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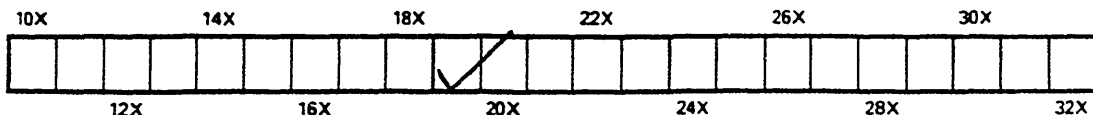
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THE  
CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."  
"This is love, that we walk after his commandments."

VOL. XI.

COBOURG AND BRIGHTON, MARCH, 1857.

NO. 3.

UNION—AN INTERESTING DIALOGUE.

CHAPTER III.

A meeting of the preachers in the town of *Unity*, to determine the basis of union.—The meeting was called to order by the chairman; prayer by brother C.

*Methodist.* I proposed at the close of our last meeting, to show that my Church is founded upon the scriptural basis for Christian union. I have come prepared to enter upon this important work, and I feel greatly encouraged in anticipation that I shall succeed, and thus show that the Methodist Episcopal Church shall fill the whole world. Thank God! our Church is but little over one hundred years old, and there are already more than one million Methodists. It is stated on the 6th page of our Discipline, that "we believe that God's design in raising up the preachers, called Methodists, in America, was to reform the continent, and spread Scripture holiness over these lands." I trust we shall soon realize this.

*Baptist.* My dear sir, are you not aware that your Discipline represents Mr. Wesley as being "the father of the great revival of religion now extending over the earth by means of the Methodists?" If Mr. Wesley is the father of this revival, it is entirely too young for my notion of things; it must have begun in the flesh, and will certainly end in the flesh. I acknowledge no revival of religion that has not God for its Father—that did not begin in the Spirit. Not only so, but your Discipline does not pretend to be founded upon a scriptural

basis, but "upon the experience of a long series of years." I do not understand this to be a scriptural basis.

*Episcopalian.* Mr. Wesley was never a member of the Methodist Church. He lived and died in the Episcopalian Church.

*Presbyterian.* Mr. Wesley never regarded the Methodists as a Church, but merely as reformed Episcopalians. He never aimed to establish a separate organization, but called the little band in the habit of meeting for frequent prayers, "*Societies.*" His object was to obtain greater holiness of life in the Episcopalian Church, but not to found a new church. In these social prayer-meetings, he was careful not to have them on the stated hours for worship in the Episcopal church.

*Methodist.* Gentlemen, nothing will stand the test if we are to carp in this style, upon whatever may be presented. I had hoped that our object was to *unite*, and not to see how much fault we could find. We can do nothing without the *disposition*.

*Baptist.* I presume, sir, we have as much disposition to do something, and to do it *right*, as yourself. But we are required by the members of our respective churches to determine the *scriptural basis of union*. If we should unite upon any other basis, the members of our churches would not accept it, and we should not have our support restored to us.

*Methodist.* I see the Baptists are accusing Mr. J. L. Waller, with Discipleism. I suppose you are with Mr. Waller, and that you will be satisfied if you can compell us all to unite upon Mr. Campbell's basis of union.

*Baptist.* Brother Waller denies being tinctured with Discipleism, and I deny it also. We stand upon the original Baptist platform.

*Methodist.* I am aware that Mr. Waller denies preaching Discipleism; but Mr. Campbell has certainly converted him on the New Translation question. Some fifteen years ago, he opposed the new translation movements of Mr. Campbell with all his power. But now he stands side by side with Mr. Campbell, and has adopted all of Mr. Campbell's arguments, and they are now both compassing sea and land, trying to make one new translation; and when they get it made, I predict it will be twofold worse than the old. Indeed, I see but little difference between them; they are both constantly on Mr. Campbell's favorite theme—"the truth, the whole truth, and nothing but the truth."

*Baptist.* Is Brother Waller bound to differ with Mr. Campbell on every point, even at the expense of truth? Brother Waller and myself intend to maintain *truth*, even if we have to do it by believing and teaching the identical same things with Mr. Campbell.

*Christian.* Brethren, I presume we shall not soon find the *scriptural basis of union*, in talking of Wesley, Campbell and Waller. How near we agree with, or how far we differ from these men, is not a vital question, nor at all the question before us. Can we determine the scriptural basis of union, and unite upon it? If we can, our way is open before us; if not, what will be the consequences?

*Lutheran.* That is my mind; we must have some point before us. Will you, Mr. C., present some method of procedure?

*Christian.* It appears to me we should discuss something like the following questions:—1. Have our churches acted righteously in the course they have taken? 2. If they have, can we determine the scriptural basis for union? 3. What is it? 4. Shall we unite upon it? If the private members of our churches have acted without reason, and required something wrong, we should not submit to it.

*Episcopalian.* We are bound to submit, or starve.

*Christian.* If we are conscientious men, as I trust we are, we will starve before we will submit to anything wrong. I, for one, will scrape the streets for a living, before I will submit to anything wrong in *principle*.

*Bapt., Meth., Pres., Luth., Epis.* That is right, we will all stand to that.

*Christian.* Is the requirement of our brethren then, right?

*Episcopalian.* No, sir; it is not right. They have required unreasonable things of us, and treated us with disrespect, and I feel almost a determination not to submit to it.

*Christian.* I have examined the matter from the beginning, and am compelled to admit that they have done right, and if I had been in their place, I should have acted as they did. Suppose we were in their situation, and the members of our own families were separated so that the husband could not fellowship his own companion, whom he acknowledged to be a Christian! The parents could not sit at the Lord's table with their own children, though they acknowledged them to be Christians! Brothers and sisters, all professors of religion, admitted to be children of God, but will not fellowship each other! Do you believe, brethren, such a state of things should be tolerated any longer?

*Lutheran.* But why should the whole blame be cast upon us, and we be stripped of our support, and cast off upon the world? Are not the private members of our churches as much to blame as we? Beside, sir, I have not admitted the blame to be as great as you represent it.

*Methodist.* I do not admit that the blame is as great as Mr. C. thinks. The evil that he speaks of, grows out of bigotry, in thinking nobody right but ourselves. This is a pharisaical spirit, that thinks I am better than you. We should treat each other with kindness and Christian feeling.

*Christian.* You are mistaken, sir; the *bigotry* grows out of the system. Is it bigotry that forbids that Baptist and his Methodist wife to commune together? I deny that it is their bigotry that forbids their communing together. They love each other, have all confidence in each other, and desire to commune together; but their *system* forbids it. *They* are not to blame for it, but their *system*.

*Methodist.* This is all attributable to Baptist *close communion*. It is a bigoted doctrine, and I am glad to see it exposed.

*Baptist.* My dear sir, suppose a Baptist should desire a place in your class-meeting or love-feast: how often could he be admitted without becoming a member? Only twice or thrice, and this with the utmost caution! This is as exclusive as close communion. Yet you admit Baptists to be *Christians*, but not good enough for your class or love-feast! You admit that the Baptist will be saved; that you can live with him in heaven; but he is not good enough for your class-meeting! Is a Methodist class-meeting more sacred than heaven? or why not admit any person to the class, that you admit to be in the way to heaven?

*Christian.* Brethren, can you not see that it is the *doctrine* that keeps so many good people separated, and not the desire of the people? It is the natural working of our present systems to infuse division through society, and the systems should be held accountable for it.

*Episcopalian.* Then why justify our brethren in punishing us for what our systems have done?

*Christian.* Because we have sustained these antagonistic systems, and enabled them to do what they could not have done themselves. We defend these systems, and make the people believe they are scriptural. We practically carry out their spirit, in refusing to fellowship each other, and in shutting each other out of our houses of worship. We

beg their money to build four or five times as many houses as are needed, and support a similar superfluity of preachers. Then we divide the few people of our village off into five or six little parties, thus discouraging and crippling their energies in their efforts to serve God. We divide the members of their families off into our parties, and infuse through society, as far as possible, all the antagonisms of our systems. We squander their money in building colleges, academies, etc., to three or four times the amount of any possible demand, and thus in the place of disseminating peace and union on earth, and among men, concentrating the strength of all the children of God, we confuse their minds, confound their tongues, and set all Christendom into a Babel. I say, in view of all this, our brethren are not to blame. They are determined that something better shall be done in our town. I shall sustain them in it at all hazards.

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### EVANGELIZING IN EARNEST.

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The Lord did not intend evangelists to open an office, and sit down in it and wait for sinners to come to them to be converted. But he intended the living preacher to go to sinners, with the living voice and preach to them the living word of the living God. The command is to *go, go* and *keep going*, while God shall give us life; *go*, believing in God, with strong faith—trusting in the Lord for a support now, and eternal glory in the world to come.

A little preaching on Lord's day will not do the work. The Word should be preached every day and every night, as far as possible. We can not confine our labors to cities, towns, and villages, expecting preaching to be brought to us, as work to a tailor, hatter, or shoemaker: but we must *go out* into the country, among *the people*, and be *one of them*, as messengers sent from heaven to take them to God. We are not to confine ourselves to the fine meeting-house, but go to the courthouse, the town or city hall, the old seminary, the school-house, or the private dwelling, and preach to the people. We must not wait for the large assembly, but preach to the few, the small, humble, and unpromising congregation: we must not merely *pretend* to preach, while we are only complaining of them, telling how bad they are: whining over them, and murmuring—showing contempt to them and all their arrange-

ments—but preach to them in the name of the Lord, remembering that in every human form we see, there is a living spirit, upon which Jesus looked when he died, and which is worth more than the great globe on which he walks. No matter how lowly, how humble, how poor and uncomely all their temporal arrangements, you will find, on acquaintance, some who will love the Lord, turn from their sins, and become jewels in the Lord's, and also in the preacher's crown of rejoicing. Do not go into the work with a cant upon your lips, with disheartening words, but preach to them as for life: plead with them with their real danger spread out before your eyes, remembering the reward of him who shall save a soul from death.

In this great work we do not need to work up the imagination, but simply to enter into the *reality*; deal in solemn and awful *realities*, and keep the mightiest and grandest *realities* before the people. Men well skilled, have been able to speak of fiction so much as if it were reality, as to give it the effect of reality. In direct contrast with this, some men speak of reality so exactly as if it were fiction, as to give it simply the effect of fiction. The religion of Jesus Christ is reality. He is a real, ever-living, and divine person. Christianity is a real system, that really unites man with this glorious and real person. The salvation of the souls of men, of which it treats, is no fiction, but a real work, of higher importance to the happiness of man, than all the works ever performed through human instrumentality. It is our work to awaken men, arouse them from their slumbers, and induce them to open their eyes, minds, and hearts to the realities in the Bible, in the world and in man; to the realities all above, around, and beneath us. Our work is not to set the world to dreaming, or put men to sleep; or to induce them to imagine that they are talking with the spirits of the departed, ghosts, or demons. This we leave for those idle dreamers who have nothing to do but practice sorcery or necromancy. Our work is not to put men asleep, but to awaken them. The voice of our mission cries, "Awake, thou that sleepest, and arise from the dead, and Christ shall give you life." We must go with the kind and benevolent and warning voice, stirring men from their stupor, as you would the dying man, to have him take conscious cognizance once more of his real condition. Our work is to go out, with this great cause burning upon the altar of the heart, moving our souls and quickening every energy into manly activity; and thus, to the extent of our power, turn men from their sins. Our hearts must be full of the great theme of

Calvary; it must dwell upon our lips in the pulpit, and out of it. Our breasts must be swelled and animated by the expanded benevolence of the Redeemer, extended to all mankind. We must loose ourselves in the great work to which we are called, and constantly look to and put our trust in Him who has called us, and honored us with an instrumentality in his great work.

We are not to stop on account of a man's condition in this world, whether he be rich or poor, bond or free, high or low; whether he lives in the fine mansion, or the humble cottage, we have a mission to him—a mission of love and mercy; a mission from God. Go to him, as holy men of old, not seeking *his*, but *him*—making an effort to save him, and make him instrumental in saving others—make him sensible that he is a human being, and of the same race with yourself, and that your work is with him and all such, to labor for their good, and bring them to the Lamb of God who takes away the sins of the world. He will hear you, and, if won to the Lord, will send strains of gratitude to heaven forever, that he ever saw the day that you came to him with the good tidings of great joy to all people.

Brethren, turn your attention to your evangelists. See to their temporalities, and see to them well. This you can now do, without any pressure, and it is but reasonable that you should do it. The Lord requires it; his cause demands it; and your own conscience approves it. Make it the first great item to secure and sustain faithful evangelists—keep them continually in the field.—Christian Review.

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### THE PRIMITIVE CHURCH.

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[The following is taken from a work published several years since in the city of New York, called "The Bible Student." It will bear examination.—D. O.]

#### THE PRIMITIVE CHURCH CONTRASTED WITH THE CHURCH AT THE PRESENT DAY.

The condition of our church in our own times, compared with what it was in the days of the Apostles, and their immediate successors, presents a sad departure in doctrine and practice from the purity in which it then existed.

Then the united prayer was in the language of our Saviour, that the



church might be one, even as Christ and the Father were one, that the world might believe because they were one. Now the practice of nearly all is, that the church should be built up and divided into various sects, with no bond of union to join the different bodies of professed Christians. Then Christians made their future existence the great end and aim of their being, and all other questions were made subservient to it. Now professed Christians practically live for this world; the other being only an after consideration. Then to profess the name of Christ, subjected his followers to ignominy, reproach, and death, and the loss of all pleasures which the things of this world afford; they were persecuted, imprisoned, and subjected to the most cruel tortures that man could inflict, and their property was subject to confiscation, and their very names cast out as evil. Now to profess the name of Christ is honorable, and secures even the respect and favor of the world. Then, the offence of the cross deterred any from becoming the followers of Christ, only as they were influenced by pure and holy motives. Now the honor of a Christian profession is a strong incentive to church membership. Then, the followers of Christ were willing to spend and be spent in their Master's service; they suffered willingly the despoiling of their goods, and counted not their own lives dear unto them for the sake of Christ: and if needs be, they were willing to endure every affliction and privation, and death itself, for the more enduring joys of "that better country." Now we have reason to fear that similar trials would cause multitudes of those who are loud in their professions, to forsake the cause of the Redeemer, for the husks of this world. Then, there was a marked difference between the church and the world, in the lives, conversation, and examples of men. Now, the outward acts of the majority of professors furnish small evidence of their discipleship; they are as close in their bargains, as overbearing in their dealings, as virulent and unrelenting in their animosities, as miserly in their savings, as aristocratic in their feelings, as dogmatical in their opinions, and as worldly-minded in their conversation and intercourse with the world, as are many whose hopes and desires are bounded by the limits of time; they are as fond of equipage and show, as much given to laying up riches here below, as fond of the honors of this world, and being called by men Rabbi, as are many of whom we do not expect better things; and they embark with the same zeal in political animosities, and are as light and trifling in their conversation, and all their feelings apparently limited to earthly pleasures, as are many who have not a name

to live. Then the Christian lived for Christ, and for him alone. Now we fear multitudes of professors are living for themselves. Then they went from house to house, exhorting sinners, comforting the afflicted, and encouraging the brethren. Now most seem to be satisfied if their ministers alone perform these duties. Then the cause of Christ was near their hearts, it burned upon their tongues, and was their continual theme. Now how cold and dead are professors; how seldom is the sinner exhorted, or the inquirer encouraged by them, except at stated periods. Then, in their intercourse with each other, their tongues gave the most ready utterance to such joyful emotions as the cause of Christ inspired. Now, how often professors meet, hold long intercourse with each other, and part with not a word of heaven, or God; even in the social circle, where they congregate for friendly intercourse, the news, the weather, the fashions and politics are fruitful themes; but their relations to God come not into all their thoughts. Then the Bible was their Book of Books. Now the last new novel is eagerly devoured. Then they forsook not the assembling of themselves together. Now how many names are on the records of the church, who seldom visit the stated prayer-meeting. Then they were content to believe the Bible as it reads, and not seek to be wise above what was written. Now each one fancies there is some hidden meaning in the text, which he brings to light by interpreting it in a figurative or spiritual manner, and that the Bible does not mean what it says, according to its literal reading. Then Christians were living in constant expectation of their Saviour's return. Now the church are satisfied to delay his coming one thousand years. Then they strove with all their might to advance the interest of the church; but now they are more eager to build up their respective sects.

A careful comparison of the church in the two periods of its existence, cannot but satisfy the candid inquirer after truth, that the standard of piety is sadly lowered; and that professors of religion do not live in all holy conversation and godliness, looking for the day of God, as did the early Christians. This is most truly the Laodicean state of the church, and Christ stands at the door; while the churches are saying in their hearts, "My Lord delayeth his coming." We therefore who are looking for the blessed hope of the glorious appearing of the great God and our blessed Saviour Jesus Christ, ought to be up and doing, that we may arouse others to be ready, with their lamps trimmed and burning, ready to meet the Bridegroom when he cometh, like the Christians of the primitive church.

## PREACHERS—EVANGELISTS.

For the Christian Banner.

Much has been said, is being said, and much remains to be said, and written, in the premises indicated by the above caption. To whom the messengers of *the good news* are sent, appears to be quite well understood. But by whom are they to be chosen and sent, is not so well settled. Many of the popular religious bodies in America, as well as England, claim a *call* and *mission* directly from God. Preachers thus chosen and sent, ought to be responsible only to God in the discharge of their mission—yet they are generally held to a kind of responsibility to the religious body out of which they are chosen. This is an error—the common rules of order are by it broken. Moses was chosen out of the court family of Egypt, and Paul from the sect of the Pharisees. Neither of these were responsible to the body in which they were found. This holds good, as a rule, in all the instances on the record, of persons chosen of God to any and all missions. The chosen ones were only responsible to God who sent them. If they be by him called and sent, let them answer to him alone.

But among us, we think a better understanding has been obtained. This, however, remains to be demonstrated. Many things have been written and received among us, as true and valuable, which, upon a thorough winnowing, will be found but chaff. We have all along been in our incipency. Our means and efforts have, therefore, necessarily, been extraordinary, or, as some might say, irregular. We are not yet free from this necessity. Our efforts are, and have been, to *recover* primitive Christianity in its truth, power, and policy. The work is not yet accomplished. It is a great work and will require much time. We are not where we were twenty-five years ago—nor where we were ten years ago. Efficient means and appliances, in every transition movement, must be measured by the stage of the progression. What was appropriate, as a whole machinery, twenty years ago, can only be appropriate *now* on the hypothesis that we have made no advancement in twenty years, or that we had attained to a perfect recovery twenty years ago. May the Lord deliver us from either of these fallacies.

Preachers and printers are the means, or at least, the principal means, in our movement, and of these, the living, speaking man is the chief. Whence came these, in the beginning of our effort? our Scotts, our Bentleys, and our Bosworths—our Blacks, our Menzies, and Oliphants?

—some of the most efficient laborers in the cause forthwith left their ploughs to plead in the public assembly the recovery of pure Christianity. They tarried for no one to send them. A simple glance at this matter is sufficiently suggestive. It is to be hoped that those of the brethren who feel moved to write, will think deeply before venturing too much. Preachers have the *same* work to do now that they had in the beginning, and yet *not the same*. They have the *same* responsibilities, and yet *not the same*. Brother Shepard, of New York, and brother Errett, of Michigan, are evidently looking upon this matter, in quite its true light, but in some directions it appears to me, they have run beyond the margin of their premises; and in some their premises are not quite justifiable by the record. Take one example: Timothy and Titus were Evangelists—therefore whatever labors were assigned them, are peculiar and universal, pertaining to the evangelist's office. Timothy and Titus were evangelists, but they were *more than evangelists*. They were "apostolical legates." No evangelist in our time, is left by an apostle, to *complete* the "things that are wanting." This may come up for consideration at a future time.

But the chief object of this paper is to call attention to the fact, that at the present time, we are not calling into the field preachers according to the demands: very few indeed are coming into the work at all. An error, and a great one, has crept in among us. We have been looking too much to colleges to furnish us a supply of preachers. We do not want our ranks filled from colleges. Our Saviour chose *but one* "educated" man, in the great mission of converting the world. We do not want at this time more than *one* "educated" man to every *ten* of the whole number of evangelists. We want men of moral worth and native talent and zeal, tempered by the love of God and humanity, who have taken their lessons from the living page of society and the Bible, whose sympathies, manners, and language, are precisely equal to the taste, intellect, and heart of the great public, for whom and among whom they are called to labor. This is a common sense view of the matter. It is evident that he whose companions are books, is not so near the public pulse as he whose companions are those who constitute the public. His sympathies and feelings are under another influence. The "book-worm" is incapacitated for popular efforts. The brethren should arouse to this matter. *One* man from the college and *ten* from the ranks of the public is much nearer the model of the Saviour than the present sentiment seems to indicate.

The foregoing rule, of course, has its exceptions. There are *some* well read men who can break up the fountains of the public heart, but they are the few. Indeed, I have known some men, who, when they first entered the evangelical calling, were able to move the masses, and induce very many to enlist in the gospel, but who, supposing that much general reading and study were necessary to perfect them in their calling, in the end have almost lost their power over the public assembly. They are yet valuable men, but not in the same quality of labor as formerly.

Men of learning, research, and general reading are needed, but not more than a tithe of the whole number. Let the brotherhood, or the churches, or the preachers, or the scribes, on whomsoever rests the responsibility, look into the matter in good earnest, or we shall soon be without preachers. I have before my mind, what appears to be the divine rule governing the calling, duties, and responsibilities of evangelists, but think it not time yet for its practical working. Much of the extraordinary means and efforts are yet needed.

A. P. J.

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### IS MR. PYPER AN HONORABLE MAN?

One year and six months ago, Mr. James Pyper, late of Toronto, but now of Pontiac, Michigan, a preacher and doctor, wrote a letter which was published in the Baptist paper at Brantford, in which letter he was pleased to make some very unsavory and very unreliable statements pertaining to the disciples in Canada. He became in sober fact, in this one instance at least, a "scandal-monger," to use a polite term coined by the present editor of the said Baptist paper. Immediately on reading Mr. Pyper's epistolary article—wherein he says that "regeneration with many disciples is altogether a human work," that "they deny the personal work of the Spirit," and that "many of them are Arians"—we despatched a brief letter to him, asking for the names of a few out of the many disciples who hold and teach as he affirmed. We have waited full one year and one half for him to send his reply; and seeing he has not done it within this period, it is now presumed that he will never do it. Here is our letter to him:—

Brighton, 28th Aug., 1855.

MR. PYPER—MINISTER—The organ of the Baptist denomination in

Canada, in its issue of Aug. 23rd, contained an epistle from your pen in which I find the following words—

“Regeneration with many ‘Disciples’ is altogether a human work made up of the simple belief that Jesus was the Messiah and immersion in water. They deny the personal work of the Holy Spirit. Many of them are Arians, and their preaching and teaching can only lead men astray.”

As the above is given to the public, not as an impression or an opinion, but as sober and reliable fact, it is presumable that you will be ready to furnish the names of a *few* out of the *many* among the disciples who make regeneration a human work, who deny the personal agency or work of the Divine Spirit, and who hold the tenets of the Arians. Firmly believing that all who humanize regeneration—disavow the power of the Spirit of God—and accept the unction of the blaspheming Arius, are not to be accounted brethren in Christ, I, as a disciple, respectfully request you to forward me the name or names of any among the disciples who hold or teach sentiments and principles so palpably at variance with the inspired oracles.

Knowing as I do every elder and evangelist ordained and set apart by the disciples in Canada, and being personally acquainted with almost every member of the 25 congregations of disciples in our Province, I may simply at present state, that, to my knowledge, there is not a teacher acknowledged by the Body and not a member of a church thus acknowledged that is in anywise tainted with any of the unhallowed errors and religious counterfeits to which you allude in the extract given above. Your veracity therefore, or your standing as a man of reliable information, being at stake in this matter, it is hoped that it is of sufficient importance to claim your attention.

Respectfully,

D. OLIPHANT.

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## THE PUNISHMENT OF THE WICKED.

STRICTURES ON J. B.'S ARTICLE.

A writer in the November Banner, in endeavoring to prove that the punishment of the wicked will be endless torture, attempts more than he is able to perform—with your permission I will assume the task of pointing out wherein his quotations fail to sustain the burden imposed

upon them. There are four in number, two from the writings of the apostles and two from those of the prophets. We will notice them in the order they are presented by J. B.

First. Daniel 12: 2 "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The argument based on this is, that the shame and contempt being as everlasting as the life, the affliction arising therefrom must be endless, but the fact is overlooked that the adjective applies only to the contempt, which would be felt or indulged in by the righteous who are to live for ever, while the shame felt by the wicked is unqualified as to duration, and would necessarily cease when they return to the dust; consequently this passage is no proof that the affliction will be as endless as the life of the righteous.

Second. Isaiah 33: 14. This is said to have reference to the punishment of the wicked, and the impression is designed to be made that they alone can dwell with everlasting burnings. But if the succeeding verses are read, they tell a very different tale from the garbled quotation of J. B. From the 13th verse to the end of the chapter is a prediction of Jerusalem when 'her light has come, and the glory of the Lord has arisen upon her,' and to be correctly understood must be read as a whole. To save space we quote three verses only. 'The sinners of Zion are afraid, fearfulness hath surprised the hypocrites who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and uprightly: he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth his eyes from seeing evil. He shall dwell on high, his place of defence shall be the munitions of rocks,' &c. Thus it will be seen that not the sinner, but the man who walketh righteously and speaketh uprightly can dwell with devouring fire. It will be remembered that in the case of Shadrack, Meshack and Abednego, the righteous could walk unscathed in the midst of the burning fiery furnace, while the men who executed the king's command were slain by the heat of the flame. Nor are we left to reason that what has been may be again. Moses testifies that the sight of the Lord's glory is as devouring fire. Paul testifies that our God is a consuming fire; Isaiah, that in the day when the Lord of hosts comes down to fight for Mount Zion, his fire shall be in Zion and his furnace in Jerusalem; and elsewhere, that they that for-

sake the Lord shall be consumed. The psalmist tells us that 'the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away.' But it is said concerning the redeemed Israel "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." In this instance then the writer's quotation prove the very opposite from what he intended, and the scriptures we have quoted prove unequivocally that the wicked cannot exist in the fire of the Lord, being consumed into smoke.

Third. Matthew 25 : 41, 46. In this instance the force of the argument hangs upon the meaning of the word rendered eternal and everlasting. J. B. says the punishment is as enduring as the life, because the same adjective qualifies both. We object that the adjective rendered eternal and everlasting does not define the duration of either. An adjective cannot mean more than the noun from which it is derived and the noun in this case is rendered world, in Mat. 13 : 40, and age in Eph. 11 : 7, and Col. 1 : 26. The latter rendering is universally admitted to convey the real meaning of the word, consequently the correct rendering of this expression will be age punishment, age life—the adjective denoting not the duration of either, but the era, a time they are to be manifested.

Fourth. Revelations 14 : 10, 11. In this case nothing is said about the duration of the torment. The smoke of their torment which ascends up till ages of ages, must mean the smoke of the fire in which they will be tormented; for torment itself can have no smoke. It is an axiom of J. B.'s that the scriptures cannot contradict themselves. We have shown that they testify that those who forsake the Lord shall be consumed, if they are consumed they must cease to exist, or in the expressive words of the psalmist, they shall not be—interpreting the question in the light of the scriptures the only rational conclusion is that long after the wicked have been burned up and reduced to smoke, the fire into which they were cast will continue to roll out its smoke as a memorial to existing nations of the fearful doom of those who rebel against Jehovah.

One word more and we have done: we do not at all like the loose way in which J. B. handles the word of God. He quotes some four passages to prove that there will be a place of punishment, from the



way they are jostled together the careless reader would imagine that the hell mentioned in the 9th Psalm is the same place as the lake of fire in Rev. 22 : 15, but in the 14th verse it is said that hell itself was cast into the lake of fire. Those who have independence enough to doubt the popular teaching concerning hell, will not be deceived by such reasoning. And finding that J. B. is not over scrupulous about the meaning, provided the sound answers, they will be apt to conclude that their doubts are well founded.

GEO. L. SCOTT.

Paris, Nov. 30, 1856.

\*.\* For lack of space we are obliged in the meantime to omit a brief investigation of these conceptions concerning punishment. Likewise the essay from the pen of S. E. L. in the last Number remains unreviewed for the same reason. Both of these efforts, will, probably in our next, receive reviewing attention.

D. O.

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### PRAYER IN SECRET.

You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always to be paid to this point. 'Enter into thy closet,' says Christ. He says not *a* closet, nor *the* closet, but *thy* closet. This habit of secret communion is supposed to have a closet—some place to which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour used the word to mean any place where, with no embarrassment, either from the fear of pride or observation, we can freely pour out our heart in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain; Isaac's, a field; Peter's, a house-top. It is in the closet, and not in the crowd, that men become acquainted with God. Oh, how it lightens the pressure of a calamity, relieves the loneliness of death, and breaks the shock of the entrance into eternity! To become remiss in secret devotion is to become tired of God.

## CO-OPERATIVE EFFORTS, No. III.

Brighton, O. W., 8th March, 1857.

BROTHER LOOS—DEARLY BELOVED IN THE LORD: There is a two-fold argument—a sort of double-barreled gun—which in my judgment looks destructively on the citadel of any ‘missionary society;’ an argument which is composed of two capital items taught by disciples as reformers. The pure language in order to the pure doctrine for which we contend, demands of us that we *call bible things by bible names*; and a supplement to this safe and cardinal principle, intimates to us that, as it regards institutions, ordinances, and church duties, *if we find not the name or word in the book, neither do we find the idea represented by it.* On the first of these, which leads us to teach “spiritual things in spiritual words,” we have laid great stress—in sentiment, if not practically. And the maxim is so worthy, so fit, and every way dependable, that it is not easy to think too highly of it, or give it too heavy a burden to carry.

Had the avowed friends of the Redeemer, from the death of John the son of Zebedee to the demise of John the son of Samuel Wesley, adhered with any tolerable strictness to the language of God in their investigations and utterances concerning the precepts and practices of divine obligation, I am thoroughly persuaded that nine hundred and ninety-nine out of every thousand graceless controversies would have been prevented, and as large a proportion of doings in the name of religion would never have matured into unhallowed existence.

Now, beloved brother, when we examine candidly the whole phraseology relating to any ‘missionary society,’ and speak of the “Convention” that suggested or authorized it, of the “Delegates” which framed it, of the “Board of Managers” or “Managing Committee” which govern or manage it, of the “President” who is the Chairman of it, of the “Vice President” who may sit in the President’s Chair if he be absent, of the “Secretary and Treasurer” of it, of the “Domestic and Foreign Missions” it projects and sustains, and of the “missionaries” it calls, sends, and pays,—are we, let me calmly ask, at liberty to enjoy the assurance that we are speaking spiritual things in spiritual words? Or, will you have patience with me if I should inquire, with these ecclesiastical items before our eyes and the speech connected with them on our lips, whether we are looking upon or dealing in either bible things or bible words?

My impression is deep and strong, brother Loos, that it is not simply difficult but impossible to speak of a missionary society, its officers, its operations, and its work, in the pure speech of the oracles of divine truth. A missionary society with missionary officers receives missionary money to send a missionary to do missionary work under the direction of a missionary board, to which missionary board he sends regularly or irregularly a missionary report; and I sincerely wish, for the sake of the brethren whom I love, that these things could be taught in the assembly and privately in the pure language of Canaan. It cannot I believe be done.

One of the first impressive lessons I received upon this vital topic, which led to what may be styled personal reform, was when I had the honor of being chosen one of what is called a committee of management and secretary for a young missionary society. I took my pen with a hearty good will to do the work of recording and corresponding. As we were all avowedly engaged in the Lord's work, in accordance with heaven's oracles, I very diligently noted and examined the various sections of the inspired Book which spoke of the Lord's laborers and their labors, resolved to copy the examples of the Book. I attempted to speak in something like scriptural simplicity of the "Committee of Management," otherwise called the "Missionary Board," besides attempting to speak scripturally of other departments of the "organization;" but the Bible was the wrong Book for these things, and it was painful for me silently to ruminate over the fact that we were all propping up an organization, creating officers, employing language, and using means that heaven had not authorized, while at the same time we were professedly prosecuting and performing a work which was prosecuted and performed by the brethren whose faith and works are described in the divine word.

The lesson, I trust, was not lost upon me. Saying nothing to any one on the subject, (for we all worked hard, and our motives were all good!)—I studied the subject of evangelizing as occasion would warrant for two or three years. Not a conclusion was come to hastily. This however is by no means proof that every conclusion was or is correct. Two charts were prepared, one upon which to trace out the missionary machinery of these days of little grace and much worldly policy—the other to trace the evangelizing labors, the titles and gifts of laborers, their 'temporal things' and how these things were 'contributed,' in

the times when there was less of the flesh and more of the spirit. I cannot unfold these charts to-day. Let them remain rolled up as a scroll till their full time be come.

Do I offend you, my brother, or do I offend any brother in speaking thus frankly? To speak offensively is far from my design. Gough, the great lecturer, sometimes speaks of firing off a gun moderately (!); but I am not sure of having the art. Yet you will doubtless give me credit, friend Loos, for a willingness to show a measure of respect for the views, feelings, and even the prejudices of beloved brethren, although 'great plainness of speech' is now thought to be among the 'essentials.' Nor would I forget that others who are true and devout may require to clothe themselves with love in view of my feelings and perchance my prejudices. I am not sure but it will be indispensable to light up by the coals of love a flaming fiery furnace, heated seven times hotter than usual, in order to burn the dross out of one another, not only as pertaining to sending and sustaining public laborers in the gospel, but a various assortment of feeling, sentiment, and action not in all respects after 'the mind of the Spirit.'

Let us open the New Testament again. The saved family which was gathered together under the government of the Lord of All by workmen divinely chosen, in the primitive age, was found in divers places, in different countries, and was composed of a number of congregations. These churches were instructed, guided, edified, comforted, established, and fitted for every good work by the Lord Jesus, by the Holy Spirit, by the apostles, by living prophets, by evangelists, by teachers, by shepherds or overseers, by messengers, and by deacons, the Father being in all and through all. These persons and grand officials, each in his appropriate sphere, turned foreigners into fellow citizens, kept them and built them up in the faith, and saved them. We need all these officials yet, with every general instrumentality employed by each, provided we perform the same 'work of the Lord' and are 'of the same body.'

Now, every faithful brother 'from Jerusalem round about to Illyricum' gave heed to three chapters of duty embraced under the following heads:—1st, His own salvation from sin; 2nd, The salvation of his brethren in Christ; 3rd, The salvation of the world lying under the dominion of the enemy. These chapters of obligation and privilege were distinct and yet they were blended. Like the being called man,

composed of body, soul, and spirit, and yet one man, so this salvation personal, fraternal, and general was three in one. Nor do we require to convert ourselves into philosophers for the purpose of deciding whether a brother in Antioch or Corinth was more obligated to use all diligence to save himself, or to save his brethren, or convert the unconverted; for the obligation, measured by the Lord's authority, was equally binding and equally blessed.

Taking for granted that we affirm these things in unison, I desire to press a question which is the most important one that I have presented in these letters. Please look at it in its bearings. My question is this: If a primitive brother was equally engaged and concerned to save himself, his brethren, and the unconverted, would he not be as fully justified according to our views of discretion in framing a society to assist in his own personal salvation and another society to be a helper in edifying and saving his brethren, as he would be in getting up a society to aid in evangelizing?

Yours in faith, hope, and love,

D. OLIPHANT.

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### DR. SHEPARD REVIEWED, No. 1.

For the Christian Banner.

DEAR BROTHER OLIPHANT:—In a short article with your signature, in the Dec. Number of the Christian Banner, page 362, you tell us that about six years ago, your attention was called practically to the subject of evangelists, their ordination and work, and after diligent search into the oracles of truth, and prayer, you were led to conclusions which you have not yet found a fit time to utter, but a portion of which the reader will find in Dr. Shepard's address, which you then present to your readers, and request them to hear. Now, my respected brother, it seems to me rather singular that a person using tongue, pen, and press, could not find for six years a fit time to utter his thoughts upon a subject requiring such serious consideration, especially as in times past you have not exhibited any symptoms of squeamishness about firing a random, or rather a well aimed shot at those who ventured to cross your path. But as you have requested us to hear Dr. S. we have read and considered his address, and we find things in it with which we cordially agree; these however are not new; they have been generally

believed by all who acknowledged the scriptures as their only guide for many years. But we also find in this address things with which we cannot agree until we get farther light, not because they are new, (we have no objections to new things if sound and good) but because we believe them to be unsound, and contrary to scripture. This address to say the least of it is rather curious. Dr. S. condemns the sentiments and practice of large bodies of people, on both sides of the Atlantic, who profess to take the scriptures as their only guide. He also opposes the published sentiments of public men deservedly esteemed, a few of whose names I shall here insert; A. Campbell, A. Crawford (late of P. E. I.), W. W. Eaton, T. McCartney, and Wm. Balantine, out of whose writings large extracts were published some twenty years ago in the "Christian Gleaner," of Halifax, N. S.

This however is nothing to the point; all these may be wrong, and Dr. Shepard's address must be examined upon its own merits, and tried by the standard of divine truth; and to this standard we are perfectly willing to come.

I believe I am the oldest public advocate now living in this Province, who stood forward in defence of primitive christianity, and that the church in which I have had a charge for a considerable time, is also the oldest church in the Province that acted upon the primitive plan, and as I find our sentiments and practice condemned by Dr. S., I consider myself called upon to come forward in defence of what I *still believe to be truth*. I would here remark that I am not one of those who think they have everything learned already. I am still learning, and although old, I hope I am not too old to learn, but I must have better authority than Dr. S. has produced before I am convinced.

We are willing to subject ourselves to the strictest scrutiny and as soon as convinced of error we are willing to retract. I shall now state what we have done, leaving it to the readers of the Christian Banner to judge between Dr. Shepard and us.

Upon the 18th of June, 1815, (being Lord's day) notable as being the day upon which the great battle of Waterloo was fought, four persons, two males and two females, met in this neighborhood, attended to prayer and praise, reading portions of scripture, attended also to exhortation and breaking bread, in memory of the dying love of Jesus. *None of these persons ever held any office in any christian society; two of them were only baptized that very morning by one of the four.* This

was the beginning of our church at River John. These persons did not know of any church in the Province following the primitive pattern, (and we still believe there was none) neither any man standing forward publicly advocating primitive christianity. This infant society continued for years without any addition, meeting regularly however on Lord's day for worship, breaking bread being a part of their ordinary worship. Afterward small reinforcements came slowly on, chiefly at first by emigration from Scotland. At the end of about nine years, the subject of office bearers came up for consideration, and after due consultation James Murray was unanimously chosen for Elder or Overseer. J. M. being one of the original four, he generally led the worship during these years, and although neither learned nor eloquent, he was a man of sound understanding, and extensive knowledge of the scriptures. He also could communicate his thoughts with ease and freedom; his talents as a public speaker was well calculated to edify any christian society. He was fervent and faithful.

The 24th of July, 1824, was appointed for the ordination of J. Murray, and as a number of those belonging to the connection was then living at a distance from River John, all were notified to meet at River John upon the day appointed for the ordination of J. Murray. On that day a full meeting of those belonging to the connection took place in the house of Robert Allan, who with his wife were two of the original four (and where the distant members found always a hearty welcome) after the meeting was opened with prayer and praise, the church proceeded with great unanimity (there was no electioneering strife) to choose three of the senior brethren to conduct the service of the ordination. J. McNab being the oldest of the three, took the lead, he being the most experienced person present; portions of scripture were read and commented upon bearing upon the subject before the church, several brethren engaged in prayer; *fasting was also observed*, and the service of the ordination was concluded by a prayer by brother McNab, and the laying on of the hands of the committee above mentioned. After that, several brethren gave suitable exhortations. At an after period two Deacons were appointed, and again a second Elder.

The next church formed after the primitive pattern in the Province (as far as we know) was that of Halifax, who followed the example of those at River John (although seemingly ignorant of them). The Halifax brethren formed themselves into a church, and after testing the

gifts of the brethren ordained their own office bearers, Johnston, Creed, and McQueen, being their first Elders.

The brethren at New Glasgow, Prince Edward Island, followed in the same track, formed themselves into a church, but being a little tintured with the notions of the Doctors and Reverends, they hesitated about ordaining Elders, applied to two Baptist ministers who visited the Island to ordain one of their number for Elder, but these gentlemen after conversation, and some altercation, refused. After that the Island brethren opened a correspondence with the church at Halifax, requesting assistance to ordain an Elder. But the Halifax brethren deeming this unnecessary, returned for answer a statement of their own proceedings in reference to the same subject. The Island brethren after due consideration followed the same course, appointed deacons and ordained J. Stevenson, senior, the most experienced amongst them for Elder. At an after period they ordained H. Simpson and J. Stevenson, junior, to the same office; so I understand matters. I could easily multiply instances of other churches doing the same thing.

We now respectfully ask Dr. Shepard, or Brother Oliphant, or any other of the numerous readers of the Christian Banner, if all we have described above should have been delayed until some person called an Evangelist had come from some distant country to make a beginning.

If Dr. S. be correct, all we have described above is irregular and unscriptural, and as the question is of a practical nature, the scriptures and the wisdom of the brotherhood should be brought to bear upon it. I have laid our practice open for reproof. We have no interest to maintain error. But I have no hesitation in saying that although Dr. Shepard has brought sweeping condemnations against what is described above, he has completely failed to bring any proof, at least to my vision, but it appears to me that he supposes his authority to be sufficient; but I am not done with the Doctor.

JAMES SILLARS.

River John, N. S., January 29, 1857.

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### THE "PREACHER'S FEVER."

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For the Christian Banner.

There are fevers differing in form, affecting different parts of the system, and producing widely different results. We have "Typhus," "Yellow," "Scarlet," "Spotted," &c., &c.: all of which, have contrib-



uted more or less to mar the happiness of man, destroy his physical strength, and people the regions of the dead. But the one under consideration is unique. It affects man's spiritual nature; and with reference to his peace and usefulness it "eats as doth a canker."

Any skillful physician in attempting to prescribe for a patient, would try to acquaint himself with the pathology, and in his diagnosis, pay strict attention to the symptoms of the disease. The "Preacher's Fever" must be approached with care and deliberation, and with all the aid and assistance that can be called into service.

The Phrenologist in his process of examination with reference to this "Fever," would place his hand on that part of the coronal region of the brain where the organs of "Self-esteem" and "Love of Approbation" are located, sometimes denominated the inferior moral sentiments; a part of the head that frequently becomes bald in persons affected with this "Fever," when it has become chronic.

The Great Physician's detector would teach us when examining a patient symptomatically, to be guided by the following characteristics of this malady:

Should the tongue be coated with "evil surmising," or jealousy; which will be known by the man lowering the reputation of every other preacher—very sensitive when another preacher is praised in his presence—hypercritical in pointing out the defects in another preacher's discourse, and whenever anything is said approvingly of another preacher, he, invariably, places a fault by its side; and should the nerves of emulations, strifes, and envyings be in a state of excitement, which you will discover by the patient's anxiety to preach to large congregations, and on special occasions, when others better qualified are at hand,—and his desire to baptize all the converts; should the ear give indication of itching for encomiums, and should the pulse of that charity which suffereth long and is kind—that envieth not—that vaunteth not itself—that is not puffed up—that is not easily provoked—that thinketh no evil—that beareth all things—that believeth all things—that hopeth all things and endureth all things, be feeble, and beat slowly,—verily that preacher has the "Preacher's Fever."

The great Physician gives the following remedies, which if not administered in due time, the patient will get "weak and sickly," and may soon fall into a fearful "sleep." He must think soberly; not more highly of himself than he ought to think. He must condescend

to men of low estate: and not mind high things. He must in honor prefer another; and be not wise in his own conceit—esteem another better than himself—be clothed with humility—an example to the flock—and imitate his Saviour who was meek and lowly in heart.

Reader! are you a preacher? and have you ever been smitten with this spiritual “gangrene?” Many times you may have disturbed your own tranquility, and retarded our blessed Lord’s cause. O strive to be contented, satisfied, to rejoice, and thank the Lord, that another preacher can excel you in proclaiming the gospel, and can be more successful in winning souls to Christ.

SIMON.

Canada, Feb., 1857.

\* \* \* ‘Simon!’ thou speakest well. Give us another chapter on some other disease either among preachers or those who hear them.

D. O.

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### “THE DISCIPLES.”

“When this body of professing Christians took their rise nearly forty years ago, they were considered by the orthodox and evangelical churches as heterodox to a considerable extent. . . . The Baptists, from whom they seceded, met them in the field of controversy and so did most of the other churches of the country; yet among the Baptists there were many who, from their previous teachings, naturally became allied to the Disciples, as they officially call themselves. I have had frequent opportunities of learning their present condition in the West; and, according to the best accounts, they are advancing steadily in the direction of orthodoxy and evangelism. The leading issues on which they set out seem now to be given up, or not dwelt upon; and they seem to be drinking into the evangelical spirit of experimental religion, and adopting the orthodoxy of other churches. . . . Whether the opportunities of proselyting are now as numerous or as favorable to the new Disciples as at the first, I will not decide; yet it is certain that they do not now, to any extent, pursue this course in order to gain accessions to their numbers. The pressure of the orthodox churches on the Disciples has been very great; perhaps, indeed, irresistible. The force of truth outside of their inclosure penetrated into the very heart of their churches, and imperceptibly reformed them.

“The case of Mr. Campbell’s churches is one which teaches useful lessons. In their example we see the folly of substituting human novelties for the truths of God, or of putting the traditions and doctrines of men in the place of the revelations of God. These new-fangled notions, sooner or later, wear out, and are abandoned by their most zealous defenders.

“The history of these people teaches us, too, the great value of our evangelical and orthodox churches. The truths which they hold are great and must prevail in the end. God is with them; and it teaches a lesson to all when they see their neighbors, the Disciples, gradually shaped into the mould of the truth and influence which surround them.

“Nor is error the less so, because it assumes that its positions are from the word of God. Pretensions to a divine origin is a very common source of the greatest errors; and this is as fully exemplified by the Disciples as by any other people. Let us all, however, rejoice that they are gradually coming to the knowledge of the truth, and let us all give them the right hand of fellowship as soon as this can be done in consistency with the truth itself.”

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The above is from a Methodist Journal called the ‘Western Christian Advocate.’

To learn from an opposer is not only an ancient but a wise maxim. While we may lawfully make due allowance for the eye-sight of any one who always looks through blurred or smoky glass, we ought on the other hand to consider with great calmness and care every word even from him who thus looks when he speaks of changes; for it does not require quick vision to perceive palpable changes. Certainly it is quite possible for our zealous Methodist friend who writes the preceding to tell for himself whether or not the people called disciples are nearer the standard of orthodoxy which he approves than they were thirty or twenty-five years ago.

If a priest under Pius should say to a protestant,—‘Sir, I have watched you for thirty years, and you are much nearer Roman orthodoxy than you were thirty years ago’—we would all conclude that there was something in it, for assuredly the priest would be a good judge of his own doxy and he would be as good a judge of any change making his neighbor the protestant more like himself.

But we have an ample stock of evidence to assure us that both

Methodists and Disciples have passed through stages of change during thirty years, and unfortunately some of the changes are not for the better.

Still, there is one change among the friends of Methodism, who are acquainted with the Disciples, which we hail with great pleasure. Twenty-five or thirty years ago, if the printed page be good testimony, our "evangelical" neighbors were greatly alarmed when the reformers rose up and pressed Simon Peter's words upon the people, saying to all believers, 'Reform and be immersed for the remission of sins.' It was hence proclaimed from the centre to the circumference of America that we believed in 'water salvation' or salvation by water; when the fact was that our religious neighbors, either for want of candor or by reason of their ecclesiastical position, misunderstood us. We clearly taught that salvation was by Christ—that it was by the gospel of Christ—that it was by faith in Christ—that it was by repentance having reference to Christ—that it was by immersion into Christ—and by subsequent obedience of Christ—in all things which he appointed by his inspired ambassadors. We held and preached that Jesus saved, that the gospel announced by his apostles saved, and that the acceptance of this gospel saved; but all these in very different acceptations. The Lord Jesus saves by having procured and offered salvation; the gospel saves by bringing to us Christ's salvation; and our reception of the gospel saves us by the actual and personal enjoyment of this divinely procured and graciously offered salvation.

Not perceiving the aim and object of our position and proclamation, our cotemporary teachers who were fixed fast to their old and not overly edifying standards, were free to call us heterodox, while they themselves were too heterodox for us, making as we did the Discipline Book of Heaven our measure of orthodoxy.

There are sentiments in the brief reviewing article of the 'Advocate' which need to be wholly pruned away. To speak of the disciples taking their rise in the present century and of the churches as Mr. Campbell's churches, is as far from the meridian line of correctness as the Arctic regions are from Central America. The capital centre-point round which the disciples rally—the rejection of earth-born creeds and the acceptance of the oracles of God as the true creed—speaking of it even after the manner of men, and according to this partizan age, was faithfully set forth, adhered to, and enforced scores of years before Mr. A.

Campbell had a name, a place, or an existence among men. Mr. Campbell does not bear the same relationship to the churches of disciples that Mr. Wesley does to the congregations of Methodists. Our Methodist friends, by pulpit and by press, are pleased to call Mr. Wesley the 'founder of Methodism,' and we have no reason and no inclination to dispute what they affirm. But we can never regard Mr. Campbell as the founder of the disciples. We have at least three objections to Mr. Campbell as the founder of the churches of disciples, to all of which, we doubt not, every disciple in America and Europe will assent, Mr. Campbell himself among the number: 1st, He appeared among men eighteen centuries too late; 2nd, He is uninspired; 3rd, He is not the Christ, the Son of God.

Christ Jesus, the Lord of Life, the Saviour, Advocate, and Judge, is the founder of his own church; and inasmuch as the Lord himself has only authorized us to speak of one founder, one foundation, one building, one gospel, one faith, one creed to qualify us for every christian obligation, we are earnest in our labors to turn men from the love of partyism to the love of the one Lord and one spiritual temple.

D. O.

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### EPISTLE FROM ARKANSAS.

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DEAR OLIPHANT:—Grace and peace be multiplied unto you, and the whole household of faith.

Your invaluable Monthly inspires the brotherhood, where read, with manly firmness and christian prowess.

You seem not to have one eye on Cesar's honors and Cesar's gold, and the other on Heaven's paved streets, and Heaven's immacrassible crown; but with both eyes you gaze to the end of your faith, even the salvation of the soul.

The present teaching of this reformation as a general thing, compared to the days of the 'Christian Baptist,' is as painted flames to consuming fire! We are, by the Christian Baptist, as the lad was by the coarser dishes of his father's table. Said he, "those children, who feast upon the substantials, are ruddy, strong, active;—but those of the family who live on viands, are wane, and lean." Figure aside—as easily could a chemist convert a sun-beam into an icicle, as drift some brethren into the popular waters of this age of imperative "expediency." I shall go with the Bible and Christian Baptist people.

Those children of our Father's family *pothor* us, when they :—

' Wriggle in, and wriggle out,  
And leave a body still in doubt  
Whether the snake that made the track  
Was going South, or coming back !'

Don't smile at my poetry, for I never saw the *base* much less the *peak* of Parnassus.

Sampson was a strong man, until caught and ensnared by the blandishments of that traitor woman, Delilah ! " Then he became weak as another." Read the Book of the Judges. A word to the wise is sufficient.

You have my multiplied thanks for the words of condolence, which inspirit one in a world of a thousand snows ! But the brethren don't neglect their preachers, with " malice aforethought." This apparent neglect is intended to keep the preacher humble. A proud preacher is the meanest commodity in the market, save printed prayers, and mammon smitten christians !

I have a fine theatre here, in Lat. 34, for gospel exhibition. " I have no aid, save a few warm-hearted brethren, who have been as sheep without a shepherd. I am within 8 miles of Helena, and 120 from Little Rock. The gospel prospects are very encouraging.

Brother Jacob Creath (God bless the name and the man) called on us last week and plead the cause of " Bible Revision," with as much point and earnestness, as Cicero did when he prosecuted Verres. Brother C. reached many of their hearts, and consequently many of their purses. We carry our purses where the soldier carried Bonaparte. When the Physician was probing the wound of one of Bonaparte's soldiers :—' A little deeper, Doctor,' exclaimed the suffering man, ' and you will touch Bonaparte ; for I carry him in my heart !' O that christians would carry their commander-in-chief, Christ Jesus, where this soldier did his. But a multitudinous company, wearing the christian name, have crowded into the Temple of the Lord, as money changers ! O for a modern Junius to lash them out of God's consecrated house !

Brother O., there are many places in the New Testament of facts hinted at, which we do not find responded to, in any ancient books. Such as the contest between Michael and the Devil about the body of Moses. This is mentioned as if the Jews had somewhere a full report of it. The names of the Egyptian Magicians, Jaanes and Jambres are

recorded, though they are not to be found in *Moses' History*. Paul says, that Moses exceedingly quaked and feared on Mount Sinai; but it is not so recorded any where in the Old Testament. Please account for these things.

I am just in receipt of a letter from the brethren at 'Little Rock' to visit them. Brother Hughart was their amanuensis. As soon as possible I will gather up the statistics of the churches in Arkansas and forward them to you.

May Heaven shield thee, dear brother, and all the faithful in Christ Jesus, our blessed Lord.

JAMES A. BUTLER.

Helena, Arkansas, 21st Feb., 1857.

### AMERICAN BIBLE UNION.

This Institution, which has for its motto the noble sentiment, "The Bible faithfully translated for all the world," is, we are happy to testify, again enjoying a fair measure of prosperity. Friends Maclay and Judd who turned their back upon it and raised their voice against it, have not been permitted, in the good Providence of God, to injure the Union permanently. It not only yet lives but prospers. The dark cloud and the loud thunder have passed away—the sky is clear, the air is pure, and the Sun of Righteousness shines in his strength.

From the Bible Union Quarterly for February, we learn that at the meeting of the Board, January 7th, the Treasurer reported cash receipts amounting to fifteen thousand and forty-eight dollars since 1st of October last. While this is satisfactory, it is not to be forgotten that during preceding months there was an unusual draft upon the Treasury.

The specimens of revision by the Union, thus far, have been favorably regarded, in reference to which the Quarterly thus speaks:

"It is well worthy of note, that when opponents of the Bible Union have wished to depreciate the character of its publications, they have been obliged to invent and attribute to us translations never put forth, nor in any way sanctioned, by the Union. On the contrary, the obvious merits of what we have actually issued, have compelled the admiration and commendation of so many impartial prints, both in Great Britain and America, that the worst which opponents can do in regard to them is, to appear to ignore their existence. The very decided manifestations of approval, on the part of leading journals in both coun-

tries, which followed the publication of the last six books of the New Testament, have been more than equaled by the commendations bestowed upon the revision of Thessalonians, and especially upon that of Job."

But the following paragraph from the Quarterly will be hailed by the friends of revision with special delight :

"The condition of the Bible Union never was more sound—its prospects never more encouraging. Its correspondence, never before so extensive, indicates that the late concussion drove many a pious heart to the closet. A spirit of humble, earnest prayer and supplication was inspired, reminding us of what occurred when the Union was first formed. Let this be continued, and we have no fear. When God is for us, what can man do against us?"

May the Author of All stir us all up to perform our whole duty in view of the premises. Parties corresponding with the Bible Union will please address W. H. Wyckoff or C. A. Buckbee, 350 Broome street, New York.

D. O.

L. H. CHASE will please observe that we have his letter, Part First, in type. Its insertion is postponed to next Number, no room being found in this issue. The Part Second of our friend's communication relating to the Destruction or Annihilation of the Wicked, is not in type, and probably will not be, since another writer, in our own Paris, is prosecuting this subject. One at a time is quite enough on such a Destructive topic.

D. O.

☞ A late epistle from Elder W. F. Hughes, of St. John, New Brunswick, says:—"Last year I introduced five into the kingdom of our Lord Jesus Christ. Since the New Year, four more have obeyed the Lord, which make nine that I have immersed." This is good news from St. John.

☞ A minister at the West, who lived on a very small salary, was greatly troubled at one time to get his quarterly instalment. He at last told the paying trustee that he must have his money, as his family were suffering for the necessaries of life. "Money?" replied the steward. "You preach for money! I thought you preached for the good of souls!" "Souls!" replied the minister; "I can't eat souls, and if I could, it would take a thousand such as yours to make a decent meal!"



## PROVINCIAL CO-OPERATION.

The Treasurer in account with the Co-operation.

### Dr.

June 21, 1856,	Balance in hand at date,	£31	17	4½
22,	Received from church in Esquesing,	2	10	0
"	Brother Layton, St. Vincent,	1	5	0½
Nov. 16,	Centre Eramosa,	5	0	0
25,	J. Butchart,	1	0	0
Dec. 28,	Cobourg,	2	10	0
"	Bowmanville,	26	11	1
"	W. McGill, Oshawa,	2	10	0
"	A. Burke,	1	0	0
"	J. Post, Pickering,	5	0	0
"	T. Wood, do	1	5	0
"	D. Knowels, do	5	0	0
"	J. Stevens,	0	10	0
"	On a former subscription from church in Pickering,	1	15	0
"	J. Sorby, Charlesville,	0	10	0
"	Mrs. Halkey, do	0	5	0
"	Mrs. Soper, do	0	10	0
"	Mrs. Tour, do	0	2	6
"	W. Tour, do	2	0	0
"	Toronto City,	30	15	0
"	King,	2	0	0

£123 15 11½

### Cr.

1856, June 21,	Paid W. W. Eaton,	£10	0	0
"	E. Shepard,	4	0	0
"	D. Sinclair,	2	10	0
"	J. C. Starke,	2	10	0
"	J. Butchart,	13	10	0
"	A. Anderson,	8	0	0
"	J. Kilgour,	25	0	0
"	C. J. Lister,	25	0	0
"	Postage,	9	0	3
	By Cash in hand,	33	5	8½

£123 15 11½

ROBERT ROYCE, Treasurer.

Audited and found correct.

Eramosa, Feb. 4th, 1857.

NORRIS BLACK, Auditor.