between you and me, is still to be proved. Having made the foregoing preliminary observations, which will not be needed again, though our controversy might be protracted to a great length; I now give the word, draw your (5) sword, sir, and stand forth like a man in defence of immersion and your spiritual experiences; which are the two points against which I intend to make my chief attacks; and I pray that God our heavenly Father may teach and support the right—confound and convince the wrong, whichever they may be: and I doubt not, my brother, as you say you are willing to be taught, but you will join with me in saying Amen.

Now, sir, to prove ourselves, let us compare with each other, and by the word of God: you as having been immersed, and I not. Have you been born again of water and the spirit? I have been born again of the

spirit only, (3) in the morning of the fifth March, forty-eight years ago to-day. Have you the spirit of God to witness with your spirit, that you are his child? So have I? (7) Did you grow in grace by occupying with the talents, you then received, and fighting the good fight of faith until you could say, "I have fought a good fight, I have kept the faith," &c.? So did I. I was nearly twenty-eight years fighting, before I could say, I have fought a good fight, &c.; and nearly twenty-five I have boldly said it; and could give a reason of my hope (6) by telling my experience during the time; but it would take up too much room, as I mean to confine what I shall now say to one sheet of paper. Can you, sir, say with St. Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," &c.? So can I. Can you say from your own experience, "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (9). So can I. If you can answer the foregoing questions, sir, in the affirmative, you could also answer many others of the same kind, for "He that is spiritual judgeth all things, yet he himself is judged of no man: for who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ." We, that is, all who have his spirit; and they who have not are none of his. If your experience in religion, sir, goes beyond mine, as I have stated (which I doubt very much), (10) I might then acknowledge that immersion might have done you some good.

If I have been rightly informed, sir, you have formerly enjoyed a much larger share of charity than you do now. Then you were willing for all (11) to go to heaven; but now you do not believe any one (12) can get there, not even the good Quakers, except yourselves and the Baptists, and those who have been immersed: thus running from one extreme into another. I hope you will give your reasons for so doing.

I am emboldened thus to write with plainness, sir, from what you say on page 133, No. 6: "A faithful friend to point out our errors and foibles should be esteemed as an invaluable treasure." So I think, sir. "For one, I feel grateful to any person who in love will point out to me my blunders, and the causes of any difficulty or want of success." So ought any one. "I hope that this disposition of mind is possessed by all the brotherhood." I hope so too. "For of what value can error be to us!" None at all, surely. "Why should we be displeased with any person who would point out what he considers wrong, either in our faith or practice." Sure enough, why should any one? "Depend upon it, brethren, that when we come to stand before the great white throne, we shall find all our errors either in faith or practice will be poor property." So I think, sir, and for that reason I have accepted your challenge, and mean to point out your errors in both faith and practice, as it respects the great stress you lay on water baptism.

St. Paul says, "For by grace are ye saved through faith; and that (13) not of yourselves: it is the gift of God; not of works (14) lest any man should boast." Not even water works (15). I know of no one thing which has been and still is the cause of so much controversy, disunion, unsociability and uncharitableness, as that of water baptism! And in my opinion were all the churches to give it up (16) as an unessential thing, as the Quakers do, it would be much better for them all and the cause of religion in general.

The Baptists will not even admit any one to their Lord's table which have not been baptized by immersion; this I know, for I have tried them. But your church go farther still in uncharitableness; for you don't even believe that any man who hears the gospel can go to heaven without immersion. And the Catholics send all unbaptized persons into purgatory, or some worse place! Thus plainly showing that you all need much more of that charity (17) which "Beareth all things; believeth all things, hopeth all things, endureth all things." And without which, we shall become as sounding brass, or a tinkling cymbal. When I was first filled with the charity thus described by St. Paul, I had a desire to have arms long enough to encircle all in the house (about five hundred persons,) or even in the world, that there might be no discord or disunion among us, or at least among the children of God. Which love, thanks be to Him who gave it, I have maintained since, though not always felt in its same degree.

Of baptism—I believe, Sir, that John "Baptized with water unto repentance," and said, "but he that cometh after me is mightier than I—he shall baptize you with the Holy Ghost and with fire;" that when Jesus came to be baptized of him John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" that Jesus said "suffer it to be so now," &c.; as much as to say, your baptism will not be needed long; for both yourself and baptism are only a type or forerunner of me and my baptism; so soon as that takes place yours will be of no use. John's preaching was also a forerunner of his master's, for they both began by saying, "repent, for the kingdom of heaven is at hand." Just before Jesus was taken up, while teaching and giving orders to his Apostles, he said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." As much as to say—"that will be the baptism of which John's was only a forerunner and type, but will then be of no further use." And in a few days afterwards the Holy Ghost descended, sure enough, in a most wonderful and miraculous manner. (18)

In his epistles to the Cor. St. Paul says, "I thank God that I baptized none of you," &c. (19) and adds, "For Christ sent me not to baptize, but to preach the gospel." (20) Now, sir, if Christ thought as much of baptism as the churches before mentioned do, would he have left it out of Paul's commission? Surely not. And if Paul had thought as much of it, would he have thanked God that he had baptized but very few? (21) No, surely.

The above sayings, I think, shew very plain that Paul thought as little of baptism as he did of circumcision, of which he says, Gal. v. 6,

“For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith, which worketh by love.” Again, vi. 15, “For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature.” (22) The new creature being the production of the faith which worketh by love.

By believing and living in the same glorious bible religion that I have described, as being my own experience, but not by immersion, I had a beloved child who died three years ago, in the full triumphs of faith! declaring for five days successively that death had lost its sting! “O! father,” she said, “I am going to heaven before you, which is more than I expected; but I shall see you there; O yes, father, I know I shall!” She continued in the same happy state of mind for the five succeeding days, settled all her worldly affairs with as much composure as if she was only preparing to go a journey with an expectation of returning again. She left a loving and beloved husband and three young children. The doctor, after giving an account of her death to a young woman of her acquaintance, added, “It beggars all description.” Much more could and ought to be said of such a happy death; and had she belonged to any sectarian church, much more would be said. And now, sir, if you can produce anything from the history of your own church, or that of any other, who think they have gained any thing by water baptism, whichever way performed, that exceeds what I have stated as my own experience or that of the death of my child (23), I hope you will produce it; that I may learn something more than I know at present; for, if I am in error, either in the water concern or any other, I would join with you in saying, the Lord knows that I am willing to be taught.

As I had limited myself to one sheet, I had of course to be very brief on almost every subject of which I have treated; but I make no doubt, brother Eaton, but you will excuse their brevity, and give this a place in the Christian, according to your promise in the challenge. “Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”—St. James. Grace be with you all. Amen.

SAML. MACK.

Mill Village, March 15, 1841.

P. S. I am glad to find, brother Eaton, that you are free from the errors of Calvinism, and right in many things; but on the main point, I stand in doubt of you or any other man, who builds so much on a watery foundation (24). Please give me your opinion on divorcement; how far it is allowable in the New Testament (25).

S. M.

NOTES ON MR. MACK'S LETTER.

1. I have challenged no one in the sentence quoted! I have simply offered to publish in the Christian that “portion of God’s word that asserts” that a man may be regenerated *without* baptism. Now, sir, you have no right to demand the use of our pages without complying with the conditions proposed! But you seem to think that because you expect to go to heaven without submitting to the conditions of the gos-

pel: that therefore you can jump into our vehicle, and ride when you please!

2. Your frequent challenges of the Calvinists is proof of this!!

3. This is your version of the affair. The reader had better read Mr. Kempton's letter in the 10th No.

4. "Silenced him!" How, sir, by stamping with the feet and crying "turn him out!" "turn him out!" This would silence any man. What "*Master*," sir, put into your heart or that of your abettors to pursue such a course as this?

5. *My sword*, sir, I threw away when I dedicated myself to the Lord Jesus Christ. I then took "the sword of the spirit the word of God." You did not dare to stand before that in the presence of Elder Howard! Do you think that you would fare better on the pages of the Christian? Bring forth your strong reasons from the *word of God*, and you shall be heard.

6. "Born of the spirit *only*!" A singular child truly!! Only *one* instrumental or efficient cause of your spiritual existence! You are then the only production which the sons of this earth have seen of a like creation. Not even the Lord Jesus himself was born into this world by the spirit alone. But, Mr. Mack was! Where is the proof? His own word! yes, his own individual word!! "If I bear witness of myself my witness, is not true," said the Great Master; but, Mr. Mack says, "If I bear witness of myself *my witness is true*;" and if you don't believe me I'll give you a "few cuts with my master's sword." But you may say, sir, that it is not a natural but a spiritual birth of which you speak. Remember when the Lord spoke of being born again, he uses our first birth as a figure of the second; hence we are said to be begotten by the word of truth, (James i. 18.) and born of the will of God, (John i. 13.)

7. Why not let us know what the spirit says to you? Did you ever hear of a witness without words! Paul said to his brethren "because you *are sons* God hath sent forth the spirit of his son into your hearts, crying Abba Father."—Gall. iv. 6. How were these Gallatians made children? Hear the Apostle in the previous chapter, verse 26 and 27, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." The spirit of God speaking through his word never told you that you were born of the spirit; for there are *three* that bears witness in earth, the "spirit, the water, and the blood, and these three agree in one"—that is in one testimony. You may ask, have I been deluded? What spirit then have I received. Perhaps you will find an answer in John iv. 6. "He that is of God heareth us; (the Apostles) he that is not of God heareth not us. By this we know the spirit of truth and the spirit of error." Now it is evident that you will not hear the Apostles, for with united voice they proclaim to all believers, "Repent and be baptized every one of you in the name of Jesus Christ for remission, &c." Remember sir, if there were false spirits in the days of John, there is the same danger now. These cannot be detected by your experience, but must be by the word of God.

8 The Christian's hope is ahead—his anchor hope is cast within the vail. Yours, it appears, is behind; and instead of "hoping for that you see not," your hope is that which you have been enjoying at least "twenty years!" Read Romans viii. 24, 25, Hebrews vi. 18, 20, 1 John iii, 2, 3.

9. All this scripture is and was addressed to those, and *those only*, who had been baptized into Jesus Christ, and had put on Christ—who had been planted in the likeness of his death. This could have had no reference to a spiritual baptism, for this good reason—the Roman church had no "spiritual gifts," (Rom. i. 11,) and all who were baptized with the spirit at once possessed those gifts in a remarkable manner. Again, it is said they were buried in baptism: this could not refer to a spiritual baptism, because they were raised out of that in which they were baptized, which could not have been the case if they had been baptized in the spirit.

10. Very modest truly.

11. I never was a Universalist. I am now and always was willing for all to go to heaven. I am labouring to persuade my fellow men to go there. But Jesus has become the "author of eternal salvation (only) to those who obey him."

12. We never said that none would go to heaven but the immersed; but only those who heard the ancient gospel and refused to obey it. The rest are in the hands of a merciful God. He will do right. The question with us is not what God can do; what he may—but what he has *promised to do*! He has promised to save those who obey him, and here our faith ends.

13. What is the antecedent of "*that*?" Is it grace? faith? or the salvation promised by grace through faith? The latter most assuredly. The second impossible. For it is a standing rule in Greek and English "that the relative must agree with its antecedent in person, number and gender." Now *pistis* (faith) is of one gender, and *touto* (that) of another. We say then it is impossible for "*that*" to refer to faith.

14. The "works" here spoken of refer to the ceremonies of Judaism. Faith, repentance, baptism, prayer, praise, &c. are *never*, since the commencement of the kingdom, called works.

15. A profane jest—unworthy the man of God. It sounds too much like the arguments of Tom Paine and Voltaire!

16. The truth of the bible has been in dispute for several hundred years, and also the existence of a God—why not give your voice to reject these truths also, and go by your experience altogether, Mr. Mack?

17. "Charity," is a very pretty word; and, according to the popular use of it, means that all religionists will go to heaven; but in the bible it means love. I love you none the less, sir, because I express my belief that God will punish you with an everlasting destruction unless you obey him. It is purely from love to the souls of my fellow men that I warn them to flee from the wrath to come. Call no man charitable who will not proclaim the *whole* truth, and endeavour to show you the worst of your case.

18. John's baptism has ceased—here you are right. We preach

the immersion commanded by our Lord Jesus Christ in Mark xvi. 16, Matt. xxviii. 19, Acts ii. 38, viii. and x. No man in his senses can doubt that this is water baptism. Take the passage in Matthew: here the Apostles were commanded to "teach [disciple] the nations, baptizing them." Now the baptism of the spirit was the miraculous work of God. Jesus never commanded his disciples to baptize the nations with the Holy Spirit! Thus the Lord Jesus did himself on the day of Pentecost, and at the house of Cornelius. Was the baptism of the eunuch that of the spirit, when he and Philip went into the *water*; or was Cornelius baptized only with the spirit when Peter said "who can forbid *water*." He who cannot see that baptism in water is a duty binding on all believers, must be singularly blind.

19. Why did you not quote the whole sentence, and then you would have seen the reason why Paul was thankful that he had baptized so few—"lest any should say that I had baptized into my own name."

20. But he did baptize some, on your own admission, and according to your views must have done wrong. A respectable critic reads that passage—"Christ sent me not so much to baptize as to preach the gospel." Paul's bodily presence was weak. He always had companions in his travels; he was the chief speaker, (Acts xiv.)—the others performed the baptizing, unquestionably.

21. No man, sir, after labouring hard to persuade people to believe and be baptized (for these Corinthians had all been baptized, Acts xviii. 8, 1 Cor. vi. 11, x. 1, 2, xii. 13, and xv. 29), and then see the disciples forming parties, calling themselves by the names of those who had baptized them, but must in his heart thank God that he had baptized so few of them, and, therefore, they could have no pretext for calling themselves by his name.

22. Why not quote 1 Cor. vii. 19—"Circumcision is nothing, nor uncircumcision is nothing, but *keeping the commandments of God*." Baptism is not circumcision, and those passages quoted have no reference whatever to baptism; but baptism is one of the commands of God under the new covenant!

23. To say any thing on a subject of so solemn and delicate a nature as that of the death of a loved friend or relative, which would call up an unpleasant sensation, is far from my heart. I should rather you or any person would imagine that such arguments were irresistible, than injure your feelings; but, sir, when such things are called up and spread before the world, they become public property; and those who use such circumstances as arguments to induce sinners to live in disobedience to the gospel, should expect something plain! Well, what does the happy and triumphant death of any person prove? Hume's friends say that he died with all the composure of a man dropping into a gentle slumber; and who ever did more to overturn the christian's hope of immortality. Nearly every Universalist paper on which I place my eyes, records the happy and triumphant death of some of its devotees. And with the same composure, too, the Hindoo worshipper of Juggernaut falls before its ponderous wheels, and in a moment passes into eternity! So of all the religions in the world: but

would you risk your soul on their foundations? You answer, "no—because they have not the sanction of God's word!" For this very reason I cannot trust my soul on feelings or experiences. I must have a better foundation. I know not how to build on Jesus Christ as the foundation without obeying him in all things. Your daughter unquestionably felt resigned to the will of the Lord, and would willingly have complied with his will in all things; but is this the case with yourself? Are you not doing all that you can to excuse yourself from taking a stand with the disciples of Jesus by being baptized into Jesus Christ, and thus coming into the enjoyment of the benefits of his death? Ponder well your ways before you take the final leap. We could give you many instances, some in this city, of as joyful and triumphant deaths as the one referred to by yourself, and those, too, who became disciples in the way the apostles proclaimed; but our evidence is not derived from such scenes, but from the oracles of God.

21. Are you *sincere*? are you *ignorant* of our sentiments? or do you desire to blind the eyes of your readers? "A watery foundation." You have had an opportunity of reading the first vol. of the *Christian*. You knew, sir, when you penned those profane witty jests relative to "water works," and "a watery foundation," that we never had asserted that there was any virtue in water, or in any of our performances. You knew, sir, that even a few of the most zealous advocates in Nova Scotia for the doctrine of baptism for remission of sins, are contending that it does not avail any thing for those persons who did not believe in the doctrine, and had full views of the whole subject at the time of their immersion; and have even contended that all the baptists ought to be re-immersed. And yet, with these astounding facts before you, you will accuse us with putting our trust in the water. We believe, sir, that God in his mercy has proposed salvation to us freely, without money or price; but as no favour can benefit any but those who receive them, we believe that God has ordained faith, repentance, and baptism, in order to remission of sins. But this you already know! How then can any man, having the fear of God before his eyes, utter such slanders? You surprise us, sir—*forty-eight* years a christian—*twenty* certain of it, and, then, with our sentiments before you, as in letters of light, give utterance to such unfounded assertions—such gross slanders—that we expect to get to heaven by "water works!"

What would you say to us should we say you expect to get to heaven by *wind*, if you should say that we must pray to arrive there? Prayer is only wind or air put in motion—a desire is only a thought! What if we should ridicule the idea of being cleansed by blood? Nothing is more filthy and polluting than blood! Could we not raise a profane sneer at such holy truths as being washed and made white in the blood of the lamb! What would you say of us if we should sneer at the awful effects which have come upon the world by the eating of some simple kind of fruit? What medicinal properties were there in Jordan to wash off leprosy? What virtue in a piece of brass to cure the bite of a serpent? What virtue in the death of Jesus to save a lost and ruined world? What, we ask again, would you say to such scoffers? Your

answer to them shall be ours to you, when you ridicule the idea of immersion as that act which God has ordained through which he promised to convey to the believing penitent the benefits of Christ's death.

25. I have no opinions on the subject. Hear Jesus—Matt. v. 32.

EDITOR.

PHILOGRAPHERS, ALIAS "REV." CHARLES TUPPER,

Has been furnishing a few articles for the Baptist "Messenger," published in Halifax, N. S., in the construction of which he seems to have our humble production in his eye. In an article before us on "religious feeling," after endeavouring to justify the use made of this term by his baptist brotherhood, he asserts that he has "no recollection of ever having heard the (following) question proposed to a candidate for baptism: 'Do you feel that your sins are forgiven you!'" We venture to assert that there is not a Baptist in this city but will be astonished at this assertion! But what could be Mr. T.'s object in his article, for after all he states, "But the mere confident persuasion that one's sins are pardoned, is no proof that they are." Ah! Mr. T. this is all that we ever asserted or intimated in our letters or replies to Mr. Robinson! And permit us to inquire, what other evidence can Mr. T. or any other man living present from the word of God that he or they obtained pardon, previous to baptism? If there is a promise since the new institution was established, that a sinner can obtain pardon without baptism, will Mr. T. or some other friend, let us know where it can be found!! Remember we ask not what God *may* or *can* do, but what he *has done*, since the kingdom of Jesus Christ was set up, and what he has *promised* to do.

If Mr. T. will visit Saint John now, he will find that the old system of questioning candidates relative to their evidence of pardon—voting whether they shall be baptized or not, have given place to an entirely new order of things! Now, if any person declares that he is convinced that he is a sinner, and desires to follow Jesus, the only question propounded to the Church is, "If there are no *scriptural* objections to this individual he will be received as a candidate for baptism, after which a member of the church." And thus brethren Robinson and Beckwith are adding more members to the baptist churches (in St. John) than all the other ministers in the provinces. A course something like this will soon be pursued by the Baptist preachers generally through the provinces; and yet, we presume, at the same time oppose the principles inculcated in the *Christian*. Well, in so doing they will in the end be the greatest sufferers. They cannot keep the Baptists from examining these questions much longer. A candid examination will settle the question between the Baptists and us on the doctrine of remission of sins; and then, as a matter of course, correct views will follow. Mr. Tupper may raise his voice long and loud against reading religious publications which do not favor his own peculiar views, [see the *Messenger*, No. 3,] but as soon as the honest and sincere amongst the Baptists learn, as they will ere long, that his accusations of denying the divinity of Christ. the

Spirit—religious experience—experimental religion—and having a human leader, are wholly false; without the shadow of a foundation; these imputations will roll back on him like a thundering avalanche, and bury him and his traditions. If I knew where he was I would furnish him with my reply to Mr. Sleep, that he might have another text to write on “baptismal regeneration,” that he might try again to turn *and* into *even*, and also renew his effort to show that a spiritual birth has none of the resemblances of a natural one; for while one must *always* have two agents in its production, the other, according to our learned critic, requires only one!!

Plagerism of the Messenger.—Some time since, (Feb. 12,) an article appeared in the above paper, written by “an inquirer after truth,” who, according to the editor, is a “person of good sense and sound judgment,” copied in all its essential parts from the September number of the Christian. It is on the use of the Greek prepositions connected with the subject of baptism. To settle the question, the reader need only turn to the number above referred to, and the 6th No. of the Messenger, and read for himself. Thus it appears that at least one writer for the Messenger, and one, too, of “good sense and sound judgment!” dares to read the Christian, Mr. Tupper’s warnings against such publications to the contrary notwithstanding. In justice, however, to the editors of the Messenger, who, it seems, do not choose to read the Christian, we insert the following article from the No. of March 19:—

“TO CORRESPONDENTS.—In reply to a ‘Subscriber’ we beg to say that we do not believe that ‘immersion of the whole’ or of any part of ‘the body of man in water,’ is ‘necessary to the salvation of the soul, or an inheritance in the kingdom of God,’ as we hold that the very qualification for being so immersed, namely, faith in the blood and righteousness of our Lord Jesus Christ, previously effects that salvation, and baptism, like prayer or keeping the Sabbath, is a duty resulting from such a state. The wilful neglect of either would prove the qualification to be wanting, and that the subject of baptism was a hypocrite or self-deceiver. The other ordinance we view in the same light. Few substantive words more frequently recur in the scriptures than *water*, which is evidently often used other than in a literal sense.

“In answer to ‘Sambo,’ which seems to come from the same hand, we are not aware of the circumstance that in an ‘Inquirer after Truth,’ in our columns of the 12th February, ‘the same arguments and a greater part of the language (verbatim) appeared as an Editorial article last September in a journal in opposition to the C. M.’ nor had we ever seen such article. If our correspondent has made an unfair use of it, it rests with himself.”

What do the Editors of the Baptist Christian Messenger think of Immersion?

With them it is considered in the same light as prayer and the Sabbath. They do not believe that the immersion of the whole or any part of the body in water is necessary to the salvation of the soul. Faith in Jesus effects this previously! Well then, it is not necessary to obey Jesus Christ to enjoy salvation. We do not intend to write an article

on this extract, but merely drop a few hints for the consideration of baptist brethren.

My dear friends—you profess to take the word of God for your essential rule of faith and practice. In the fear of the Lord we ask how can you exclude from your communion tables those persons who have had an application of the blood and righteousness of Jesus Christ, just simply because they have not attended to a non-essential? when christians are positively commanded to “receive one another as Christ also received us to the glory of God?”—Rom. xv. Rather let us inquire for that portion of the divine record which promises salvation to any but those immersed into the name of the Lord! Does not the Apostle plainly affirm that, “as many as were immersed into Jesus Christ were immersed into his death?” And is it possible for an individual to have an application of the blood and righteousness of Jesus Christ and enjoy the benefits of his death, until they are in him? Or do you imagine that the Lord has ordained many ways for sinners to come into him? Was it necessary for three thousand sinners to be baptized *for* the remission of their sins as recorded in Acts, chap. ii. and do you flatter yourselves and try to convince others that you have, or they may obtain the same blessing by faith alone? You know there is no such promise in the New-Testament, if you know any thing about it! Your only evidence is your feelings. Mr. Tupper—your first classical scholar in the provinces—informs you that the “mere confident persuasion that one’s sins are pardoned, is no proof that they are.” Why this apathy on a subject of so much importance? You have refused church fellowship with all who have not been immersed, and now your editors speak of it as of little or no consequence! If it is not for the remission of sins—to bring the believer to the blood of sprinkling—the act in which the penitent offers himself up a sacrifice to the Lord—the act in which those who have fallen in love with the Lord Jesus are wedded to him, do let us know why you are so anxious to have your members immersed? While in the possession of our senses we must contend, that as Saul was commanded to “arise and be baptized and wash away his sins, calling on the name of the Lord,” we must believe that there and then he had an application of the benefits of the Saviour’s death, or to use your editor’s manufactured terms, “his blood and righteousness.” Common sense tells us that water cannot wash away sins, and therefore, in the act of immersion Paul must have been washed in the blood of the Lord Jesus. The water to the body then, was a sign of the blood to the soul, and receiving the sign he no doubt had the benefits of the thing signified.

It may be possible that we have not read the New-Testament with sufficient care and attention. Will any of you be so kind as to point us to *one* conversion since the church of the Lord was set up without baptism, or *one* promise of present or future happiness to any but the obedient believer. If you will, it shall have a conspicuous place in this periodical. And do my brethren remember that the happiness of your friends who are bowing to the commands of the Lord Jesus in baptism, depends much on having scriptural views of their duty. They ought

to be taught emphatically, that in obedience to the Lord they shall come into the enjoyment of some blessing, or that they shall not. If the word of the Lord declares that they must have an evidence of remission of sin, pardon, or whatever you please to term justification, reconciliation, or regeneration, they should have these truths spread before them in the words of the Holy Spirit! If you are conscious of your inability to give them such portions of the Oracles of God, let them know it, and not keep those precious souls in ignorance of the precepts and promises of the word of God!!

ED.

MISCELLANEOUS NOTICES.

A word to our brother J. B. FERGUSON, of the Detector. He says, in relation to the extract in a former number of the Christian, from Dr. GALE. "We are indebted for it to our beloved brother W. W. Eaton, editor of a neat little monthly called 'The Christian,' in Lower Canada, and well worthy of the patronage of the brethren generally." Relative to which we would beg leave to propose an amendment, if not a correction! We are not in Lower Canada, by about a 300 miles' ride. The "disputed territory" lies between us! And as for our publication being "little"—'tis true that compared with the "New World" of "bed blanket" dimensions, it is very "little," but compared with the Detector it can hardly be so designated! I suspect that our 24 pages generally contain as much and perhaps more reading matter than the Detector's 32!! Our only object, however in noticing the above, is to prevent any of our Western brethren from sending to St. John, Lower Canada, for our humble monthly visitor instead of St. John, New Brunswick.

ED.

Notice to the Churches in Nova-Scotia.—We are requested by brother Howard, to give notice, that there will be a meeting of the Messengers in Cornwallis on the last Saturday and Lord's day in April, for co-operation.

To Periodicals and Publications with which we exchange. "Illinois Christian Messenger" will please furnish No. 3. "Christian Publisher" will please furnish their work entire, (only No. 4 and 5, have come to hand.) All will attend to the directions printed on our cover. Write nothing on the wrapper but, "*Christian, Eastport, Me*" "Christian Messenger, Britain, No. 8, Vol. 4, is missing

All who feel interested in the continuation of this work are requested, most affectionately, to pay up arrearages for the past and present Volume, and let us know what they can do in future. We want no money for a third Volume until we get enough to pay the printer for the second. What you do must be done quickly.

We have made enquiry of a gentleman in Liverpool, England, as to the postage on this work from Liverpool, to any other part of Britain or Ireland, and he informs us that it is 2d. a number if paid when deposited in the office, otherwise 4d. Our friends in Canada must then see that their friends in Scotland have been called on to pay a most exorbitant price on those numbers which we forwarded to Dundee. We shall send a few more.

Receipts.—Eld. B. Howard, £5. James Mitchell, £7 4s.

Br. John McDonald has baptized three in Falmouth, and organized a church of eight members, on Horton mountain

Br. Mitchell, of Norval, U C March 9th, writes "We had a visit from Br. Green in February. He delivered about fifteen discourses. There were during his stay, twelve who made the good confession, and were immersed for remission of sins. We as a church are in scriptural order as near as we can be under present circumstances."

Since our last we have immersed *Nine* in the City, and one added previously immersed.

Thos. Taylor, late Protestant Methodist Preacher in Halifax, N. S. was lately immersed in Philadelphia by Br. G. W. Elley, together with his wife and daughter