Toisent The Christian Disitor.

For the Christian Visitor. THE LORD'S DAY.

"" Give none offence, neither to the Jews, nor the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as 1 also am of Christ."-1 Cor. x. 32, 33; xi. 1.

str. the

An argument of no little cogency may be drawn from the incidental notices in Scripture, of what the Apostles themselves were accustomed to do: which may be thus stated. The conclusion is forced upon us, for reasons before stated, that the great moral law which enjoins periodical rest from labour, in order that God may receive our public homage, is still in force, and has not been annulled either by Christ or his Apostles : if this is a correct conclusion, we may expect to find that the Apostles and their converts did assemble, for purposes of worship, as believers in Christ, and not as adherents of Noses.

It is recorded in Acts, xx. 7, that, " upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight."

This occurred at Troas ; the disciples assem bled to hear the word preached, and to break bread; Faul was the preacher; all this was done on the first day of the week ; the language employed indicates that it was a general practice; and Paul, so far from rebuking these disciples, joined in their communion, and acted as their instructorand leader. This plain example needs no comment.

Again, 1 Cor. xvi. 2-" Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Such is Paul's direction to the contributions for the saints. The question may fairly be started ; why this distinct allusion to the first day of the week unless the Corinthians usually assembled on that day for worship? Why this recommendation of that particular day, if they were not accustomed to be then engaged in a manner most calculated to expand their hearts and stimulate their liberality?

It is a fair inference from these incidental allusions to the first day, that the churches founded by the Apostles, did, under their sanction and discretion, employ the first day of the week in acts of devotion and charity.

But what was the origin of this ? We reply, that Jesus Christ our Lord rose on the first day and on that same day he appeared to Mary Magdalene, to the other women who accompanied her, to the two disciples who journeyed to Emmaus, to Simon Peter, and to the Apostles when they were all assembled together. The next recorded instance of his appearance was on the first day of the following week ; as is manifest from a comparison of John, xx. 19. where it is said-" Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst ;" with verse 26-" and after eight days (a common form of expression, for, on the eighth day,) again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst." No wonder that the disciples of Christ from that day till the present time, have esteemed it a privilege and delight to meet on the first day of the week to celebrate the high praises of Him who died for their sins, and rose again for their justification. - Second M and doments the 1 th The day thus distinguished, was at an early period designated "the Lord's day : for John, in the book of Revelation, which was written before the close of the first century, says-"] was in the Spirit on the Lord's day." Far be from every one the vain thought that no other period of our time belongs to the Lord : the correct christian idea is, that we are wholly the Lord's, for he has bought us, that all our time belongs to him, that a spirit of devotion is to pervade every action, that our conduct is to be sanctified by prayer to the glory of God our Saviour; but he who is most thoroughly impregnated with this idea, will be the last to neglect the outward signs of worship, or speak slightly of the public services of religion. An appeal like the foregoing to the practice of the Apostles, is met in such a remarkable manner, that I must transcribe a passage from page 137 of "The Theological Essays," lest I should do injustice to the writers views, or ap- what the apostle taught.

pear to exaggerate his sentiments. Speaking of the sanctity which was thought to attach to Jerusalem, the writer says-" The Apostles, it is notorious, did not rise superior to the illusion. Paul, the wisest of their number, obviously did not overcome the influences; and although in his epstles, he lays down positions which are quite subversive of such ideas, and which agree with all scripture in assuring us that local religion is foreign to the genius of the new economy. In his conduct, he allows himself to drop down to the level of what had ceased to be scriptural, and fall in with that regard to a place which ought to have passed away with the other shadows." These remarks are made in reference to holy places, and it would divert me from my purpose to disprove the assertions they contain. I quote them because they apply to any argument drawn from the uniform conduct of the Apostles, especially when taken in connection with the general assertion which follows. "Men attend to the things which they (the Apostles) did on their ordinary footing of agents, they omitted to notice what they said in their extraordinary capacity of inspired recorders, and preferring the human to the superhuman, they derived lessons from their practice that could not have been extracted from their writings. Thus, customs properly belonging to the dispensation of the Old Testament, were with great facility, and small doubts of their propriety,

brought over into that of the New." No candid reader will charge me with injustice if I interpret this language, as charging the Apostles with an error in conduct for observing the Lord's Cay; it comes therefore within the scope of my argument.

Let me state the point at issue. A conclusion is arrived at from a partial survey of Scripture, and an appeal to reason, that the observance of one day in seven for the worship of God is spiritually injurious, condemned in the word of God, alien to the genius of the new dispensation, and a practice which may or may not be observed according to every man's fancy. Further investigation, however, shows that the Apostles, themselves, observed the first day as a day of worship and taught the churches to do the same. In such a case, modesty would say, surely I must be mistaken in my conclusion, the Apostles would never say one thing and do another, I must have overlooked some considerations which would harmonize the Apostles' teaching and practice.

Temerity says, the Apostles are wrong, my conclusion is right, they acted under an illusion. my interpretation of Paul's 'teaching is correct, but he in his conduct allows himself to dre down to the level of that which had ceased to be scriptural !

Do you then claim infallibility for the apostlas in all they did ? some one may inquire. I would reply by asking if there is no medium between erro and infallibility ; may it not be said even of many good men, that there conduct is consistent with their teaching and their general course of behaviour, i correct, without intending to ascribe infallibility to them ? And if this may be said of many others, with much greater emphasis may it be said of an apostle who affirmed of himself, " I have hved in all good conscience before God until this day." And again, "Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you that believe." Perhaps we shall hear next, the charge of self-righteousness preferred againt Paul ! But may not the retort be made; do you claim infallibility for your conclusions ? May you not be mistaken in your judgmgnt ? When you charge the apostle Paul with dropping down to the level of what had ceased to be scriptural, what proofs do you furnish of the truth of the assertion ? If you say, I rely upon the spostle's own teachings to support the charge : who will become a sponsor to us that you have not mistaken his teachings ?-Surely it is far more probable that you are mistaken, than that Paul should contradict his own teaching by wilful unnecessary inconsistency of conduct, But Paul condemns the Galatians for being circum cised, and yet Paul himself circumcised Timothy is not that inconsistent ! not by any means, it is a striking example of the wisdom which guided the apostles' conduct and which he exhorts us to imitate. Timothy's father was a Greek, he had not therefore been circumicised in infancy, but his mother was a Jewess, his circumcision would not violate any great principle of the gospel, he therefore administered the rite to prevent all cavilling, for " circumcision is nothing." But in the case of Titus who was a Greek he would suffer nothing of the kind. Why not? Because it would be strike ing at the root of a fundamental doctrine of the gospel, viz, that to be a new creature in Christ Jesus is everything ; it would be admitting that circumcision was necessary for salvation ; therefore he gave place to them ! no, not for an hour. Such a man is a very unlikely subject for illusions !

But we have already exceeded our limits and must close. This is not the first time that apostolic example has formed the theme of our meditation; and we would venture to give the result of our enquiries in the form of propositions, unattended by the reasoning which would support them.

1. The apostles were liable to error, as Peters' case sufficiently testifies.

2. We have no right to conclude that they are in error unless it is expressly stated.

3. Their bare example unsupported by any express command or general principle is insufficient to render a course binding upon us., e. g. They

A friend at Charlottetown, P. E. I., upon whom we can rely, informs us that the ordinance of baptism was performed in the beautiful river upon which that town is situated, on Sunday morning the 24th of September. by the Rev. Dr. Jinkins, Episcopalian minister, of that place.— The admistrator, and candidate, who is a respectable mrgistrate residing in Charlottetown, accompanied by a few friends, repaired to the river side in the morning, where after the proper preliminaries were gone thro', they went down into the water, both the minister and the candidate, and he immersed him, after which they came up out of the water, and went on their way we trust rejoicing. We are pleased to hear of every return to the primitive mode. How interesting it must be to all concerned, to be able to relate the account of a baptism almost in the very words of scripture. How embarrassing one would suppose it must be when this cannot be done. We are happy to learn further that on the evening of the same day, the same delightful ordinance was performed at the same place by our esteemed brother, the Rev. S. T. Rand. The interest which such an event excites in that place may be judged of from the fact that, although scarcely two hours notice of baptism had been given, and though the rain was falling in torrents at he time, it was computed that nearly two hundred people assembled to witness it. The utmost decorum prevailed. Our informant states that owing to the lateness of the evening tide, the Baptists were on the point of attending to their baptism in the morning, although no public notice of it had been given. It was delayed on this account. The two parties would in that case, without design, have met at the water side at the same time .--We almost regret that this had not occurred,-It would have been an interesting encounter .-

379

We are happy to know that our missionary at Charlottetown is on the most friendly terms with the Episcopalian ministers resident in that place. as well as with those of other denominations, and that. notwithstanding the number of Baptists there is comparatively small they treat him as a christian and a brother. May this spirit of brotherly love be long and every where cherished ! And may the time again come where there shall be, as in the days of the apostles, in all churches, " One Lord, One Faith, and One Baptism." What a pity that all onr brethren do not come back to the ONE PRIMI-TIVE MODE, in the validity of which all parties are agreed .- Christian Messenger.

DEATH OF MRS. MARY MACLAY .- Died, in the city of New York, September 20, 1848, at 6 o'clock, A. M., Mrs. Mary Maclay, wite of Rev. Archibald Maclay, D. D., for many years Pastor of the Mulberry street Baptist church.

Mrs. Maclay's maiden name was Brown ; she was born in the city of Glasgow, Scotland, June 20th, 1782; was married October 5th, 1802; and arrived in New York Dec. 5th, 1805. She lived in the bands of wedlock 46 years, and was mother of 12 children, 9 of whom, 5 sons and 4 daughters, yet live to mourn her loss. Her children were dear to her heart; she was kind, watchful, and affectionate, and to promote their best interests her efforts were untiring. Mrs. Maclay made a profession of religion in early life; she was a woman of strong and intelligent mind : possessed clear and discriminating views of the glorious gospel of the blessed God; and as a member of the church, one who knew her well, describes her a peace maker in Zion. A few hours before her death, a ministering brother and intimate friend of the family, conversed with her plainly and solemnly upon her state and prospects. He read the 23d Psalm. and to the questions proposed from it, she responded with confidence, "the Lord is my shepherd ; he is the good shepherd whe laid down his life for the sheep ; he is all my ho and all my salvation; he has restored my soul and giv-en me bread to eat that the world knoweth not of;" she was willing to live or die as her Shepherd pleased. Her beloved husband was absent, and she ardently desired to see him once more ; but if denied this favor, "she could submit, and walk through the valley of the shadow of death, fearing no evil, assured that her Shepherd's rod and staff would comfort her and she should dwell in the house of the Lord forever." So then we ' sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him ; wherefore, comfort one another with these words." GREAT GALE.-St. Augustine, Sept. 29th.-On Saturday a most terrific gale set in from the N. E. It increased through Saturday night, but bid not bring rain. Throughout the Sabbath it blew with the violence of a hurricane, the wind being now to the eastward, sometimes hauling for south. On Monday the rain came like a deluge, and the wind increased. The sea rose above the barrier of the sea wall, broke into the streets on the bay, piling up and dashing toge-ther there, the boats of the firshermen, and the timbers of the city wharves, all of which were swept away. Many of the houses and shops were flooded, their occupants being forced to flee during the night amid the horrors of the awful scene, to more secure retreats. Fences were le-velled, chimneys blown down, and even the coquina walls of stone in some places. The gale began to abate on Monday about half-past 12 o'clock, P.M.

This iudependent assumption, of superiority to the apostles, reminds me of a saying which the learned reader will recall : " That it is better to err with Aristarchus (a famous critic of Alexand. i.) than to be right with Hermapias a mere pretender to grammatical science." So all sound minded men would say, we think it better to be under au illusion with Paul the apostle of Christ, than free ourselves from it by following any self constituted apostle. Paul we know, but who art thou ? If we cannot see our way clearly, we feel greater security in groping after the apostles by the light of God's word, than in fellowing any teacher of a subsequent age, who to establish his own authority, tampers with our legitimate reverence for them. We cannot go so far astray in following the example of Paul who exhibited the signs of an apostle, and who could say with authority, "Be ye followers of me, even as I also am of Christ. Brethren be followers together of me, and mark them which walk so as ye have us for an example ;" but we know not whither we may wander, if we shape our course by the chart of one who can offer no such redentials. Anderow Seines housensty and

The facility of such a mode of handling difficul ties adds to the danger ; no studious investigation is demanded, no careful pondering of the subject; no long continued thoughtfulness need be applied to discover a solusion of the problem : one who is altogether incapable of such mental exercises, can with the utmost case, provided he have the requisite audacity, repeat the formula : "The apostles laboured under illusion." The apostle was mistaken in what he did, cries the preceptor, and cuts the knot which he cannot untie. The apostle was, fistaken in what he did, echoes the disciple, regardless of the slash which he is making at the firm cable of divine truth ; some other disciple more acute than his master, may discover a mistake in

had all things common at Jerusalem, this example we are not bound to fellow, because it is nowhere enjoined.

4. Yet we are perfectly safe in following their example in similar circumstances. For what it was not sin in them to do, it cannot be sin in us to immitate; although it is not expressly commanded. On this ground we justify, laying on of hands at erdination ; no guilt would however be incurred by the omission of it.

5. When the practice of the apostles harmonizes with our interpretation of a precept, it is very strong evidence to support the correctness of our interpretation, as in the matter of believers' bap-tism,

6. On the contrary if their practice is directly at variance with our conclusions ; it affords a strong presumption that our conclusions are erronerus.

C. S.

ERATUM .--- In the last communication on the Lord's Day, for "the other passage much relied upon for our attention," read "for non-attention, &c. Mana lang said I have there if

A Division of the Sons of Temperance has recently been formed at Halifax, called HOWARD, No. 26. The gentlemen bearing the names *ilali-cised*, were formerly residents of this city. The late Attorney General of N. S., it will be observed, has been elected to preside over this Division :--Hon. James W. Johnston, W. P; Robert Noble, W. A.; W. P. Everett, R. S.; J. C. Craigen, A. R. S.; A. P. Etter, F. S.; John Metzler, T.; John Roop, Jup., C.; William Fuller, A. C.; Captain

Roop, Jun., C.; William Fuller, A. C.; Captain Henry Doane, I. S.; Captain Maddison, O. S.

VICTORIA SECTION, No. 4. CADETS OF TEM-PERANCE. The following are the Officers for the resent quarter :

Samuel L. Tilley, Worthy Patron. Robert Middlemore and Douglas B. Stevens,

Andrew Davis, W. A.; John Sweet, V. A.; Oscar D. Wetmers, S. ; John Cochran, A. S.; James Woodrow, T.; Gilbert S. Jordan, A. T.; Matthew F. Manks, G.; Arthur Busby, U.; Charles Hum-phreys, W.: West Stattarn, A. W.