

breadth part as much as we supposed. Save a very small moiety, our troubles are all borrowed, begged, manufactured, or stolen. Men have no business to be miserable in such a world as this. And least of all should the children of our Father in heaven be miserable. No, no, be happy; and begin at once.—*Indiana Mes.*

THE CHRISTIAN VISITOR.

SAINT JOHN, JANUARY 26, 1848.

In place of other editorial matter, and that our usual space may be allowed to correspondents and selected articles, we submit what we have hastily penned, as a Review of a letter to the Baptist Ministers of New Brunswick and Nova Scotia, issued since our last, by W. W. Eaton, of this city, in his monthly pamphlet, "The Christian."

We had concluded to leave the Letter, and the Pamphlet that contained it, without other notice than that in another column, but it is intimated to us respectfully, by those whose advice is entitled to consideration, that insinuations and accusations of such magnitude against the ministry of our Denomination, and such slanderous misrepresentations of the people of our several churches, ought not to pass unnoticed and unrebuked. Such pamphlets circulate oftentimes amongst people who do not wait for other evidence than the unsupported assertions of those, who, making common cause with a wicked world, take pleasure in deriding and mocking the followers of Christ. With no disposition, or even willingness, to prosecute a controversy with one so little qualified or disposed to communicate or elicit information upon debatable points, we proceed to examine the several parts of this letter. We leave our Nova Scotia brethren to act their own pleasure, knowing their ability to speak for themselves; what we have to say, therefore, will be considered as having reference to the Baptist Ministers and Churches of this Province.

1st The letter opens with an implied charge against our Ministry, in allowing themselves to be addressed as Rev.: that they "treat with disrespect that incomprehensible Being who, and who only, is called REVEREND." This evidently rests upon the writer's construction of Psalms xli. 9, "holy and reverend is His name." If from this verse, which is the only one in the Bible in which the word is employed, its application to man is interdicted, so of course must be the word holy, which fixes the writer's charge of contempt upon most of the inspired writers, who frequently in the Old Testament, and in the New, speak of holy mountains, holy oil, holy people, holy place, holy temple, holy things, and especially upon Paul, who is most frequently guilty of applying it to his brethren, "But, now are they holy?" "As the elect of God, holy and beloved;" "That this epistle be read to all the holy brethren;" "The holy women also, who trusted in God," &c. We repel the writer's insinuation, upon several grounds. 1st. The Lord has not revealed himself in that or any other verse of the Bible, under the appellation REVEREND. It is not one of the names of the Deity; our translators did not consider it so, as is evident from the fact, that neither the word holy nor reverend is commenced with a capital letter, as is always the case with proper names. 2nd. From the fact that this is the only place in which the original word employed is translated reverend, whilst in other places, as in Psalms xlvi. 2, and Psalms lxxvi. 3, 5, and Nehemiah i. 5, it is translated "terrible;" "The Lord Most High is terrible;" "How terrible art thou;" "He is terrible;" "The great and terrible God." Bishop Horne, on the Psalms, thus translates it in this verse, "holy and terrible is his name; that is, the name of the Deity Jehovah, the Lord is itself a holy name and a terror to evil doers." The conscientious writer should therefore carefully avoid speaking of terrible battles or terrible storms, lest his charge recoil upon himself, if his method of construction is correct. 3rd. If the writer supposes, God had revealed himself under such an appellation, why restrict its use in regard to this word, more than that of the endearing appellation of Father, or Judge, Lawgiver, Husband, King, Rock, &c. &c. Let it not be understood, however, that we are anxious for the title, or any other particular official designation; we only allude to it to exonerate those who are pleased to use it, and show the erudition of W. W. E. Custom has sanctioned

the use of this word, which in plain English simply means venerable, or worthy of respect. We have no doubt our brethren feel more anxious to deserve such a title, than merely to have it attached to their name; indeed if the Minutes of our last Association are consulted, he will not find the word once employed, but invariably Elder.

W. W. E. then proceeds to disavow any intention of treating us in a disrespectful manner, the probability of which may be inferred from the insinuation already noticed, and in identifying our position and influence among our people with that of the "Romish Priesthood;" representing us as "recreant to our Creed, and past profession;" as "refusing to preach the gospel as we understand it;" and as "trying educational, political, and other plans to build up a cause which we know with the simple New Testament we cannot sustain."

Some of our number are then charged with treating its author with "peculiar rancour," and "inducing many in the community to believe that he held and propagated principles fundamentally erroneous." From the wording of this charge we infer, of course, that he has special reference to those in this vicinity; and although we cannot deny this absolutely, except in case of our own individual self, yet we have the best reason to doubt it. We have now mingled freely in this community for more than a year, and most positively affirm that it has never, to our knowledge, on one occasion, been displayed in our presence. We hardly ever heard the writer's name mentioned among our brethren, or his pamphlet alluded to, and certainly never in any such way as he represents; and we doubt very much if our brethren in other parts of the Province trouble themselves about the writer, or his opinions, or productions, more than in this vicinity.

The writer then proceeds to say that our Churches are kept from exercising proper christian charity by the "undue influence" which we have over them, "Like priest-like people" is as fully verified in the present state of your Churches as in that of Rome: "that as many are disposed to differ from the Minister in one communion as in the other." Such a slander as this against our Churches we do not believe needs refutation in this or any community where a Baptist Church exists in the Province. It shows however in what disesteem the writer holds the Apostle's charges to churches as given in Heb. xiii. 7, 17. 1 Thes. v. 12, 13, and his charge to the Elders, Acts xx. 28. If W. W. E. is disappointed and vexed that he cannot stir up divisions and strife in Baptist Churches, and draw away their members, let him state it in a manly way, but charges so grossly false and vile are certainly beneath an honourable and upright mind. But this priestly domination and tyranny over the sentiments of our Churches are represented as being "in the way of all reformation, of which there is no hope till it begins with you, yes, you, gentleman."

To commence a reformation according to the writer, we must "in the first place dispense with our CREED, and neither teach nor practice any thing, without a 'thus saith the Lord.'" Why not, if the writer's professed intention is his real one, to convince us of errors, why not take our Creed, which he would have us dispense with as unscriptural, and point out its errors one by one? Why not select one or more, if they are unscriptural, and challenge scripture proof? and it would be immediately forthcoming. But, no, insinuations and assertions, as they are the only means employed, are shown to be in the author's mind, the most effectual with which to attain his end. We have confidence in our doctrines, and therefore we are not afraid that other people should know our CREED. We have adopted them considerably, and we intend to abide by them, and therefore we avow them.—To those who deny the proper Divinity of Christ, and preach baptismal regeneration one year, and proclaim a Triune God the next, and insist upon a change of heart previous to Baptism, it is a great convenience to dispense with creeds, that no standing data may remain by which to expose the inconsistency, and if we would be helpless against such false charges as are made in this letter, of departure from the faith of our fathers, we may put away our creed; we find its purpose on this occasion. We are accused falsely of departing entirely from the system of doctrines taught by us or our predecessors 15 or 20 years ago, and "from being

highly Calvinistic our preaching has come to be as Armenian as that of the Methodists," writes W. W. E.

To make such a statement as this without reliable authority is dishonest in the extreme, and we challenge the writer to mention one man among the present Ministry of the Association in this Province, or one Church attached to the same, who does not hold and teach and love as the doctrines of Christ the doctrines of our creed which is more than twice 15 or 20 years old, and was held in the same esteem by those who preceded us. However inconvenient our creed may be to the author of the letter, as a witness against his calumny, we can conceive of many other advantages equally beneficial to us, which would lead us to hold to it, and to every part of it, until it shall be shown to be in part or wholly unscriptural, but we require more proof on such a point than the unsupported assertions of so unscrupulous a writer as W. W. E. But the ignorance displayed in attempting to support this charge is as gross as its falsity. "From being diligent students of Gill, you have, with few exceptions become admirers of Fuller." And where did the writer acquire so much information? We'll venture to say there are not 3, nor ever were there 3 at one time of the Baptist Ministers of New Brunswick that owned or ever read Gill; nor do we believe there are six of them at present out of the 48 ordained ministers of our Body, that own or ever read Fuller's works. We wish they did admire him enough to procure and study his unanswerable refutation of Arminianism on the one hand and Antinomianism on the other, and if W. W. E. knew anything of Fuller's Works from the study of them himself, he never would be guilty of so foolish an assertion or supposition, as that studying and admiring Fuller would make one an Arminian. This may have arisen however, from, as he supposes, importing preachers from the "States," or educating them there, and adopting the system of the Baptists in the States. We know of but one of our body educated there, or imported from there, and he graduated at a Congregationalist College and pursued his theological studies at a theological Institution of the same denomination and his library is at any time open for inspection where will be found the works John Calvin, John Edwards, John Howe, Charnock, John Dick of Glasgow, Joseph Butler, &c., with scarcely a dozen out of 500 volumes which can be called Arminian, indeed we doubt, and many well informed person will have the same doubts whether from the use of the word Arminian, the writer of the letter knows what Arminianism is. We are then charged with "acknowledging as unanswerably true" certain articles written by a Dr. Johnston of Halifax 15 or 20 years since. We have applied to the oldest member of our body within reach, and he knows not to what or to whom the writer refers, and yet a most base charge is founded hereon, that we "have silently confessed judgement against ourselves," that we have seen the original Gospel disinterred but as a body have stepped back and refused to proclaim fully this Gospel." Here again we will venture our opinion founded upon the fact that no one of our body in this vicinity ever saw or heard before of what the writer alludes to, (though one at least of us has had a very general acquaintance with matters relating to the Denomination for the 12 years last past) that not 6 of the 48 Ministers ever read or know the contents of the letters referred to: and upon just such a presumption also we should have been held to an acknowledgement of the truth and justice of all the calumnies of this writer, if our good brethren like ourself had considered them too gross and palpable for the credulity of any reader. But the last charge, and a most serious one too, is that we are "trying educational political, and other plans to build up a cause which we know with the simple New Testament truth we cannot sustain." Surely then, the writer might have added that we were intriguing and hypocritical, false to God, and false to man; certainly so if his charge is true, and yet no disrespect is intended by him to those whom he condescended to call his fellow laborers. Now like an honest man let W. W. E. prove these grave assertions, that "we know the New Testament wont sustain us," &c.

That we are giving ourselves to "study" in obedience to the Apostolic precept, that we may show ourselves approved unto God as workmen that need not be ashamed, rightly dividing the

word of truth, we admit; and the Lord ever deliver us from such a self conceit as would spurn the advantages of education; but what political plan or what concern direct or indirect with politics has our body? none whatever, and the writer knew so, and equally impossible would it be for him to mention any other intriguing plan pursued by us as a substitute for the New Testament. The writer knows full well that it is the chief glory of the Baptist Denomination that they will not consent to any Doctrine or Ordinance or Discipline but such as is strictly and explicitly scriptural, and the credit of the Denomination stands staked upon this matter, not only in this Province but wherever it is found. The Bible and the Bible only is the rule of Faith and Practice amongst us. But it accords with the Spirit manifest through the whole letter to tantalise where we would be most sensitive by his confident assertions unsupported by the shadow of a proof. We have protracted our review far beyond what we intended; in taking leave of W. W. E. we would make a suggestion for his consideration. If he has any definite views himself which he wishes to propagate, let him state them fully and fairly, and then prove them, or if need be defend them, and thus command by fair means an intelligent assent as he certainly may, if they are true; or, on the other hand, if grieved at the supposed unscriptural sentiments or practices of others, let him state the points, the doctrines, the practices, make matters definite and intelligible, sustain his positions by proper proof and credible testimony; and he may, at least, by such a course, maintain his character for integrity, and however men might judge of his talents or his acquirements they might be permitted to respect him as a man.

AMERICAN AND FOREIGN BIBLE SOCIETY.—According to a By-Law of this Society, contributors to its funds, whether individuals or Auxiliaries, are permitted to draw back in Bibles or Testaments for home distribution to the amount of one half of their contributions.

It has been suggested in different quarters, and if we mistake not a resolution to that effect was passed at the convention or some recent meeting in Nova Scotia, that the Baptists in these Provinces should avail themselves of this privilege. We sincerely hope no such course will be adopted, as it would be at a loss both for that Society and ourselves. They need all the money they can command to meet the expenses of foreign translations depending wholly upon their Treasury. The Baptists in these Provinces are fully aware that Missionaries in India and other parts who do not darken the pages of their bible by untranslated words, and help to transmit the traditions of men under cover of foreign and unintelligible words, can only depend upon the Translation Society at Home, or the Am. and For. Bible Society in the States. We are bound therefore in every possible way to encourage and favour these Societies.

When we consider the price of the Am. and For. Bible Society's bibles, and compare with it the price of bibles and testaments of the Br. and Foreign Bible Society, which we have at hand, it will at once appear that we lose a large per centage in all we procure, in addition to the expense of transmitting the funds, and the return freight on the bibles. We can get at our own doors a bible as good for 1s. 3d. as they can possibly afford us for 2s.; and we think that at least this difference exists on an average for the several varieties of Bibles and Testaments when the quality and style of binding are the same with each Society.

If then £25 is transmitted to the Treasury in New York, and one half returned in bibles, the cost of the bibles by exchange, freight, and duty upon their receipt in St. John or Halifax is swelled at least 11 per cent, making the amount £13 17s 6d; and bibles as well bound, upon as good paper, and of as clear a type, without risk or trouble, and as many in number, could have been bought in St. John or Halifax for £7 16s 3d; so that, to say nothing of the expense and trouble of the operation, there is a loss of at least £4 13s 9d upon every £25. The only way to save this amount to the Society, and secure at the same time the requisite number of bibles, is, when the sum of £25 is ready, transmit to the New York Treasury £17 3s 9d, and with the reserve £7 16s 3d purchase the British and Foreign Society's bibles at their Depository in the Province. We present these remarks having had a practical acquaintance with