

ing into its visible fellowship. It is not the adoption of a creed, however correct that creed may be, and a few, or many *created habits of grace*. It is not merely being baptized, and going to the Lord's table, and being attentive at meetings, and liberal at collections, and forward in popular charities. All this may be, and no *Christianity*.

Third. It is not an extraordinary evidence of conversion, a high state of mental excitement, followed by periodical impulses and raptures; with the interim filled with questionings, doubtings and despondings as to whether we are Christians or not. It is not those sudden overflowings of love, to which most all men are subject, when their peculiar views, feelings, and sympathies, are warmly entered into. It is not those manifestations, whose reaction render the soul, like a dry land—a barren waste. These all may be enjoyed, and alas, no *Christianity*.

Fourth. It is not even a biblical evidence of our entrance into the way of life, when followed either by a sudden or gradual departure therefrom. When the cares of the world, the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful. It is not the evidence of former justification, and a living on *past* experience. This we may have, and not be Christians.

Fifth. It is not an acquaintance with certain doctrines, and the profession of an evangelical faith; the separation from the dissipated world, and a union with another world, called the religious world, in which just as much dissipation is to be found, though of another kind, as that which has been renounced.—Any and all of these may be, and no *Christianity*. They are only the form—the hope of hypocrites—the dream of fools—but alas! *the religion of many*.

We now proceed to notice what *Christianity* is.

First. It is "CHRIST IN US." As He is the true God, and eternal life, and as he came that we might have life, even so, he that hath the Son, hath life; and he that hath not the Son of God hath not life. But this Christ dwelling in us, is not the flesh of Christ; for that being a creature, and in all things like unto our flesh, sin excepted, can be but in one place at a time. But it is the eternal Word, the Son of the living God—the Power, Wisdom, and Righteousness of God—the true God and the Eternal Life. This is the Christ that lived in Paul, (Gal. ii. 20,) and lives in every believer. And this is *Christianity*.

As the natural body has no habits of life in itself, distinct and apart from the reasonable soul; but the soul that dwells in the body is the life of the body; and when the soul withdraws the body is dead; so the life of a Christian does as immediately flow from Christ, as the life of the body from the soul; and if Christ should withdraw, all spiritual life would leave us. And further as the presence of the soul in each member of the natural body, is the life of it; so Christ's presence in all the members of His Body (which is the Church, Ephs. i. 22, 23,) is their true and very life. As the soul lives in the body, and God lives in Christ, so Christ lives in the believer. Hence, CHRIST OUR LIFE IS CHRISTIANITY—and when he who is our life shall appear, then shall we also appear with him in glory. Col. iii. 4.

Second. As Christ was in his earthly manifestation, so is the true believer in this world. Or, in other words, as he was, in his personal manifestation, so he is now in his followers. Reader, are you under parental care?—come away with me to the humble dwelling of Joseph and Mary—Jesus was subject unto them. Are you trembling and shrinking at the cross?—hear the Redeemer saying *suffer it to be so now; for thus it becometh us to fulfil all righteousness*. Do the wants of your fellow men call for your benevolence; and the sorrow of smitten hearts, demand your sympathy? See him, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich—hear him saying, *I will not send them away fasting lest they faint in the way*. Behold him at the grave of Lazarus—contemplate his sympathising soul as he meets the funeral of the widow's son, of Nain. See him in his errand of mercy, and hear inspiration summing up his history, in the comprehensive words—*he went about doing good*. Is your pride and honor wounded at the former degradation or present poverty of your Christian brother? See in the company that follow Jesus, Mary Magdalen, out of whom was cast seven devils, and remember the poor fishermen of Galilee,

ever his bosom companions. Does fatigue of body, or impropriety of place, offer an excuse to be indifferent to the wants of others: or the cares of life depress and threaten to overcome you? Go gaze on Jesus, wearied with his journey, and sitting on a well, instructing the woman of Samaria. See him rising up a great while before day and departing into a solitary place to pray—follow his example, and see if earth's cares will not be lighter. Does men flatter and honor you? See our glorious head, when they would take him by force, and make him a king departing into a solitary mountain himself alone. Are you slandered and abused, are false charges preferred against you, have your friends forsaken you, is indignity offered your person, and the voice of public opinion against you—Go enter Gethsemane, pass on to Pilot's bar, and thence up Calvary, and behold him, whose disciple you profess to be, who, while he dies for his enemies, prays for his murderers, and says, *Father forgive them, they not what they do*. THIS—THIS IS CHRISTIANITY. Reader, are you a Christian?

E. M.

[FOR THE CHRISTIAN VISITOR.]

A FEW OBSERVATIONS ON THE WORD CHURCH.

DEAR SIR,—It is a cause of much joy that there are so many individuals in this City called out of the world, and professedly contending for "the faith once delivered to the saints." It appears to me that if others would only take the trouble to investigate the word of God, and see what a *Church of Christ* is, and what He, as the ONLY HEAD of it, requires; our rank, would be increased—and if we did as the first disciples, we should prove what they experience. Acts ix, 31. The word *Church*, as it commonly occurs in the New Testament, has two different significations. 1st. The whole body of the redeemed, whether in heaven or on earth; who are called the general assembly and Church of the first born—Heb. xii, 23. This is that Church which Christ loved as his spouse, and for which he gave himself—Eph. v. 25, 27. It is termed the whole family in heaven and earth—Eph. iii, 15. It is called Christ's one body, and is said to be animated by one spirit; it has but one seat of worship, one holy place, namely, Heaven; one altar, priest and sacrifice; and it was typified by the ancient Church of Israel, which was only one congregation. 2d. The term "Church" signifies a particular congregation of professed believers in Jesus Christ, regularly assembling in one place for the performance of religious worship, and the observance of Christ's institutions, having its appointed officers of Bishops and Deacons. Such was the Church of Jerusalem, of Antioch, of Ephesus, of Corinth, of Philippi, and others named in the New Testament. A Church, according to this view, is a visible representation of Christ's true Catholic Church, and is consequently designated by similar epithets, such as God's building, habitation, house, temple, Christ's body, spouse, &c.—1 Cor. iii, 9, 16, 17; Eph. ii, 22; Tim. iii, 15; 1 Cor. xii, 27; 2 Cor. xi, 2. The characters and qualifications of the office bearers in this Church are also described—1 Tim. iii, 1—13; Titus i, 5, 9. It is only in such a society, separated from the world, that the rules of discipline instituted by Christ can be observed—Matt. xviii, 15—21.

Where are the *Seven Churches* spoken of in the 1st Chapter of the Revelations? They have passed away—or rather the Candlestick was removed from each because they let in false doctrine, and neglected the discipline of the Lord's house. O let us remember the word of the Lord—Rev. iii, 20—22. So shall we, as Churches, shine "fair as the Moon, clear as the Sun, and terrible as an army with banners." That the Lord may prosper you in your office is the prayer of

Your's, truly in Him,

R. THOMSON.

[FOR THE CHRISTIAN VISITOR.]

THE SALVATION OF THE GOSPEL.

The word salvation means deliverance from something that is feared or suffered, and is therefore a term of very general application; but in reference to our spiritual condition it means deliverance from those evils with which we are afflicted in consequence of our departure from God. It implies deliverance from ignorance—not ignorance of human science, but from ignorance of God, the first and the last, the greatest and the wisest, the holiest and best of beings, the maker of all things,—the cen-

tre of all perfection, the fountain of all happiness. Ignorant of God, we cannot give him acceptable worship, we cannot rightly know his will, we cannot hold communion with him here, we cannot be prepared for the enjoyment of his presence hereafter.

From this ignorance we are rescued by the salvation of the gospel, which reveals God to us, which makes us acquainted with his nature, his attributes, his character, his government; and which especially unfolds to us that scheme of mercy in which he has most clearly manifested his own glory.

Salvation implies deliverance from guilt.—The law denounces a penalty against those who break it. That penalty is exclusion from heaven, and deprivation of God's favour and consignment to the place of misery. From this penalty there is deliverance provided.—Christ has expiated guilt. He has made reconciliation for iniquity. He has purchased eternal life. And "to those who are in him there is now no condemnation." Their sins are forgiven. They are at "peace with God." And there is nothing to prevent him from pouring out upon them the riches of his grace, and making them happy for ever.

This salvation implies deliverance from the power of sin. We are naturally the slaves of this power. Sin reigns in us as the descendants of apostate Adam. We cannot throw off its yoke by any virtue of our own. And so long as it maintains its ascendancy, we are degraded and polluted and miserable. But provision is made in the gospel for our emancipation. Christ "gave himself for us, that he might redeem us from all iniquity," and that sin might have "no more dominion over us." And all who believe in him are made free to serve that God whose service is the sweetest liberty and the highest honour.

The salvation of the gospel implies deliverance from the ills and calamities of life. It does imply this literally, for, under the dispensation of the gospel, there is, strictly speaking, no exemption from bodily disease, from outward misfortune, or from the thousand distresses that flesh is heir to. Christ however has given such views of the providence of God,—he has brought life and immortality so clearly to light, and has so modified and subdued the operations of sin, which is the cause of all our sufferings, that there are no more real evils to them that believe. When we are brought into a filial relation to God, the afflictions that he sends form a part of that discipline which he employs to improve our graces and to prepare us for his presence. He supports us under them; he overrules and sanctifies them to our spiritual advantage; and he thus divests them of all that is frightful, and converts them into blessings.

This salvation of the gospel implies deliverance from the power and the fear of death. It is, indeed, an awful thing to die. Nature recoils from the agonies of dissolution, and from the corruption of the grave. But Christ has "vanquished death, and him that had the power of it." He has plucked out its sting, he has secured our final triumph over it, and has taught us to dismiss all our alarms. Our bodies must return to our kindred earth; but they shall be raised again, spiritual, incorruptible, and glorious. They shall be reunited to their never dying and sainted partners, and shall enter into the regions of immortality.—And while the salvation of the gospel implies our deliverance from all these evils, it also implies our admission into the heavenly state.—It is in order to bring us there at last that all the benefits just enumerated are conferred upon us, and it is there accordingly that they shall be consummated. We are delivered from ignorance.—And in heaven no cloud shall obscure our view,—no veil of prejudice shall cover our hearts. We are delivered from guilt; and heaven, at its very threshold our acquittal and justification shall be proclaimed before an assembled world, and God's reconciled countenance shall shine upon us for ever. We are delivered from the power of sin; and in heaven there shall be found no tempter and no temptation—nothing that defileth and nothing that is defiled.

We are delivered from the ills and calamities of life; and in heaven all tears shall be wiped from the eyes, and all sorrow banished from the heart. There shall be undecaying health and unbroken rest; and there shall be songs of unmingled gladness. We are delivered from the power and fear of death,—and in heaven there shall be no more death,—the saints shall dwell in that sinless and unsuffering land, as the redeemed of him who "was

dead and is alive again and liveth for evermore." All things are theirs; theirs are unfading crowns, theirs is the incorruptable inheritance, theirs is the kingdom that cannot be moved, theirs the blessedness and glories of eternity which they shall enjoy for ever and ever.

WILLIAM DOWNEY.

[FOR THE CHRISTIAN VISITOR.]

DEAR SIR,—Our Lord says, "Ye are my friends if ye do whatsoever I command you."

Friendship is the state of minds united by mutual affection and venting itself in acts of reciprocal kindness. That friendship may be at once ardent and lasting, there must be not only a congeniality of disposition but equal virtue on each part; not only must the same end be proposed, but there must be a similarity of pursuit in its attainment. We are often induced to love those whom we cannot esteem; we are sometimes compelled to esteem those whom we cannot love. But friendship is compounded of esteem and love; it derives its tenderness from one, and its permanence from the other. It therefore requires that the candidate should not only gain the judgment, but attract the affection; they should be firm in the day of adversity, and participate in the joy of prosperity; their presence should communicate cheerfulness as well as courage, and dispel alike the gloom of fear and of melancholy.

Among all the honors which God conferred upon his servant Abraham, there was none equal to that of calling him his friend. 2 Chron. xx, 7, with Isaiah xli, 8. "Thou art the seed of Abraham my friend." The apostle James takes notice of it in this view. James ii, 23.

How amazing is the condescension to which infinite goodness can stoop! What are we to think of the majesty of heaven deigning to confer upon guilty mortals the appellation of Friend! Yet this honor was not peculiar to Abraham. The Son of God, in the days of his flesh, thus addressed his disciples. John xv, 13, 15. "I have called you FRIENDS!" What a field of interesting comment does this passage afford! It leads us to contemplate the friendship of Christ, demonstrated by the highest evidence it was possible for him to afford. "He laid down his life for them."—He redeemed them to God at the expense of his blood! 1 Peter i, 18, 19. Would we know what is necessary to evince our friendship to the Saviour? His words plainly show us these things. "I command you that ye love one another." All pretensions, therefore, to be the friends of Christ, which are not justified by love to the brethren must evidently be futile and vain. 1 John iv, 20, 21. True friendship will also lead us to be jealous of his honor and to resent every attack that may be made upon it, from whatever quarter it may proceed. The book of Proverbs abounds with the praises of friendship, and with encomiums on its value. "A friend loveth at all times"—xvii, 17. "There is a friend that sticketh closer than a brother"—xviii, 24,—the meaning of which is, I think, that real friendship is more operative than natural affection.—"Faithful are the words of a friend"—xvii, 6.—"As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel"—xxvii, 9. "As iron sharpeneth iron, so doth a man the countenance of his friend"—xxvii, 17.

Your's in christian friendship truly,

R. THOMSON.

A British Subject sentenced to Death in Rome.—Edward Murray, a British subject, has just been sentenced to death by the Secret Tribunal of the Consulta in Rome. Some English residents have addressed a petition to the Pope in his favor. Mr. Murray, who is the son of a meritorious British officer, himself a husband and a father, has now been in a horrible prison for nearly three years, debarred from consulting a legal adviser, and prevented from receiving the visits of his mother, his wife, his child, or his friends, save through the bars of his prison, and in presence of two *shirri*, all communication going on in the Italian language. All the legal proceedings have been hitherto conducted in a secret chamber by the criminal judges and their underlings; the prisoner is not allowed to examine the witnesses against him, nor even to be confronted with them, or to know who they are. He is permitted to have no advocate, the one appointed by the criminal tribunal itself, and even with him he is prohibited from having such conferences as are necessary to concert the plan of his defence.