

THE CHRISTIAN.

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CONDUCTED BY W. W. EATON.

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

LECTURES TO CHILDREN.

BY JOHN TODD.

LECTURE IV.

WHAT FAITH IS, AND WHAT ITS USE IS.

Without faith it is impossible to please him.—HEB. xi 6.

I AM going to make this Lecture very plain, and, I hope, very interesting to these children. You may, at first, suppose it will be about what you cannot understand, and that it cannot be interesting to you. But let us see. I do not believe there will be five of these children who will not hear it all, and remember most of what I shall now say.

There are many kinds of faith or belief among men. But only one kind is the true faith, without which it is impossible to please God, because only one kind of faith makes us obey God. I will explain it to you.

A little girl was once walking with her father, and they were talking together. They were talking about being *generous*. The father told the little girl that it meant "to give to others what would do them good, even if we had to go without ourselves." He also told her, that generous people were happy; because nobody could deny himself any thing, in order to give it to another, without feeling happy;—so that no one ever lost any thing by being generous, because God would make him happy for doing so. He then asked her if she *believed* this. She said, "Yes, father." In the course of their walk, they went into a book-store. The little girl said, "Father, I want one of these new books very much." "So do I," said the father; "but I cannot afford to buy each of us one. But here is some money; and you may do just as you please; you may buy a book, and give to your father, and go without yourself, or you may buy one for yourself, and I will go without. Do just as you please." The little girl hung her head, and looked at the new books; but then she thought of what her father had said about being *generous*, and she had *faith* in his words. She quickly said, "I will go without, and father shall have the book." The book was therefore bought. And the child felt happy, because she had believed her father, and because she had been *generous*. The bookseller, however, overheard the conversation,

and was so much pleased at seeing the *faith* and the generosity of the little girl, that he gave her a very beautiful book.

This was having faith in a father. But this is not the kind spoken of in the Bible. For a child might believe a father, and have a strong faith in him, and yet be, towards God, a very wicked child.

Mr. Cecil gives us a beautiful account of the manner in which he taught his little daughter what is meant by faith. "She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,

" 'My, dear, you have some pretty beads there.' 'Yes, papa.'

" 'And you seem to be vastly pleased with them.' 'Yes, papa.'

" 'Well, now, throw them behind the fire.'

"The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for so cruel a sacrifice.

" 'Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.'

"She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort, she dashed them into the fire.

" 'Well,' said I; 'there let them lie; you shall hear more about them another time; but say no more about them now.'

"Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her; she burst into tears of ecstasy. 'Those, my child,' said I "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now, that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing he says in his word. Whether you understand it or not, have faith in him that he means your good.' "

This, too, was faith in a father; but the little girl might have had it, even if she had been a heathen child. It was not the faith required in the Bible, because it was not faith in God himself.

I will now tell you what is faith in the *care* of God. A lady and her husband were standing on the deck of a ship during an awful storm. The winds howled, and the ship was tossed like a feather over the great waves. The lady had to hold on with both hands to keep from falling. She was very much frightened, and asked her husband if he was not afraid. He said nothing, but, in a moment after, he held a naked sword with its point close to her breast, and asked her,

"Are you not afraid?" "No."

"Why not? Do you see this sword within an inch of your heart?"

"Yes, but I am not afraid, for it is my husband who holds it."

"Yes," said he, "and it is my heavenly Father who holds this storm in his hand, the winds and the waves, and why should I be afraid? No, I am not afraid!"

This was faith in the care of God. God was pleased with it. Now see. Was not the gentleman pleased to see that his wife had so much

faith in his care, when the storm was raging, and the ship seemed like being destroyed.

The Bible tells us to "cast our bread upon the waters, and we shall find it after many days." Let us see what this text means. Rice is the food most used in the Eastern countries, especially in Egypt, even to this day. Every year, when the snows all melt off the mountains, the river Nile rises up high, and overflows its banks, and covers all the country round it with waters. The people set down stakes, every man in his own land, before the waters come. And when the Nile has risen, and all the ground is covered with waters, they go out in their little boats, and sow, or cast their rice upon the waters. The rice sinks down, and sticks in the mud beneath; and when the waters are gone, they find it has taken root and sprouted, and it grows up and gives them a harvest. This is casting their bread upon the waters, and finding it after many days:

Here is one kind of faith. The man who sows the rice, believes that it will sink, that the waters will go off in due time, and that he shall come out and find his rice growing. This is a kind of faith in the Providence of God. But, you know, this is not the faith required in the Bible, because a very wicked man has faith to plant and sow, expecting to get a harvest, though he forgets that God must make every blade to grow, if it does grow. Thousands have had this kind of faith, but it did not make them good and holy.

Now, let me show you what faith in God is,—such a faith as will please God.

There was once a man to whom God spake, and told him to leave his home, his town, and his country, and go off into a strange land, and live under a tent, and never again have a home. The man asked no reasons, but obeyed. After this, he had a son, his only son. God told him that this son should live and grow up, and should be the forefather of great nations, millions of people. But after this, God told this man to go and take this boy of his, and take his life, and burn up his body with fire. God gave him no reasons for this direction. The good man prepared to obey. He got the wood ready to burn the body of his dear child; he bound his hands and feet, and put out his hand and took the knife with which to take his life. God then told him not to do it, but to take a ram which he would find close by, and kill him. This was faith in God; for Abraham (for that was his name, and you will find the whole account in the 22d chapter of Genesis) obeyed God, because he believed God was wise, and holy, and good, though he could not understand why he told him to do this.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day, just at night, down towards the river. Look, now, and see what is before you. Yonder is a cluster of tall trees, and just under them is a little cottage or hovel. They are poor folks who live there. See, the house is small, and has no paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes, which she has gathered from the banks of the river. See! she weeps as she twists every flag; and, by the moving of her

lips, you see that she is praying. She has finished it. Now, watch her. Do you see her go to the corner of the room, and there kneel down, and weep, and pray over a beautiful little boy? See her embrace and kiss him. Now she lays him in the little basket; now she calls her little daughter, and tells her to take her little brother, and carry him, and lay him down by the cold river's side! There! now she takes the last look of her sweet babe; now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes, and carries her dear boy, and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? No, no. That poor mother has FAITH in God; and God will take care of her son. The king's daughter will find him, and save him; and that little infant is to be MOSES, the leader of Israel, the prophet of God, and the writer of much of the Bible! This was true faith in God.

Faith in Jesus Christ is a strong belief in him; such a belief as will lead us to obey his commands. We believe there was such a being on earth once as Christ; that he did the miracles told of in the Testament; that he was holy; that he spake the words and the sermons told of in the Testament, as coming from him; that he died for sinners, and rose from the dead, and is gone to heaven, and now lives there, and is doing good to his people. We believe all that is told us about him in the Bible. And if this belief or faith is good for any thing, it will cause us to love to read the Bible, to obey Christ, to love him and to serve him, because he will reward his people for ever beyond the grave, and punish those who do not obey him.

Suppose, as a good old writer says, you should fall into a river, which was deep, and where the water ran swiftly, and you were almost drowned; and a man should run to the bank of the river, and call to you, and throw you a rope. This would be just like our Saviour. We are all perishing in the "deep waters" of sin; and Christ throws us the rope, and calls to us to take hold of it. But it will all do no good, unless we take hold of it. Now, this taking hold of the rope *is faith*. Faith makes us take hold of Christ, just as you would take hold of the rope, when drowning. He draws us from the deep waters; and when he has done it, we love him, we thank him, and we obey him.

But I wish to tell you in a few words, what good faith does us.

1. It makes us obey and serve God.

No one will serve God by leaving off sin and doing his will, unless he has faith to believe that he will reward all who are good, and punish all who remain wicked. Who would get any good from the Bible, if they have not faith in it? Who would try to govern the temper, the tongue, the words, and the thoughts, if they did not believe that God will bring every secret thing unto judgment? No one. But if we believe what God has told us in his word, we shall be very careful to do what God commands us to do. The sailor goes away on the great waters, and works hard and faithfully, because he has faith to believe the captain will pay him. So we must have faith in the promises of God, if we would serve him and please him.

2. Faith makes us do good.

The apostles went every where preaching the gospel, though they

were hated, and stoned, and put in prison, and put to death, because they believed God, and had faith in his Word, that whoever will repent, and love Christ, shall be saved; and whoever will not, shall be lost for ever. It is the faith which led them to endure such sufferings, that leads good men now to go to the heathen, and preach to them, and die among them. It is faith in God that leads good men to preach, to have Bible Societies, and to make great efforts, and take great pains, to have all men every where know, and believe, and obey the Bible. It is this faith which leads the praying mother to come to the bed of her little child, and hear him say his prayers before he shuts his eyes in sleep. It is faith that comforts the dying mother as she leaves this world, and leaves her dear children behind without any mother. I once visited a dying mother, who had this faith in Christ; and after she had called her children around her bed, and had taken each one by the hand, and had given each her advice and her blessing, and had bidden them farewell, and was then too much exhausted to speak aloud,

" She made a sign
 'To bring her babe; 'twas brought, and by her placed.
 She looked upon its face, that neither smiled
 Nor wept, nor knew who gazed upon it; and laid
 Her hand upon its little breast, and sought
 For it—with look that seemed to penetrate
 The heavens—unutterable blessings: such
 As God to dying parents only granted
 For infants left behind them in the world.
 'God bless my child!' we heard her say, and heard
 No more. The angel of the covenant
 Was come; and, faithful to his promise, stood,
 Prepared to walk with her through death's dark vale
 And now her eyes grew bright, and brighter still,—
 Too bright for ours to look upon, suffused
 With many tears,—and closed without a cloud
 They set as sets the morning star, which goes
 Not down behind the darkened west, nor hides
 Obscured among the tempests of the sky,—
 But melts away into the light of heaven!"

3. Faith comforts us, and holds us up, in the time of trouble.

There are many times when we can have no help from any human friend. None but God can aid us. It was so with Noah, when the ark floated upon the great waters, and nobody but God could roll off these waters, and make the dry land appear. It was so with Daniel, when thrown among the fierce lions, and nobody could shut their mouths but God. It is so with every dying christian, whether he dies at home among his friends, or away from home among strangers, or alone where no one is with him. See what faith can do for a child, and in the most awful situation:—

"By a sudden burst of water into one of the Newcastle collieries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return, until the water should be drawn off. While this was effecting, though all possible means were used, the whole number died, from starvation or suffocation. When the bodies were drawn up from the pit, seven of the youth were discovered in a cavern separate from the rest. Among these was one, of peculiarly moral and religious habits, whose daily reading the Sacred

Scriptures to his widowed mother, when he came up from his labours, had formed the solace of her lonely condition. After his funeral, a sympathizing friend of the neglected poor went to visit her; and while the mother showed, as a relic of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he engraved on the box his last message to his mother, in these words:—

“*Fret not, my Dear Mother,—for we were singing and praising God while we had time. Mother, follow God more than I did. Joseph, be a good lad to God and mother.*”

This was faith; and oh, what comfort did it give this poor boy in the hour of dying! and what comfort to the poor widow, as she wept over her dear son! May you dear children, all have such a faith. Amen.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. X.

THE FELLOWSHIP.

KOINONIA, translated fellowship, communion, communication, contribution, and distribution, occurs frequently in the apostolic writings. King James' translators have rendered this word by all these terms. A few specimens shall be given. It is translated by them fellowship, *Acts* ii. 42, “They continued steadfastly in the fellowship.” *1 Cor.* i. 9, “The fellowship of his Son, Jesus Christ.” *2 Cor.* vi. 14, “What fellowship has light with darkness.” *Gal.* ii. 9, “The right hand of fellowship.” *Philip.* iii. 10, “The fellowship of his sufferings.” *1 John* i. 3, “Fellowship with the Father.” *2 Cor.* viii. 4, “The fellowship of the ministering to the saints.”

They have sometimes translated it by the word communion, *1 Cor.* x. 16, “The communion of his blood.—“The communion of his body.” *2 Cor.* xiii. 14, “The communion of the Holy Spirit.”

They have also used the term communicate or communication, *Heb.* xiii. 16, “To communicate,” or “Of the communication be not forgetful, for with such sacrifices God is well pleased.”

Where it evidently means alms giving in other places, they have chosen the term distribution, *2 Cor.* ix. 13, “For your liberal distribution to them, and to all.”

They have also selected the term contribution as an appropriate translation, *Rom.* xv. 26, “For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem.”

It is most evident, from the above specimens, that the term KOINONIA imports a joint participation in giving or receiving; and that a great deal depends on the selection of an English term, in any particular passage, to give a particular turn to the meaning of that passage. For instance, “the right hand of contribution” would be a very uncouth and unintelligible phrase. “The contribution of the Holy Spirit,” would not be “much better.” Again, had they used the word contribution when the sense required it, it would have greatly aided the English reader. For

example—*Acts* ii. 42, “They continued steadfastly in the apostles’ doctrine, in the breaking of bread, in the contribution, and in prayers,” is quite as appropriate and intelligible, and there is no reason which would justify their rendering *Rom.* xv. 26, as they have, that would not equally justify their having rendered *Acts* ii. 42, as we have done. In *Rom.* xv. the context obliged them to select the word contribution, and this is the reason why they should have chosen the same term in *Acts* ii. 42. The term fellowship is too vague in this passage, and, indeed, altogether improper; for the Jerusalem congregation had fellowship in breaking bread, and in prayers, as well as in contributing; and as the historian contradistinguishes the *koinonia* (or “fellowship,” as they have it) from prayer and breaking bread, it is evident he did not simply mean either communion or fellowship as a distinct part of the christian practice or of their social worship.

Thompson has chosen the word community. This, though better than the term fellowship, is too vague, and does not coincide with the context, for the community of goods which existed in this congregation is afterwards mentioned by the historian apart from what he has told us in the 42d verse—There can be no objection made to the term contribution, either as an appropriate meaning of the term *KOINONIA*, or as being suitable in this passage, which would require an elaborate refutation, and we shall, therefore, unhesitatingly adopt it, as though king James’ translators had given it here as they have elsewhere.

As christians, in their individual and social capacity, are frequently exhorted by the apostles to contribute to the wants of the poor, to the necessities of the saints: as the congregation at Jerusalem continued steadfastly in this institution; and as other congregations elsewhere were commended for these acceptable sacrifices, it is easy to see and feel that it is incumbent on all christians as they have ability, and as circumstances require, to follow their example in this benevolent institution of him who became poor that the poor might be made rich by him.

That every christian congregation should follow the examples of those which were set in order by the apostles, is, I trust, a proposition which few of those who love the founder of the christian institution, will question. And that the apostles did give orders to the congregations in Galatia and to the Corinthians to make a weekly contribution for the poor saints, is a matter that cannot be disputed, see *1 Cor.* xvi. 1. That the christian congregations did then keep a treasury for those contributions, is, I conceive, evident from the original of *1 Cor.* xvi. 1, which Macknight correctly renders in the following words:—“On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may then be no collections.”

Some who profess to follow the institutions of Jesus Christ, as found in the New Testament, do not feel it incumbent on them to make a weekly contribution for the poor, and urge in their justification, among other excuses, the two following: “In these United States we have no poor;” and—in the second place, “It was only to some churches, and with reference to some exigencies, that those injunctions were published.” The Saviour said, “The poor you have always with you;” but it seems

we have lived to see the day when this is not true, in the bounds of the New World. "But," says another, "the *poor clergy* exact from us all we can contribute, and all the cents which our mourning bags every week collect, are lost in this vast abyss!"—"Two wrongs, will not make one right!"

That some churches, on some particular occasions, were peculiarly called upon to contribute every week for one definite object, is no doubt true, and that similar contingencies may require similar exertions now as formerly, is equally true. But still this does not say that it is only on such occasions that the charities of christians must be kept awake, and that they may slumber at all other times. Nor does it prove that it is no part of the christian religion to make constant provision for the poor. This would be to contradict the letter and spirit of almost all the New Testament. For, in truth, God never did institute a religion on earth that did not look with the kindest aspect towards the poor—which did not embrace, as its best good works, acts of humanity and compassion: In the day of judgment, the works particularized as of highest eminence, and most conspicuous virtue, are not, You have built meeting-houses—you have founded colleges, and endowed professorships—you have educated poor pious youths, and made them priests—you gave your parsons good livings; but, You visited the sick, you waited on the prisoner, you fed the hungry, you clothed the naked christian.

But some excuse themselves by shewing their zeal for sound doctrine. "We," say they, "do not build colleges nor give fat livings to priests." No, indeed, you neither contribute to rich nor poor; you do not give to things sacred, or profane; you communicate not to the things of God, nor the things of men. You keep all to yourselves. Your dear wives and children engross all your charities. Yes, indeed, you are sound in faith, and orthodox in opinion. But your good works are not registered in the book of God's remembrance, and there will be none of them read in the day of rewards.

But this is not my design. *The contribution*, the weekly contribution—the distribution to the poor saints, we contend is a part of the religion of Jesus Christ. Do not be startled at this use of the term *religion*. We have the authority of an apostle for it. James says, "Pure and undefiled religion in the presence of God, even the Father, is this—viz. to visit (and relieve) the orphans and widows in their afflictions, and to keep unspotted by the vices of the world." There is a *sacrifice* with which God is well pleased, even now, when victims bleed no more. James has told it here, and Paul reminded the Hebrew christians of it. And when any one undertakes to show that our present circumstances forbid our attending to a weekly contribution for the poor, whether in the congregation or out of it, we shall undertake to show that either we ourselves are proper objects of christian charity, or we are placed in circumstances which deprive us of that reward mentioned in Matthew xxv. And if there is need for private and individual acts of charity, there is more need for a systematic and social preparation for, and exhibition of, congregational contributions. But let it be remembered, that it is always "accepted according to what a man has, and not according to what he has not."

I shall close these remarks with an extract from one of the best fragments of antiquity yet extant, which was first published when christians were under the persecutions of Pagan Rome. It is from an apology of one of the first bishops, which being addressed to a Roman emperor, shows the order of the christian church before it was greatly corrupted. It is equally interesting as respects the weekly breaking of bread and the weekly contribution. Justin Martyr's Second Apology, page 96—"On Sunday all christians in the city or country meet together, because this is the day of our Lord's resurrection, and there we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other christians as their wants require."

Would to Heaven that all the congregations in these United States approximated as nearly to the ancient order of things, as did those in behalf of whom Justin Martyr addressed the Roman emperor, not more than fifty years after the death of John the Apostle!

A. C.

[FOR THE CHRISTIAN.]

MR. EDITOR—At the time of my last interview with you, some months since, I stated to you that I was apprehensive you had produced an incorrect impression on the minds of your readers, respecting the esteem in which Mr. Crawford, of Prince Edward Island, was held by the Baptists of Nova Scotia, in your reference to the treatment which his communications received from the Editors of the Baptist Magazine, because he happened to differ from them on certain points. I then informed you that the article in question was on "the weekly observance of the Lord's Supper," and not on the "properties of the Gospel," on which you said the communication in your possession treated. I also related to you as correctly as memory could aid me, either from reading Mr. Tupper's letter to Mr. C. on the subject, or from conversation with Mrs. Crawford, "that the Editors did not positively refuse to publish the article, only if they had they would be compelled to appear against him, which would be painful to their friends and pleasing to their enemies." In your July number of *The Christian*, you however expressed yourself sceptical respecting the correctness of the information. On the perusal of this as well as of other remarks in the same connexion, I perceived that you were more anxious to gather any thing wherewith to assail the Baptists, than to receive any information contrary to that to which you had given publicity, although neither yourself nor your informant had equal opportunities with me of knowing the truth of the matter. This impression was particularly increased after reading Mr. Crawford's "Essay on the Identity" &c. of the Gospel, which you published in that number, and at the same time carefully prefaced, that the readers of *The Christian* might understand that its suppression by "certain leaders among the Baptists" was a monument of their disrelish "for any thing out of the beaten track of their orthodoxy." Allow me to inform your readers that no part or parcel of this "Essay" was ever, at any time, sent for publi-

cation to the Editors of the Baptist Magazine, and that the letter signed "*Philo Veritas*" in your third number of this year, was not intended as an introduction to this article. Of the truth of this any unprejudiced and discerning mind will be satisfied without any further testimony by carefully comparing both articles. Though fully convinced that you have been misleading the public as far as your influence extended, since you introduced this unhappy subject into your pages, yet I wrote to Mrs. Crawford respecting the matter; from whom I received on yesterday the following answer: "Mr. Crawford did not write for the Baptist Magazine on any subject, except one letter on *weekly communion*. Mr. Tupper's letter to my husband has been destroyed, which ran as follows—'That Mr. Crawford's ground was untenable, and his arguments unfair; and that if he should publish his communication he would be compelled to oppose his views, which would be painful to their friends and pleasing to their adversaries,' and concluded by stating that if my husband knew the feelings with which he (Mr. Tupper) penned the letter, he would be more ready to pity than to resent." This was Mrs. Crawford's testimony; which fully confirms what I stated to you, walking down Princess street. The disingenuous introduction of Mr. Crawford's writings into your columns in their present relation, and your unfair and unauthorised reference to members of his family in connexion with them, only tends to shew the discerning, and especially those who have been acquainted with Mr. C. and with the kindly feeling which existed between him and the ministers of Nova Scotia, that you have regarded yourself in need of more materials than the cause of your opposition to the Baptist ministry of Nova Scotia and New Brunswick supplied.

Although a friend to the free discussion of religious subjects, "by pureness, by knowledge, by long-suffering, and kindness," yet when we resort to uncertain measures without due inquiry, we cannot but disgust the pious and wise, while we will weaken the cause which we wish to sustain more effectually than in any other way. This is particularly true of an individual assuming your position in the religious world, as a renovator of the "evangelical sects," and professedly employed in "disinterring the ancient Gospel" from the rubbish which Baptist ignorance and superstition has heaped upon it!! Can it be possible that the Gospel, "which is the power of God unto salvation," requires such reckless and incorrect representations of men and things, in order to restore its doctrines and institutions to their former glory and exalted position in the estimation of men? It cannot be. It must be some other creature, alike destitute of innate power or moral excellency to commend itself to the attention of men. When will such instrumentality influence the whole family on earth to walk by the same rule, and mind the same things? Never. The instruments which Heaven has ordained to gather the disciples of Christ into the "unity of the faith and knowledge of the Son of God," are as different from your carnal weapons, as "the blood of the Lamb and the word of their testimony," are from "the wrath of man, which worketh not the righteousness of God."

In hopes that you may yet contribute to the unity of all who love our Lord, I subscribe myself yours, in hope of everlasting life,

Carleton, August 30, 1846.

ALEX. M'DONALD.

LETTER TO MR. ALEXANDER M'DONALD.

MY DEAR SIR—I am very much surprised and not a little disappointed that *you* should address such a letter to me. Its character and style differs so entirely from what I had reason to expect (considering our many pleasing interviews), that I could scarcely credit my own senses. From many of the clergy, such a letter would not in the least have surprised me; but when I have a distinct recollection of the sentiments you have frankly and freely uttered in my presence and to me—sentiments uttered too in terms of kindness and sincerity—and then compare them with your animadversions upon a point of no conceivable importance to the Baptist cause, even were you right and I wrong; I say when I think on these things, I am filled with grief and astonishment! And, if I am not greatly mistaken, many of your former friends, brethren and associates, who remember your position in a former field of labour to certain partisan Baptists, in opposition to others endeavoring to restore the ancient order of things, will be greatly grieved, if not more disappointed than myself.

I am very sorry that I had not seen you on the subject of your communication, or the communication itself, before the September number of my publication was printed. If I could have inserted it in that, beside the remarks on the same subject, which were called forth by reports from another source, I think the high esteem in which you have always been held by me, would have induced me to have let it pass with but little notice. But you have evidently allowed yourself to be put into the breach, either by your co-laborers or your own zeal for the honor of the Baptist denomination; and I must therefore introduce you to my readers, not under an assumed name as heretofore, but in *propria persona*.

Before my readers can fully appreciate my sensitiveness to your letter, they must know something of our first introduction; the sentiments then expressed by you; your warmly expressed feelings towards reformers, and their hopes of you as a co-laborer in the cause of truth. I hope that our mutual friends and brethren will not yet give you up as lost to the Apostolic Gospel and ancient order of things, because of the tone of your letter; but consider that it is rather a manifestation of opposition to me as an individual, and dissatisfaction of the course which I pursue in defence of our peculiarities, rather than any change of sentiment or purpose on your part. This indeed is the construction which I wish to put upon your animadversions. I should much rather, for your own sake, for your own peace of mind, that you should oppose my course as an individual; that you should still more strongly than you have censured my want of "purity, long suffering, and kindness," than that you should commit yourself as an associate of those who have pledged themselves to sustain the Baptist creed and order of things—than you should be found with those who not only keep out of sight, but practically oppose the ancient Gospel and order of things. Believe me or not, brother M'Donald, I feel more keenly any reproach or censure heaped upon the sentiments I advocate, than though they were aimed at me. I never will use my publication to defend my own reputation only so far as it is connected with, what I believe, to be the saving truths of the Gospel.

But to return. I have intimated my intention to give the reader some

idea of the position which we, in my opinion, occupied to each other when you first became a member of the New Brunswick Baptist Association. You, doubtless, remember our introduction by Mr. Robinson, and our first conversation. I have so often repeated this to my brethren and friends, that it is indelibly impressed on my mind. I began our conversation by inquiring if you were acquainted with certain brethren in Prince Edward Island, with whom for years I had held a correspondence. You spoke of them as excellent brethren. Mr. Knox's name, sentiments, character, talents, &c. were alluded to by you in terms of the highest admiration. I saw at once that your style of speaking of those—not Baptists—differed very much from that of the denomination generally; who if they have a good thing to say of any not of their communion, they are sure to spoil it by an emphatic "BUT"—"but he holds this error, or he is guilty of that, or he was once in disrepute in consequence of something else. There was nothing of this about you, and you began to find a place in my heart. I ventured to ask if you were acquainted with our "peculiarities." You answered in the affirmative. I inquired by what means. You replied that you had read both volumes of *The Christian*, and Mr. Campbell's seven volumes of the "Christian Baptist." I asked what are your conclusions on the whole. You replied that you thought favorably of the sentiments. Knowing that some admit a system as a whole, and yet dissent from some particular items, I ventured to ask again, "What do you think of the views advocated of remission of sins, and the work of the Spirit." In your frank, unembarrassed style, you replied—"While reading, sometimes I have differed from the views expressed and sometimes I have not. If allowed to put my own construction upon the language you used to express your ideas, I do not know that I would object to them. Indeed when reading, I have thought if you were present to explain some things, we might agree exactly; and on the whole I think that it is just as likely that I have misunderstood you in some things, as that I differ from you on those points." I do not say these were your exact words, but these are the ideas which I then received. Many of my readers will recognize these thoughts as the same repeated soon after. But to proceed. I then began to comment on what I had always considered the "evangelical" view of regeneration, in the Baptist sense of these terms, viz., that the sinner being dead in trespasses and sins, he was consequently unable, unwilling, or indisposed to hear the Gospel—believe, see, or feel the truth; and consequently that regeneration was the direct act of the Holy Spirit in making the sinner alive, and must therefore *precede* faith, repentance, or any act of the creature. I asked if that was not the Baptist view of the subject. You answered cautiously: you said it was *not* your views of regeneration; and that you had heard Mr. R— give a discourse on "We walk by faith and not by sight," and he expressed himself thus and so; and you thought they were not his. I then inquired, if these things are so, why are we not united—why do the Baptists disfellowship us, and refuse to hold communion with us. You seemed to think that I was mistaken in relation to their feelings towards us. I named an individual who had been denied the fellowship of the Baptist Church, because he communed with us. You thought it was on another account. We

had, as you will remember, much more conversation on various topics, which made a most favorable impression on my mind; for I had scarcely ever conversed so long with one of my own fellow laborers, without differing as much if not more! And when you informed me that you intended to remove your family to this city, and by divine permission spend a year among us, my heart was filled with joy. You know not, my brother, what it is to be so isolated as I have been (for years) as a preacher of the Gospel. To stand alone—no fellow laborer within fifty or sixty miles; to speak to the same people continually; to have no one engaged in the same work; to be uncertain of the sympathy of a single public teacher of religion—is a peculiar situation. I have longed for associates for the truth's sake. Many of the flock over which you were to preside have often heard me; and I assure you my hope was high that in you I should soon find a real fellow laborer. I know there are but few who can really appreciate my feelings on that and on subsequent occasions. When I have heard your voice on two or three occasions in the meetings which I have held in Carleton, the sentiments expressed have always strengthened my first conviction. In your family and in our private interviews, except on but one occasion, we have never differed on a single point, unless on the *policy* of the course we were pursuing. For example—you unhesitatingly admitted that you believed the ancient christians broke bread every Lord's day, and that you would be pleased if the Baptist church in Carleton would go fully into the order of the Gospel. I then remarked that if this were adopted, I would exert all the influence I had to induce the disciples in Carleton who broke bread with us, to unite with you. You gave me no definite reply, on which I could fix my hope of improvement in the order of things in your society; but I concluded that you were of the opinion that a gradual development of the truth was better than to act in the incautious manner that I am accused of acting when I have a point to gain, or a measure to carry. Of your avowed sentiments, to the members of your Church I have always spoken with the greatest reserve—determined to say nothing which would prevent your giving, what I supposed, your plan a complete trial. Anxious that—according to your definition of the terms—you might “by pureness, by knowledge, by long suffering, and by kindness,” shew what might be done to bring a *Baptist* church into the order of the *Jerusalem* church.

As I have referred to one occasion on which we differed, the reader may be desirous of knowing on what points. You thought that my letters to the Baptist ministers was “very injudicious;” but you would not say that you approved of either the letter or spirit of Mr. Very's article in “The Visitor.” I supposed from what you did say, that you thought we occupied extremes; and yet you could not but admit that in reference to a large majority of the Baptist ministers, my remarks were true. You did not approve of the political or educational measures of your Nova Scotia brethren: you admitted that their preaching, doctrine, and practice, differed from that of the “fathers” of the churches; but you thought that I was wrong in attributing so much influence to them, and thought that I had as much influence over my brethren, as any of the Baptist ministers had over their flocks; but the grand point of difference was that I had said the same things to all the ministers, when what I said

could only be said of part. While I wrote and acted on the principle, that where a part of a body pursued a certain course, and the rest never expostulated—never opposed them, but silently acquiesced in what they said and did, that the sayings and doings of the few were sanctioned by the body. Here we differed, and I acted “very injudiciously!”

Also on a subsequent occasion, when you called on me to say that I had been misinformed in reference to the article from Elder Crawford’s pen—we had an agreeable conversation on the points on which Calvinists and Arminians used to have controversy. I think we agreed perfectly on the “extent of the atonement,” and that men were called on to hear, believe, and obey the Gospel only as the means of enjoyment; that the work of Christ had procured salvation for all, and that it was our duty to proclaim him to all, and call upon all to believe and obey him. But on one point we differed; and this, after our previous conversations, very much surprised me, and induced me to think that on an important point you were changing your views! Though I will not say you have, yet so it seemed to me, and I did not therefore conduct the conversation as I otherwise would. We had under consideration an article I had written on ORDER [vol. 3, p. 52]. You seemed unwilling to question the positions as a whole; but concluded that at the altar and *not* at the laver the sinner first came into the enjoyment of remission of sins; while I, of course, contended that the blood of sprinkling availed not until the individual came to the laver; or to speak without a figure—that it was not a’one in believing the Gospel of the grace of God, but in “*obeying that form of doctrine delivered*” to the saints, that the sinner was “made free from sin.” But our conversation on this point was of so short duration that I am not certain but that the explanation of a few terms would have made us fully harmonize as on other topics. Indeed this is my opinion, and it is strengthened by the remarks of attentive hearers of yours in Carleton, who listened with great delight to your lectures on the Acts of Apostles. I inquired how you managed Peter’s reply to the penitents who inquired what must we do; and I was informed by two or three on as many occasions, that you gave precisely the same exposition of “Repent, and be baptized every one of you—for the remission of sins,” that we are always in the habit of doing. And more recently, I heard another, who has heard many Baptists and Reformers preach, say that you and one of your occasional fellow-laborers, to his astonishment, addressed sinners “precisely as the ‘Campbellites’ do in the United States.” Hence I conclude that though on one occasion we appeared to differ on one grand point, yet when I consider every thing, I am of the opinion above expressed, that a little more time would have brought us together. Indeed that baptism is for remission of sins, is so plainly taught in the New Testament, that I have too high an opinion of brother M’Donald’s reverence for the oracles of God, and his attainments in biblical science, seriously to question the doctrine.

And another consideration, with your letter before me, fills me with surprise. What I am now about to present is only the echo of rumour. What I *have* written is a fair representation of facts according to the best of my recollection, and I doubt not that the rehearsal of them will bring them afresh to your memory. But to the rumour. Brother M’Donald

and the course he was pursuing, were often themes of conversation during my excursion last year. That you had publicly kept entirely aloof from a company of the disciples of Christ meeting every Lord's day to keep the ordinances of the Gospel, was scarcely credited by many of your warmest—your best friends. That I had frequently spoken, during week evenings, in the meeting house occupied by you every Lord's day, and had only seen you present on one occasion surprised them. They understood that you came to New Brunswick with the fixed intention of doing all in your power to get the Baptists nearer the ancient order of things; you were to be instrumental in getting up a new paper—one that would speak out on the great points where reform was demanded. And when friends expressed fears of your courage to carry out those resolutions—fears that you would compromise great principles, seconded and avowed in another field of labor—they were assured that your course was onward. They knew that you had so far committed yourself to our grand peculiarities: a renunciation of all articles of faith but the word of God—the union of all who believe and obey the Gospel, on the Bible alone—the ancient Christian Churches as the model—that many who were attached to “association usages” were deserting you, fearing you were becoming a “Campbellite!” All these things caused your friends to feel anxious for you. Those who had patronized *The Christian*, anticipated just what I did on my first interview—that I would find in you a fellow laborer. And are we to be disappointed? Will you compel us to define your position for you. Is the spirit that dictated your letter that of Brother M'Donald, sanctified and subdued by the Spirit of the Lord; or is it the spirit of the sectarian? Alas, my brother, that you should stand before me as an opponent. The Devil gains his cause when he can induce friends and brethren to contend about trifles—to differ about the best mode of conducting the warfare against error and sin. Let us defeat him. If I have done wrong, bear testimony, and I will make an ample confession. If I have taught false doctrine, point it out—in the same style—if you please in which it has been inculcated. If we practise contrary to the word of God shew in what particular: “Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities;” but do not swell a mole hill to a mountain! Why, brother M'Donald, did you not, in this error, “misrepresentation,” or whatever you please to charge me with, pursue the course you have said should be pursued by me in reference to what I consider error and false doctrine? You have said that Paul did not oppose idolatry by direct attacks upon it, but by preaching the truth—shewing a more excellent way. Why then did you not point out the truth, state the facts in reference to Elder Crawford's manuscripts for our readers, without appending your animadversions. How hard it is to carry out our own principles sometimes!

Now as to the facts in your letter. As to all that I have said, and your reproofs and censures, had they been from any of the Baptist ministers they would not have given me an uneasy thought, because that in my allusions to Elder Crawford, to his writings, and his position to the Baptist denomination, I have in every particular acted conscientiously. I have

not seized his manuscripts with avidity, nor have I used them because I needed "material" by which to expose the improper course of the Baptists, as you insinuate. The only use I made of them, as you know, has been to show that the Baptists of Nova Scotia and New Brunswick are now and always have been unwilling that any thing pointedly opposed to what they publish, should go to their people through the same medium which they use to inculcate their sentiments. For this purpose, and this alone, I have alluded to Elder Crawford's writings, in connexion with my letters to the Baptists. And do you say that I need "MATERIAL" to convince my readers that the Baptists are partial in the presentation of their views! Ah, you know as well as I do that the Baptist ministry, as a whole, have always studiously endeavored to prevent any one, especially those who were disposed to point out what they considered Baptist errors in faith and practice, occupying their meeting houses or school houses, when they could close them, and also the pages of their magazines, and the columns of their papers. And yet I needed proof of this! Why there is not a man of common information in the two Provinces but knows this to be the fact. Indeed you have never pretended to deny this. And you are a "friend to free discussion." I believe you would be if you were in your true position. You know that I have been represented in the "Christian Messenger," and in the "Visitor," as one of the greatest of errorists, as a slanderer, and as a persecutor. You do not believe any of those charges. You know that the conductors of these papers will not hear me in my own defence; that they have refused to do so. Will your love of "free discussion" procure for me the same hearing in these papers that I grant you, and that I grant them? No, no, brother M'Donald. This would be a hopeless task, and yet I publish what is not true of Elder Crawford's manuscripts to help me out!!

Your letter has grieved me on account of the position in which I fear my notice of it will place you. And yet I think that what I have written, and what I shall write, are demanded by the cause of truth. I think that what I have already written, proves that your animadversions on the use made of the manuscripts are a violation of the only point in which we differ—viz., the proper course to pursue towards one in error. In future then you will not blame me for commenting on, not only the testimony that I bring on the stand to prove that I am right, but also of pointing out what I deem errors, and that which is opposed to the truth. But all that I have written has been on the supposition that I have not stated the facts precisely as they are in reference to Elder C's. articles. Now what are the facts? You say that you were "fully convinced" that I had "been misleading the public." When you wrote that sentence, you knew that I had published nothing on my own responsibility. Of the brother who put the MSS. in my hands you spoke in unmeasured terms of approbation. You simply expressed an opinion that I was misinformed. The other spoke as one who knew. The article was headed, "For the Missionary Magazine of N. S. and N. B." Was not this *prima facie* evidence that it had been sent to the editors and returned? Again: it is true you expressed an opinion that it was an article on weekly communion that had been refused. And would that subject have been improperly introduced

as a chapter of the "properties, identity, and effects of the Gospel of Christ?" After all that has been said, I am yet of the opinion that were the missing part of the last named article produced, it would prove to be the one that you admit was refused an insertion in the Magazine; in reference to which Dr. Tupper has said that "Mr. Crawford's ground was untenable, and his arguments unfair?" This view of the subject reconciles all parties. I was not "sceptical" of your information. I did not suppose you wished to mislead me. I do not now. I thought it barely possible that you might be mistaken. I therefore said nothing more about the matter to my readers, but wrote to the brother who gave me the papers; and the following is his reply: "As regards my uncle's manuscripts, you may be assured all you gave your readers is correct. Between Bro. M'Donald and myself, so far as I know, has ever existed the most christian friendship, and I would rejoice to see that friendship strengthened and perpetuated; but I confess I was not a little surprised to hear he did not think that Mr. Tupper refused to publish what you gave your readers. I cannot account for his thoughts on this or on other subjects: all I can say is that these are facts that can be sustained by evidence that will admit of no denial."

Such, brother M'Donald is the testimony of a brother in whom we both have unbounded confidence. Now it is possible that he got hold of the wrong documents: it is possible that Elder Crawford wrote this for the Magazine, and never sent it; and if Mr. Tupper says he never saw the article signed "*Philo Veritas*," I should conclude that Brother D— is mistaken, but in the absence of this testimony I can see no reason to change the opinion above expressed, that you may all be right. You have heard of the knights in the days of chivalry who fought because one said the shield was *gold*, which the other denied, asserting that it was *silver*. After rushing upon each other with sword and spear until both were nearly exhausted, they cast their eyes again to the shield, and lo one side was gold and the other silver! So it may yet appear that the sections which I have published may be the beginning, and the section on weekly communion may be the conclusion of the same article. And this is confirmed by the venerable widow of Elder C., who testifies that he "*did not write for the Baptist Magazine on any subject except one letter on weekly communion.*" And I have, and you can have if you will call upon me, the evidence of your own senses, that the article signed "*Philo Veritas*," was written for the magazine.

But now to the main question. Where have I been wrong. In what have I done wrong. Have I not been guided by others. Have I done more than you—than any one would have done under similar circumstances? I have published an article or two that pleased me—that expressed my own views; and I have commended them to my readers. I was informed—as you know—that these articles had been sent to the Baptist Magazine, and had been sent back. *And this is the head and front of my offending.* And this you have made the subject of an elaborate treatise. You have argued the question, as though some great truth connected with the present and future welfare of the human family depended on its proper decision. I do hope, brother M'Donald, you will not pursue a course that some of your "fathers" in the ministry have

marked out, before either of us thought of speaking for the Lord. When a new preacher came into a Baptist parish, who was getting the attention of the community; attention was always directed, by the resident minister, to some *inadvertent* expression—some suspected *trait* in his character, or some report from abroad: prejudice must be raised against the *individual* first, and the conclusion (according to a new species of logic) would be inevitable, namely, his doctrine must therefore be false. These conclusions may prove correct in many instances, but it is not a candid course to pursue. If you can meet the positions taken in defence of the Apostolic Gospel—expressed in the words of the Holy Spirit—which I have spread before you, and which I have shewn to be opposed by the Baptists, do so; but do not, I beseech you, for your own honour, endeavor to destroy my reputation for veracity and integrity, to prevent the people listening to what I have to say. If you should unhappily succeed in injuring my character for truth in the estimation of partisans, you will not, therefore, prove the truth of Baptist doctrine, nor disprove a single proposition which I have submitted for your consideration. You must see that it betrays, to even a superficial reader, a conscious weakness—an obvious want of confidence in one's own principles, to leave them exposed in all their feebleness, to cavil about some fancied mistake; which, if fully sustained, would not supply your doctrine a single rag, to cover its nakedness, nor take from an opponent a solitary prop.

But there is another expression in your letter that much surprised me: "The *disingenuous* introduction of Mr. C's writings into your columns in their present relation, and your *unfair* and *unauthorized* reference to members of his family" &c. My dear sir, what *can* you mean by this sentence? I dare not allow myself the liberty of commenting on such charges. Our readers have the whole matter before them; they know the entire history of all that I have said of Elder C. and his family: they have both sides. I ask you—I appeal to them—what in all this has, on my part, been "*disingenuous*?" What has been "*unfair*?" Have I committed an offence by saying that "Elder Crawford's daughter (Mrs. M'Donald) has put at our discretionary disposal all his manuscripts?" This must be the "*unauthorized* reference to members of his family," to which you allude! Ah, my dear sir, is it possible that I have sinned in saying that your excellent companion put at my discretionary disposal her father's manuscripts? She made *no* reserve; but you, subsequently, no doubt with her consent—forbid the publication of a letter of Elder Crawford's to Mr. Creed of Halifax. But what you can mean by "*unauthorized* reference to members of his family," except the bare mention of Mrs. M'D.'s name, is to me a mystery! I hope you will explain yourself; for if I have referred to any one without their authority and consent, I am in total ignorance of the fact.

There are also other expressions in your communication which surprise me. Such as "*reckless* and *incorrect* representations of men and things"—"your *carnal* weapons" &c. I will not reply to such charges now. You evidently penned the latter part of your letter under some unusual excitement, not to be accounted for by me. If in your calmer moments your conscience does not upbraid you for them, I have formed an incorrect estimate of your christian character, and your habit

devotion. If my letters in the July and August numbers of *The Christian* caused you to feel disagreeably, it would have been much better for your reputation as a defender of the Baptist cause, to have endeavored to sustain their theory of remission of sins, or to have shewn that the position which I had assumed was not in accordance with the word of God, than to have written out such charges against me—not one of which has the shadow of proof appended to it—not one of which is true.

In conclusion, brother M'Donald, permit me again to say I feel a strong attachment for you. I am sorry that you have placed yourself where you are. I would rather that any other man in the Baptist Associations had undertaken such a task. Do not misunderstand me. Though I have a good opinion of your talents and acquirements, it is not those I fear. Would to the Lord they were an hundred fold greater than they are. I am grieved to find you in the company of those who stand committed to build up what cannot be sustained by God's word. You will soon be—if you are not already—where you will feel it to be a duty to apologise for or sustain every thing in faith and practice in the denomination. You may occasionally, over a fictitious name, advocate in "*The Visitor*" an eldership in every Baptist Church, and you may say many good things; but as certain as God exercises a providential care over his cause and people, you cannot enjoy permanent communion with him, while you keep in the back ground, if not entirely out of sight, important principles. It will not do to go with the multitude always. O my brother, may we be saved from worldly time serving policy, knowing that he who is "a friend of the world is the enemy of God." "Love not the world, nor the things that are in it; for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." May the Lord save us from dishonoring his holy name.

Most sincerely and affectionately your friend, W. W. EATON.

SLAVE HOLDING.

FALLS OF NIAGARA, 29th August, 1848.

If you allow me to call you beloved Christian brother (judging as far as I have witnessed, while I have no right to go further), allow me to submit to you my views as to slavery. I have conversed with some in the city of New York, who stated they never saw the same ground taken. As there is so much of political party spirit mixed up with the question, a gentleman stated that if I published it, my name should appear, as it would remove the charge of proceeding from those deemed mere partisans; but I might be subjected to vanity, yet no consideration of a personal nature should lead us to keep back truth which should be uttered. * * I am now engaged in my last work,* namely, copying from the Scriptures all the passages of God's commands, and instruction to his people and servants; and the consequence which followed the slightest departure. I have progressed from Genesis to the Acts: it will not occupy more than 130 pages of such a book as I sent you. * * *Hall, on Assurance*, has not quoted 1st John v. 1, 2, 3: obedience is proof to others, and to ourselves. If we believe, we will act: we will look to the serpent. Obe-

* I am also finishing my tomb: now in my seventy seventh year

dience is the fruit of faith—Christ's work, not mine, is the ground of pardon. He is the "rock" and the "shield." *Quere*—Is not the reign of Priest and Creed craft drawing to a close? Your unworthy brother disciple,
J. BUCHANAN.

MATTHEW vii. 12—"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets:" or in accordance with what both enjoin and teach—"God hath made of one blood all nations of men, for to dwell on all the face of the earth." Acts xvii. 26. Genesis ix. 18, 19, "And the sons of Noah, that went forth from the ark, were Shem, Ham, and Japheth: these are the three sons of Noah; and of them was the whole earth overspread." These passages prove that all men are of the same origin.

Slave holding, and selling; separating man and wife, parents and children; prohibiting any of the sons of men to be instructed, so as to read the Holy Scriptures, which are declared "to be able to make wise unto salvation." Yet such a system is authorized by a people, purporting to acknowledge "that all men are equal," and accountable to God for their actions in this life, and shall come to judgment for them in a future state: moreover, by a people professing christianity; and by some, assuming that they are in a peculiar sense, evangelical disciples of Christ; and while all as a nation sanction this thing, though as christian communities professing godliness and obedience to what Christ enjoins, they may allege that they incur no accountability for the acts of the nation, yet they more awfully sanction the violation of the teaching of the Lord, in having fellowship in the worship of God, by acknowledging those who so act as brethren in Christ; and some prominent disciples have not hesitated to avow that slavery was not contrary to the Gospel dispensation.* The writer of this article (far advanced in years), while unconnected by membership of any association in relation to this subject, reflecting on the course Christianity enjoins, has been led to conceive a more effectual way to promote the blessed principles taught by the Saviour; and as the subject seems *hopeless in Congress*, through the influence of the mammon of unrighteousness, politics, and party dissension—LOVE of the highest order, extending throughout all eternity, is the motive for promulgating his views. The agents by whom this good work may be effected claim to be servants of Christ Jesus our Lord; to be authorized from Heaven to repress all evil; to lead all men to God; and I mention that class, the clergy, who assume, and to whom generally is ascribed the title (in the Scriptures alone given to Jehovah), "*Holy and Reverend*;" who also assume the title, "*Divines*." Yes, these are the persons, who if faithful to their professed master, may soon effect the removal of the

* It is alleged that Paul in his epistle to Philemon, in respect to his slave Onesimus, sanctions slavery; but we are to bear in mind that a plurality of wives, and many practices prevailed at the time, which under the Gospel were to pass away. We see that Onesimus was to be *received as a Brother*. In a Baptist Church, at Washington city, on a Communion Sunday, the people of color were placed in a corner, and had the bread and wine handed to them after the other members partook of it. Oh! the Lord saw it, and it will be had in remembrance, unless repented of. It was in the spring of 1846. A note was addressed next day to the officiating minister, on the subject, by the writer of this notice.

sinful system now acted upon; and for which the nation, in authorizing the sin of the people, will assuredly be punished. See Psalm ciii. 6, which also refers to individuals.* That such will be a work of much difficulty, subjecting to great trials, is to be expected; but do not such trials await all faithful servants of God? The faithful servant is required to cut off the hand, and pluck out the eye: *there must be no compromise with a sinful cause.* I am aware that such must be ready to give up all for Christ; and who will say that those who do so shall suffer? But the like faithfulness is required from every member of the body of Christ; they are not to suffer or countenance sin in a brother; they are to stand by their bishop, elder, or pastor, in repressing sin, and the Lord will uphold all those having his glory in view. By this course, the awful evil, upon *true christian principles*, will be repressed, and finally destroyed: while joining in worldly associations, however praiseworthy, for the suppression of the sin of slavery, is not the true christian course for a member of a Church of Christ. The Church has divine authority to withdraw from every brother, whose course is opposed to the teaching of the Head of the Church. While all christian action should be prompt and decisive, yet expostulation, entreaty, kindness, and earnest prayer, should have a prominent part in the measures to be adopted: yea, "the two or three" of any Church of God that should agree to rescue their Brethren in the Church from the curse that falls on all who disobey the teaching of Christ, should have special seasons of fasting and prayer for guidance and wisdom, in bringing forth the Word of God, and to bless their efforts, to bear upon the subject;† and by earnest entreaty call on all to see what the Lord says, and requires of his children: as alone through the influence of love to their souls can any be justified in separating from those they acknowledged heretofore as Brethren. These thoughts are affectionately submitted in the fear of the Lord, to all who profess to regard the word of God; as such are required to render obedience to all the commands of the Lord Jesus. One who writes in the spirit of the

PUBLICAN.

* This we see exemplified, as it respects Spain, in relation to South America. The conquest instead of enriching Spain and her sons, has brought down "the righteous judgment of God" for their oppression and cruelty; and on all nations and people, in God's time, will judgment follow, unless repented of.

† Fasting and prayer was in all ages a mode peculiarly approved of God, yet how little attended to at present; while there never has appeared a period which more forcibly demands special looking to the Lord, by all who desire to render obedience, and to acknowledge that Jehovah reigns.

ADVICE TO A YOUNG MAN.

BY THE LATE WM. ALLEN.

ACCEPT, dear E——, the following hints from thy friend and well-wisher. Preserve this letter, and peruse it occasionally.

1. Devote some portion of the day to the reading of the holy scriptures alone in thy chamber; and pray constantly to the Almighty that he would enlighten thy mind to understand them.

2. Endeavor to keep thy mind in such a state that thou mayest turn it to think upon God many times in the course of the day: and pour out thy petitions to him in secret for preservation.

3. Never do any thing privately which thou would be ashamed if made public ; and if evil thoughts come into thy mind, endeavor to turn from them, and not follow up the train of them, or indulge them for a moment ; always endeavor that thy very thoughts may be acceptable in the sight of God, to whom they are always open.

4. Be careful not to read books of an immoral tendency, as novels, romances, &c., and endeavor to discourage it in others—they are poison to the mind.

5. Be punctual in attending a place of worship.

6. Be very careful what company thou keepest. have few intimates, and let them be persons of the most virtuous character, for, if a young man associate with those of bad character he will infallibly lose his own.

7. Be very circumspect in all thy conduct and particularly towards females.

8. Study the interest of thy employer, and endeavor to promote it by all fair and honorable means in thy power. Study the duties expected from thee, and fulfil them faithfully as in the sight of God.

9. Endeavor to improve thyself in thy studies in the intervals of business.

10. Never do any thing against thy conscience.

I have not time to add more than that my prayers are put up for thy preservation, and that as long as thou continuest to conduct thyself in a virtuous and honorable manner, thou wilt find a friend in WILLIAM ALLEN.

THE EXISTENCE OF THE DEITY.—Nothing will more effectually guard us against vice, than a firm belief in the existencé of God. For surely if we realize that there is such a Being, we shall naturally infer from his perfections, from the nature of his moral government, and from our situation as rational creatures, that we are amenable at his awful tribunal. Superior power, wisdom and goodness always lay us under restraint, and command our veneration. These, even in a mortal, overawe us. They restrain not only the actions, but the words and thoughts of the most vicious and abandoned. Our happiness depends on our virtue. Our virtue depends on the conformity of our hearts and conduct to the laws prescribed by our beneficent Creator.

Of what vast importance then is it to our present as well as our future felicity, to possess in our hearts a feeling sense, and in our understanding a clear conviction, of the existence of that Being whose power and goodness are unbounded, whose presence fills immensity, and whose wisdom, like a torrent of lightning, emanates through all the dark recesses of eternal duration! How great must be the effect of a sense of the presence of the great Creator and Governor of all things, to whom belong the attributes eternity, independency, perfect holiness, inflexible justice, and inviolable veracity; complete happiness, and glorious majesty; supreme right, and unbounded dominion!—*Christian Citizen.*

THE first Newspaper devoted exclusively to Christianity in America, and perhaps in the world, was the "*Herald of Gospel Liberty*," edited and published by Elias Smith, Portsmouth, N. H. about the year 1807.

MR. CAMERON'S FIRST SPEECH IN HIS DEBATE WITH MR. OWEN, THE SCEPTIC.

My christian friends and fellow-citizens!—In rising to address you on this occasion, I feel that I owe you an apology. Do you inquire, For what? I answer, For bringing into public discussion the evidences of the christian religion. Not, indeed, as if either the religion itself, or the evidences of its truth and divine authority, had any thing to fear from an examination, however public or however severe. Why, then, do you say, apologize for bringing this subject into public debate? Because, in so doing, we may appear to concede that it is yet an undecided question *sub judice*; or, at least, that its opponents have some good reason for withholding their assent to its truth, and their consent to its requirements. Neither of which we are, at this time prepared to admit.

It is true, indeed, that we christians are commanded by an authority which we deem paramount to every other, to be prepared, at all times, to give a reason of the hope which we entertain; and not only so, but in meekness, and with firmness, to contend for the faith once delivered to the saints. If, then, it be our duty, either as teachers of the christian religion, or as private disciples, to be governed by these precepts, not only can we find an excuse for ourselves, but we hope that you will also find an excuse for us in the present undertaking. *Excuse*, did I say? Not excuse only, but more than excuse, both authority and encouragement.

Some christians, we know, think it enough simply to inveigh against sceptics and scepticism in their weekly harangues; while they are protected by custom and law from the retorts and replies of such as do not believe. This is not enough. If, indeed, all the sceptics in the vicinities of christian congregations made it a point to attend these weekly discourses, and if their objections and doubts were fairly met, canvassed, and refuted, then this course might suffice. But neither of these is precisely the case. The sceptics do not generally attend the places of worship; and few of the teachers of religion pay adequate attention to this description of character. In some christian countries, also, too much reliance is placed upon the strong arm of the law; and in this country, perhaps, too much confidence is reposed in the moral force of public opinion.

Scepticism and infidelity are certainly on the increase in this and other countries. Not, indeed, because of the mildness of our laws, but because of the lives of our professors, and a very general inattention to the evidences of our religion. The sectarian spirit, the rage of rivalry in the various denominations, together with many absurd tenets and opinions propagated, afford more relevant reasons for the prevalence of scepticism than most of our professors are able to offer for their faith.

Kingcraft and priestcraft, always german-cousins at least, have so disfigured, or as they suppose, *ornamented* christianity, so completely disguised it, that many having no taste or inclination for examining the inspired books, have hastily and peremptorily decided that all religion is the offspring of fraud or fiction. The ignorance of the multitude, and the knavery of the few, are the most puissant auxiliaries of those daring and rash spirits who undertake to make it appear that the religious institutions of this country are founded on kingcraft or priestcraft.

I have sometimes been ready to conclude with Bishop Newton in his

illustrations of the prophecies, that the unhallowed alliance between kings and priests, of church and state, is destined to be finally destroyed by a momentary triumph of infidelity : or, to come nearer to his own language, that before the millennial order of society can be introduced, there will be a very general spread of infidelity. However this may be, for here we would not be dogmatical, we are assured that the progress of scepticism is neither owing to the weakness nor the paucity of the evidences of christianity ; but to a profession of it unauthorized by, and incompatible with, the christian scriptures. These concessions we are compelled to make from a sense of justice to our cause ; but in conceding so much, we give nothing away but what every christian would wish to see done away, viz. the abuses of the christian religion. Nor will we allow that there is even in the abuses of christianity any arguments against its excellency, nor any just reason for the infidelity of any one who has access to the oracles of God.

When we agreed to meet Mr. Owen in public debate upon the questions to be discussed on this occasion, it was not with any expectation that he was to be convinced of the errors of his system on the subject of religion ; nor with any expectation that I was in the least to be shaken in my faith in the sacred writings. It is to be presumed that Mr. Owen feels himself beyond the reach of conviction ; and I most sincerely must declare that I have every assurance of the truth and authority of the christian religion. I know, indeed, that there is no circumstance in which any person can be placed more unfavorable to his conviction, than that which puts him in a public assembly upon the proof of his principles. The mind is then on the alert to find proofs for the system which has been already adopted, and is not disposed to such an investigation as might issue in conviction. Arguments and proofs are rather parried than weighed ; and triumph rather than conviction is anxiously sought for. At the same time I own I am, on all subjects, open to conviction, and even desirous to receive larger measures of light ; and more than once, even when in debate, I have been convicted of the truth and force of the argument of an opponent. Nor would I say that it is impossible that even my opponent might yet preach the faith which he has all his life labored to destroy. But the public, the wavering, doubting, and unsettled public, who are endangered to be carried off, as an apostle says, by the flood which the dragon has poured out of his mouth, are those for whose benefit this discussion has, on my part, been undertaken. They are not beyond the reach of conviction, correction, and reformation. For the present generation and the succeeding I have been willing to undertake to show that there is no good reason for rejecting the testimony of the apostles and prophets ; but all the reason which rational beings can demand for the sincere belief and cordial reception of the christian religion.

You must not think my friends that christianity has come down to our times without a struggle ; nay, indeed, it took the nations at first by the irresistible force of its evidence. It was opposed by consolidated ranks of well disciplined foes. Learned, cunning, bold, and powerful were its enemies. But experience taught them it was not only foolish, but hurtful to kick against the goads.

Never was there such a moral phenomenon exhibited upon this earth as the first establishment and progress of christianity. The instruments by which it was established, the opposition with which it was met, and the success which attended its career, were all of the most extraordinary character. The era of christianity itself presents a very sublime spectacle: the whole world reposing in security under the protecting wings of the most august of all the Cæsars; peace, universal peace, with her healthful arms encircling all the nations composing the great empire, which was itself the consummation of all the empires of the ancient world.—Polytheism, with her myriads of temples and her myriads of myriads of priests, triumphantly seated in the affections of a superstitious people, and swaying a magic sceptre from the Tiber to the ends of the earth. Legislators, magistrates, philosophers, orators and poets, all combined to plead her cause, and to protect her from insult and injury. Rivers of sacrificial blood crimsoned all the rites of pagan worship; and clouds of incense arose from every city, town, and hamlet, in honor of the gods of Roman superstition. Just in this singular and unrivalled crisis, when the Jews' religion, though corrupted by tradition and distracted with faction, was venerated for its antiquity, and admired for its divinity; when idolatry was at its zenith in the Pagan world, the Star of Bethlehem appears. The marvellous scene opens in a stable. What a fearful odds! What a strange contrast! Idolatry on the throne, and the founder of a new religion and a new empire lying in a manger!

Unattended in his birth, and unseconded in his outset, he begins his career. Prodiges of extraordinary sublimity announce that the desire of all nations is born. But the love of empire and the jealousy of a rival stimulate the bloody Herod to unsheath his sword. Many innocents were slaughtered, but Heaven shielded the new born king of the world. For the present we pass over his wonderful history. After thirty years of obscurity we find him surrounded with what the wise, the wealthy, and the proud, would call a contemptible group; telling them that one of them, an uncouth and untutored fisherman too, had discovered a truth which would new-modify the whole world. In the midst of them he uttered the most incredible oracle ever heard. I am about, says he, to found a new empire on the acknowledgment of a single truth, a truth too, which one of you has discovered, and all the powers and malice of worlds seen and unseen shall never prevail against it. This is our helmet, breastplate, and shield, in this controversy. What a scene presents itself here! A pusillanimous, wavering, ignorant, and timid, dozen of individuals, without a penny apiece, assured that to them it pleased the Ruler of the Universe to give the empire of the world: that to each of them would be given a throne from which would be promulged laws never to be repealed while sun and moon endure.

Such were the army of the faith. They begin their career. Under the jealous and invidious eyes of a haughty sanhedrim at home, and under the strict cognizance of a Roman emperor abroad, with a watchful procurator stationed over them. They commenced their operations. One while charged with *idolatry*; at another with *treason*. Reviled and persecuted until their chief is rewarded with a cross, and themselves with threats and imprisonment. A throne in a future world animated

him, and a crown of glory after martyrdom stimulated them. On their march from conquest to conquest, till not only a multitude of the Jewish priests, and people, but Cæsar's household in imperial Rome became obedient to the faith. Such was the commencement.

The land of Judea is smitten with the sword of the Spirit. Jerusalem falls, and Samaria is taken. The coasts of Asia, maritime cities, islands, and provinces, vow allegiance to a crucified King. Mighty Rome is roused, and shaken, and affrighted. Sacrifices are unbought, altars moulder, and temples decay. Her pontiffs, her senate, and her emperor stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheaths her sword and kindles her fires. A Nero and a Caligula prepare the faggots and illuminate Rome with burning christians. But the scheme soon defeats itself: for anon 'tis found that the blood and the ashes of martyrs are the seed of the church. So the battle is fought till every town of note from the Tiber to the Thames, from the Euphrates to the Ganges, bows to the cross. On the one side superstition and the sword, the mitred head and the sceptred arm combine: on the other, almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs, and shall the advocates of such a cause fear the contest now!

Yes, my fellow citizens, not a king or priest smiled upon our faith, until it won the day. It offered no lure to the ambitious; no reward to the avaricious. It formed no alliance with the lusts of the flesh, the lusts of the eye, nor the pride of life. It disdained such auxiliaries. It aimed not so low. It called for self-denial, humility, patience, and courage, on the part of all its advocates; and promised spiritual joys as an earnest of eternal bliss. By the excellency of its doctrine, the purity of its morals, the rationality of its arguments, the demonstrations of the Holy Spirit, and the good example of its subjects, it triumphed on the ruins of Judaism and Idolatry. The christian volunteers found the yoke of Christ was easy and his burden light. Peace of mind, a heaven-born equanimity, a good conscience, a pure heart, universal love, a triumphant joy, and a glorious hope of immortal bliss, were its reward in future.

But now let us ask, What boon, what honor, what reward, have our opponents to offer for its renunciation? Yes, this is the question which the sequel must develope. To what would they convert us! What heaven have they to propose! What immortality to reveal! What sublime views of a creation and a creator! What authentic record of the past! What prophetic hope of the future! What account of our origin! What high ultimatum of our destiny! What terrors have they to offer to stem the torrent of corruption! What balm and consolation to the sons and daughters of anguish! To these and a thousand kindred questions they must, and they *will* answer *None*; none at all. They promise to him that disbelieveth the Founder of the christian religion; to him who tramples under foot the blood of the New Institution, and insults the Spirit of favor; to him who traduces Moses, Daniel, and Job; to him who vilifies Jesus, Paul, Peter, James, and John; to him who devotes his soul to the lusts of the flesh; who disdains heaven; who defies his appetites; who degrades himself to a mere animal, and eulogizes philosophy; to this man they promise eternal sleep, and everlasting death.

This is the faith, the hope, and joy, for which they labor with so much zeal, and care, and pain.

Divesting man of all that renders life a blessing and death supportable, denuding him of all the dignity and honor which have ever been the admiration of the wise and good, and reducing him wholly to the earth, is by our opponents the true philosophy, the just science, the valuable knowledge. In their estimation a colony of bees co-operating in the building of store-houses and cells, and afterwards stowing them full of the necessaries of animal life, humming from flower to flower, while the sun shines; and in its absence, sucking the juices which they have collected, is the grand model of what man would be, and what he would do, were he under the benign influence of just knowledge and sound philosophy.

To accomplish this high and glorious end of our being is the supreme wish of my benevolent opponent. In the prosecution of which he labors to show us that matter—solid, liquid, gaseous matter—is the height and depth, the length and breadth of all that deserves the name of just knowledge. As for *souls*, and their appurtenances, they are mere nonentities, creatures of mere fancy, having neither figure, extension, nor gravity; old wives' fables, and ought to be all embarked in company with ghosts and witches, and colonized on the point of a needle on some lofty peak in the regions of imagination.

When by a philosophic exorcism he has cast out these indescribable spirits which haunt the cells of our *crania*, and emptied our heads of all their intellectual contents, we are then to make the body, and especially the *abdominal viscera*, the all engrossing topic of life and death, and the capital item in our last will and testament.

Now let us glance at the method of argument by which this point is to be proved.

1. Man is to be detached from any relation to a Supreme or superior being. All debts of gratitude or obligation of any sort to an unseen or intangible agent are to be cancelled by a single act of oblivion; and when he is taught to annihilate the Creator, he is next to be taught that he is himself neither *Creator* nor *creature*, but a sort of self-existent particle of a self-existent whole.

2. Lest he should be too uplifted in his own imagination, he is to be taught that he is no more than a two-legged *animal*, as circumscribed by *sense* as a mole or a lobster.

3. That having but *five* senses, it is necessary that these should be analysed in order that he may be convinced that nothing can be known of which they are not the informers. Thus man, when perfectly reduced to a mere *sentient* being, is prepared to become a *sensualist*.

4. To complete the process of degradation, man is to be taught that he has no faculty, or power of learning or knowing any thing but by his senses, or that he can receive no certain information from the testimony of his ancestors.

5. That all the information which is traditional or handed down, is false and incredible.

6. As to morality, it is just a due regard to *utility*. Bees are *moral* as well as men; and he is the most moral bee which creates the most honey and consumes the least of it.

We do not say that these are *verbatim*, or in *propria forma*, the identical positions of my opponent—They belong, perhaps, more justly to some of the fraternity, for you will remember that he confines himself to the following four grand points :

1. That all the religions in the world have been founded on the ignorance of mankind.
2. That they are directly opposed to the never changing laws of our nature.
3. That they have been and are the real source of vice, disunion, and misery of every description.
4. That they are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense, and of sincerity and kindness among the whole human family.—We shall be somewhat disappointed, however, if in the development they do not engross the preceding positions.

Were I at liberty to choose a method co-extensive with the whole range of scepticism, it would be such as the following :

1. I would propose to present some philosophic arguments demonstrative of the truth of revealed religion.
2. I would attempt to illustrate and press upon my opponent the nature and weight of the historic evidence.
3. I would then endeavour to show, from the christian religion itself, its certain divine origin.
4. And in the last place, I wou'd undertake to prove, from the actual condition of the world, and the prophetic annunciations, the absolute certainty that this religion came from the Creator of the world.

Under these general heads or chapters, I would not fear to introduce such a number and variety of distinct arguments and evidences, as I should think ought to silence the captious, convert the honest inquirer, and confirm the weak and wavering disciple. But in a discussion such as the present, it would be almost, if not altogether, impossible to pursue such a method ; and as it devolves upon my opponent to lead the way, and upon me to follow, I can only promise that I will endeavor in the most methodical way, to bring forward the arguments which are couched in this arrangement ; of which indeed a very inadequate idea can be communicated in any schedule.

The preceding synopsis is more general than necessary ; but it is adapted to the vague and diversified attacks upon the christian fortress by the sceptics of the present school. In the natural order of things we would confine ourselves to the following method.

1. State as a postulatam the following unquestionable fact :
That there is now in the world a book called the Old and New Testaments, purporting to contain a Revelation from the Creator of the universe. Then inquire—
2. By what agency or means this work came into existence. In the analysis of this question we would
 1. Demonstrate that the religion contained in this book is predicated upon certain matters of fact.
 2. That our senses, and testimony or history, are the only means by which we can arrive at certain information in any question of fact.

3. That there are certain infallible criteria by which some historic matters of fact may be proved true or false.

4. We would then specify these criteria ; and

5. Shew that we have all this criteria in deciding this question. This proved, and all that christians contend for must be conceded.

We say that were we to be governed by the *natural* order, we would confine all our debate to this one question as detailed in these five items. All this indeed will come in course under the 2d and 4th items in the synopsis proposed. But we cannot refrain from expressing our opinion, that all the rest is superfluous labour bestowed upon us by the obliquity of the sceptical scheme. And moreover we must add our conviction that, supposing we should fail in affording satisfactory data on the other topics, it is impossible to fail in the point upon which the strength and stress of the argument must rest.

In this candid and unreserved way, my fe'low citizens, we have laid before you our views and prospects in the opening of this discussion, which may give you some idea of what may be expected from this meeting. Your patience and indulgence may have to be solicited and displayed, and should we be compelled to roam at large over vast and trackless fields of speculation, and oftentimes to return by the same track, you will have the goodness to grant us all that indulgence which the nature of the case demands.

But we cannot sit down without admonishing you to bear constantly in mind the inconceivable and ineffable importance attached to the investigation. It is not the ordinary affairs of this life, the fleeting and transitory concerns of to-day or to-morrow ; it is not whether we shall live all freemen, or die all slaves ; it is not the momentary affairs of empire, or the evanescent charms of dominion—Nay, indeed, all these are but the toys of childhood, the sportive excursions of youthful fancy, contrasted with the questions, *What is man ? Whence came he ? Whither does he go ?* Is he a mortal or an immortal being ? Is he doomed to spring up like the grass, bloom like a flower, drop his seed into the earth, and die forever ? Is there no object of future hope ? No God—no heaven—no exalted society to be known or enjoyed ? Are all the great and illustrious men and women who have lived before we were born, wasted and gone forever ? After a few short days are fled, when the enjoyments and toils of life are over, when our relish for social enjoyment, and our desires for returning to the fountain of life are most acute, must we hang our heads and close our eyes in the desolating and appalling prospect of never opening them again, of never tasting the sweets for which a state of discipline and trial has so well fitted us.—These are the awful and sublime merits of the question at issue. It is not what we shall eat, nor what we shall drink, unless we shall be proved to be mere animals ; but it is, shall we live or die forever ? It is as beautifully expressed by a christian poet—

Shall spring ever visit the mouldering urn ?
Shall day ever dawn on the night of the grave ?

A life of full and constant employment is the only safe and happy one.

TRUE AND FALSE RELIGIONS.

THE DECOY SHIP AND THE LIGHT HOUSE.

ALL the false and deceptive systems of merely human religion have had this one certainty about them, the certainty of destroying all who embrace them, and of perishing at last themselves. New delusions are constantly rising. Old ones are as constantly passing away. The priesthood of error taught one falsity yesterday; they teach another to-day, to be followed, perhaps, by a worse one to-morrow. The man who seeks to put his trust in any of these earth-born religions is tortured and mocked, and by their utter want of any thing stable in themselves, or any thing to guide and sustain those who embrace them.

Like the treacherous signal-boats that are sometimes stationed by the wreckers of an iron-bound coast; these shifting systems are continually changing their places. Like them, they attract only to bewilder, and allure only to destroy. The unwary mariner follows them with a trembling uncertainty, and only finds out where he is, when he feels his ill-fated vessel crashing into a thousand fragments on the beach. But how different from these floating and delusive systems is that unchanging Gospel of Christ which stands forth like the towering light-house of EDDYSTONE, with its beacon blaze streaming far out over the midnight sea! The angry waves, through many a long year have rolled in, thundering against its base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern! But there it stands. It moves not. It trembles not; for it is "founded on a rock." Year after year, the storm-stricken mariner looks out for its star-like light, as he sweeps in through the British Channel. It is the first object that meets his eye, as he returns on his homeward voyage; it is the last which he beholds long after his native land has sunk behind the evening wave.

So is it with the unchanging Gospel of Christ. While other systems rise and change, and pass into nothingness, this Gospel like its inimitable author, is the same yesterday, to-day, and forever. While other false and flashing lights are extinguished, this the "true light" ever shineth. The christian goes to his Bible, and finds it always the same. The life giving doctrine of the cross which first brought peace to his soul are still his solace; the precepts of the divine law are still his delight. They have never lost their ability to guide him, or their power to console him.

He has seen the hope of the hypocrite perish like the spider's web; he has seen the man who trusted in some infidel error sinking under the agonies of remorse; he has seen one delusive system fail after another, but the gospel of his Maker yet abideth, the "wisdom of God and the power of God unto salvation." His own riches may have taken to themselves wings and flown away, but nothing can rob him of that priceless treasure, his gospel hope.

The friends of his early years are gone down, one by one, "to darkness and the worm," but that Almighty friend whom the gospel reveals yet remains "closer than a brother." Upon this gospel his fathers rested their hopes and pillowed their dying heads. Upon this he himself means to rest when his heart and flesh fail him; and he trusts that it shall be the precious heritage of his descendants, long after his own corruptible body shall have mouldered into dust.—*T. L. C Tyler.*

FAITH.

MR. TODD'S Lecture to Children, in this number, on Faith, does not so fully meet our views of the subject as that on repentance. His arguments and illustrations we heartily commend as a happy effort to spread before the young the power, influence, and good results of faith: he defines rather the effect of faith, than faith itself.

Many of our modern theologians dispute the existence of faith, where its effects are not always visible. It is true that no one proves the possession of faith who does not obey the Gospel; but yet faith must have a separate—a distinct existence apart from the obedience of the truth. David and Solomon certainly were devout believers in the true God, and yet after their minds were well matured in the knowledge of God and of his law, they openly and wilfully disobeyed him. Many of the Jews in the days of the Saviour, were fully convinced of the reality of his miracles, and yet they opposed him; for of the "chief rulers many believed on him, but for fear of the Pharisees they would not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." And the Apostle Paul says, when the Messiah comes "he will punish with an everlasting destruction from the presence of the Lord and the glory of his power, those who know not God, and those who *obey* not the Gospel." Without the city of the New Jerusalem will be found the "*fearful*" as well as the "*unbelieving* and abominable." These considerations, and a thousand others, prove that many are compelled to believe the Gospel, and yet harden themselves against it. The Apostle James recognizes this fact: there were the "faith alone" men in his day. He did not dispute the genuineness of their faith, but told them that without its appropriate fruits it was "dead—being alone." Obedience "from the heart" is the *effect* of faith, and manifests its existence; but it is not faith itself, and ought not to be confounded with it.

The power of facts, the force of testimony, often compel us to believe contrary to our wishes and inclinations. But the duty of reformation, confessing the Lord, and walking in his ways, are often long neglected after the individual believes the facts and promises of the Gospel. Such become the most hardened sinners, for they sin against light and knowledge.

If any of our readers question these positions, we hope they will examine their own hearts, and then answer us the following questions: Have you not, since you became a disciple of Christ, often neglected the performance of plain duties? If you could thus refuse to obey God with all the light you have, why say that no sinner has the faith of the Gospel, or he would certainly prove it by his obedience? W. W. E.

☞ Brother James Menzies, of Esquemesing, Canada West, forwarded, some time since, queries on the marriage of believers and unbelievers. His letter was folded with another, and lost sight of; but they have recently come to light, and shall receive due notice shortly. An essay or two from those who feel an interest in the discussion of this subject, would be thankfully received. W. W. E.

PROPOSED EXCURSION GIVEN UP.

I am compelled to relinquish a cherished plan of seeing all the brotherhood again, with whom I spent a few happy hours last autumn. Duties connected with the publication demand a large share of my time. Difficulties of publishers when money is scarce are neither few nor small; from these we are not exempt. The cause in the City demands more talent and zeal than we possess; and hence the difficulty of deciding upon a long excursion. But added to these obstacles (which I was determined to surmount), a severe attack of the *Bronchitis* has unfitted me for speaking without great and painful effort. I need rest. And were it not that I am so fond of speaking, I would visit some points to see the brethren, and to consult with them on some important points; but I dare not trust myself abroad, lest I be entirely "laid on the shelf." I solicit the brethren's indulgence and prayers. I hope to see them again.

At times I am greatly discouraged. It seems next to impossible to procure a fellow laborer for Nova Scotia and New Brunswick. The world seems determined—or at least its surplus population—to crowd towards the setting sun. I have assured many that the cause of truth needs efficient proclaimers of the Gospel in these Provinces. The congregations would give them a comfortable subsistence. I have made every offer that I can, and yet no one is willing to move east: the "West," the "Great West," takes all. The young men who gave me an assurance that they would take the field, have reasons satisfactory to themselves for disappointing us. Circumstances over which they seem to have no control, keep them in other departments and other fields of labour. I have offered the use of my books; and without money or price, to impart all the instruction in my power to those who have the talents and the disposition to devote themselves entirely to the acquisition and the dissemination of the truth; but no one offers! Why is this so? Doctors are abundant, and lawyers as numerous. The sects too are well supplied with preachers—as many I think as they desire for the field. For example, the Baptists in this Province, for sixty seven Churches—many of them very small—have sixty three ministers; a large proportion of whom are entirely devoted to their calling. Will our young brethren let us know why it is that they are unwilling to devote themselves to the best of all causes? May the Lord save us from the love of the world and from the fear of man.

W. W. E.

SUCCESS OF THE GOSPEL.

Brother John M'Donald writes from Cornwallis, under date of Sept. 22, that since April, he has immersed sixteen believers into the name of the Lord.

Four have been added to the Congregation of the Lord in this City, by the obedience of faith.

The *Harbinger*, *Gospel Proclamation*, and other exchanges, report additions by hundreds every month.—These brethren ought to send some of their efficient proclaimers to the East. There are hundreds among us that would soon obey the truth, were it kept before them long enough to make its legitimate impression. "But how shall they hear without a preacher, and how shall they preach except they be sent?" W. W. E.