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THE  
**CHRISTIAN BANNER.**

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

October

VOL. VIII

COROURG SEPTEMBER, 1854.

NO. 10

**THE BIBLE AND THE PAPAL SUIIEM**

LECTURE BY GAVAZZI

My subject this evening is the pope and the Bible. I shall prove first, That Popes absolutely prohibit the Bible. Secondly, That Popes alter the Bible, and finally, That Popes substitute human authority for the divine authority of the Bible. The Italian speech this evening will be short because I have something to do to rectify some misrepresentations regarding my first speech here. I can be abused, but not misrepresented and there ore if I am in America without defence, bless God I am not in America without a voice.

Light and darkness—hell and heaven—God and Satan—Pope and the Bible—cannot go together. And, therefore, the Pope has always absolutely prohibited the reading of the Bible. 'No,' answer the Roman Catholic Priesthood, no, this is an exaggeration—an untruth. Pope Paul Fourth wrote a bull against the Waldenses, and the first translation of the Bible, in the vernacular tongue, and to burn all the books, the remain of which was the Bible translated in the Roman tongue. Council after Council have prohibited the reading of the Bible, under the pretext that more evil than goodness came from it; so that the Bible must be considered as the greatest corruption of Christian morality. Can you, the Popish Priests, can you deny that these various Councils have prohibited the reading the Bible? No, no. The popes have prohibited its reading; and why? People can ask me, why? Christ said in the Gospel, *He that doeth evil hateth li. ht, because he fears that light will discover his wretched works.* If the Church of Rome was right before God—if, at the present day, the Church of Rome was still the primitive Church of Christ—if, to-day, the Church of Rome was yet in the right—was the promoter of Justice and Charity—then the Church of Rome would not fear anything by the control of the Bible. But the Church of Rome *does* fear, and very much, the control of the Bible. No, no, my brethren. If the Baptist will not hear important thoughts and important truths here, my dear brethren, in my own country the same porkers and asses grow; and I have not time to lose in controversy here in my lectures; but if anything is to be said against my thoughts, proofs, facts and reasons, and these are quoted of my lecture, the *Press* is free, in this country, and I ask the Roman Catholics to answer me through that medium. And now, my dear brethren, if the Church of Rome fear, at the present day, the Divine Light of the Bible—if the Church of Rome forbid her children to freely

read the Bible—if the Church of Rome is no more the primitive Church, is no more in the road of right, of justice, and of charity—then the church of Rome is an apostate Church from the Gospel—it is no more the Church of Christ, but is the Church of Antichrist. It fears the Bible. Now, if the Pope also absolutely prohibits the reading of the Bible, some people will say this was so in ancient times, but the Church of Rome is very liberal in according the reading of the Bible to her children. But I will now ask, frankly and kindly, my Roman Catholic brethren, is it true that you are, at the present day, very free in reading the Bible? I don't now speak of Italy, but of this country. Do the Roman Catholic priests read the Bible in their pulpits? No. Do the Roman Catholic priests advise the people to read the Bible? No never. Or a chapter of the Bible at morning prayer? No never. Therefore the dispensation to read the Bible in a Protestant country is only a mere license just to deceive Protestants.—They are forbidden, without a particular license, to do it at all. Now the Roman Catholics cannot change! and by a bull of Sixtus V. Clement VII, all Catholics were forbidden to read the Bible without special licenses, granted in writing. Now, my brethren, licenses for reading the Bible! Licenses for reading the Word of God! License by a Bishop or Father Inquisitor to read the Bible! If I have the command of God, I don't need any human license for the reading the Bible. This is no word of party. This is the Christian word. Never said the Gospel: go and search the bulls of the Pope: go and search the Cardinals or the Bishops. No; but Christ said absolutely, "Go and search the Scriptures." St. Paul did not say to any christian, read the Virgin Mary, or read the works of St. Ignatius Loyola; but St. Paul said, "Read the Scriptures; because the Scripture is yours in order to make you perfect." So long as God has commanded me to read the Bible I shall do so, and disobey thousands and millions of Cardinals, Bishops, Priests and Jesuits. But mark, my brethren, we have a proposition clearly proved—namely, that the Pope always absolutely prohibited the reading of the Bible; but, at the same time, we have a party which says the Pope permits the reading of the Bible. Well, what Bible is it they read; this is what I call coming a system. The Pope has absolutely prohibited the reading the Bible. In other words, the Pope will escape the just accusation that he forbids the reading of the Bible; but it is so natural for the Popish system to deny truth and light, that you will not be astonished when I say that the Pope grants the reading of a corrupt Bible—an altered Bible—no more the true Bible, but really the word of men. The Popes have nothing to fear by the reading of such a Bible as this—reading of a Bishop's system. The Bible of the Papal system is really a corrupt Bible; of the apocryphal books, many and many errors are introduced. Many of these alterations were introduced and sanctioned by the Council of Trent. A Council composed of fifty-three clergymen is said to be a general Council commanding the whole church. We disclaim and reject the apocryphal books, notwithstanding the cursing of the Council of Trent. St. Paul said that the Jews were the guardians of the word of God; and by them it was to be faithfully guarded. Now the ancient Jews never admitted, the apocryphal as Canonical books, as clearly set forth by the Jewish historian Josephus; therefore the apocryphal books were excluded by the only true guardians of the Bible. The primitive Church of Christ never admitted the apocryphal books—

first Council that admitted them was the Council of Laodicea. Clement the VIIIth, corrected *two thousand* mistakes in the Latin vulgate of the Bible. This is a sign that there were many errors in the first translation. Now, my brethren, I can prove that the present translation of the Papish Bible is much corrupted. The Roman Catholic monk, Ungarrelli, wrote a book a few years ago at Rome, wherein he said he found in the present Roman Catholic Bible seven hundred and fifty errors. This is not by a Protestant, but by a Roman Catholic monk. Now, you will always find the Catholics, in controversies, quoting this translation of the Bible. It is a corrupt translation. Christ said nothing should be taken from or added to the Bible. Now the Popes have made many alterations, and introduced new dogmas. Pius IX declares the Virgin Mary immaculate, contrary to the doctrine of the Apostle Paul.

Now, in the course of my lectures I shall have occasion to speak of popes, priests, Cardinals, Prelates and Bishops. Now who wrote the bulls? Men. Who composed the Council? Men. All men—everywhere men. And do you think I will substitute the word and the fallibility of men for God? No; no! Christ and the word of God must be my portion forever. The Roman Catholics try to make much out of the apostolic traditions. These traditions cannot exist without the word of God! but the word of God can exist without Apostolic traditions. Eusebius and Clement Seventh said that the heretics could not find their traditions in the Bible. The Popish system will have a foundation in Papae's traditions. He, Papae, said that St. Peter was at Rome; but the Church of Rome rejects the tradition, because it is unfavourable to their doctrine. The Church of Rome makes its people eat one kind of food one day, and another on another day. Now, this is against the word of God. There is no such command found therein. If you search the Scriptures and trust therein, you cannot be deceived; and you will find that you cannot be saved by the Priests. I cannot commit the food for my body to any other, if I do, I shall soon starve; and it is the same with the word of God. He never said to any one, let some man keep the word of God for you; but, 'read it, one and all.' Pope and Satan are perfectly equal. You will say this is too much. I will prove my proposition. The first corruptor of the Word of God was Satan, when he tempted Eve in the Garden of Paradise; and the first corruptor of the Word of God in the church was the Pope. Satan blinded Eve, and thereby corrupted the Word of God in Paradise; the Pope introduced blindness, bonds and spiritual death; and therefore the Pope and Satan are perfectly equal. Now Satan is always Satan—never changes; and the Pope is always Pope—never changes; and as the ancient Popes prohibited the reading of the Bible and corrupted the Word of God, the modern Pope has corrupted the Word of God: therefore the Pope and Satan are now perfectly equal. I have proved my proposition. Now, to prove the proposition by facts, it is only necessary to quote the last Popes, Pius VII, Leo X, Grégory XVI, and Pius IX, who have forbidden the reading of the Word of God? And at the present day, in Italy, persons are thrust into prison simply for possessing and reading the Word of God. I shall say something, as an Italian, in another lecture, against this capital crime of the Madaias. Now, my conclusion for this evening is, my brethren, coming from Italy, having passed

Through France, Spain and Portugal, I can say look on the continent, and where lies the defence of the nations there? What is their hope? Every where, wherever the Bible is free, Protestant people are flourishing—in Switzerland, in Germany, in England in France, and in America; and therefore, my word to you is, take care of yourselves—take care for your people. The bulwark of true Christianity is the Bible; and with the Bible alone the American people will flourish. It is in the Bible alone that you are to retain your present freedom and your present glory.

## DEACONS--ELDERS--EVANGELISTS.

### ARTICLE FOURTH

“Do the work of an evangelist,” writes Paul to the son of Eunice and the grandson of Lois while he labours in the city of Ephesus. We ask four questions on these six words from the pen of the apostle:

1. What was or what is that work?
2. Is it needed at this day?
3. Who is to do it, if now required?

4. Does the work demand a workman only occasionally, or is it an official work requiring an officer carefully appointed and constantly engaged?

The first and second queries Paul will answer for us as he speaks to Timothy in these words: “Preach the word—be instant in season, out of season—convince, rebuke, exhort, with all longsuffering and teaching.” John Wesley’s reading of 2nd Tim. iv. 2. ‘Watch thou in all things.’ “Show yourself approved of God, a workman that needs not to be ashamed, rightly dividing the word of truth.” “The things you have learned of me, commit the same to faithful men, who will also be able to teach.” It appears, then, that Paul instructed and expected preacher Timothy to engage in a work branching out into these three departments, 1st, to proclaim the gospel to those who knew it not; 2nd, to watch over, teach, exhort, admonish and encourage the brethren as occasion might demand; 3rd, to raise up teachers by imparting to competent and true men the lessons he had learned from the apostle. And do we need preaching at this day; do we require Timothy-like preachers who will not only teach the gospel primer, but who will watch in all things, teach, exhort, and admonish according to the doctrine of our Lord; and do we want the labours of preachers, who, instead of puffing and blowing themselves, will humbly instil the rudiments of teaching into the minds of qualified brethren, that the Lord’s work may go on in its triumphs throughout the community and the world? If so, the work of evangelist Timothy, or the same description of work, is called for in this age and day; and hence Paul thus briefly answers our first and second inquiries.

“He that would be great among you, let him be servant of all,” says

our Great Captain to his pupils and followers; and on this principle an evangelist, in making full proof of his ministry, becomes a great man, for he cannot avoid being a great servant if he prove faithful. What a group of beloved men and blessed and busy servants stand up before us as we turn our eyes away yonder on Asia and Greece to behold the primitive evangelists! There is the modest and faithful, the devout and careful Timothy, and the full-grown Apollos with eloquence in his face and on his lips; and the energetic Titus who finds enough to do among the rude Cretans, known over the world for intolerance and falsehood—a hard task of it he has among them, good man, and he needs well-pointed words at times; and there is the great-souled Barnabas who pours the riches of his former possessions into the Jerusalem treasury and then gives himself to the work of making known the riches of the love and favor of the Saviour—(he doubtless died with a good preacher's fortune—plenty of poverty and several large shares in the bank that the apostles drew upon!)—he had what is familiarly called a spat with Paul over yonder at Antioch, but noble-souled spirits, both of them, they preach Christ the same as before, John Mark evangelizing with the one and the beloved Silas with the other: and then there is the learned Luke who traced everything minutely from the beginning of the Saviour's history and gives his labors to the Greeks through Theophilus, and who accompanies Paul in some of his journeys and takes notes of what is said and done for the benefit of all the world; and there is Philip, grave as a deacon, as he was indeed at first,—the Samaritans knew him well, and the queen's minister (after he meets him between Canaan's capital and Gaza) is happily acquainted with him, and the people of Cesarea learn his themes and his habits. And what shall we say of Erastus, Gaius, Trophimus, Sopater, Aristarchus, Tychicus, Stephanas, Secundus, Fortunatus, Epaphras, Archippus and others, not to mention Demas who becomes so modernized in his ministry, as to love the world and forsake Paul.

But some one, after taking a long breath, is anxious to propound a question. He says; "Mr. Editor, I understand you to hold that an evangelist is to preach, also teach and watch over brethren, and have an eye to training men to be teachers and preachers: do you not therefore make universal bishops of evangelists?" O no, brother, universal bishops are the chimerical creation of men who draw their primary lessons from that big man the Pope. The scriptures recognize one and only one universal Bishop, the "Chief Shepherd and Bishop of souls." Any one not possessed of universal authority can never be a universal Bishop, and the Lord therefore is the only Bishop who can claim that honor.

'Yes,' our querist adds, 'but is not the whole care of each church com-

mitted to its elders, both as regards watching and teaching--how then can an evangelist watch and teach the brethren? 'This query we should like to turn over to some good friend who loves Paul and Timothy, and all primitively appointed elders, and who is able to make Paul speak sensibly to the evangelist in asking him to watch, teach and admonish brethren yet at the same time regard him as directing the elders to do the whole themselves. Some very fine men run into what we call error on this topic from not observing that the divine creed enjoins each disciple to watch over himself, brethren disciples to watch our one another; elders to watch officially as elders--evangelists to watch in their office as evangelists--and the apostles to watch as apostles and ambassadors of the Lord. As the individual brother's watch and care over himself does not preclude the brethren generally watching over and caring for one another, so neither the one kind of watching nor the other precludes the watching and care of elders; nor the watching, teaching, and guardianship of elders set aside or render unnecessary the teaching, care, watch, and admonishment of evangelists; nor their work in this respect the work of the inspired teachers, watchers, and rulers, all under the Great Master and Overseer who is Lord over all, blessed forever. True, indeed, we may occasionally see an official dwarf who has obtained the name of evangelist who feels himself among elders like Saul among the people, lead and shoulders above them; and now and again we may meet an aristocrat who glories in the title of elder, who, if his picture were drawn, would appear with his elbows widely spread out, saying, in the language of physiology, Stand off from me for I am sole ruler here; but all this is of the flesh, untaught and unapproved by the precepts of our Prophet and King. There is no clashing of labour, of interest, or of honor between elders and evangelists who have been long enough in Christ's school to know where he places them and what he appoints them to do; for the same wisdom that appoints the one also appoints the other, and the utmost harmony is the result while each knows, loves, and actively honors the Lord's divine behests.

Now if the evangelist's work be what we have intimated, (and we take for granted that we are to call that brother an evangelist who does the work of one--a primitive name for a primitive officer.) his qualifications must be correspondingly varied and diversified. He needs all the traits, habits, mental, and moral, requisite for a scriptural elder, and over and above these the ability, energy, courage, and willingness to herald forth the gospel and itinerate from point to point as his labors may be necessary.

To perform the work appointed him by the Commander of the Christian forces, he must endure hardness as a good soldier. If money, or ease, or human applause, or the pride of life in any of its many

forms, be his object, he begins, at the wrong starting place to win any of these by an evangelist's life and labors. Satan, indeed, who is an angel of light when it suits him, has some stock among those who assume the name evangelist, and they are a most unreckonable mixture of gilded worldliness and rusty divinity; and it may happen as a rarity that one of these will be so fortunately unfortunate as to lay up dollars, or successfully nourish indolence, or secure the sweet plaudits of cotemporaries, or have his inborn vanity enlarged and flattered through the medium of his office. But, generally speaking, to a person who wants a trade, it is a most barren speculation.

A deep love of truth and an abiding appreciation of it in his own soul, together with a calm survey of the Lord's public workmen in the past, a full eye of faith upon the final disposal of every man when the Lord comes, will enable the brother who sets out to do the work of an evangelist to compute his life and labors aright. Let him not hide poverty and privation from his vision as he looks on earth's future. Toil and suffering must be reckoned as his own; and a fair or an unfair share of censure or abuse from Egypt-born brethren, are to be taken into the account as the ready pay for faithfulness. Seasons of success and other and more frequent seasons of hard labor and little or no present fruit—no germ or blade from much seed sown, except what can be seen by the Almighty Eye, and will spring up to visibility many days hence—all this must be counted in the sure Arithmetic of heaven.

But there is a bright side. O yes. Toil is nothing—suffering is light—privation is not to be named—the world's opposition is a harmless wind—the cold blast of Demas-hearted friends is as the breath of the serpent's hiss against the marble battlement. There is a bright side. Heaven opens—the Lord smiles—the crown of righteousness glitters in un fading loveliness—angels look pleased—the holy apostles rise and beckon approvingly—the army of primitive evangelists who battled with weapons of truth and love, driving back the world's legions with greater might than Gideon's host, lift up their sacred voice and testify that the work carries its reward—mercy's loud peal from Calvary speaks a heavenly welcome and tells of victory—the Lord of Life rising from the tomb sheds a halo of light and life where death reigned and gloom triumphed—the martyrs, whose pure spirits never faltered at the command of the Lord of Glory, all witness for the safety and excellence of the work—the ransomed sons of God, whether in the body or out of the body, repeat the same story and urge forward the qualified brother to enter upon his work of faith and labor of love. Truth, Might, Love, Grace, Joy, Peace, Hope, Holiness gather around the Royal Standard and wave the banner of certain victory.

Brother speaker! Where are you? where is your voice? where your influence? What are you doing with the truth and the tongue the Lord has given you? Has the Lord become bankrupt and cannot pay you? Has the gospel lost its power? Are souls less precious or sinners becoming so lovely that they need not the message

of love from the Redeemer? Up, brother, and rejoice in the privilege of co-operating with the Lord, and the Spirit, and the Apostles, and the congregation of the saved in rescuing fallen man from the destruction of sin, the power of death, and the bitterness of condemnation.

D. O.

### REVIVALS.

SOME rumors and some symptoms exhibited not a hundred miles from Boston, within the last year, indicated that a *revival* was got up by some distinguished preacher or preachers for the sake of covering a defeat, or of carrying some favourite point. There was a great deal said in some of the eastern prints on this subject, to which we did not attend closely, as it was no way new or interesting to us, believe that such things were not very uncommon. It seals the mission of a man to be the instrument of, or the great actor in, a *revival*; pretty much the same as miracles did the mission of the apostles. Many understand this topic full better than I do, and know how to gain one hundred per cent. per annum to their actual stock of moral authority. Had it not been that some of the *dramatis personæ*, or the chief actors in these mighty movements and grand excitements, have afterwards fallen into some most scandalous crimes, and thereby have given a seal to their mission which annulled the former seal. I do not know to what extent the moral authority of some men might have been augmented. The fact of some having fallen into these notorious scandals, after having been the agents in great revivals; and another fact that revivals are often granted at the same time to the belligerents in the field, or to those who are engaged in giving one another over to Satan, or in some bitter opposition through strife and envy; I am at a loss to say whether we should not now have had many apostles and prophets, even more than they had in ancient times. But when we see a revival got up by two men about the same time in different parts of the country who are opposing each other, and the one saying to the other, See how the Lord is blessing us;—"but look how he has blessed and is still blessing us;" I say, when such is the fact, (as it is at this very time in some places to my knowledge,) revivals are divested of those miraculous powers which otherwise they would possess, and are incapable of being made seals or attestations to the mission of any of our textuaries.

I am fully convinced that there are *real and genuine revivals* of religion at different times and places, and that much good has resulted from them; but there are so many mock revivals, that any doctrine can be proved to true by them, and any preacher can be proved to be sent by God by them if a revival under his labors, or attendant on his doctrine, will be admitted as evidence.

I therefore judge of no doctrine or cause by the *revivals* that attend it. If I did, I cannot tell whether I should be a Cumberland Presbyterian, a Congregationalist, a common Presbyterian, a Baptist, of the Gilite, Full-erite—of the creed, or anti-creed school: whether I should be of the "Christian Church" or of the "Church of Christ"—a Methodist, a Calvinist, a Unitarian, or a Trinitarian; for they all, this year, have abounded in revivals. What says the Saviour and his apostles, what says the law

and the testimony, THEREFORE, must turn the beam, or decide the point with me.

Those who consider all the revivals announced in the sectarian papers to be the work of the Holy Spirit, must either have a morbid conscience, or no conscience at all, if they refuse to unite in every act of social worship with those people amongst whom the Father, Son and Holy Spirit vouchsafe to dwell. If God has thus gifted them all, and made no difference between the Baptist and the Pseudo-Baptist, the Methodist and the Calvinist, the "Christian Church" and the "Church of Christ," the old side and the new side Presbyterian; why, what are we that we should withstand God and oppose his Spirit and his work by declaring that we will commune with the Holy Spirit only when he pleases to meet us in our own quarters!!! I challenge all the believers in these revivals on this continent to present one good reason why all the sects should not break down the middle walls of partition and unite in one holy communion, perfect and complete; if so be the Holy Spirit, the Father, Son and Holy Spirit makes no difference amongst them all!

#### WILL THE BANNER BE MERGED IN THE SOWER?

A proposition or proposal in "The Sower," from the pen of our esteemed brother Eaton, expresses this sentiment:

"We are of opinion that he [D. Oliphant] would do the cause and himself better justice, were he to gain the consent of the Canadian brotherhood to merge the *Banner* in the *Sower*. We have room for much more than he and his co-workers can find time to write. His readers there, for two and six pence more than they now pay would have in the course of the year, seven times the reading matter that they now have in the *Banner*. This arrangement ought to please them, and we think it would our readers, for brother Oliphant is certainly an interesting writer. We should be much pleased to enter his name as one of our editors. All that concerns the cause of the Lord and the congregations would be spread before them two or three weeks sooner than can now be by the *Banner*."

Various brethren in the Province of Canada wrote to me in relation to the proposal of the "Sower," and as it was courteous as well as expedient to come to a decision upon it, and as I was desirous that it should be decided wisely and unselfishly, the matter was brought up for the consideration of the brethren at our meeting in June. And the brethren who were present—when a vote was taken whether the *Banner* and *Sower* should be joined in one or the *Banner* remain in Canada as hitherto.—decided without a contrary voice that we needed a periodical here and that it would be inexpedient to give up or remove our present paper.

Numbers of the brethren, in deliberating themselves relative to a weekly religious paper as a reformatory organ, are precisely of my own mind. As the expression of my sentiments in respect to the merits

of a weekly journal as a medium of reformation (such as is demanded when the case is not established, or when the cause is new,) will not now bias any brother against brother Eaton's proposal. I will freely offer a remark or two relative to this point. To be on the side of order, it may be affirmed—

1st. That the matter, the reading matter, of a weekly is usually got up with more or less haste; and what is hastily prepared is quite apt to be hastily read.

2nd. A paper with advertisements and miscellaneous reading does not recommend itself as a preacher of reformation so perfectly as a journal wholly free from these.

3d. A weekly is a most awkward affair to preserve and difficult to keep from destruction and, intolerably inconvenient to refer to, even when files are kept.

4th. It usually contains too great a variety, and comes to the reader too frequently, to make a full, pure, and moving impression on the score of reformation.

Let no one however misapprehend these items. When the cause of reformation is in a goodly degree established, a weekly may be highly beneficial to the brotherhood, and for my own part, I sincerely opine that we need one weekly for the United States and Canada. There are items of religious intelligence which many if not all of our chief brethren should know at once, and I know not of a better medium of circulating such intelligence than through the weekly press. My vote would be given in favour of all our public men, preachers, elders and deacons, if they were able, to avail themselves of a weekly published by the brethren. As it regards rivalry among religious papers it never ought to be named or thought of among editors as becometh saints. No religious paper is a rival of any other paper; and so determined is the Christian Banner to show kindness to all Christian scribes as well as all Christian orators or speakers that it will not only take pleasure in announcing the title and character of exchanges, but the editor will cheerfully act for the interests of reform journals by sending names and funds to their conductors.

Still, I have my own views, apart from all self-interest, in relation to the comparative value of weeklies, monthlies, and quarterlies. And I will here express what I have never before expressed, that, instead of favoring a more frequent issue than a monthly, I would far rather give my voice for a quarterly—a well matured, carefully prepared, richly filled, and thoroughly furnished document issued every three months, to put into the hands of friends and foes, whereby

to build up the Lord's sanctuary and to put to flight "the armies of the aliens."

We require in these Colonies some sort of a periodical. As the "Philanthropist" says in reference to Texas, so it may be truthfully affirmed in reference to these British Provinces: "No paper published elsewhere, would answer the purpose: the likeness, daguerreotype-like, must be drawn from life on the spot." Were it not for this, we ought never to think of keeping up our periodical. But, in view of our wants, my advocacy of a paper for these dominions has been uniform and consistent ever since I was a religious three-year-old. Nor have I ever been particular who occupied the editorial seat, so that we had a trust-worthy scribe.

And it is encouraging to be assured, that numbers of our brethren in Nova Scotia, New Brunswick, and Prince Edward Island are with us heart and hand in maintaining a periodical in this region. A goodly few of the leading friends of reformation in those parts have replied favorably to the short address on this topic in the second issue for the current year. Within a few weeks past, epistles and other documents have been received evincing that the Christian Banner has fellow-helpers in the eastern sections of the Queen's dominions.

But whatever assistance we may receive in conducting this work, and whatever our facilities to render it attractive or useful, it is our prayerful desire to esteem neither ourselves nor our paper too highly, nor undermine nor underrate brother editors. There are two sentences in a private letter recently received, written by a devout brother, that speak wisely and well on this theme. He says: "The publication of religious truth is carried on, altogether too much in the style of a mere matter of business, and there is far too much rivalry. In view of the activity and even opposition of the editorial corps, each to push forward his paper, and push back that of his neighbor, we would conclude that in the estimation of each of the editors, the reason the world is so much out of joint, is, that his particular paper is not read in every family in the world!" Let the editor of the Christian Banner and every other editor who reads it, make a "due use" of this Christian language. May the Saviour be our model of manners and action.

D. O.

"A young man, a member of an evangelical church, advertises for board in a pious family where his Christian example would be considered compensation."

## FRIENDLY CORRESPONDENCE.

DEAR BROTHER ONIPHANT:—Health, mercy, and peace, from our kind heavenly Father, be with you and yours—the hope of the Gospel cheer you, and its faith keep you.

It is many moons since I seated myself to talk over a page with you. The winter has melted into spring, the spring warmed into summer, and the summer has ripened the harvest and the reapers have mostly rested from their heavy harvest toil, having gathered bountifully of the "finest of wheat"—all this since I have written a line for your eye or for your pages. And yet I could apologise. I have laboured with "these hands" too hard to allow the mind the useful girding up and the proper time for meditation—and now I am writing after nine o'clock P. M. Saturday evening, after a week of harvest toil. I am somewhat sleepless, the children are in bed and Mrs J. has gone to the "house of mourning"—for death follows us up though we should pitch our tent on the highest hills, among the purest water brooks.

The providence of our Father in heaven has been kind towards us in our new abode. We have enjoyed more uninterrupted and better health than for years previously. Our children are all with us—no, we have five, four with us, and one in heaven—and when I look upon those around me in the little family circle, how earnestly do I pray the Lord to spare my life and enable me to guide the tottering and wayward steps of infancy and youth, till they shall be able to withstand the power of this wicked world.

But when I commenced I thought to write something that would do to inscribe on the "Banner," though I fear I shall not be able to do so. I can think of many things worthy to be posted up, but how to do so to edification I find not. You have already commenced upon a matter upon which I have long desired to open my budget and show to the brotherhood what I have been collecting by way of experience, reflection and incident during the last twenty years—I allude to the call, qualifications, character purpose, labors, rewards, material and spiritual, of christian preachers. And I still hope to come to a proper place in life's journey to say the things which seem to me ought to be said. Sometimes I feel as a cart pressed under sheaves with the weight of the matter, but there is a proper time to speak as well as proper things. Let me however say one word now on the subject. The present structure of society religious and irreligious in the United States and the British provinces renders a Christian preacher necessarily a reformer in theory and practice, in morals and religion. Reformers must come in contact with the cherished and many times darling opinions and sentiments of the public—he stands opposed to the mass and the mass to him—the contest is not equal, but the battle is not with the strong. He may succeed somewhat if he be prudent, pious, zealous and energetic. But let him remember that the world never reforms itself, it never pays for it and it is never even thankful. If any one should find the silver and gold increasing much in his coffers or hear the common herd applaud, he may look narrowly at himself—he is a conformer and not a reformer.

And again, as it was in the days of Paul—he was imperiled by false brethren—so it is now. The private brother may not encounter may not discover the false brethren, but the Christian preacher who is zealous and godly and loves his Master's cause above the flatteries and praises of this world is almost sure to rouse them up and to suffer at their hands, and it is well if he has humility enough to say A—B—did me much harm the Lord reward him. And yet again, and perhaps still more painful in this state of frailty and error, one will find himself falling into misunderstandings with good men, and almost all men enjoy the grace of extenuation touching their faults, but preachers. So it goes—without are fightings, within are fears. He who has not looked over the prospective of the preacher's life and seen these things, and counted the cost whether he is able to endure hardness for the truth's sake, for Christ's sake, and the sake of humanity has not yet his harness on, for the labor and must endure many disappointments. and if he be faint hearted perhaps will be discouraged. To reform the world, sacrifices must be made by some body—by the preacher or by the church: But if either will have self service first—the second service is almost useless. Jesus, our Lord served not himself, but for our sakes, he became poor. When God would reform the world, he prepared a sacrifice, and he withheld not us only Saa. Preachers and people should learn from such examples. But I have said five times as much as I intended.

One other matter I have desired to say a few words on and I do not know but the proper time has arrived to speak. But I will now offer only a hut or two. The matter I allude to is the space occupied in the general mind: and the influence exerted by the vagary called The Millennium. People and professing christians, are expecting some wonderful change in the Divine economy or the Divine administration to transpire or the nature of humanity is to be changed or a new dispensation of the Divine government is to be ushered in—some or all of these things,—or something is to bring about a period in the which all men shall love righteousness, fear God, and pursue peace,—it shall be uncommon, if at all—and the whole earth shall smile under the most perfect reign of the things that are good, this period is to endure one thousand years, and is familiarity called The Millennium. Will you permit me to say, in view of the whole matter, that such an expectation does serve to coerce the energies of men and to conceal from their view their true and proper responsibilities to the present and future? Such a notion if it has any influence at all can only be deliterious! for the ideas of the Papal Purgatory, and the power of masses in behalf of those therein, is just as well founded in the Bible as are the notions of "The Millennium". They are both creatures of the imagination, and were ushered into being at about the same time in the fourth century, and "licked into shape" in the course of time, numbering some centuries. If any one thinks I am dogmatical, let him convict me by the book, giving chapter and verse, remembering that I am negative, and he must be affirmative. But you will perhaps say I have written sufficiently this time. Well I am inclined to think so too: for here is the end of my sheet.

Yours "in the kingdom and patience of Jesus"

J. . .

CURIOSITY PREACHING.

Here is a specimen of a sectary's preaching. He has the text, "ye are our epistles."—

"In an epistle there must be paper or parchment; a pen; ink; a writer and somewhat written.

"1st. The paper, or parchment, is—the human heart; which, some people say, is as clear as a white sheet of paper; but, if it be so, on the one side, it is as black as sin can make it on the other.

"2d. The pen may be compared to the ministers of the gospel, and many of them are willing to acknowledge themselves very bad pens, hardly fit to write with. They have been trying for years to make good pens at the Universities; but after all the ingenuity and pains taken, the pens which are made there are good for nothing till God has nibbed them. The best of pens want mending. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

"3d. The ink is the influence of divine grace on the heart. Sometimes you perceive the pen exhausted, and almost dry. Whenever any of you find it so, either at the Tabernacle St Ann's or Tottenham Court Chapel and are ready to say, "O what a poor creature this is; I could preach as well myself," that may be true; but, instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, "Lord give him a little more ink."

He then shows that the best of pens cannot move themselves; that these pens must be moved by Christ—by his Holy Spirit, and when he moves them the strokes can never be obliterated.

So also, that there must be something within; especially, repentance, faith, and holiness. "Repentance is written with a broad nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a crow quill pen in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written; and when this character is completely inscribed, the epistle is finished, and sent to glory."

The preceding is extracted from the New York Observer. It is quite amusing, but there is far more poetry, or fancy than truth in such preaching. The preacher takes a text that is not found in the Bible and manufactures fictions upon it in profuse abundance. Speaking to the disciples at Corinth, Paul asks "Do we need, as some do epistles of commendation to you, or letters of commendation from you? And immediately adds, "You are our epistle written in our hearts known and read of all men; forasmuch as you are manifestly declared to be the epistle of Christ, manifested by us written, not with ink but with the spirit of the living God." 2Cor. iii. 2, 3. The whole church, then constituted one epistle—which was Christ's epistle through the instrumentality of Paul and Timothy, on whose hearts said epistle was duly impressed while they were known and read of all men.

To make every individual saint in Corinth an epistle, and then make

all the epistles to have been written differently, some one way and some another, are ideas as imaginative as Mahomed's four story paradise.— This is preaching *from*—a long way *from*—the text. But the passage is divinely lovely. The converted Christians were as a congregation the epistle of Jesus Christ, written by the Holy Spirit, through the ministering agency of Paul and Timothy.

D O.

## FROM OKOLOXA.

DEAR OLIPHANT—I am in receipt of your printed Letters &c. and in replication say, that they are the best recipes for the disease which they are intended to cure I have ever seen.

In return I send you, one of J. B. Ferguson's curatives. As a good analyst, will you please analyze and show its primitive parts!

Upon reading this sonnified and sabmagundi document, from the pen of the Nashville Orator, I thought of that particular time when Greece was the centre of patriotism and learning; during a representation of one of the beautiful tragedies of Aeschylus! an actor uttered a sentiment in favor of Moral Goodness, when the whole audience with one accord turned their eyes to Aristides the 'Just,' as the embodiment of the sentiment.

In this era of strange things when universalism, spirit-rapping, progression, fictitious progression, are spoken of, all eyes, not otherwise employed will turn to Jesse the scribe.

Brother Oliphant, if you can extract one philosophical, practical, useful, logical, sane-resembling soul-cheering & de-adoring soul-animating idea from the pamphlet, out with it. You will see Ego first, Ego second, and Ego all the way.

So, such a fungus production in an age of scientific activities and logical thought—an age of learning and enterprise, is a libel on the Republic of profitable thinking.

But if the Devil would write a formula embracing hatred to A Campbell and brotherhood, all the moral invertebrata would embrace it! And such poverty stricken souls will die unwept, unsung and unregretted.

In hope.

J. A. BUTLER.

In acknowledging the receipt of the pamphlet to which our brother above refers, let it be understood that a portion of it has been looked at, and some sentences marked for review.

D O.

Every look you give—every word you speak—will live in some heart as a blighting shape, or cheering spirit. Every act of yours, though it be smaller than the dew-drop that trembles on the flower, will cast a shadow over your own heart, will mingle in the dreams of joy that bless you by night, or be the grim spectre of your waking hours.

## FRATERNAL EPISTLE FROM THE SOUTH.

*Cotton. Gen. Port. Mississippi. Aug. 15, '54.*

DEAR BROTHER OLIPHANT:—A few days ago I was much surprised by the reception of a letter from Canada. From whom can it be? I involuntarily asked myself. Who of all my friends can have wended his way so far northward? But on breaking the seal the mystery soon vanished. I perceived that to my beloved brother Butler I was indebted for an introduction to you. Accept my warmest thanks for the papers you sent me—I will try to reciprocate in the way of subscriptions and communications.

As for Brother Butler, I know not how to express my gratitude to him. I am already so deeply indebted to him that I opine he will have to look to another world for his reward, as all other great and good men have to do; for they never get their reward in this. I look upon it as one of the happiest and most fortunate events of my life to become acquainted with Brother Butler. I have been blessed by his friendship, his brotherly affection, his parental counsels, his instruction and encouragement. Few men possess as great an aptitude of enlisting the affections of the young, and encouraging them in the path of usefulness, and virtue:

He is indeed a universal philanthropist. He has drunk deeply at the Fount of Christian Benevolence, and desires to benefit all who come within the circle of his influence. His love knows no bounds. He was the first to unshackle the banner of primitive Christianity in the South: and for years he battled alone and was consequently the object of much vituperation and bitter persecution.

But now in the evening of his life he has the happiness to see the fruit of his early labors in the many who are flocking around the standard which he labored so long and so faithfully to uphold. May God grant that his last days may be as peaceful and happy as his former ones have been laborious and useful. And when called hence, may it be only to enter upon an inheritance incorruptible, undefiled, and unfading, reserved in heaven for all the faithful.

You, my dear brother, seem to have drunk deeply at the same Fount and desire to spread the heaven-born truth of the Christian Religion before the mind of every son and daughter of Adam. I like *The Christian Banner* very much. What a glorious banner under which to fight. It is the banner under which I engaged when only sixteen years of age and under which God being my helper I intend to battle so long as I am permitted to dwell in this tabernacle of flesh. "The Religion of Jesus," and the "Union of Christians" are glorious themes—themes that warm the heart of every lover of Christ. May you continue to develop the one and plead for the other, and when you fall may others take them up, until all shall know the Lord from the least to the greatest until—all the followers of Christ shall flow together like kindred drops and rally under the ensigns of the Cross alone. Then will sects and schisms, strifes and divisions, feuds and bickerings cease and Christianity prevail in Apostolic purity.

May God strengthen you, my Brother,

Yours in the one hope,

BENJ. F. MANIER.

## PRAYER.

Notwithstanding all that has been spoken and written about prayer there appears to be a necessity for much more being done to correct the views and practice of all classes of professors, and we present the following, desiring thereby to call attention to the subject and perhaps elicit something from some well instructed scribe which shall commence a reform in knowledge and practice on this important subject, which should be well understood by every one both theoretically and practically. A correct theory is necessary to a correct performance of every thing that is to be done. If we judge from the general practice upon this subject we may conclude that the Bible contains no instruction on it and that no general theory has ever been drawn from it or ever published in any part of Christendom.

The design and advantages of prayer when learned from common practice appear to be as multifarious and different as the circumstances of individuals and communities and the manner of using it as diversified as the tastes and habits of the mind and feelings of those who pray. Though it is one of the greatest privileges ever vouchsafed by the Majesty of Heaven to a mortal being, yet it does not appear to be understood nor used intelligently by the greater part of Christians. If, in order to learn what prayer is, we repair to the towering cathedral or the stately chapel, or step into the modest meeting house, or the unassuming school room frequently used as a house of prayer and then from what we have in these places heard presented to the Eternal, endeavor to say what prayer is, what shall we answer? What shall we hear? Mostly a great oratorical display of flowing words from the head and not the heart of the speaker, addressed to the audience and designed to please and charm them rather than to express the desires of sincere and contrite hearts.

In accordance with the teaching of inspiration — prayer is the sincere offering up of our desires and applications to God for such things as he has taught us to ask for in the name of Christ our glorified and exalted Intercessor.

It is not our object in this essay to discuss what we should pray for, or what we should not pray for, but to call attention to the way in which prayer is often offered up by those who conduct this solemn exercise both in public assemblies and private abodes. Paul in his first epistle to Timothy, ii. 1, says — "I exhort therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men." All this is plain and simple, and the propriety of it may be easily understood but many elements have been introduced into prayer, the use of which and the propriety of their introduction are very doubtful. Since prayer is not an oration to the Deity nor a speech to an assembly and has a manner peculiarly appropriate to itself that manner should be attended to. To hear one who is acting as the mouth for an audience, request them to kneel and engage with him in addressing the Lord, and then proceed to address himself to them more than to the Throne of grace, is, to say no more of it, an outrage on common sense. To hear a person commence a public

prayer like a sermon, or a speech to an audience, must be unpleasant to every well-instructed mind and offensive in the sight of heaven. What can be said in vindication of the practice of preaching the gospel to sinners and exhorting believers in prayer? What shall we say of those somewhat lengthy disquisitions upon important truth frequently introduced into both public and private prayers? Are they not gross improprieties? All declamatory prayers, preaching prayers, exhortatory prayers, and complimentary prayers, however much esteemed among men "are but an abomination in the sight of God." Prayer is supplication, and whatever is not supplicatory is not prayer, no more than exhortation would be thanksgiving. The language used in prayer is frequently as improper as the uses made of prayer. As God knows all our desires and thoughts, and needs no explanations, the simplest style becomes us; and anything more than is required to express our mind and heart is all to please the ear and gratify our vanity. Figurative language, however refined and critically used, can never be becoming in addressing the Author of language and all knowledge. It leads to a lightness of feeling which does not comport with the solemnity of the exercise, and has a tendency to draw the mind away from the right object and fix the attention upon the things referred to in the figure or comparison. All that we have said about language in prayer, we will apply to the intercessions to "be made for all men." If we are to intercede with God, why use a great display of words; for we can never affect the Lord by such means; for if moved by us it must be by the sincerity and simplicity of our hearts, the justness of our desires, and the purity of our motives.

All the examples of prayer recorded in scripture, though comprehensive and solemn, are simple and unassuming. What could be more simple, solemn, and reverential than the model which is given by the Saviour to his disciples? No figures of speech, no high-sounding terms, no poetical quotations are used. It is the very language of sincerity, simplicity, and humility. From this model given by the Lord, though not called upon to make the same petitions nor use the same language, we may learn when addressing God to approach with humble reverence. Though in expressing our desires we may be energetic and pathetic, our manner should be the most simple and devout that we can use. The language employed by us should be that in which our thoughts and feelings naturally clothe themselves, and be delivered in that way which will tend to make the deepest impression on our own hearts and those who join with us.

J. B.

### THE FIRST PRINTED BOOK:

It is a remarkable and interesting fact, that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Gottenberg was inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something

in the whole character of the affair which, if not unprecedented rendered it singular in the usual current of human events. This Bible was in two folio volumes, that have been justly praised for the strength and beauty of the paper, the exactness of the register and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and, being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual and mechanical labor, and yet, for a long time after it had been finished and offered for sale, not a human being save the artists themselves, knew how it had been accomplished. Of the printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum.

Two of these are in England, one being in the Greenville collection. Of the fourteen remaining copies ten are in England there being a copy in the libraries of Oxford; Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,300—Thus as if to mark the noblest purpose to which the art would ever be applied, the first book printed with movable metal types was the Bible

### A CHRISTMAS GIFT IN ADVANCE.

For the Christian Banner.

The following is designed as a response to brother Oliphant's Address in the February Number, pages 61 and 65.

To the Readers of the Christian Banner in general, and the Friends of Primitive Christianity in particular

Brethren and Friends:

The following remarks are respectfully submitted to your consideration. For some years after landing in America I did not see a person that held to primitive christianity—afterward I heard of brethren Murry and Allen who with their wives formed the first church (as far as we know) on scriptural principles that continued firm in the Lower Provinces of British America—I am told that the late A. Crawford, of Prince Edward Island, formed a small church before this church; but after a few years Baptist ministers from Nova Scotia landed on the Island and persuaded the Island people to lay aside weekly communion. On the 4th. of Feb. 1821, I travelled twenty miles on foot to River John and united with Murry and Allen; I afterwards removed my family to River John. A few brethren from Scotland lauded about these years and settled in different parts of the country, and although at a distance strengthened the feeble band at River John. There was not another church in Nova Scotia as far as we know on scriptural principles at that time. After many years a portion of the Baptist church in Halifax formed a church on scriptural principles, and having abilities and means they started a periodical called the "Christian Gleaner." This periodical was ably conducted, gloaning from all within its reach, but especially from the "Christian Baptist." After three years exertion the brethren at Halifax gave up publishing, having sunk a good deal of money (so I am told) The principles which the "Gleaner" advoca-

ted were so far in advance of the age in these Provinces that few could be found to read it and still fewer to pay for it; but it is believed that wherever it was read it forced conviction upon the mind, and it was the first periodical in these Provinces that opened up primitive christianity. After that brother Eaton started with the *Christian* in the track of the *Gleaner*; but after two years brother Eaton found that he was compelled to stop. Afterwards he courageously started again with his *Christian* but again after two years hard labor he gave up for want of support.

These repeated trials prove that the Lower Provinces are either unable or unwilling to support a periodical holding to primitive christianity. For several years the Lower Provinces have been united with the brethren in Canada about the *Christian Banner*; and if all the brotherhood in the Provinces would unite about the *Banner* we could surely support it sufficiently. And although we have not had all the success we could have wished in rolling forward the car of reformation, yet when we compare our present situation with what it was 27 years ago, we see much to encourage us to persevere, and without in the least detracting from the efforts of those faithful and courageous brethren who have advocated truth with the living voice, we hesitate not to say that a great deal of our success is to be ascribed to the religious periodicals above mentioned and to the *Witness of Truth*. As long as we have an able man with a pen in his hand and a press at his command our opponents will be held in check; and as we have always invited them to attack us on our own pages this convinces them that we feel confident in our cause; but if we allow our periodical to go down our opponents will not be slow to take advantage if it; and while they will attack us in their periodicals they will not permit us to defend ourselves in their pages. This I know by experience.

A periodical such as the *Banner* is in my humble opinion much needed for several reasons. It forms a centre-point of communication for the brotherhood to rally round. Many of our churches are yet feeble. The *Banner* strengthens them. It reaches remote cottages where a brother or sister lives without a church or missionary to visit them; but by means of a periodical these isolated friends feel themselves linked closely with brethren and sisters. Without periodical the chain of communication would be broken. Our periodicals are much more generally read than they were fifteen years ago. Many of our Baptist brethren are convinced we have the truth. Some Baptist churches are compelled to advance a little and there are not a few convinced who are not yet converted. These have laid down their weapons of attack but are not yet willing to take up the cross.

These, with other reasons, would seem to say that a paper to advocate primitive christianity is still loudly called for. Neither the *Christian Messenger* of Nova Scotia, nor the *Christian Visitor* of New Brunswick, nor the *Christian Observer* of Toronto, Canada, has fairly come out for primitive christianity. I have read each of these and I am willing to give them credit for much that is good, but all of them have too many Reverends for my taste.

I would respectfully solicit the brethren in the Provinces to take these remarks into their consideration; and if any brother has any remarks to make for or against what I have said, I am willing to hear him.

JAMES SILLARS

River John, Sep. 20th. 1854.

### THE APOSTOLIC EPISTLES

That so large a portion of the New Testament should consist of epistolary correspondence is a striking phenomenon; still it was natural and necessary in the circumstances. The early churches often needed counsel, warning and instruction. They had no written oracles to appeal to, and therefore the Apostles, as living depositaries of inspired truth, were obliged to communicate with them in the form of "doctrine, reproof, correction, and instruction in righteousness." These letters are, therefore, the fervent outpouring of pastoral zeal and attachment. They are not abstract, impersonal treatises—mere systems of theology. Like other letters, they have their peculiar charm. They are written without reserve and in unaffected simplicity. Sentiments come from the heart without the stilted, prating, and pedantic arrangement of a formal discourse. There is simplicity and familiar scatterment of feeling, so frequent an introduction of colloquial idioms, and so much of conversational frankness and vivacity, that the reader associates the image of the writer with every paragraph, and his ear seems to watch and recognize the very tones of living address. These impressions must have been often deepened by the thought that the letter came from "such an one as Paul," always a sufferer, and often a prisoner. If he could not speak, he wrote; if he could not see them in person, he despatched to them those silent messages of love.

*North British Review*

**ALL SORTS OF MINDS**—There is a strong disposition in men of opposite minds to destroy each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject is for pushing out by the head and shoulders an ingenious theorist who catches at the slightest and faintest analogies; and another man who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the feeling of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches. Wit gives to life one of its best flavors; common sense leads to immediate action and gives society its daily motion; large and comprehensive views, its annual rotation; and ridicule chastises folly and impudence, and keeps men in their proper sphere; subtlety snare hold of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good!

"Honor the Lord with thy substance"

## THE SUCCESS OF FAILURE.

Henry Ward Beecher says—

"We often see an old and weatherbeaten man who never had a success in his life, who always knew more and accomplished less than his associates; who took the quartz and dirt of enterprise, while they took the gold; and yet, in old age, he is the happier man, and all his life long he was the happier man. He had a sum of *hope*, and they of *desire* and *greed*—and amidst all misfortune and his mysterious providences, he had that within him which rose up and carried his heart above all troubles, and upon their world wide waters bore him up like the old Ark upon the Deluge. It was the Deluge that gave out—not the Ark. God has distributed his gifts. It takes a score of them to make one man. One supplies the swift sagacity; another the cautious logic; another the appealing force, another the practical tact; one supplies general principles, another the working plans. Men seldom unite by the *strong points*. It is men's weaknesses that bind them together. By distributing gifts, God makes one man dependent upon another; and welds society to other men, making every man necessitous, in some place, as regards other men. This distribution extends to classes and business interest—some are intensely progressive, and some stoutly stationary."

## LABORS OF EVANGELISTS.

[5]

Near the close of July and the first days of August several meetings were held in the neighborhood of Picton—near the East Lake, by the West Lake, and at Bloomfield. The news of the demise of a near and dear relative in Victory, N. Y., noticed specially in our last issue, took us to that side of the Ontario; and while over there, one Lord's day was spent with the congregation at Auburn. The brethren, since last I was with them, have done themselves a kindness and given the cause a push forward by erecting a House in which to meet. They have not only built this "church," but they appeared to have built up one another in the good doctrine and pure love of our Lord.

When September commenced I passed up by railway to Rochester, thence to Buffalo; crossed the swiftly rolling River to Port Erie, Canada, and took a seat in the cars for Dunnville. Within a few hours, brother H. Thompson got up a meeting, and I spoke to those assembled, on the prevalence, origin, nature, effects, and remedy of religious divisions, perhaps I should rather say irreligious divisions. Making my way to that part of Rainham where the brethren meet in their own pleasant Meeting House, some four meetings were held. Audiences good. A number of hearers, like one of the kings that Luke mentions, were almost persuaded to be Christians.

Cayuga village, the county seat of Haldimand, was next visited,

where two little meetings were held. Some seed in this new field was scattered, but ~~was sown upon the beaten path~~, thorny, stony, or fruitful ground, is not now to be told. Brother and sister Campbell, of Cayuga, who manifested much kindness, will notice and nourish any germ that may sooner or later spring up.

Back I came again to Dunnville, and held forth during three evenings—two of them unfavorable for good assemblies, the other altogether favorable and a fine audience. Excellent attention to the things spoken. Strange things were brought to the ears of the people of Dunnville; for never before had they heard such discoursing. Neither Adam Townley the Churchman nor the orator Rice the Wesleyan had ministered the like things to the auditors; and it remains to be seen what they may resolve in the premises. Let them open, not the 39 articles, nor the 26 rules, but the articles of the inspired Matthew, Luke, Paul, John, Philip, and Jude, with Stephen, James, and John Mark, and then, us, wise men, judge of the doxy.

The company of brother A. Holmes, of Rainham, was enjoyed while laboring at Cayuga and Dunnville, ministering good cheer.

Lord's day, Sept. 17, at Wainfleet. A full house, and after meeting we had one immersion. If that brother be faithful, the Lord will give him an enduring mansion—as indeed to all of us on the same terms.

D. O.

[6]

THE MEETING IN WAINFLEET.

A glorious meeting having terminated in this vicinity, I take the pen in order to report the result for the education of the brethren at large over the Province. The weather at its commencement (Friday, the 13th inst.) was rather unfavourable, but a kind Providence ordered that the progress and conclusion of the meeting should be of the most gratifying description. Brethren Skoppard and Bartlett, though expected, were not present, consequently the whole burden of labor devolved upon Brother Oliphant, who, accompanied by his amiable and accomplished consort, conducted the meeting throughout to the gratification of brethren and sisters, friends and strangers. In the beginning an address on prayer was given, affording encouragement to every Disciple to draw near to the throne of favour imploring protection from the beggarly elements of the world. This address was followed by exhortations from the brethren and (thus closed the first day. The second day, being attended with rain

was not so agreeable as the first; still, where the children of Jesus are assembled love, joy, and harmony abounding—there we shall find a heavenly place though the battling elements oppose.

On Lord's day Brother Oliphant addressed an "ocean of faces"—a house filled to overflowing; and seldom or never did I hear a discourse more ably given or better adapted to the occasion. The audience listened with attention and interest. We united with the brethren from various parts in participation of the sacred emblems communicating a remembrance of the sufferings endured by the Saviour of mankind. At the close of the day, four persons were buried with their Lord in holy baptism to arise in a new life devoted to God.

On Monday we anticipated a joyful season, and assuredly we were not disappointed. The large and interesting assemblage seemed alive and eager to obtain the things of the kingdom of heaven. Never was a period so transporting to me as this day—the number present—the prayers and exhortations of the brethren—the glad countenances apparent over the house—the manifestation of poor lost repenting wanderers to obey the Saviour—produced emotions in my bosom not to be described by tongue or pen. Away we hied to Lake Erie to behold five persons immersed there, as they did in days of yore, amid the rolling billows trembling to the shore.

It would be unpardonable in me were I to omit recording the assistance opportunely rendered by our excellent Brother William Bradt, who particularly on Sunday evening, addressed the congregation to the satisfaction of all who heard him. Though Brother Oliphant enjoyed not the help of earth's gifted sons of talents rare—of fame renowned.—yet I question whether he could have possessed a labourer more desirable or agreeable than was found in the person of the brother named above. Here I beg to mention, doubtless with the consent of all parties, the great assistance the sisters rendered by singing in sweet sonorous strains the cheering songs of Zion. Dear sisters! prove faithful and soon your voices in sweetest harmony shall join in or mingle with the voices of that supernal Band of countless millions singing on golden harps celestial their happy deliverance from the storms, temptations, and desolating scenes, through the blood—the precious blood—of the glorified Redeemer of the world. In conclusion let me request the saints everywhere to rejoice and give thanks with us for the glorious victory achieved by the favor of God developed through his dear Son in time receiving his precious

souls from the dominion of sin and granting them sweet repose in his kingdom.

To God be all the praise.

A. CLENDENAN.

Oct. 13th, 1854.

Rainham and other meetings will be reported in our next.

D. O.

[7]

Tully, N. Y. 15th Oct, '54.

BROTHER OUBIANT:—It will doubtless be acceptable to you and your numerous readers to learn of the success of the gospel, not only in your own British America but also in these United States, where reside so many of the excellent of the earth. In reading our papers published by the brethren I always want to see what is being done in the way of converting the world and for this purpose I begin to read at the back part; and supposing that others have the same desire to learn of the progress of the truth, you may if you please put these few thoughts together with the success of the gospel in the last part of the Banner.

Our state meeting was held according to appointment at the Disciples' House of worship in Cato, on the 14th, 15th, and 16th of September, and was numerously attended all through by the brotherhood and very many citizens of the surrounding country. Brother Belding from Ohio having come to our state for the purpose of holding a meeting at our place, was also in attendance at the state meeting. It was thought best by the brethren at Cato to have the meeting continue one week longer. He did so and the result of the effort was the addition of twenty-seven to the congregation of the Lord. A more complete triumph of truth over error and sectarianism we have seldom witnessed. Let the Lord be praised.

While brother Belding was at Cato, brother Benedict a man mighty in the scriptures and whose praise is in all the churches came to Tully and began a meeting for the edification and comfort of brethren and sisters. We continued over two Lord's days with the help of brother Belding the last week, and the result was eighteen added to the Lord and we think many more might have been added could we have continued our effort a few days longer. But still there are some we expect to come along soon.—Seldom have we seen the devices of Satan more strongly at work than on that occasion. But the truth triumphed most gloriously. While these things were going on, the old and hardened sinners were biting themselves with rage. When sinners obey the Lord, the devil is mad.

From Tully brother Benedict went home to Ohio, and brother Belding to Pompey to hold a meeting of days at that place, which closed last Wednesday the 11th. The result of this effort was the immersion of thirty persons, and they were added to Lord's.

Dear brother, how mighty is the truth when plainly told. The broth-

ren' now feel to renew their diligence. The result of these three meetings is 75 added to the Lord. Praise his name.

Yours in the good hope

H. A. CHASE.

—Thanks to friend Chase for giving to our community of readers these items of happy intelligence. The heavenly messengers know all about these particulars by invisible telegraph without reporters or reporting, but all the Lord's people on this earthly ball only know these things when testified. Let brotherly scribes report conversions. It animates, cheers, encourages, rejoices the brotherhood.

D. O.

Brother Scott of Toronto immersed not long since several who confessed faith in Christ.

#### ANOTHER OF THE EXCELLENT LEFT US.

Brother Elliot of Toronto mentioned to us, shortly after it took place, the death of sister Scott, companion of Elder T. C. Scott. Brother E. will briefly tell our readers how this sister departed:

My principal object in writing just now is to inform you concerning the loss brother Scott has sustained by the departure of his beloved partner, which event, afflictive to him and to us but joyful to her, took place on the morning of Friday, the 1st inst. (Sept). She had been sick with inflammation of the bowels nearly four weeks before her death from which she suffered very severely; and much wasted away. But her mind was full of peace, consolation and hope; her confidence being in the rock of her salvation.

And still another. Friend Kirke, of Glanford, near Hamilton informs us of the death of sister Davison, his mother-in-law recently from England, an aged lady. The elders of the church of which she was a member in England thus speaks:— Our sister Catherine Davison being about to leave England for America, we hereby testify to her membership with us up to the time of her leaving this country and her walk here having been in accordance with the gospel of Christ we cordially recommend her to the fellowship of any Church to which she may apply. — This is as good testimony as we could have that sister Davison was one of the Lord's beloved; and therefore let us follow her example as she followed the Lord. How soon will all of us, young and old, require the shroud and the silent resting-place.

D. O.

#### MILLION TESTAMENTS FOR CHINA.

It may be interesting to our readers to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. The printing presses in China are busily employed. Letters have been recently received by the Bible Society from their

Corresponding committees and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st of January 1853. The Bishop of Victoria guarantees to furnish from his stations 85,000; Dr. Medhurst, 115,000; Dr. Legge, 50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus half a million will be ready in eighteen months and, if similar expeditions be employed in the remaining portion of the work, the whole will be completed in three years, a much shorter time than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of christian liberality. It will no doubt give great satisfaction to the public, when they are informed that the committee of the Bible Society at their sitting on Monday passed a resolution for the printing of 50,000 copies of the entire Bible in Chinese at as early a period as practicable. The funds for the Bible Society will receive prompt and generous aid to carry out this new feature of their plan for supplying China with the Word of God.—*British Banner*.

### TERTULLIAN ON BAPTISM.

Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice, and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned that immersion was for the remission of sins; and this being universally conceded, he argues as follows:

“Our Lord says, indeed, ‘Do not forbid them to come to me’ then let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *forgiveness of sins*? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him yet shall have heavenly! Let them know how to desire the salvation that you may appear to have given to one that asketh.”—p. 74.

THE HERITAGE OF WAR.—NINE TENTHS of the National Debt of Great Britain were contracted for carrying on war against France alone. Thus the people of that country have been obliged to pay £26,000,000 every year since the battle of Waterloo in interest on that part of the national debt created by the wars with the French. If England had been defeated and disarmed forever, at her first battle with her nearest neighbor, would not that defeat have been a blessing to her population, compared with all the victories she ever won? If all the nations of the earth had risen up and subjugated her to a foreign yoke, could they have imposed a yearly tax of £26,000,000 upon her people?

Dr. Barclay, lately a missionary to Jerusalem in behalf of the primitive gospel, has returned to Virginia, being compelled to abandon for a time his labours in Judea by reason of pending disturbances.

**A CHILD'S TEARS.**—A Welsh clergyman asked a little girl for the text of the last sermon. The child gave no answer—she only wept. He found out she had no Bible in which to look for the text; and this led him to enquire whether her parents or neighbours had a Bible; and this led him to begin a Bible Society for Wales. Some good people in London said, "Why should not we have a Bible Society for England, too?" And others said, "And for France, and for the nations of Europe?" And then another said, "And why not have a Bible Society for the whole world?" The tears of that little girl led to the formation of the British and Foreign Bible Society.

**ECCLECTIC INSTITUTE, HIRAM, PORTAGE Co., OHIO.**—The fourth annual catalogue of this flourishing Institution has just come to hand. It reports 523 pupils—292 gentlemen, and 231 ladies. There are 8 instructors—5 male and 3 female, of which brother A. S. Hayden is the principal.

The good report of parents and guardians, and the large and increasing attendance of pupils give proof of affectionate attachment to the Eclectic Institute. May it continue to prosper and bless the young and rising race.—*Source.*

The Eclectic Institute is an honor to the Brotherhood of Ohio. We are pleased to see the names of T. Munnell, J. B. Crane, and his companion Charlotte R. Crane on the list of instructors of the Hiram Eclectic. Brother A. S. Hayden is in the right spot, at the head of the institute.

D. O.

**DEAR** Friends in the South and in the West, who are pleased to forward funds for our paper, will at once realize what kind of money may be available to us by computing its value by the New York standard. Funds as paid in New York will be taken at par here; or if the discount be trifling, so that the funds pass reasonably well, we object not.

D. O.

**DEAR** Some people are calling the present hard times. Whether or not, will our good friends, who have been waiting one, two, three, four years to bless us with seasons of pecuniary refreshing, remember us soon prayerfully and pursefully?

D. O.

**DEAR** Communications will yet be heard.