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THE CHRISTIAN.

VOL. IV. } SAINT JOHN, N. B., MARCH 1848. } No. 3.

CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter.* On this Rock I will build my Church, and the gates of Hell shall not prevail against it.—*The Lord Messiah.*

RESTORATION OF THE ANCIENT ORDER OF THINGS:

No. III.

“HOLY FATHER—now I do not pray for these only, but for those who shall believe on me through their word, that they all may be one—that the world may believe that you have sent me.” The testimony of the apostles, the Saviour makes the grand means of the enlargement and consolation of his empire. He prays that they who believe on him through their testimony may be united. And their union he desires, that the world may believe that he was sent by God, and acted under the authority, and according to the will of the God and Father of all. The word of the Apostles, the unity of those who believe it, and the conviction of the world are here inseparably associated. All terminate in the conviction of the world. As the Father so loved the world that he gave his only begotten Son; as the Son so loved the world as to become a propitiation for its sins, and as the Spirit came to convince the world of sin, of righteousness and judgment, the conviction of the world is an object of the dearest magnitude in the estimation of the Heavens. All the attributes of Deity require that this grand object be achieved in a certain way, or not at all. That way or plan the Saviour has unfolded in his address from earth to heaven. We all must confess, however reluctant at first, that, in the government of the world, there are certain ways to certain ends, and if not accomplished in this way they are not accomplished at all. The fact is apparent, and most obvious, whether we understand, or can understand the reason of it. As well might Israel have dispossessed the Canaanites in any other way he might have devised, as we attempt to carry any point against the established order of heaven. Israel failed in his own way; in God’s way he was successful. We have failed in our own way to convince the world, but in God’s way we would be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak or incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

For any thing we know, it was in the bounds of possibilities for the Saviour to have founded his kingdom without apostles or their word; but we are assured, from the fact of their having been employed, that

his wisdom and benevolence required, in reference to things on earth, and things in heaven, that they should be employed. If, then, as is evident, there is a certain way in which christianity can pervade the world, and if the unity of the disciples is an essential constituent of this way, how grievous the schisms, how mischievous the divisions among them!! While they are contending about their orthodox and their heterodoxisms, they are hardening the hearts of the unbelievers at home, and shutting the door of faith against the nations abroad. While the Saviour, in the prospect of all the sorrows that were about to environ him, in the greatness of his philanthropy, forgetful and regardless of them all, was pouring out his earnest desires for the oneness of his followers, many who call themselves his disciples are fomenting new divisions, or strenuously engaged in keeping up the old ones. They in fact prefer their paltry notions, their abstract devices, their petty *shibboleths* to the conversion of the world. Yes, as one of the regenerate divines said, some time since, he would as soon have communion with thieves and robbers, as with those who disputed his notions about eternal generation, or eternal procession, or some such metaphysical nonsense; so, many in appearance, would rather that the world should continue in pagan darkness for a thousand years, than that they should give up with a dogmatic confession, without a life giving truth in it.* From the Roman pontiff down to a licensed beneficiary, each high priest and Levite labors to build up the shibboleths of a party. With every one of them, his cause, that brings him a morsel of bread, is the cause of God. Colleges are founded, acts of incorporation prayed for as sincerely as the Saviour prayed for the union of christians in order to the conversion of the world, theological schools erected, and a thousand contributions levied for keeping up parties and rewarding their leaders.

I have no idea of seeing, nor one wish to see, the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ dispersed among them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hireling priesthood and their worldly establishments prostrate in the dust.

But creeds of human contrivance keep up those establishments; nay, they are declared by some sects to be their very constitution. These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the "Holy Alliance" to be the constitution of a republic, as that the Westminster or any other creed should become a means of uniting christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation,

* The history of the world has not informed me of one sinner brought to repentance or converted to Jesus Christ by any confession of faith in existence.

which make the unwilling *willing* to pay their stipends, but by and by it becomes a scorpion even among themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things*, this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were in the employment of setting it up. And here let us ask, How did they receive them? Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship. As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet; than Jesus the Lord. He was then treated by the citizens as a fellow citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow citizen. If he ever exhibited any instances of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the king, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom and the laws of our King in these respects, Why do you, my Baptist brethren, in receiving applicants into the kingdom, ask them so many questions about matters and things which the apostles never dreamed of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your applicant is importuned in the presence of a congregation who

sit as jurors upon his case, to tell how, and why, and wherefore, he is moved to seek for admission into the kingdom. He is now to tell "what the Lord had done for his soul, what he felt, and how he was awakened, and how he now feels," &c. &c. After he has told his "experience," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following: "Did you feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence for ever? Do you now take delight in the things which were once irksome to you?" &c. &c. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's vision and revelations, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion.* Now what is all this worth? His profession is not that which the apostles required; and the only question is, whether the apostolic order or this is the wiser, happier, and safer. When the eunuch said, "Here is water, what does hinder me to be baptized?" Philip said, "If you believe with all your heart, you may." He replied, "I believe that Jesus Christ is the Son of God." Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation were assembled to judge of his experience. Philip, as all his contemporaries did, took him on his word. Now I think, brethren, that you cannot say I assume too much when I declare my conviction that the apostolic method was better than yours. You object that a person's *saying* he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believe what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Now for his *saying* he believes. What have you but his *saying* that he feels or felt what he described as his experience? You take his word in that case when accompanied with manifest sincerity, why not, then, take his word in this case when accompanied with manifest sincerity? Yes, but say you, any person can learn to say that he

* The reader, may, perhaps, think that we speak too irreverently of the practice and of the experience of many christians. We have no such intention. But there are many things when told or represented just as they are, which appear so strange, and, indeed, fanciful, that the mere recitation of them assumes an air of irony. I confess, upon the whole, that this order of things appears to me as unreasonable and as novel as the following case.—James Sanitas once had a consumption. By a few simples, a change of air, and exercise, he recovered his former good health. He was importuned by Thomas Medicus, a physician, to converse about his former disease and recovery. The Doctor doubted whether he was really restored to health. He asked what medicines he used. James Sanitas replied. The Doctor asked him whether he felt an acute pain in his breast or side for so long a time. He next inquired if certain simples were used, and how they operated. Last of all he inquired what his present feelings were. The answers of James did not correspond with Dr. Medicus' theory, and was told that he still had the same malady, and was in circumstances as dangerous as before. James assured him that he felt perfectly sound and vigorous, and appealed to the manifest change in his appearance, corpulency, color, strength, &c. The Doctor settled the controversy by telling him that unless he felt certain pains so long, and a peculiar class of sensations while using the simples proscribed, he is deceived, he cannot be cured, he is yet consumptive, and must die.

believes what the eunuch believed. Admitted. What then? Cannot any person who has heard others catechised or examined for his experience, *learn too* to describe what he never felt? So far the cases are perfectly equal. The same assurance is given in both cases. You take the applicant on his own testimony—so did they. We both depend upon his word, and we grant he may deceive us, and you know he has often deceived you. But we could easily shew, were it our intention, that you were more liable to be deceived than we. But we leave this, and ask for no more than what is abundantly evident, that the apostolic plan affords the same assurance as yours. We have the word of the applicant, and you have no more. These considerations shew that the apostolic plan is the wiser and the safer. It is more honorable to the truth too. It fixes the attention of all upon the magnitude of the gospel faith—upon the magnitude of the fact confessed. It exalts it in the apprehension of all as the most grand, sublime, and all-powerful fact. It makes it to the disciple, in his views, what the Saviour is in all the counsels of God—the *Alpha* and the *Omega*. It shews its comprehensive and fundamental import, which in fact transcends every other consideration. Moreover, the disciple thus baptized is baptized into the faith, but in the modern plan he is baptized into his own experience. It is then most honorable to the saving truth.

When your applicant appears before your assembly, say of one hundred disciples, and has satisfied them all, they lift up their hands or otherwise express their approbation of his experience, and their consent to his naturalization. Now admit that his profession was sincere, that he felt all that he described, still he may not be a disciple in truth. He may, indeed, have been in doubts himself whether his experience were genuine. But in your judgment he has some confidence, or he would not sincerely appear before you. He has then, in your decision, the concurrence of one hundred persons approving his experience as genuine. This emboldens him. He now feels himself somewhat assured that he is a true convert, for a hundred converts have approbated his experience, and stamped it as genuine as their own. He may be deceived. And you must admit it, or else contend that all such approbated ones, who speak what they have felt, are genuine disciples. I argue that there is, on your plan, a possibility of deceiving or of confirming an applicant to self-deception. On the apostolic plan no such possibility exists. For admitting in this case, as in the former, that he sincerely believes what he professes, then he is a true disciple. And they who receive him on this ground, only express their approbation of the faith he has professed. They assure him, by their concurrence, that believing what he professes, he is a disciple. This, then, fixes his attention upon the truth professed. In the one case the faith he has professed is only attested by the brethren as of paramount importance, which is so in fact; and in attesting which, there is no possibility of deceiving, whether his profession be feigned or sincere. In the other case his experience is attested by the brethren, as of paramount importance, which it may not be in fact; and attesting which, there is a possibility of deceiving, whether his profession be sincere or feigned.

But, says one, you may soon get many applicants in this way. Stop;

my friend, I fear not so many. You will, if you interrogate the people, find many to say they believe what the eunuch believed, but you cannot persuade them to do as the eunuch did. They will confess with their mouth this truth, but they do not wish to be naturalized or to put themselves under the constitution of the Great King. Their not moving in obedience proves the truth does not move them. But when any person asks what the eunuch asked, he, *ipso facto*, shews that his faith has moved him, and this authorized Philip to comply with his desires, and should induce us to go and do likewise. When the ancient order of things is restored, neither more nor less will be demanded of any applicant for admission into the kingdom, than was asked by Philip. And every man who solicits admission in this way—who solemnly declares that, upon the testimony and authority of the holy apostles and prophets, he believes that Jesus is the Messiah, the Son of the living God, should forthwith be baptized without respect to any question or dogmas derived either from written creeds or church covenants. But I have wandered far from my investigation of the merits of the arguments in favor of creeds—so far that I cannot approach them until my next.

A. C.

PRIMITIVE CHRISTIANITY,

PRIMITIVE CHRISTIANITY, *displayed as the only antidote against National Establishments, and Ecclesiastical Imposition.* By JOHN M'CARTNEY. Glasgow. pp. 46.

(Continued from page 59)

The foregoing reasoning is not intended to disparage, undervalue, or decry, human or classical learning. Learning is good and useful in its own place, and of great value when properly applied. To learning we are indebted for that translation of the sacred writings, whereby we can read, in our own language, the wonderful works of God. Learning, as a means of enabling us clearly to communicate our knowledge, and plainly to express our meaning, no intelligent man will undervalue, far less a Christian. But, from the foregoing proofs, the commandment of men, in making classical learning indispensable to preaching the gospel and discharging pastoral duties, is decidedly objected against, for the best of all reasons, because God has nowhere required it. All such commandments can be viewed in no other light, than as involving an unwarranted, and presumptuous exercise of the divine prerogative. Making classical learning requisite in preachers of the gospel is objected to, because its natural tendency is to lead away men's minds from the simplicity of the truth as it is in Jesus, and turn them unto fables; causing their faith to stand in the wisdom of men rather than in the word of God. 1 Cor. ii. 5. It is objected to, because the wisdom of this world invariably tends to puff up. It is objected to, because it degrades the follower of Christ, by maintaining that an unlearned man cannot make known the truth to others, or speak to the edification of his brethren. It is objected to, because it is perfectly incompatible with the privilege and duty of believers, who are commanded to SPEAK THE TRUTH IN LOVE, and EXHORT one another. Eph. iv. 15. It is objected to, because it would prevent every unlearned member of a church from following the example of

the members of the primitive churches, who, when scattered abroad by persecution, went every where, preaching the gospel. Acts viii. 4. It is objected to, because it is inconsistent with the example of Apollos, who preached without any permission, or even the requisite knowledge. It is objected to, because the gospel is *plain* and *simple* of itself, the evidence upon which it rests *clear* and *concise*, and the duties it enjoins, expressed in such explicit language that classical learning is unnecessary to understand them. In conclusion, it is objected to, because its use was prohibited in the case of Paul, who asserts that Christ sent him to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect, because it is subversive of the decreed procedure of Jehovah, in the economy of redemption, who hath chosen foolish things of the world to confound the wise, and weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. 1 Cor. i. 27, 28.

II. NO CHURCH CAN BE COMPLETE WITHOUT A PLURALITY OF PASTORS.

It may be proper for the information of some readers, to state here, that the terms *pastor*, *elder*, *bishop*, *shepherd*, *presbyter*, *overseer* and *ruler*, are all descriptive of one and the same class of office-bearers in a church. Although each of these terms is expressive of some distinguishing feature of the qualifications or duties of the pastoral office; yet they are used interchangeably by the inspired writers, and all applied to designate one and the same individual.

The first institution we have recorded of this office, is in Acts, xiv. chap 23. verse. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." From this account of the original appointment of elders, it is obvious that a plurality were ordained, not an elder, but **ELDERS**, not *elders* in the churches, but **ELDERS** in EVERY CHURCH; and every subsequent allusion to them in scripture exactly corresponds with this description of their original appointment. The first christian church, the church of Jerusalem, had a number of such office-bearers. We find frequent notice taken of them in the 15th chap. of Acts. "When Paul and Barnabas were come to Jerusalem, they were received of the church, of the Apostles and **ELDERS**." (verse 4.) "Then pleased it the Apostles and **ELDERS** with the whole church," &c. (verse 22.) Again, when Paul sent from Meletus to Ephesus, he called to him, not the *elder*, but the **ELDERS** of the church of Ephesus: and when they were come to him, he charged them to take heed unto themselves, and to all the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood. Acts xx. 17. Here it is also obvious, that there was a *number* in the church of Ephesus whose duty it was to feed the church, and act the part of shepherds to the flock. Again, Paul addresses the saints at Philippi, with their bishops and deacons. Phill. i. 1. Does any question the scripture warrant or necessity for having a plurality of *deacons* in every church? If not, by what mode of sound reasoning can they invalidate this example, where a plurality of both bishops and deacons is equally

recognised? The same Apostle, also, when instructing Timothy how he ought to behave himself in the church of the living God, gives directions to the churches by him, to count the *elders* that rule well worthy of double honor. 1 Tim. v. 17. And, again, to the Evangelist Titus, he writes, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, (doubtless where churches had been previously planted,) as I had appointed thee." Titus i. 5. We certainly could not require a plainer example for a plurality of pastors in every church. The things that were wanting, the things to be set in order, were, not an elder, but **ELDERS**, in every city, even as Paul had appointed. The Apostle Peter, also, when addressing the scattered strangers, uses the self same form of expression. "The **ELDERS** which are among you, I exhort, * * * feed the church of God which is among you, taking the oversight thereof." 1 Peter v. 1. The Apostle James also directs, "is any sick, let him call for the **ELDERS** of the church," &c. James v. 14. We humbly conceive that no sophistry whatever can neutralise, gainsay, or overturn the complete example for a plurality of pastors in every church contained in these passages. We shall not enlarge here upon the benefits resulting from this appointment of infinite wisdom, as these will fall more naturally to be considered in the conclusion.

III. IT IS THE IMPERATIVE DUTY OF THE ORDINARY MEMBERS OF A CHURCH TO CONTRIBUTE, ACCORDING TO THEIR RESPECTIVE ABILITIES, TO PROMOTE ITS PUBLIC TEACHING.

When Christ Jesus ascended on high, and "led captivity captive," we are informed that "he received gifts for men," and that "he gave some Prophets, and some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 8, 12.) The offices of Prophets, Apostles and Evangelists, being extraordinary, ceased when the important purposes for which they were given were accomplished. Those of pastors and teachers, being ordinary in their nature and always necessary, are consequently continued, and shall remain permanently in the church till the end of time. Christ Jesus is still qualifying, by means of his word, and the gifts of his Spirit, the members of his body for the discharge of these important duties. The Apostle having thus enumerated the various gifts, which were the effect of Christ's ascension to glory, he proceeds to illustrate the purpose for which they were bestowed; "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Verse 14. It is very observable, that, wherever the Apostles in their writings advert to the introduction of error—wherever they predict apostacy from the faith—wherever they guard Christians against being "led away with the error of the wicked, and falling from their steadfastness"—that they have only one course of conduct to prescribe for their adoption, not that of having a pastor skilled in language and science, but *that* for which these gifts were bestowed to qualify them that, "speaking the truth in love, they might grow up into him, in all things, who is the head, even Christ, from whom the whole body filly

joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 15, 16. The figure of the human body, by which the church is here represented, is a figure equally simple, familiar and expressive. In deed, a careful examination of this, and the other figures employed by the inspired writers to illustrate and enforce this duty, will abundantly convince every unprejudiced inquirer, of the imperative necessity of every member of a church contributing according to his ability to promote its edification. What language we ask could the Apostle have chosen, more appropriately to show that every member of a church had certain functions to perform, to promote the general growth and stability of the body? He describes the Ephesian church as "A BODY EDIFYING ITSELF IN LOVE." A church edifying itself, by every member according to the grace given, "*speaking the truth in love.*" He describes the exercise of these gifts doctrines and deceptions practised by the sleight, the cunning, and the as the means of preserving them from being imposed upon with the false craftiness of men. These means always have, and always will, appear very weak and inefficient to mere worldly professors, for "perfecting the saints." But, in this, as in every other instance, the means for accomplishing the divine purpose are such as prostrate all fleshly glory and human wisdom in the dust. "The wisdom of this world is foolishness with God." I Cor. iii. 19. Again, the same Apostle, in allusion to the same figure, when writing to the Romans, says, "having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth, on teaching; or he that exhorteth on exhortation." Rom. xii. Language, we conceive, could not be more explicit, to show how a church is to be a "body edifying itself in love," or to show the imperative duty of every member contributing to the edification thereof, according to his ability. Every gift is not bestowed upon *any one* member of the church of Christ, but, by this infinitely wise distribution of gifts; their mutual exercise is admirably adapted for supplying the various wants of the spiritual body; "for to one is given by the Spirit the word of wisdom; to another the word of knowledge," &c. I Cor. xii. 8. This wise distribution, and diligent application of spiritual gifts, is beautifully illustrated by the Saviour, when instructing his disciples regarding the nature of his kingdom, by the parable of the talents, and, which the studious reader will perceive, developes the principle upon which the Apostles acted, in appointing the means of the church's edification, and which sanctions and enforces the practice for which we are con ending. Again, Paul enjoins the Corinthians to "covet earnestly the best gifts," to seek that they might "excel to the edifying of the church." Indeed, the whole of the 14th chapter of his first Epistle, is devoted to illustrate the proper use, and application of these gifts. "I would," says he, "that ye all spake with tongues, but rather that ye prophesied." Prophecy, in which he was so anxious they should abound, he explains in the third verse, to be "speaking to men, to edification, exhortation, and comfort."—"he that prophesiech edifieth the church." And at the 31st verse, he lays down a standing

law on the subject, saying, "ye may all prophesy one by one; that all may learn, and that all may be comforted." Here is a law, securing the free exercise of this privilege to every male member of a church. Are we at liberty to repeal this statute or set aside its obligation? The same Apostle also directs the Colossians to "let the word of Christ dwell in them richly, in all wisdom, teaching and admonishing one another." Col. iii. 16. And, when writing to the church in Thessalonica, that church which gave evidence of having received the gospel, not as the word of man but of God, by following those churches which in Judea were in Christ Jesus—that church which caused the gospel to sound out from them, to all Achaia, and the surrounding regions, in that church the Apostle speaks of this duty as being in *actual exercise*, and exhorts to its continuance. "Wherefore comfort yourselves together, and edify one another, **EVEN AS ALSO YE DO.**" 1 Thess. v. 11. And, after pointing out their duty towards those who were over them in the Lord, he concludes by enforcing the observance of those duties, which, as members of the same body, they owed to one another—"Now, we exhort you, brethren, warn them that are unruly comfort the feeble minded support the weak," &c. Verse 14. The same duty is enjoined upon the Hebrews: "exhort one another daily, lest any of you be hardened through the deceitfulness of sin." Heb. iii. 13. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as we see the day approaching." Heb. x. 25. The Apostle Peter also enforces this duty in the most universal and explicit terms: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 10. The Apostle Jude, also, when exhorting Christians to contend earnestly for the faith once delivered unto the saints, and forewarning them of that torrent of corruption which was about to deluge the profession of christianity, concludes by enforcing steadfast adherence to these, as the only appointed means for preserving them in their steadfastness: "but, ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude ver. 20, 21.

These passages establish, beyond the possibility of any dispute, the divine obligation of the ordinary members of a church, to contribute according to their respective abilities to promote its public teaching. The whole of the Epistles addressed to churches, abound with exhortations to the members generally, **TO BUILD UP, TO EDIFY, and TO EXHORT ONE ANOTHER** when assembled together. Indeed, these epistles, being *addressed to churches*, shows distinctly that these duties were to be observed in a social or church capacity. Nothing can be more unscriptural than to limit the exercise of this duty, as is generally done, to the private intercourse of christians. What language could the Apostle have chosen more explicitly to show, that these gifts were to be exercised in the church or congregation than the following passages? "*Seek that ye may excel to the edifying of the church.*" "*Covet earnestly the best gifts.*" "*Comfort yourselves together, and edify one another, even as also ye do.*" "*Ye may all prophesy, (that is, speak to the edification,*

exhortation and comfort of the church,) *one by one, that all may learn, and that all may be comforted.*" It is unnecessary to enlarge on a point so plain; the unprejudiced, the humble, the teachable reader, will be at no loss to discover what is truth, and what is duty on this subject.

Let it not be inferred that the observance of these obvious duties by the members of a church, will have a tendency to set aside the necessity, or depreciate the importance of the pastoral office. Such an inference reflects dishonor upon the wisdom which laid down the plan of the church's order, and appointed the means whereby Christians were to grow in the knowledge of the divine will. The pastoral office, for obvious reasons, will always be found indispensable to the order and well-being of a Christian church; but, we cannot conceive that Christians are justified in maintaining its *supposed* importance, by allowing it to set aside the imperative duty, and monopolise the inalienable privilege, of the church to edify itself.

(To be Continued.)

GENEVA AND ROME.

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SCHOOL, GENEVA.
BY PROFESSOR GAUSSEN.

(Concluded from page 62.)

Seventh Character—His DECEITS, his works of dishonesty, his false miracles. Here is a wondrous trait, and without parallel in history. I might have referred this to the preceding head; but St. Paul has so well described this feature, when, in the second epistle to the Thessalonians, he says of the "*man of sin,*" that his "*coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness,*" that I have thought it right to give it a separate place. Here would fall to be related his false legends, his false books, his false visions, his relics, his wonder working medals, his false cures, his dishonest doings, and most especially, his *false decretals*,—that master lie, which has not had its equal in the world for daring and success, since it deceived all Europe during 500 years, and alone rendered possible the huge usurpations of the Pope.

Eighth character.—His more than royal pomp. Daniel tells us (ver. 20), that although this horn was the least, yet "*his appearance was greater than that of his fellows.*" Great, indeed, was the pomp of Charlemagne, of Charles V., of Louis XIV., of Bonaparte; but was it ever to be compared to that of Roman pontiff? The greatest kings have had to hold his stirrup, to wait at his table, to prostrate themselves before him, and kiss his feet; and even on their neck has he been seen to plant his haughty foot. Or go this year to see him at the Vatican, as I have myself done. In the "Royal Hall," where pass all the ambassadors of Europe, you will see displayed the picture which exhibits the emperor Henry IV. naked before Gregory VII. In another picture you will see the heroic Frederick Barbarossa represented on his knees and elbows before the Pope Alexander III., in the public square of Venice; the Pope's foot is on his shoulder, and his sceptre is thrown away, and under the picture are these words, "*Fredericus supplex adorat, fidem et obe-*

dientiam pollicitus." Only those who have seen the King-Priest in his palace and Basilica, can form an idea of his Pomp, and understand the full meaning of these words of Daniel,—*"his appearance was greater than that of his fellows."* What monarch in the western world is thus carried on the shoulders of men, surrounded with peacock's plumes? Incense is offered to him as to an idol; both knees are bent before him; his shoes are kissed; he is worshipped; "*Venite adoremus!*" the cardinals exclaim, as they surround him. By order of the present Pope, there was this year sold at Rome, among the many medals which have in succession been struck by the pontiff to commemorate in bronze the pageants of their history, a medal, which but the other day was in my hands, on which these words appear over the image of Adrian VI., crowned by his cardinals, "*Quem creant, adorant!*" (whom they make, they worship). How often, as I viewed him in the midst of his pomp, have I heard resound in my inmost soul, this oracle of the Holy Ghost,—*"He shall sit as a god in the temple of God, shewing himself that he is a god!"*

Ninth character.—HIS LANGUAGE, his great swelling words. "*The little horn,*" Daniel says, "*had a mouth, and that mouth spake great things.*" It appears, indeed, that nothing strikes the prophet more than the violence, the pride, and the enmity of this language. More than once he expresses his amazement;—"*I beheld, then*" (he says, at the 11th verse), "*because of the voice of the great words which the horn spake; and I would know the truth,*" he adds at verses 9, 20, "*touching this mouth which spake very great things.*" Truly, my friends, this trait alone would sufficiently characterise the Roman Pontiff. What would be the answer of any student of history in any of our schools, to the question: What has been that Power on earth—looking to the nine centuries of the middle ages and the four of modern history—which has incessantly filled the world with the sound of its lofty words, words of menace, of pride, of authority, of cursing, rage, and words of fire, urging all its subjects to distant expeditions and wars of extermination? Is there a student who does not at once answer, It is the Pope, it can only be the Pope? In this respect, then, the Pope is without equal in the history of mankind. During 1200 years the earth has resounded with his big words—words of menace and anathema, called by himself "*thunders;*" Gregory XVI., now reigning, when he speaks of them, in his work "*on the triumphs of the Church,*" borrowing the language of a Jupiter, says that "*they are his thunderbolts:*" words of authority and violence,—he interdicts kings, he condemns them, he deposes them, he anathematizes them: words of hate and murder,—for two centuries he poured into Asia, by the crusades, all the western nations; later he destroyed the Christian empire in Greece; and lastly, by the crusades of Christians against Christians, he achieved the extermination of half the French population: words of pride,—all historians, Christian and Infidel alike, tell you, that for lofty words, the Pope has never had his equal on earth. How much reason had Daniel to say, "*I beheld, then, because of the voice of the great words which the horn spake.*"

Tenth character.—THE DURATION OF THIS LANGUAGE. According to Daniel it was to continue till the coming of the Son of Man on the clouds of heaven; and you see, my friends, it continues still. Who could have believed, beforehand, that in Europe, after so great civilization—after

the happy Reformation, after 1200 years of offence—a king priest in Rome could have continued with impunity to use such language among the nations? God is great!

Eleventh character.—His **BLASPHEMES**. Daniel says (verse 25), “He shall speak great words against the Most High” And can any thing be more blasphemous than the pretensions and titles of the Roman Pontiff? To call himself “the Holy Father!” (this is the name Jesus gives to his Father) “the Spouse of the Church!” “the Head of the universal Church!” (this is the incommunicable title of the only-begotten Son of God)—to call himself “His Holiness, the Vicar of Jesus Christ, the Vice-God, God on the earth,—*Deus in terra, sanctissimus Pater, sua Sanctitas!*” To declare himself infallible; to dare to put his devices above the Word of God; to pretend to give man dispensations from the commandments of his Maker!—alone create priests, who alone, in their turn, by three Latin words create their God in a morsel of bread, to be eaten by the people!—to pardon sins committed against the Lord of lords!—to open for man, at his pleasure, the gates of heaven! Is not this blasphemy enough, on the part of a worm of the earth? Has there ever been on earth a Power to be compared in this respect to the Pope? Can you find its parallel in the history of man’s folly and pride? And above all, when we know (and all the world allows it) that for many generations, the King-Priests, guilty of so daring impiety, were the scandal of the world for their luxury, debauchery, and blood-guiltiness!

Twelfth character.—His hatred, slaughter, and **PERSECUTION** of true Christians. Daniel tells us (ver. 21)—“*I beheld, and the same horn made war with the saints, and prevailed against them;*” and he adds (at the 25th verse), “*he shall wear out the saints of the Most High.*” In this, alas! how loudly does the voice of history respond to that of the Prophet! All the pages, till last century, in which it writes of the Popes, exhibit them as persecuting to the utmost those who would live according to the Word of God, and describe these as slaughtered like sheep by authority of the Popes. Words fail to picture what, for many centuries, has been, in this respect, the character of the Papacy. Who can relate what, during six hundred years, was enacted in the vaults and at the *auto-da-fes* of the “Holy Inquisition,”—of that singular tribunal, all whose acts, during these six centuries, were ordered and ruled by the Court of Rome? Other earthly powers have put to death *men* by thousands (for the natural man has feet swift to shed blood); but the Roman Pontiff has put to death *the saints*. His decrees anathematize and condemn to death every man discovered reading the Scriptures in the vulgar tongue. And mark well, that it will not weaken this historical testimony against the Popes, to allege cruelties committed by others on account of religion. These cruelties are disowned, they are condemned, they are detested now in all communions, but they cannot be so in that of the Pope; for they are not written merely in his history, they are dogmatically stated in his standards. The duty of putting heretics to death is written in the infallible and irrevocable decrees of his general councils,* as those of the mass or purgatory; and when Luther dared to say, “that it was against the will of the Holy Ghost, that those convicted of error should be burned,”

* Third and Fourth Lateran.

the Court of Rome, in the bull *exsurge*, put this sentence among the forty one propositions, on account of which they are commanded, under the severest penalties, that he should be seized and sent to the Pope.

Thirteenth character.—His daring HERESIES. Here is something perhaps even more striking, and, by this new trait, the Roman Pontiff is distinctly marked from all others. Of the little horn, Daniel says, “*he shall be diverse from the first, and shall think to change times and laws.*” This is the unheard of outrage which the Pope has committed against the law of his God; he has pretended to have power *to change it*, in its sovereignty, in its sanctions, in its practice, in its contents, in its earth proclaiming himself infallible, he has presumed to put his decrees and his traditions on a level with and above the Scriptures. I say, in its practice; alone on the earth, he has for 614 years (I mean since the council of Toulouse in 1229) forbidden God’s people to read the Holy Scriptures. Nothing like this has been seen in Christendom. The Churches of the East, corrupt as they are, have in all their councils enthroned the Scriptures; the Pope is the only Priest who has dared openly to forbid to other men the Word of his Judge and his God. I say in its contents; for he alone on earth has attempted, in the councils of Trent, to add man’s writings to the canon of the Old Testament (for example, the books of Maccabees, held as uninspired in the time of our Lord). I say, in its morals; read those taught by the Jesuits—read the directions issued this year to the confessors of Fribourg, of Grenoble, of Strasbourg, and of the whole Poppedom—read the 326 authors of the “Society of Jesus,” which were last century condemned by the tribunal of all the European nations, as giving encouragement to every crime, and which the Parliament of Paris in 1762 caused to be burned by the common executioner.* All these abominations have been welcomed, recommended, sanctioned by the Pontiff of Rome, as well in the solemn re-establishment of the “Society of Jesus” in 1814, as in the canonization by Pope Pius VII. of the Jesuit Liguori, the great promoter of the immoralities of Probabilism, or in the more recent pompous canonization, by which canonical^s sanction was given to the detestable maxims, thus in vain exposed by Paschal 200 years ago, and in vain burned by the executioner at Paris 80 years ago (on “mental reservation,” on probability, and on “philosophical sin”). I say, lastly, in its articles of faith; since he has, in his plenary authority, inculcated heresies the most opposite to the Word of God, on the worship of images, the exaltation of priests, and their compulsory celibacy, on auricular confession, on an ecclesiastical priesthood, and a sacrifice in the mass, on the invocation of the departed, the use in worship of an unknown tongue, on the adoration of the Virgin, on relics, on purgatory, on the Pope’s universal bishopric, but, above all (and mark this well), by professing expressly the very four doctrines which St. Paul had pointed out as the marks of the *Man of Sin*.—*1st*, lying miracles; *2d*, the worship of demons, or the departed deified (who were worshipped by the Greeks and Romans, under the name of demons); *3d*, the doctrine of ecclesiastical celibacy; *4th*, the forbidding of meats. Hear the words of St. Paul

* *Of Jesuitism Ancient and Modern.* By the Archbishop of Malines (p. 212.) Of these 326 publications, all approved by three Jesuit Theologians, according to this account, 17 encourage immodesty; 28, perjury; 33, theft; 36, homicide; 68, regicide; 14, simony, &c

(Tim. iv. 1, 3): "The Spirit speaketh expressly (in Daniel), that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Fourteenth and last character.—The exact duration of his persecutions against the Lord's people. Daniel and St. John several times declare, that it shall be "for a time, and times, and half a time, or 1260 prophetic days, which are with abundant reason held to indicate as many years. Who could beforehand have believed that a King-Priest, so haughty, so cruel, so blaspheming, so opposed to the Scriptures, and so well described by them, so violent against nations and kings, would have continued 12 years? And the Holy Spirit tells us that he shall endure 1260! And it has been seen to be so! I shall not attempt, my friends, to notice any of the calculations which have been made as to his beginning and his end, I only require your admiration of this fourteenth character of the Roman Pontiff, as of all the others.

Finally, my friends, the same prophecies have also foreshown *his judgment and his destruction*. I wish not to enter on this subject, I merely wish to recall it to you for your encouragement. These are the words of Daniel:—"THE JUDGMENT SHALL SIT, and they shall take away his dominion, to consume and to destroy it unto the end: and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him."

My friends, this examination of a single chapter of Daniel, the seventh, will, I trust, be sufficient to show you with what exuberance of light the Scriptures establish the proposition to which I have requested your attention. A light still brighter is thrown on the same subject by the prophecies of St. Paul and St. John; on some future occasion I would revert to them. But to what does all this bring us?

1st, That our fathers had good reason to write this dogma in their Confessions of Faith.

2d, That you ought, in your turn, to study it with care, that you may be prepared to preach it.

3d, That it is not only a weapon for controversy, but that for the faithful soul it contains immense consolation. The Pope thus preaches to us Jesus Christ, since, at the termination of the reign of the *Man of Sin*, the Scriptures uniformly show us that of our Redeemer, his glorious appearing, our gathering together unto him, the blessed millennium, and the reign of the saints.

4th, That nothing is so powerful as this doctrine directly to combat Rome. Just as we lose time, if, in preaching Jesus, we are satisfied to describe his virtues, instead of saying, He is the Christ! so we lose much time, if, to refute the Pope, we are content to show his heresies and his crimes, instead of saying, He is the Man of Sin!

5th, That the preaching of this truth is highly useful to establish in the faith the spirit of the combatants. In the common mode of controversy

you do nothing but demolish. You overthrow, it is true, the mass, purgatory, indulgences. So far it is well; but you do nothing more. By this we preach the divinity of the Bible; for, in pointing to the Pope, we point to a miracle, and the miracle proclaims,—Believe the Bible! Considered in this view, the obstinacy of the Romanists, like that of the Jews, is very edifying to the Church, for it has been predicted; and thus this doctrine changes into an eloquent sermon on the scandals of Rome. Thus the sovereign Pontiff, and the Church of Rome, become, in their own way, admirable supports of the truth.

6th, That the use of this doctrine will be very salutary in awakening, undeceiving, and terrifying into safety many diseased consciences. Many in these our days, while they see the abominations of Rome, would willingly make a compromise with this wicked system, and profess innocently to dwell in Babylon, by abstracting its heresies, and spiritualizing its idolatrous rites! This doctrine will cry out to them, "*Break, break every covenant with wickedness!*" "*Come out of Babylon, my people, that ye be not partaker of her sins, and that ye receive not of her plagues.*" Apoc. xviii. 4.

7th, That by meditating on this truth, you will nerve yourselves for your struggle; you will prepare yourselves for the days of trial which are coming on; you will hear the prophetic trumpet which sounds notes of encouragement to the army of God's saints; you will be armed for persecution, and, if needful, for martyrdom! It is no ordinary struggle in which the evangelical Christian has to wrestle with this Power, which for so many centuries, the Scriptures have pointed out to him, and which his Master is soon to destroy with the brightness of His coming. We are told that this reflection gave strength to our Reformers. It sustained the courage of Wickliffe; it gave Luther his holy boldness; and the great Knox, as well as Hamilton, his young and noble forerunner, had it ever before his eyes,—it made him dauntless; it hardened his face like a flint before the angry frowns of kings, and before the wrath of the people.

8th, Finally, by the preaching of this doctrine, you will give joy to the people of God, you will prepare them for the coming of their Redeemer, and you will direct their watchful attention to approaching scenes; for Christians are always defined by this character,—they "*wait for the Lord Jesus Christ;*" they "*love his appearing;*" they say to him, "*Lord, remember me when thou comest into thy kingdom.*" "*So that you come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*"

EDUCATION.—No. 2.

IN our first number we generalized on this subject. Many are disposed to approve the theory, but ask how is it to be reduced to practice! We need but a few unselfish, benevolent, devoted men, to give the system as fair a trial as it has obtained in some other places. Though we know not, at present, of any conducted on the plan which would wholly meet our views. A little christian self denial and extra effort on the part of

a few good brethren would start a model institution at some central point, that would bless these Provinces and the world. We have not the most remote expectation of any school law being passed in any Province or State on the American continent, to unite *moral* with intellectual training; much less a law to compel the youth to be industrious. Indeed we would never recommend any system that would be really compulsory; but a variety of labor, blended with study—made honorable—attended with the prospect of a judicious self-disposal of the proceeds, would furnish such an incentive to industry, that few would look upon the toil of *five* hours in twenty-four in the light of servile employment any more than so many hours of hard study. But the great difficulty is to try the experiment. Who will raise eight or ten thousand dollars, to cast upon the waters, in hope of a reward at the resurrection of the just?

We have a plan by which we think that the above sum might be soon realized, were the friends of education to feel the need of a good manual labor institution; but in order to its development, we must be convinced that our readers feel anxious for something of the kind.

In the mean time, to shew them what has been done on rather a different plan, we will lay before our readers the

OLD COVENANT OF THE OBERLIN COLONY.

“Lamenting the degeneracy of the Church, and the deplorable condition of our perishing world; and ardently desirous of bringing both under the influence of the blessed gospel of peace; and viewing with peculiar interest the influence which the valley of the Mississippi must exert over our nation, and the nations of the earth; and having, as we trust, in answer to devout supplication, been guided by the counsel of the Lord; the undersigned covenant together under the name of the OBERLIN COLONY, subject to the following regulations, which may be amended by a concurrence of two-thirds of the colonists:—

“1st. Providence permitting, we engage as soon as practicable to remove to the Oberlin Colony, Lorain County, Ohio, and there fix our residence *for the express purpose of glorifying God, and doing good to the best of our abilities.*

“2d. We will hold and manage our estate personally, but pledge as perfect a community of interest as if we held a community of property.

“3d. We will hold in possession no more property than we believe we can profitably manage for God as his faithful stewards.

“4th. We will by industry, economy, and christian self-denial, obtain as much as we can above our necessary personal expenses, and faithfully appropriate the same for the spread of the gospel.

“5th. That we may have health, and money for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking, chewing, and snuffing of tobacco, unless it be necessary as a medicine; and deny ourselves all strong and unnecessary drinks, even tea and coffee as far as practicable, and every thing which is simply calculated to gratify the palate.

“6th. That we may add to our time, health and money, for the service of the Lord, we will renounce all the world's expensive and unwholesome fashions of dress, particularly tight lacing and ornamental attire.

“7th. And yet more to increase our means of serving Him who has

bought us with his blood, we will observe plainness and durability in our houses, furniture, carriages, and all that appertains to us.

" 8th. We will strive to feel continually, that we, as the body of Christ, are members one of another, and will, while living provide for the widow, the sick, and the needy, as for ourselves and families.

" 9th. We will take special pains to educate all our children thoroughly, and train them up in body and intellect, and heart, for the service of the Lord.

" 10. We will feel that the interests of the Oberlin Institute are identified with ours, and do what we can to extend its benefits to our fallen race.

" 11. We will make special efforts to sustain the institutions of the gospel at home and among our neighbours.

" 12. We will strive to maintain deep-toned and elevated personal piety, to provoke each other to love and good works, to live together in all things as brethren, and to glorify God in our bodies and spirits, which are His.

" In testimony of our fixed purpose thus to do, in reliance on divine grace, we hereunto affix our names."

The signers of this document settled the district alluded to. They soon got under way a good institution, which for the last ten years has done more towards moralizing and fostering "deep toned and elevated personal piety" (in our opinion) than any other—if not in all other—literary and theological institutions in America. For some time Oberlin Collegiate Institute has averaged from four to five hundred students, eighty-seven per cent. of whom have met all the expenses of their education. Mission stations of Africa, the West Indies, South America, the Western Indians, and the fugitive Slaves in Canada, have been supplied with pious, self-sacrificing men and women from this institution. By trusting in themselves, under God, they have gained that independence that has admirably fitted them for a life of devotion to the best interests of their fellow-men.

Who among our readers are willing to do what they can to bless these Provinces with a similar nursery of men and women, who will devote themselves wholly to the cause of God, and human salvation? W. W. B.

TIME LOST.—One of the sands in the hour-glass of time is beyond comparison, more precious than gold. In nothing is waste more ruinous, or more sure to bring-unavailing regrets. Better to throw away money than moments; for time is of much more value than money. As we lose our days, we incur an increasing risk of losing our souls. "The life blood of the soul runs out in wasted time." The years which have winged their flight have gone to the recording angel; and what is the "report they have borne to heaven?" Will the record testify for us or against us, when the throne of the Son of man shall be set, and the books shall be opened?

NEVER defer that till to-morrow, which you can do to day; never do that by proxy which you can do yourself.

QUESTIONS

ABOUT THE DEVIL—CAIN'S WIFE—THE SPIRIT ON THE DAY OF PENTECOST—
CAPITAL PUNISHMENT—PURGATORY—PARADISE, &c.!!

— In reading the Scriptures of truth, I find a great many different appellations given to the enemy of all righteousness, who is generally termed the Devil. I should like to know something more about him. The old serpent when he tempted Eve was more subtil than any beast of the field: the sentence pronounced on him was, "On thy belly shalt thou go," &c. Our Saviour cast seven devils out of Mary; he cast devils out of two men who came out of the tomb, and sent them into the swine. The devils spoke to Paul, and said "these are the servants of the Most High God," &c., and Paul commanded them to come out. He appeared to Christ when he tempted him, and carried him to the top of a high mountain, and shewed him all the kingdoms of the world. Satan also appeared among the sons of God. I hope you will give the inquiring a full and correct account of this serpent's shape; from whence he came, and in what form he appeared all these times; and how he has power to alter his shape. He conversed with Job; but when seven devils were cast out of Mary Magdalene, they could not be in a human form. And then there were devils that could not be cast out of the human frame without prayer and fasting.

Who were the sons of God, mentioned in the Old Testament, that took to themselves wives of the daughters of men.

I also want to know who Cain's wife was: when he killed his brother Abel, he went out east of Eden, and there knew his wife.

I likewise wish to know if the Apostles, on the day of Pentecost, spoke in every man's tongue, or only in their own, and the language translated between the speaker and the hearer. The latter said we hear them speak every man in his own tongue wherein we were born. Now was the language actually translated, or did the Apostles actually speak in every man's tongue?

I do not consider that a man ought to be hanged for killing another. I hope you will explain this part of the subject. If you should hang a man for killing another, who should kill or hang the man that hung the first! Cannot a man be punished enough for killing without hanging him. You said something in the 12th No. of *The Christian* about having, in Saint John, the most daring assassins that now live unhanged: that's very true—they are unhanged, or else they could not kill; but the language intimates that hanging is what they deserve! I do not think it is right to take any man's life. I think it's only one of the devil's stratagems to augment his kingdom, and send men to hell!

One other thing I wish you to examine—that is, what the Catholics call Purgatory; or, what I want to know is, whether the soul of the departed goes immediately into the presence of its Maker or not? If it goes immediately into the presence of our Father in heaven, for what is the judgment day. If they go to heaven when they die, they are judged before they go—are they not? I want to know where our Saviour was, when his body lay in Joseph's new tomb! Was he in heaven or not? He said to Mary, "I have not yet ascended to my Father—I ascend to

my Father, and your Father—to my God, and your God.” He was in Paradise. Is that Heaven?—it is a place of happiness.

I conclude by saying give these a good “hearing,” as they will be well examined. I remain, yours &c. ENSMYO MALTO.

REMARKS.

Were it not that the above came from a brother beloved, we should feel disinclined to give it a place in *The Christian*. Indeed had we the most remote suspicion that these queries were for his own satisfaction—to settle doubts in his own mind—we should fear that his meditations were upon themes that the doubter and the infidel love to agitate, rather than on the doctrine and duties of the gospel. We presume, however, that brother “*Malto*” has had his lot cast among those who agitate subjects of this kind, and he wishes all the aid that he can procure to put to silence the ignorance of foolish men. We do not mean by this last remark to accuse all of simplicity who advocate the principles which these speculations would seem to hint at; but we have often found men who start such queries as these for the sake, apparently, of having a conversation on religious subjects, but soon discover their entire want of confidence in the Word of God. Had we been ignorant of the character of Brother M., by the above queries we should have considered that he was of that class; but we know that this is not the case, and we therefore are disposed to render him and all others in similar circumstances all the aid in our power. We confess that we feel a very great unwillingness to enter into the examination of such speculations, from the fact that the great mass of readers manifest a greater interest in metaphysical abstractions than in the discussion of the faith and practice of the gospel. There seems to be a strange perversity in the human mind to prefer the marvellous, the mysterious, or that which is purely theoretical, to the facts, commands, and promises of the gospel. There are men, who would shew ten times more zeal in discussing the questions whether it were the tongue of Zacharias or the infant John that was loosed (Luke i. 64), or whether it was Matthias, Joseph, or Judas, that went to his own place (Acts i. 25), than they would in persuading sinners to turn to God, or inducing the disciples to grow in grace and in knowledge.

But to the points before us. We are far from believing that faith in the personality of Satan is necessary in order to salvation from sin or the enjoyment of the future bliss; but it is a matter of very great surprise that any lover of the oracles of God can have his mind so perverted as to prefer his own speculations to the plainest declarations of the word: The mind must be poorly stored with the oracles of God, and very much engrossed in its own theories, which cannot readily perceive, that the Bible reveals an actual existing evil spirit, called the Devil, Satan, &c. We never yet heard an argument against the “personality” of the devil, that did not bear just as strongly against the existence of angels, of spirits, and even of Jesus Christ himself. Scores of passages would make no sense—would sound perfectly ridiculous were we to substitute for the word *Devil*, *Satan*, &c. the definitions that many speculators attach to the term. Those who ridicule the idea of the personality of Satan, say that the word means “*human nature; Roman government; wicked men, such as Ju-*

das ; the lusts of the flesh, &c. : that in every case it is to be understood as a figure of speech. This figure was known in days of old, and designated by many titles, expressing his character, attributes and offices. he was called 'Abaddon'—'Apollyon'—'Belial'—'Accuser'—'The Beast'—'The Angel of the bottomless pit'—'The Great Dragon'—'Beelzebub'—'Deceiver'—'The Evil One'—'The God of this world'—'A murderer'—'A liar'—'The Prince of this world'—'The Prince of the Power of the Air'—'The old Serpent'—'The Devil'—'The Father of lies'—'The Tempter'—'Satan'—and 'The Prince of Devils'!! He must truly have been an extraordinary metaphor, possessing doubly as many names as the Almighty himself! And I will disprove the existence of God, as a real personal being, upon the same principle precisely that Universalists and others make out the devil nothing but a figure of speech—a personification of a mere principle of evil! If because Judas was called 'a devil,' and Peter, 'Satan,' there is therefore no other devils except Judas and Peter; then according to the same logic, because Moses was called 'a God,' and Abraham, 'Lord,' there is therefore no other Lord God except Abraham and Moses! If, because God is said to perform manly wonderful and mighty works, he is therefore a real being, and not a personification of a good principle; then, according to the same logic the devil must be a real being, and not a mere personification of an evil principle, for many wonderful works, in the Scriptures, are ascribed to him. He appeared in the presence of God, and they held a conversation together concerning Job. Mark the fact; they conversed together; and if it be consistent to say that one was a mere principle of evil, the other was nothing but a mere principle of good!" But we have no intention of writing an essay on this delectable subject.

From the above the reader may perceive that we learn from the Bible that the sacred historians believed that the devil had a real existence as truly as the angels of God. "But where did he come from?" says the doubter. Peter answers, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. ii. 4. Jude bears the same testimony, "The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, ver. 6. Relative to the devil, the Saviour says "He was a murderer from the beginning, and abode not in the truth." From this we learn that he was once in "the truth," and that he turned from it, and lost the favor of God. Hell then, was prepared for him and his accomplices: those who prefer to be influenced by error and unbelief will hear the Saviour say, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." The mind that can pervert these portions of the divine record from their most obvious meaning, can close its avenues to any other unpalatable truth.

There is, however, to the inquiring mind—who has access only to the common version—some real difficulties on this subject. I wish that all such could have access to Dr. George Campbell's "Preliminary Dissertations" to the study of the New Testament: in his sixth Dissertation (part 1st), he enters into a careful and thorough examination of the Greek words, *Diabolos*, *daimon*, *daimonion*. These words in the present ver-

sion of the Scriptures are translated, almost invariably, *devil*. But that these are different words, and have a very different meaning, is perfectly obvious to all who have taken pains to examine them. *Diabolos* in its literal application, is always in the singular. In a few passages it is used figuratively, and two or three times in the plural. There can be no question but that it refers to the Arch-Apostate. But not so with *daimon* and *daimonion*: these words have an entirely different signification; and by these were persons said to be possessed. "Whether these demons were the spirits of wicked men deceased, fallen angels, or (as was the opinion of some early Christian writers) the mongrel breed of certain angels (whom they understood by the *Sons of God*, mentioned in Genesis vi. 2,) and the *daughters of men*, it is plain they were conceived to be malignant spirits." The strong probability however is that these were the spirits of the wicked, which, after their death, for some reason, were permitted to afflict the living. If the reader then will bear in mind that when he reads of devils possessing any one, that a different word altogether is used to designate them from that which is used when reference is had to him who "abode not in the truth," he will have a less confused view of this subject. Hence in the improved version of the New Testament, the spirits that possessed human beings, the swine &c., are called "*demons*." the translators thought best to give the reader the original term, and the privilege of affixing his own meaning to it.

From these remarks, hastily thrown together, the reader may form some idea of the difference between the scriptural use of the term Devil, Satan &c., and demon, demons &c. But an induction of all the passages where these terms occur, would fully satisfy the most inquisitive mind, that when *diabolos* is used the Arch-Apostate is referred to, either literally or figuratively; and that when *daimon* and *daimonion* are used, that they refer to some kind of an evil spirit that afflicted the ancients. Perhaps one of the benefits that even the ungodly derive from the Saviour is, that they are not now similarly afflicted. But we will not dispute with any one on any of the above points which are most remotely speculative: if any one differs from us, we blame him not.

2. The next point is "Who are these Sons of God?" Above we have remarked that early Christian writers supposed that they were angelic beings; but we have always thought that the good were thus designated; and by the *daughters of men* was meant females conformed to the maxims, pleasures and follies of earth, Good men married ungodly women. The descendants of Seth married the daughters of Cain. Women have more influence over their children than men; and hence the world soon became corrupt.

3. "Where did Cain get his wife?" Not only sons but daughters were born to Adam and Eve (Gen. v. 4). The reader need but to read the account given in the fourth chapter of Genesis, to see that Cain did not go out east of Eden to get a wife. From his own father's family he took one, and then went out not to the land of Nod, but from "the presence of the Lord a vagabond, and dwelt east of Eden." The word *nad* which is here used as a proper name for Nod, may also mean a wanderer, an outcast, a vagabond. And here, by the way, another question occurs. Some remark that if God had put a mark on Cain, he would have been

more easily recognized, and more certain of being killed. A better rendering of that passage would also have long since answered that query. God gave Cain a pledge (rather than a mark) that he should not be killed. If murderers were not to be put to death, why was Cain afraid? Who told him that he was worthy of death? Certain it is, that whether the death penalty is right now or not, the first murderer felt conscious that he was in danger of it. But who, says the sceptic, save his own father and his God, was there to inflict it? For all we know to the contrary, Adam and Eve's descendants at this time might have numbered scores; and his brethren were just the ones to avenge a brother's blood. On the question of the right to inflict the death penalty, we are not fully satisfied whether it comports with the *genius* of christianity or not. It was the law of God under the Patriarchal and Mosaic economy: of this there can be no doubt. Whether this punishment was to be continued after the establishment of Christianity, is a question so interwoven with the "divine rights of rulers and governments," that we are in doubt. It seems to us that Christians ought not to take men's lives; but that human governments could exist without this power is also problematical. When we come to certain conclusions, we will try to define our position if we think it will be of any benefit to the world. So much for two or three points thrown together very awkwardly.

4. The Bible is silent in reference to a place called *Purgatory*. We therefore know nothing about it. What is the proof that there is such a place? The word indicates that it is a place where men's sins are purged. All who surround the throne in the heavens sing "to Him who has loved us, and has washed us from our sins in his own blood; to Him be glory!" Not one word of those who had been purged by the fires of purgatory. *Jesus is the only name* by which men can be saved: to be saved by *his* name is to enjoy salvation by faith in him—by renouncing sin—having his name called upon us—and by always living so, that with humble boldness we may call on the name of our Lord Jesus Christ.

5. "Where was the Lord when under the dominion of death?" He told the thief that he should be with *him in paradise that day*. If we can ascertain the meaning of the word *paradise*, then may we conclude whether it is a *state, condition, or a place*. The pharisees in the Saviour's times were of the opinion that *hades* was the receptacle of departed spirits—that the good and bad went thither immediately after death: a great gulph separated the two parties. On one side the wicked were punished; the other was called Abraham's bosom, and *paradise*—expressive of rest and felicity. Josephus' History of the Jews &c. is accessible to most readers: in that they can read his dissertation on *hades*; they will see that we are correct in our reference to the sentiments of a large majority of the Jews. It is not now the question whether they were right or wrong: there is little doubt that they had much tradition and superstition mixed with all their sentiments—more particularly in reference to the state of the dead. Josephus was a young man during the Saviour's ministry. He was a pharisee: no man then living was better qualified to express pharasaic sentiments. From him, therefore, we have reliable information as to the views of a large proportion of the Saviour's hearers. Would the Lord Messiah use words to which he attached one meaning,

when he knew that all around him supposed he meant something else? We cannot think it possible. He promised the thief on the cross that he should be with him in paradise that day. Such is the idea that every unsophisticated mind has of Luke xiii. 43, whether he reads the passage in the original or in any good translation. The Saviour's body was that day on the cross, and in Joseph's new tomb. The thief was with him on the cross, but his body did not accompany him to the tomb. On the cross Jesus cried with a loud voice, and then yielded up his spirit to his Father: this existed in *hades*, while his body was in the tomb. Neither was left there [Acts ii. 27], as was the case with the thief. The third morning he rose, and after *forty* days sojourn with his disciples he ascended the right hand of the throne of the Majesty in the heavens. Such are the ideas that any reader, not indoctrinated by any creed or formula but the New Testament, would obtain by a careful perusal of that precious volume. And this view of the subject answers all the questions that arise in connexion with this subject. And here we would again recommend to the reader Dr. George Campbell's Dissertations on the words *hades*, *gehenna*, where he will find a critical examination of the words in all their occurrences, without reference to any creed, or for the purpose of proving or disproving any theory, but simply to ascertain the Bible use of these words.

6. One other question remains to be noticed. Did the Apostles speak all languages on the day of Pentecost, or did the Holy Spirit translate the words as they fell from their lips, so that the hearers understood in his own tongue? This is the question. The Lord *promised* them that they should speak with new tongues [Mark xvi. 17], and he unquestionably fulfilled the promise. When they were baptized in the Holy Spirit, they began to speak in other tongues as the Spirit gave them utterance. Such is the testimony of Acts ii. The multitudes assembled in Jerusalem perceived it, and were astonished to discover the Galilean brogue in connexion with languages with which they were familiar. To assert that the Spirit enabled these thousands to understand the Apostles while they spoke but one language, and made that seem something else, would make the miracle to consist in a revelation of the Spirit to the betrayers and murderers of the Son of God, rather than to the Apostles and believers in the Messiah. Miracles were performed by the servants of the Lord in the *presence* of the world, and not in *the hearts* or understandings of the people in order to produce faith. The Holy Spirit opened their hearts by his own sword—the word of God—before he made the soul his abiding place. Hence we conclude that the miraculous powers of the Holy Spirit were confined to the Apostles—at least—until the people heard, believed, and obeyed the gospel.

W. W. E.

P. S. We would suggest to our friends when they write queries, that they would number them, and spread them before us in such style as they would like to see them in print. They would then be more likely to see them again, and have them properly noticed.

Do good with what thou hast, or it will do thee no good.

Count that day lost whose low descending sun,
Views from thy hands no worthy action done.

A VOICE TO CHRISTIANS.

["If these should hold their peace, the stones would immediately cry out!" In the following exhortation we have almost a literal fulfilment of the Saviour's words! The writer has not yet obeyed the gospel: he is "sorry," he says, "that he does not enjoy the privilege of calling us brethren." Is it possible that christians are so unconformed to the example of the Lord and the teachings of the Holy Spirit, that they need such admonitions! It is to be feared that it is the case. Will not some of them take such a position that they can say "who convinceth me of sin?" and from that noble height return the compliment in as good temper as friend N., and with the same weapons? Let us hear from some of our young christian brethren. The writer of the following is a very young man; and however much he may be mistaken on some points, he is doubtless very sincere.—W. W. E.]

"Be ye, therefore perfect, even as your Father who is in heaven is perfect." (Matt. v. 48.) It may be questioned whether this should be applied to all who profess to be his disciples or not; but his last and great command to the same was, "Go ye, therefore, and teach all nations, * * teaching them to observe all things whatsoever I have commanded you" &c. (Matt. xxviii. 19, 20.) I do not mean to teach or controvert any point of doctrine; but merely wish to drop a few hints to the christian readers of *The Christian*.

I presume that it will be admitted, and perhaps generally understood, that the whole work of God's creation and the laws of his kingdom, both temporal and spiritual, are one harmonious whole, and that every state, kingdom or dispensation through which God intended man should pass, and every physical and organic law under which we are constituted and governed, are all necessary to bring us into the enjoyment of the everlasting kingdom. And most certainly, it is an unquestionable fact that the violation of any law of our nature brings its penalty; and just in proportion to the infringement will be the punishment. Under these considerations, I should infer that until Christians live in perfect obedience to the laws of the kingdom of Grace, they will come short of the perfect enjoyment of that kingdom; and not only so, but they will fail to possess that influence on which the spread of the gospel depends. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." (Matt. v. 16.) But in the command of Jesus Christ, that is preached as the door into the kingdom, there is teaching expressed first. "Go ye therefore and teach all nations," or in other words, Preach the gospel to every creature; he that believeth &c. Believes what? what they teach or preach. This then brings us to the Apostles' teaching, and what is this? Why, as these are hints to Christians or professors, I may use Paul's language: "Leaving the principles of the doctrine of Christ, let us go on to perfection." (Heb. vi. 1.) It may be asked what is perfection? or can we be perfect? and how are we to be perfect? I think it will be admitted that to be perfect and be in the perfect enjoyment of the gospel, will be to live in perfect obedience to its laws. It appears to be the object of the apostle Paul to place Christians in this state, from his words: "Warning and teaching every

man, in all wisdom, that we may present every man perfect in Christ Jesus." (Col. i. 28.)

But in reference to the laws of Christ's kingdom, of which we are to become acquainted by the teaching we have referred to, it appears that the grand constitution is, "That as the body is one and hath many members, and that all the members of that one body being many are one body, so also is Christ, for by one spirit we are all baptized into one body." (1 Cor. xii. 12.) And the fundamental law of this constitution and penalty attached is, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (1 Cor. xii. 26, 27.) "Now, for a recompense in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 13—18.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.)

Those who oppose the doctrines of election, total depravity of man and Universalism, should take care to first take the splinter out of their own eye, then they may see to take the mote out of their brother's eye. "For thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" (Rom. ii. 21, 22.) As I before stated, the violation of the laws of the kingdom you profess to have entered, will bring their penalties. Hence we must become acquainted with those laws to live in obedience with them. As Paul says to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The disobedient, whom the professor so often reproves when he reads the New Testament, learns that "if any man be in Christ, he is a new creature." (2 Cor. v. 17.) For "we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) Now how are christians to have an influence upon the world, that will send home the preaching of the gospel with effect upon the mind of the unconverted. I should say first, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." (Heb. x. 23.) For "he that wavereth is like a wave of the sea driven with the wind and tossed. For let not

that man think that he shall receive anything of the Lord." (James i. 6, 7.) Secondly, "as ye are the body of Christ, and members in particular;" if one member becomes affected the whole body will feel it. "Know ye not that a little leaven, leaveneth the whole lump." Hence care should be taken to "purge out the old leaven, that ye may be a new lump." "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirits which are his" And Paul says again, "Furthermore then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye ought to abound more and more." (1 Thess. iv. 1.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of the Lord Jesus Christ." (1 Thess. v. 23.)

Readers permit me to add by the way (although unworthy) that unless "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ," (1 Peter ii. 5,) you cannot overcome the world. "For this is the love of God; and his commandments are not grievous. For whatsoever is born of God, overcometh the world; and this the victory that overcometh the world, even our faith."

Perhaps there never was a time when the world was as much influenced by sectarian traditions as at present, and never a time when there was so much agitation and confusion as at present, in the christian world (so called), which is completely calculated to foster infidelity in the inquiring mind. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. v. 13.) "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James v. 20.) What then can we expect if the laws which regulate the christian constitution are violated, and it consequently become affected by conformity to the world and its various influences; will it possess health and vigor to give it strength to exercise that influence upon the world which at present is necessary. "Stand therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v. 1.) But to conclude, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." (Rev. iii. 3, 4.)

Your's, &c,

D, B. N.

FAITH.—Many distinguish the belief of the head from the belief of the heart, as if a man could perceive a thing to be true with his head, which, in his heart, he perceived to be false: all its influence upon the heart and life, is the influence of truth believed. There is a wide difference between understanding the terms of a proposition and believing the truth of it.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND
NOVA SCOTIA.—No. 2.

GENTLEMEN—It is a cause of deep regret to the lovers of truth, that as a body you should always have manifested such peculiar sensitiveness when any of your peculiarities of faith or practice have been called in question. Nay more than this: you have been wont to look upon those who have presumed to bring any of your doctrines in contrast with the Word of the Lord, as your personal enemies. Is it not possible for men to question the soundness of your views and the reasonableness of your practice, and still be your best friends? Count me not, therefore, your enemy because I try to disclose what I most sincerely believe to be erroneous in your system. I am not jealous of your power or your influence. I can have no other motive in the notices taken of you, than to point out what appears to me wrong, for your benefit and that of those over whom you have so much influence. If the Lord should spare us a few years I am confident that you will look upon those poor efforts of mine to call your attention to the "Restoration of the ancient order of things," as prompted by the best of motives; and, if heeded, for your good and that of those over whom you consider yourselves placed as pastors and teachers. I have many things to say; but recent occurrences convince me that you cannot patiently bear them now. I will, therefore, only call your attention to one point at present. *You have studiously labored to prevent the people either hearing or reading any thing in opposition to Baptist sentiments.* Your meeting houses have been closed to all the advocates of reform, while they have been thrown open to Pedo-Baptists—Calvinian and Arminian. Indeed, in Nova Scotia you have used your influence to have even the school houses closed against preachers of the Ancient Gospel: I have again and again had demonstrations of this exclusiveness and opposition. What would be the natural inference from a course like this? Will not every one be impressed with the conviction that you were unwilling—nay afraid to have what we call the Apostolic Gospel announced to your hearers. How small the confidence in your sentiments! How jealous of the attachment of your people!! How weak your faith in the doctrines and practices of which you are the authorized defenders!!! As men of the world, however, your prudence is to be commended; for it is that of the Steward of whom we have an account in the 16th chapter of Luke: for were your hearers to give the Apostolic Gospel an unprejudiced hearing long enough to become acquainted with it, and its perfect adaptation to all the wants and woes of man, they would forever be lost to you—at least pecuniarily.

Again: you have done your utmost to muzzle the press. You not only refuse to give your opponents a hearing; but when even your own brethren attempt to introduce any questions of reform, their productions are thrown under the table, or treated in such a manner that he is soon convinced that if he proceeds it must be at the risk of starvation or the loss of his credentials.

I have room in the present number for only one illustration; for to detail to you and my readers the many efforts that have been made to prevent the Baptists from reading our little publication, would make up an amusing chapter, if men could be amused at the weakness and folly

of those who have not sufficient confidence in their own views to risk them beside what you say are most obvious and glaring perversions of the truth. Within a few short years, aye, months, have kingdoms and thrones tottered and fallen in consequence of their opposition to the liberty of the press. They feared to trust the people with both sides of the question: when the people knew it, they refused longer to submit to them.

The case for illustration to which I have above alluded, is that of Elder Alexander Crawford, of Prince Edward Island. After you had derived many benefits from his labors as a preacher and a writer, your editors refused his manuscript the moment he attempted to lay before your hearers the apostolic gospel, and the ancient order of things. He never was accused of unsoundness in the "doctrines of grace," or of non-conformity to all that is good and virtuous in practice. You refused to hear almost his dying words of advice and instruction relative to the order and ordinances of God's house. The following introductory article, and other papers, were returned to him or his family just before his triumphant departure to a better land. But this with other documents of his, shall go abroad, and though dead, he shall yet speak for your good and that of those who look to you as teachers of the truth.

W. W. E.

For the Missionary Magazine of Nova Scotia and New Brunswick.

MESSRS. EDITORS—As I understood your Prospectus, the promotion of genuine religion is your great object in your arduous undertaking. The grand maxim of the Reformers, that indeed which comprehended every other, was, that the Bible contains the whole of the religion of Protestants. If you agree with them respecting this prime article, to which, in my opinion, our attention cannot be too often directed, you will of course be firmly convinced, that the chief means of accomplishing your object, is, to make your readers acquainted with the genuine principles of the Bible, so they may dwell in them richly, in all wisdom, working effectually in them, purifying their heart by truth. Biography, religious intelligence, and every thing else, is useful, only as far as it makes the reader better acquainted, or more in love with the scriptures. Consequently, they claim only a subordinate place.

As many false spirits are gone out into the world, those who hold the truth in righteousness and love, will find it their duty to contend earnestly for the truth of God. While they are commanded to live peaceably with all men, *as much as possible*, they are commanded, without any qualifying condition, to buy the truth and sell it not; to contend earnestly for the truth once delivered to the saints. While therefore, it is imprudent to make your publication a vehicle of angry disputes, you will soon find that you cannot maintain your ground, in conveying instruction, *after the model of the Divine Oracles*, without striving for the faith of the gospel. Many in the present day affect to abhor all disputes about religion. I know not how they can read the New Testament: Christ and his apostles were constantly engaged in disputes with the corrupters of the truth. I never yet knew a person afraid of agitating a disputed point, while he felt fully conscious the scriptures would bear him out in his view of it. But when half conscious he is wrong, that scripture evidence is rather against him, so that the Bible will not bear

him out to the conviction of the candid and discerning, while he finds it honorable, profitable, or agreeable, to continue in the profession and practice of his error, he is always averse from having the public attention directed to the subject. Far be it from me to countenance those whose religion consists in disputes and contentions. Let everything be done to edification, under the influence of the love of truth; avoiding, on the one hand, a speculative, contentious spirit; and, on the other, an unfaithful, tame, yielding spirit, that will purchase peace at the expense of truth. If you think the following plain remarks any way suitable to your design, you are welcome to insert them. If not you will please return them. The writer thinks that the promotion of true religion is his only design in writing, and he has no intention of starting or perpetuating a controversy, but of simply calling the attention of the disciples to their duty, as pointed out in the scriptures of truth; that they may think for themselves, and understand and do the will of their heavenly Father. He that hath my commandments and keepeth them, he it is that loveth me. If ye know these things, happy are ye if ye do them. In the keeping of them there is great reward.

Your's, &c.

PHILO VERITAS.

THE DEATH OF MOSES.

“And the Lord spake unto Moses that self same day saying. Get thee up into the mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people.” * * * “So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord.”—DEUT. chap. xxxii. and xxxiv.

THE prophet bless'd the people; and the last
Sound of that lov'd voice had ceas'd upon the east
Of the assembled multitude. All was past:
His work was ended—his reward was near.
The faithful leader, who, with words of cheer,
Reviv'd the weary in the desert way—
Had interceded for them, when the fear
Of God's displeasure heavy on them lay—
Alone upon the mountain top must pass away.

It was a strange wild place the prophet gain'd,
When there at length companionless he stood,
High in the mountain, where had reign'd
Nature in her eternal solitude:
Where ages past had seen no step intrude—
But silence still was undisputed; save
When the tempest rose, and in its angry mood
Did 'mong the giant cliffs in fury rave,
Or hoarsely echoing, filled each mountain cave.

From this wild solitude the old man scann'd
With strengthen'd vision all the prospect fair—
Delighted he survey'd the promis'd land
Through all its wide extent, and noted where
The verdant earth—the sky—the balmy air
That gently stirr'd the fields of golden grain—
Attested all Jehovah's word: that there
Plenty did bless the wide-extended plain—
And he rejoic'd to know the promise was not vain.

Thus as he stood, and gaz'd in his last hour
 Upon this peaceful resting-place prepar'd,
 Mem'ry awoke—and by its wondrous pow'r
 The past return'd—the present disappear'd:
 He stood again on Horeb's side, and fear'd
 When the Eternal spoke from out the flame;
 Heard his commission given, and rever'd
 The high command, that in Jehovah's name
 Sent him to save his people from their slavery and shame.

Once more he stood in Egypt's halls, and there
 Ask'd a deliverance for the chosen band—
 Refus'd—he heard the wail of deep despair
 Swell on the breeze from that accursed land
 Once more he saw the great Omniscient's hand
 Lead on the people thro' the wave-wall'd path,
 Till, safely past, he heard the stern command
 That made those waves the ministers of death
 Unto the mighty host that follow'd them in wrath.

All was array'd, and pass'd in quick review:
 Tho' desert wand'rings of the host he led—
 (The mercies shown him all the journey through)—
 The stream from out the rock—the daily bread—
 Suppli'd from heav'n—on which the people fed;
 The summit of Mount Sinai, when it stirr'd
 With the Great Presence—and the awful dread
 With which he how'd, and listen'd to the word—
 "I am the Lord thy God"—and trembled as he heard.

Thus well did mem'ry do her office, till
 Death over nature gain'd the mastery;
 Until the eyelid clos'd—the pulse was still—
 The victory complete; and his last sigh
 Spent on the breeze that sooth'd him tenderly.
 A soulless form was there—the spirit free,
 Pass'd to its home beyond the changin' sky:
 The people gain'd an *earthly rest*—but he
 Enjoy'd with God the *rest of an eternity!*

Saint John, March, 1848.

SILAS.

SUCCESS OF THE ANCIENT GOSPEL.

THE *Harbinger* for January, contains reports from various points that about Five hundred had been added to the different congregations of the Lord, in the "West."

The *Gospel Proclamation* for December, January, and February, reports many accessions to the cause of Primitive Christianity. The success of the reproclamation of the Gospel, seems almost incredible. Some Twelve hundred and Eighty are announced in these numbers as having been recently immersed into the death of Christ, for remission of sins.

The *Protestant Unionist* reports seventy eight conversions.

The *Western Reformer*—two late numbers—two hundred and thirty eight added to the Lord.

The *Witness of Truth* reports some accessions in Canada. No. 3, is the only one of the present volume, that has yet come to hand.

From Halifax, N. S. we learn that the cause is still prospering in that city. Some Fifty or Sixty having been immersed within a few months.

PERIODICALS.

SINCE OURSelves have received *The Protestant Unionist*, edited and published by Brother Walter Scott, Pittsburg, Pa. It is a large weekly sheet, well filled with choice editorial and judiciously selected articles. Price \$2 per annum.

Christian Intelligencer.—Numbers 4 and 5, of vol. 5, of this sheet, edited by Brother R. L. Coleman, Scottsville, Albermarle county, Va., are before us. It is also a fine large sheet, published every alternate week, at \$2 a year.

It will give us pleasure to order these papers, or any others devoted to the cause of truth and righteousness, for any one who will furnish the means of so doing.

☞ What has become of the *Journal and Union? Genius of Christianity? Christian Review* alias *Christian Magazine?* We are also very desirous of hearing from Brother Wallis, Nottingham, Old England: nothing from him these many years.

Brother Alexander Hall, editor of the *Gospel Proclamation*, is getting up a register of all the disciples in Europe and America, who hold the "one Lord, one faith, and one immersion;" who have no bond of union but the uncorrupted word of God, and who desire to co-operate with all who love our Lord Jesus Christ in sincerity.

☞ It is particularly requested that brethren in Prince Edward Island, Nova Scotia, and New Brunswick, send to me as soon as they conveniently can, the number of members in each church, names of overseers and prominent brethren in the cause. If the number should not be exactly known, give a statement to the best of your judgment, as brother Hall is desirous of getting as full a report as possible. Please to give the request immediate attention. I must report to brother Hall before the first of May.

POST OFFICE arrangements have been a great annoyance to us since we commenced this volume. After having mailed part of the 2d No. we were informed that no package should exceed Sixteen ounces. Since then we have learned that heavy packages have been sent from the office at which they should have been delivered, to the "dead letter office." Letter after letter comes to us complaining that *The Christian* cannot be obtained. Mr. Howe, our very kind and obliging Deputy Post Master General, is doing all he can for us to have these packages sent back from the dead letter office to our subscribers. What the result of his efforts will be is not yet known. If our friends will be patient, we will not only try to come up to our promises, but our dates, by the 1st of May or June. To those from whom no returns had been received, we sent but a few numbers. They will, however, remember that we sent the first number to all our former subscribers, who had not given notice of a wish to discontinue. Whether then our friends to whom we look for aid have or have not received the first number, we wish them to report themselves so soon as they possibly can.

W. W. E.