# THE CHRISTIAN VISITOR

ST. JOHN, N. B., MAY 13, 1869.

The Prayerfulness of Jesus.

Communion with God in prayer is the most exalted privilege; and in habitual communion of the soul with its Maker there is evidence of the most matured spiritual life and excellence. This privilege, in its highest degree, was possessed by our Redeemer when in the flesh; while the life and excellence of His communion with His Father exhibited a maturity such as was never witnessed on earth before or since. "No being," says the author of THE CHRIST OF HISTORY, " was so present to Him as God; not merely in the hours of peculiar and prolonged communion, but always and everywhere God was everything to Him \* \* \* \* Even amid multimudes who had no sympathy with the movements of His inner nature, He knew how to be alone with God, and could convert the crowded city into a religious solitude." But the profound yearnings of His soul frequently drew Him into literal solitude, not only in those eventful epochs which formed the grand crisis of his human history, but at all times when He could extricate Himself from his incessant and intense labors for the ignorant, who needed to be instructed, the diseased, who craved healing, the mourners who sought comfort, the outcast, who sighed for sympathy. "He went into a desert place and there prayed." "He went up into a mountain to pray," "Rising up a great while before day. He departed into a solitary place, and there prayed." He spent whole days and nights in solitary prayer. Immediately after His Baptism, and before engaging in the work of His public ministry, He spent forty successive days in the wilderness, during which season we may safely say He was much, if not constantly employed in holding communion with His Father. It is well known by those who make the earthly life of Jesus a study, that after commencing his public ministrations. He was almost always surrounded with eager crowds. Some, out of idle curiosity to see and hear Him, others, with heavy burdens from which they longed to be delivered, sought the wise Teacher, the wonderful Worker, and the gracious Benefactor, filling His pathway and soliciting His favors. Yet He spent much time in secret devotions. If the concerns and cares of His mission wholly engrossed His attention and time during the day, He would seek the mountain side in the evening, and spend the night in secret meditation and prayer. Worn out with the many bordens which He so willingly and lovingly bore, He would steal away from the public gaze, quit the company of even his bosom companions, and alone enter into some unknown and quiet retreat, to renew and extend His converse with

On one occasion we behold Him spending the whole day around the shores of Lake Genesareth, lovingly teaching the ignorant, patiently answering the impertinent questions of cavilling infidelity, meekly enduring the vulgar insults of malice, tenderly healing the sick, restoring the maimed, and comforting the disconsolate, until His physical strength is exhausted. The sun goes down behind the hills. The deepening shadows are thickening in the valleys. Night comes on. The beasts are crouching to their rest. The music of bird and the hum of insect have ceased. The crowds of inquirers and petitioners, returning to the towns and villages, have sought their homes and their couches. But the wearied "Son of man" only quits His work for worship. "The foxes have holes, and the birds of the air have nests." but He their maker "hath not where to lay His head." We follow Him, as he turns from the shores of the lake, and through the darkness threads the defiles of a neighboring moountain, seeking in its hidden recesses some solitude where He may occupy the hours of the night in sacred and sweet fellowship with His Father in

## " Cold mountains and the midnight air.

The Redeemer, as already remarked, constantly bore about with Him the spirit of prayer. But He had hours peculiarly consecrated to the service of supplication, when he was exclusively and wholly absorbed in the contemplation of the sacred and sublime purposes of His mission to earth. In these distinct and separate seasons He sought more fully and fervently strength and courage from above, in order to qualify him to overcome the powers of darkness, who ceased their attacks only to renew them with reinforced vigor and malice. There was, too, an approaching crisis in His history, for which no ordinary preand glory passed through Gethsemane and by Calvary. He would require accumulated and reserved forces of spiritual might and fortitude to summon into the terrible struggles of the closing moments of His earthly career. True, Deity was in Him, but Deity was in Humanity. Not only Deity, but Humanity also must enter the awful conflict of Gethsemane and Golgotha. Not merely the spontaneous tendencies of His nature, three years old. not merely convictions of duty, but the force of outward circumstances also, drew Jesus into the service and struggles of PRAYER. In the Garden, overwhelmed with a profound and mysterious agony, He prayed. His agony deepening, "He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground."

In this view of His prayerfulness, how mysterious is it! Though a sinless being, yet Jesus prayed. Though able by the flat of His own will to minister to the varied wants of the suffering and the needy, who crowded His pathway during his brief mission among men, yet He himself prayed for the things necessary to satisfy His own wants. He who commanded the raging elements of nature into calmness, rebuked and expelled demons, arrested the slaving pestilence, healed diseases incurable by human skill, raised the dead, and even forgave sins, also bends His knees in imploring supplication before "the throne of grace." He sought in humble dependence deliverances, strength and consolations from the same Being, before whom the most needy and dependent must bow and pray. Turning from the mystery of the fact of our Lord's praying, let us ponder the lesson it communicates and enforces.

# Editorial Correspondence.

Yarmouth, May 1869. On Friday evening, the 7th inst., we left St. John in the steamer Linda, en route for Yarmouth, in compliance with the wishes of Dr. Day, and the people of his charge, to aid them for a few weeks in the promotion of the blessed work of grace in progress here. The night was beautiful, and old Fundy as peaceful as the unruffled lake. The trip was made in less than twelve hours. This is a great improvement upon the old mode of travelling-first to Digby and then roughing it all night by stage to Yarmouth. We understand that the people are largely indebted to the enterprise and perseverance of H. R. Clements, for this accommodation. We Linda, that her officers are courteous and obli is drawing the trade of Yarmouth largely to St. John, and onght therefore to receive the hearty support of the business men of that city. If the Com-pany be properly encouraged, they will probably put on a faster and larger boat next season.

to primitive usage in support of it, —never represented it as a return to the original custom?

The Baptist theory has to account for the rise of

SUNDAY EVENING.

We had an interesting conference with the pastor and brethren last evening, and received from them a cordial greeting and expressions of earnest desire for the divine blessing upon the ministry of the word, during our stay among them. All this is encoura-

The services of the Sabbath have been full of in terest to us, and we hope they will prove a blessing to precious souls. We preached morning and evening; and at the close, witnessed with joy the baptism of three interesting candidates by the pastor. Two of them were Whitmans, originally from New Albany, brothers in the flesh as well as in the spirit. One of them was received on Saturday evening, and in the relation of his experience, told us that eighteen years ago, at New Albany, he was brought to taste the sweetness of redceming love. We were reminded of the many precious seasons of spiritual refreshing which we had enjoyed with the people of New Albany, in the early days of our ministry-Surely it is a field which the Lord hath greatly

Since the revival meetings commenced in Yarpouth, our Bro. Day has administered the sacred rite of baptism to thirty-three professed believers, and others are expected soon to follow their Redeemer in this delightful ordinance. About fifty have been added to the church since Dr. Day entered apon his labors here. This is highly encouraging. In addition to this, he is organizing the church for united and persevering action. May success, enlarged and glorious, attend his efforts is our uncea-

He leaves this evening for a visit to his family at Sheffield. May he have a prosperous journey by the will of God, and a safe return.

we rejoice to hear, the influences of the Spirit have been poured forth again in an abundant measure. The pastor, Rev. Williard Parker, has baptized nearly 100 persons since the work commenced. The aged and the young have rejoiced together in the triumphs of love divine. Brethren, continue to pray that the good word may still have free course, run and be glorified in the salvation of souls.

#### Christian Baptism.

BY REV. A. N. ARNOLD, PROFESSOR IN MADISON UNIVERSITY, N. Y.

No. 15.

A passage in the fortieth Homily of Gregory Natianzen on Baptism, preached about the year 356, furnishes us with a very satisfactory key to this transition period in the history of infant baptism: "But what would you say," he supposes an enquirer to ask, concerning those who are yet infants, and insensible alike of the privations and of the grace? Shall we baptize these also?" "Yes, by all means; at east, if any danger is impending; for it is better that they should be sanctified without being sensible of it. than that they should depart out of the world unsealed and uninitiated. And the eighth day circumcision is an argument for this, since it was a kind of tvpical seal, and was applied to those who were vet without understanding. And so is also the anointing of the door-posts, which preserved the first-born by means of things insensible. But as for the others [i.e. those who are not exposed to any impending danger]. my judgment is, to wait till they are three years old, some secret instruction, and to respond." From this passage we learn that infant baptism was not at that time a universal practice, but one in regard to which there were different opinions among Christians; that its advocates rested it on the ground of the necessity of baptism as a means of sanctification and salvation: that it was insisted as only in cases of danger : that in all other cases it was thought better to wait until the child became old enough to be examined, and to be baptized upon its own profession of faith. In a word, we have here all the marks of a transition period, in which infant baptism had begun to take the place of the baptism of professing believers. Gregory advises a different course from that pursued by his parents when he was a child. And still, he so qualifies his advice as to indicate that the Christian mind was not yet prepared to repudiate the idea that baptism was in its nature a personal and intelligent profession of faith in Christ. It was but a pitiful mockery of such a profession, indeed, when a child three years old was trained to repeat a few sacred words.to recite the creed, perhaps, or renounce the devil and all his works, with the pomps and vanities of the paration must be made, if He would come forth world; but it was enough to show that there was from it an unscathed conqueror. His path to victory still a lingering respect for the original law of baptism. This passage thus confirms Bunsen's view of the early baptisms of the preceding century; and, at the same time, it marks the progress which had been made in a bundred and fifty years in the departure from primitive Christianity: then it was boys and girls from six to ten years of age, who professed their faith in baptism; now it is little children only about

> We feel no difficulty, therefore, when we are called upon to explain the rise, growth, and prevalence of infant baptism. Christian antiquity furrishes us with all the required data for answering this challenge. It is well known that the besetting tendency of human nature to cling to the material and sensuous was illustrated, even in the life-time of the apostles, in the exaggerated importance attributed to outward rites: and that this tendency developed itself still more rapidly after these inspired teachers and guides were taken away from the church. This made it easy to put such an interpretation upon John iii. 5, as to establish the dogma of the necessity of baptism in order to salvation. And this dogma once accepted, no Christian parent would willingly allow his child to die unbaptized. Still, the scripture requisition of an intelligent profession of faith in Christ as a prerequisite to baptism was so plain that it would not be forgotten or ignored all at once; the attempt would be made to reconcile the two kinds of baptism as far as possible, by retaining the form of a personal profession, but hastening it more and more, till at last it came to be but the mere articulation, by rote, of words which conveyed no understood sense to the mind of the child three years old; and then it would matter little how soon this delusive form of a profession was dropped altogether, or transferred to the lips of a sponsor. Now the notices of the baptism of young children, scattered through three or four centuries, from the close of the second to the beginning of the sixth, exactly conform to this supposition, and so decisively confirm its truth. The fact of the gradual growth of infant baptism is accounted for by the known tendencies and beliefs of the times, and the particular passages in which the baptism of children is referred to by the Christian Fathers are all satisfactorily explained and harmonized.

On the other hand, if we suppose that infant baptism was a part of primitive Christianity, we are met by formidable and, as it seems to us, insuperable difficulties. How shall we explain the wide spread neglect, nay, so far as the evidence goes, the utter abannment, of the practice for at least two hundred and that she seems, if not fast, a very safe boat. We are informed, that last year she paid the Company in charge, ten per cent., and it is expected that this confessedly characterized by the prevalence of an excession, she will pay still better. Already she cessive and unscriptural ritualism? How shall we explain the fact, that when the long neglected practice came to be revived its advocates never appealed

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fant baptism; and it does so in a way which acords with the known tendencies and principles of e times, and explains the discordant utterances and sages of the early centuries. The Pedobaptist theory as a double work to do: to explain, first, the strange eglect of infant baptism for two centuries, in oppoition to the known tendencies of the period; and hen the subsequent revival of it under circumstances which bear every mark of being the gradual introduction of a new custom, rather than the restoration of

## Ministerial Education-Ecclesiastical

Leadership. DEAR EDITOR-To pursue the course of though hat impresses my mind with the necessity of a high literary and scientific standard in our systems of ministerial culture, I would now advert to an evil, too often seen creeping into our churches, very antichristian in its character, and which has no better antidote than sacred and elevated culture, influenced and directed from on high. I allude to the spirit of petty domination that may sometimes most hurtfully sway communities of churches.

We boast of our independence, but are sometimes seen very quietly putting our necks under a yoke of our own choosing. A little learning in leading ministers, or in accepted public journals, may suffice to give to a majority the notion of sufficient elevation to constitute such parties safe leaders; some popular prejudice may also be tickled, and denominational eculiarities flattered, until an injurious rule is established which may not be easily overthrown. But piety in ministers, united with a large and generous measure of cultivated intellect, could hardly consist with a voluntary subjection to the rule of limited ninds. Knowledge is essentially free in spirit. Literature is universally recognized as a Republic, to which all tyranny is necessarily antagonistic; and to nnate zeal for truth that characterizes all real friends of knowledge, such domination as I have supposed must be intolerable, if not impossible. Such selfimposed tyrannies have, in the United States, heretofore resisted in some cases all missionary action; in others, all enlargement of Biblical knowledge. Such, in civil government, was the strange despotism under the name of a Republic, of Dr. Francia in La Plata, Of this class of evils, is all denominational preju-

dice, which enlarged knowledge would render impos-

sible. We hope, that as Baptists, we are greatly free from that ill-visaged evil. Let us not, however, be too self-sufficient. No better guard against prejudice than to fear, and watch against, its entrance among us. For my own part, while rejoicing in many scriptural truths to which the goodness of God, I am assured, has led us, I am by no means of the idea, that Millennial light and glory will not have to sweep away from Baptist churches as well as others, much wood, hay, stubble," in order to present to view the unobstructed beauty of the "gold, silver, precious stones," which only will finally stand the test of fire. And with a revelation of profound wisdom like the Bible, acting through whatever is pure, or may be purified, in human thought, judgment, mental power, affection, and thus pressing men nearer and nearer to the light, must it not plainly be by knowledge, increasing daily in soundness and compass, that this spiritual growth shall go on towards its perfection, as it was manifestly by these means that spiritual worship in his day, with the club of honest learning, well-trained and bravely used, so, I apprehend, are tuture Luthers destined, were the dawning of the latter day glory, to strike down and destroy, with the same effectual implement, many an idel that the

world and the church worship. There is, in Christendom, a growing sense, I think of the existence of many and great evils in all churches, which have to be eradicated ere it is well with us. I am happy to see the signs of this self consciousness; and deep is my conviction that the very highest caste of intellectual improvement, will go hand in hand with that embryo conviction of evil nceding to be remedied; and that no other fellowship will be finally successful than the fellowship of piety and sound learning. "What communion hath ight with darkness, or the temple of God with idols?" But ignorance-and a narrow system of mental culture preferred to more enlargement, when enlargement might be had, seems a form of ignorance—is not light but darkness, not the truth but an idol-can the pure spirit from above hold fellowship with it? Any measure of knowledge is indeed good in itself, but may cease to be so, when cherished in preference to more light, when chosen because united. May it

"A little knowledge is a dangerous thing." Let me not be misunderstood. I am far from designing so monstrous a statement, as to count idolatrous, those limited schemes of knowledge, to which men are sometimes compelled of necessity, or the ho nest notion of necessity; but I refer to the preference without necessity, of which there is always danger, and thence the adoption by the people largely, of the idea that our extended schemes of knowledge are evil, for that less is better. This I look upon as ig-

But besides true independence of the churches, and their freedom from all blind submission to the domi nation of such as love to rule, to which sound and liberal knowledge must be a natural enemy, there is, nevertheless, to be sought, at the same time, a wholesome presbyterianism—that gospel status of presby- be observed, that the word, "one," in the latter ters or elders, which, while in our belief as Baptists, it rejects any institution of authoritative courts, conventions, sessions, or synods, is nevertheless to be recognized as a power, an influence, and even a "role," which we cannot, as Bible students and disciples reject. "Obey them that have the rule over you." Receive not an accusation against an elder but in he mouth of one or two witnesses." "Count those that rule well worthy of double honor." These passages and others of like tenor, are as much precepts of our Divine Master as any others in the capon of scripture, and we are, on our pledge of fidelity to Christ, bound to observe them. Such passages as these indicate the fact that age, experience, eminent piety, and the "rule" of those chosen to office by the people, constitute an essential element in gospel order. There must be duties then of the weightiest bearing belonging to the eldership of Christ's church. Such men, a large portion of whom, be it remembered, are ministers, are the natural leaders in every important movement. Every measure that depends for its success and wise influence, on judgment, prudence, they are by Paul, to express that rightness that has knowledge of men and things, weight in council, firmness in guidance, rests, or ought to rest, on that dership; and so wide a scope of important action is sufficient to shew at once, that with true piety and deen devotion to the master, every aid of the most risened knowledge and experience is demanded for so extensive and exalted a service.

The church, in the glory of its activities, is now, and is to be, I apprehend more and more at the head of all human actings and enterprises; and all human powers, all science, knowledge and training, are now and more, to glorify in her the Divine Master she serves. Yours, dear Editor, with undiminished respect and affection,

DEAR BRO. BILL.—Please allow me to acknowledge through the Visiron, the reception of one hundred dollars cash. American currency, as a donation from my kind friends in Richmond.

NO. AHI. BY J. 1. DUNLOP. Therefore as by the offence of one, judgment came upon all men to condemnation:—even so, by the righteonsness of one, the free gift came upon all men unto justification of life. For, as by one man's dischedience many were made sinners:—so, by the obedience of one, shall many be made righteous.—Rom. v. 18. 19.

Richard Watson was, in his own way, an able the-

Horæ Biblicæ

ologian. His Institutes is a lasting monument of his diligence and industry. It, no doubt, will long retain its present position, as a standard work of its kind. It is, indeed, the first, if not the only, attempt to reduce-what has recently been termed Evangelical Armenianism-into a system. This refined species of the dry, barebone affair of the Dutch divine, after whom it is named, is, as Mr. Watson himself states, peither Calvinistic, on the one hand, nor Pelagian, on the other. Its moulding into formout of the slippery material, at his disposal-was, indeed, a matter of no ordinary kind. It required on his part, considerable tact and ability. Mr. Watson was the man, -and, it may be, the only one, at the time, equal to the exigency. His book, notwithstanding, is defective in candour and fairness, -in so far, at least, as Calvinism is concerned. Writers of this class appear to think that they have a special license for misrepresenting, and perverting what they are unable, otherwise, to refute. Mr. Watson's conduct, in this respect, is lamentably at fault. The doctrines-known as Calvinism-he must have known, are not peculiar to Calvin. They were the general sentiments of the Reformed Churches :- and, as such, ought to have been fairly dealt with. Calvin did not insist upon them more than others. His name became attached to them, on account of his celebrity, and his ability in stating, and in defending them. Antinomiagism, in Mr. Watson's estimation, is near akin to Calvinism. It is, in his eyes, its legitimate offspring :- but a further development of Such, indeed, is not the case. The connection is ideal. It has, in reality, no existence. Calvinism, on the contrary, places the moral law, on its own proper basis, and vindicates its claims. Its tendency is to humble the sinner-to exalt the Saviour-and to promote holiness. It seeks not, as its neighbor, to mitigate the law of God-to make it milder than it originally was-to adapt it to our present state, and circumstances, that its perfect christian might come up to its requirements. Were it so, it would, indeed, be open to the charge of antinomianism; -but, as it is, there is no cause for thus treating it. It is an old dodge thus to use the opprobrious epithet, as a bugbear, to prejudice unthinking people against the doctrines of grace. Paul, the apostle, was served out, in this way. In his onslaught on Calvinism, let its opponent be but candid and fair. This, it is not too much to ask, on its behalf. It dreads not his attack. It has survived, uninjured, all opposition. In its essential elements, it is, as every other truth, immutable in its nature, and eternal in its duration. It may, indeed, be, and often is, misrepresented:-but it cannot be destroyed. The counsel of the Lord, that shall stand,—the thoughts of his heart to all

generations. Justification is a judicial act-pronouncing a person righteous and treating him accordingly. Its ground is not his own merit, nor faith, nor evangelical obedience; -it is not even the work of Christ in life was ever rescued from the dumb, dark distortions him-it is the obedience of Christ for him. The beof mediæval ignorance and perversion? As Luther loved of God, at Rome, in Paul's time, rejoiced in this truth. Righteousness, then, lodged in it. The fine gold, however, has become dim. Things are changed. The church of Rome, now, has this doctrine under a ban, -and, with its severest anathema, holds any one accursed, that dares ever to assert it.\* Bellarmine, a learned Jesuita and one of the college of cardinals, sets aside the proper forensic meaning of the word justification : - and makes justification to be, in realiy, a kind of sanctification. Barclay, the great apoogist of the Society of Friends, entertained much the same view. He, doubtless, derived from the Jesuits, among whom he was educated, his fallacious idea of the meaning of the term. It is used by him, in its physical and moral acceptation. Justification is distinct from sanctification, and ought not to be confounded with it. Each is important, in its own place, and answers its own end, in the economy of grace, By this confusion, this adroit and powerful controversialist of the Loyola stamp, makes room for degrees in justification, and for bringing in works-moral and ceremonial-to any amount. Faith, in the estimation of this candid and plain dealing opponent, together with its concomitant virtues, as a true and proper cause, justifies ; - and, as a work, on account of its dignity and worthiness, it is imputed for righteousness.† This view of the matter, is near akin to not be then a development of that condition of mind, that of Mr. Watson, as far as the position of faith, in about which Pope seemed to possess an inspiration the article of justification, is concerned. The errorcommon to both-is the same. It is making a something in, or done by, the sinner himself,-and not, as the apostle affirms, the obedience of another, in his as ugly as another. stead, as the ground of his justification.

If this grand doctrine be fully established, and if we maintain its just predominance, all other doctrines will be found to occupy their proper stations around it, in their due proportions, bearings, and influence. And there is no form of error, however gross, subtle, or specious, but may be detected by its want of hara writer of some note among the Plymouth Brethren, countenance to, what he calls, the prevailing theory of the imputed righteousness of Christ. The expression, he asserts, is no where to be found, in the oracles of God. In reply to this rash assertion, it may clause of the eighteenth verse, refers to Christ. The righteousness of one, then, is the righteousness of Christ ;-or, as the margin reads it-the one righteousness-wrought out, and brought in, by Christ, -the entire obedience of Him, who is Jehovah, our righteousness. The expression—the righteousness of God, it is said, does not mean-the righteousness of Christ, -but a quality, or character, that is in God himself. In other words, these Brethren, at least, some of them, make the righteousness of God a divine attribute, -the attribute of justice. This essential quality of deity-according to them-is imputed. If justice can be thus imputed, why not all the other attributes peculiar to the divine nature. It is not to be supposed that sinners can be converted into gods after this fashion. The idea of a divine attribute being thus imputed, is, to say the least of it, a perfect bsordity. That the words in question have this force and meaning, is freely admitted, when used, in their highest, and most perfect sense, with respect to the Divine Being himself §: - but, when employed as espect to God, and to his holy law, it can only mean hat righteousness that God-independent of the siner-has provided, and of which he approves, as the ound of that sinner's justification, in his sight. It ecomes the property of the believer,-and, in the very nature, can be none other than, as Peter says,

ghteousness-neither his own, nor his surety's, in is stead, in justice, God could not account him to e, what in reality, he is not. To say that God imutes righteousness where there is none, -and acounts a man to be what he is not, is impiety. It is, fact, an impeachment of the divine veracity. In eeping with this error, is another, of which it is but corallary. The work of Christ, as a sin-bearer, is onfined by Mr. Mackintosh to Calvary. The other ctions of the Redeemer's life, are, in his estimation, out sympathetic. In his Notes, the word sin-bearer s put for obedience, and, as in the Evangelical Armenian scheme, the whole work of Christ's active obedience is excluded. The surety of his people, as I have no hesitation in saying, and facts with which far as justification is concerned, might—according to you and I are conversant will bear out the assertion. this-have come at once, from heaven to the cross. At the bottom of all this, is the heavenly humanity view. Mr. Mackintosh says that Christ is a divine man,-the second man, who, as to his manhood, is the Lord from heaven. The expression, however, is system—whose usefulness is impaired in proportion not new:—nor is it peculiar to him. It was used by as they imbibe its spirit; and who, too often, from not new :- nor is it peculiar to him. It was used by Valentine-among his other vagaries about Christin the second century ;-and, as it would seem, had its origin, in Gnosticism, even in the time of the apostles, against which-along with its kindred errors-John, in particular, wrote his episties. Christ is not a divine man. He is both God and man, in one person. The humanity is not deified, nor the di- trical development of christian character, occasion a vinity modified. The Godhead remains immutable, and the manhood true. The union of the two natures is without division, separation, mutation, or confusion. Christ was made of a woman, a partaker of flesh and blood, in all things made like unto his brethren-sin only excepted. This was necessary for the work given him to do :- a humanity not human is an absurdity—an impossibility. The tone of Mr. Mackintosh, on some of the sacrifices, is of a socinian kind; -and the new gospel, as propagated by him, has a tendency, in that direction.

In conclusion, - Calvinism alone-of all its rivals -is the only system that gives Jesus Christ full credit for all his work, -his entire obedience unto death -his active and passive righteousness.

\*Council of Trent. 6 sess. Canon 11. †Vid. Bellar. lib. . de justificat. ‡Notes on Leviticus, &c. §Rom. iil. \*Rom. iii. 25 ; Phil. iii. 9. Vid. 2 Pet. i. 1.

We call the particular attention of our readers to the extract, in this week's issue, on the temper and tendencies of that very recent and peculiar class of religionists, called "Plymouth Brethren." Whether they assume and acknowledge any distinctive name, we are not prepared to say. It has never been our misfortune, during our ministry, to experience to any great extent those serious and schismatic evils which usually accompany the appearance and introduction of this phase of error. But we need to be on our guard, especially those who are longing and praying for a higher and purer type of piety in our ranks as christians, for this ism usually captivates pious men and women, and insiduously creeps into the churches of Christ under the specious disguise of eminently Biblical religion. We have more than once observed that as soon as a man is innoculated with Plumouthism, he considers himself called and consecrated to the special and laborious service of berating all church organizations and ministerial functions as the work of man, nay, of Satan himself. In the destructive criticism with which they handle ecclesiastical organism and the sacred office of the gospel ministry, there is often and sadly developed an animus widely and shockingly at variance with the temper of New Testament christianity, as that christianity is understood, embraced and expounded by thousands of men of the most symmetrical minds, and of the deepest-toned religious experience. This strange and mournful development of a sour and cvpical spirit in connection with such professions of pi ety is a puzzle to many honest and noble minds. But there is a philosophy capable of solving the puzzle. They who have any acquaintance with the religious literature of the Plymouth Brethren-for, mi rabile dictu, they do distribute something beside Bibles-can readily detect in prayers and exhortations those who have been reading the tracts or attending the private sessions of that select and magic circle. They regard any attempt to ward off their sweeping denunciations as "persecution for righteousness' sake," and as evidence of the orthodoxy of their principles and position. Their religious system, if the word system is not, in such a connection, perverted from its meaning-is made up chiefly of Negations. and what little is affirmed in their creed is already distinctly and decidedly maintained by the truly evangelical portion of the Christian Church. Their great tendency is to hobby riding, and they seem to take special delight in running their hobby against the heels and over the toes of everybody they meet. Well, the generation of hobby riders will, we presume, be perpetuated to the end of the world. If it is not one hobby, it will be another, and one is about

Dorchester, March 17, 1869.

DEAR BRO. BILL-As the donation excitement has somewhat subsided, you and your numerous readers will be glad to hear from us. On the evening of January 19th, the church and congregation of this place met and took charge of my residence, premony with this fundamental truth. Mr. Mackintosh. | pared a sumptuous tea, both pleasing to the eyes, and, not less so, to the palates of nearly two hundred desires, by no means to be understood as giving any persons. After good justice had been done to the tea, and some time spent in pleasing conversation. Deacon A. Palmer was chosen to give the address, in behalf of the church and congregation, which was beld at McKenzie's Corner, the little church here has done in a most affectionate manner. At the close of been greatly revived; backsliders have been reclaim which a purse, containing \$49.50 in cash, was presented, and other useful articles to the amount of \$50.50. The amount has since been increased by kind friends, who could not got here on the 19th, by \$10.80, making \$110.80. A reply was attempted by branch of Zion, is composed of good material, has the writer, after which Rev. Mr. Angwin (Wesleyan) addressed the meeting, followed by Bro. C. Knapp, Esq., when the company separated, each apparently happy in having made the pastor and his family happy. May the Lord abundantly bless the donors and grant a double portion of His Holy Spirit to rest up on the reciepient, and thus convey converting power to all the families represented on the occasion, and also to all families of this region, is the humble and most earnest prayer of His unworthy servant. Oh! brethren, plead with God for us, the field is white, ready for the harvest. May our Heavenly Father send by whom He will.

Was much gratified in having a visit from you travelling agent and correspondent. He preached for as two evenings. May he be abundantly blessed in is work, and an effectual door be opened unto him. his work, and an effectual door be opened unto him. I think his a good work to thus visit the churches. He did a good work in Dorchester and vicinity for the Visitor, but his stay was too short. I think if a and the hyuns sung are also indicated, making a ittle more time could be given to canvassing the different places, much more could be done for the Visi-TOR, and also sid the pastors in reviving the churches to increased interest in the all important mi committed to us on this sin-polluted earth. Some siness left with me by your agent, that could no

The following is an extract from a sermon recently preached in the First Baptist Church, Montreal, by the pastor, Rev. John Alexander, and published in the last issue of the Canadian Baptist :-Within the last twenty-five years a system has arisen (if system it can be called when there is neither organization nor government) that competes for a valuable class of our church members, and that too, often when successful, transforms the active and energetic into morbid, self-complacent professors, whose energies are largely expended in censuring, aggressive power of the churches, rather than m earnest missionary inroads upon the outlying world. that Plymouthism is built up, not with recruits gathered directly from the ranks of Satan, but with good men decoyed from the churches-men generally of morbid and one sided tendencies, who seem to have a constitutional affinity to the peculiarities of the the moment they enlist under Darby or Newton, are lost to all the active enterprises of the christian With a clear exhibition of the fundamental doctrines of the word of God, that is of those doctrines bearing on the question of the sinner's personal acceptance with God, are associated tendencies and errors, principles and views, that cramp the symmemorbid sensitiveness, that leads its disciples to look upon society with the eye of the misanthro, ist or the cynic, rather than with an eye beaming with the compassionate and cheerful benevolence of the Divine Master-that make them excessively sectarian amid profuse professions of christian love, and the

most earnest protests against all sectarianism. We have here a system, that, while it admits of individual effort in the cause of Christ, and affords many noble and brilliant examples of talents consecrated to the service of Christ, lays an arrest on all systematic and organized effort, and forbids its discies a place on that broad platform of united christian enterprise, where the idea of christian unity finds a full and free embodiment, without ignoring those dis-tinctive principles we respectively hold, and for which we are responsible to God.

I refer to this subject in no unkind or jealous spirit.

Plymouthism.

Wherever the gospel is faithfully preached, I therein do rejoice and will rejoice. Wherever I see the image of Christ, I see one, I care not what his denomina-tional name, whom I love as a brother in Christ. But I do so, because I feel that the very evidence and presence of genuine piety, and of the desire for the conversion of sinnners may blind the unwary to the dangers of a system that too often puffs up the christian with spiritual pride-that undermines the walls of Zion, that depreciates the influence and success o even the most faithful ministers, and which, while it disintegrates and destroys, as the extreme democracy of ecclesiasticism, offers no substitute for the organizations against which it aims its deadly blow.

I speak thus too, because I feel that the views and principles of evangelical denominations are misrepresented by the Plymouth Brethren, I shall charitably nope, because they are not understood.

Plymouthism tells me that all organized churches are man's systems-that there ought to be no such thing as local organization. The New Testament tells me distinctly of the churches of Galatia, Corinth, and other localities, visible organisms, as distinct from the one invisible church, that embraces all, and embraces only, the redeemed, the family, because its membership is determined not by men who may be leceived by external evidences of professed regeneration, but by God who knows the heart. The New Testament tells me that these local churches embraced only persons credibly regenerate, who had been "buried with Christ in baptism" on a profession of their faith—that each society of baptized believers is an organization distinct and independent, so far as government and discipline are concerned, but of necessity bound together by strongest woral ties - that society should have its Elders and Deacons, called of God, and that call recognized by the people; and that the object of each local organization is the celebration of the Lord's Supper, mutual edification and aggres-

Plymouthism tells me that no such class of men recognized by Christ as ministers—that ministry is something exclusively distributed among the saints -and its disciples denounce " the one-man ministry, Teachers, who are over the churches in the Lord—of "able ministers of Christ," of Bishops and Elders, whose qualifications and official work are describe who are called of God, but recognized and received as such by the churches, and who, if faithful, are "worthy of ther hire," entitled to support in carnal

Plymouthism practically, if not in theory, relieves its people from the obligation of giving to the support of the ministry; the New Testament enjoins this as one of the duties of the christian profession.

Plymouthism teaches me that I ought not, as one accepted in Christ, to pray for the renewed applica tion of Jesus' blood to my soul. The deepest instincts of my regenerate nature often lead me to feel, that the prayer of the Publican, "God be merciful to me a sinner !" is just as appropriate to-day, as it was when first I was awakened to feel my sins, while these instincts are corrobovated by such teachings as that of 1 John i. 6, 10, when "the blood of Jesus Christ cleanseth even him who waiks in the light and has fellowship with God from all sin.

But I need not follow out the contrast. Plymouthism is only another shadow of the night—a system that talks much of confusion, but makes it more confounded—that testifies against sectarianism, but adds, another, yea, many and bitterer, to the existing sects of Christendom—that professes a platform alone, big enough to bear all christians, but from which it excludes its own kith and kin, while it will not permit its disciples to take their place on the noble platform of united, evangelical christian effort.

If Plymouthusm were successful in its mission of disjutegrating and destroying all our organized examples of the result would be a moral characteristic of the result would be a moral characteristic.

gelical churches, the result would be a moral chaos, more bewildering than the wildest confusion, imagination has yet conceived."

For the Christian Visitor.

DEAR SIR-No doubt you will be pleased to hear that the Lord has been blessing the people here. Since the last quarterly meeting of Carleton County. and sinners converted. We have baptized eight willing converts-five men in the prime of life and three women. Our meetings are still encouraging. This church though small in numbers, is an interesting quite a number of faithful laborers who amidst much opposition have contended nobly for the faith once delivered to the saints. Pray for us.

The article in this issue, on Ecclesiastical Leadership, from the pen of "E," is deserving of special and serious reflection. It touches points of vital interest. We hope to hear again from the same thoughtful writer, on the above subject and kindred

PLYMOUTH PULPIT, No. 5 and 6, of Vol. II., have come to hand, containing the sermons and prayers of Henry Ward Beecher. This is the only regular publication of Mr. Beecher's current sermons-the complete record of one service of Piymouth Church for each Sunday in the year. The resources of this remarkable preacher are inexhaustible

AN INFIDEL AGREEING WITH PAUL -An admirable Jesus Christ. Righteousness being imputed to a man according to Mr. Danby—simply means the man's being accounted righteous. This is true, to glorify in her the Divine Master and Yours, dear Editor, with undiminished respection, affection, aff