

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. XII.

COBOURG AND BRIGHTON, MAY 1858.

NO. 5.

SCOTCH BAPTISTS.

For the Christian Banner.

As the Scotch Baptists have laid the axe at the root of clerical dignity, they have generally come in for a full measure of the displeasure of those who love D.D. and Rev. Accordingly we find Dr. Shepard in his address, which has caused so much speculation and criticism among the readers of the Banner, bringing heavy charges against the Scotch Baptists. He gives them credit for nothing that is good. He exhibits only the dark side of the picture without one redeeming quality. I have no hesitation to say that his account of that people is partial and unfair. I am also of opinion that he knows nothing about the people he defames but by report, and this is not always to be depended upon; yet his account of that people is as bold and positive as if he had made them his study for many years. As I was engaged last year considering another part of Dr. S's address, I had hoped that one of my Scotch brethren would come forward and give a more impartial account of the brethren we left behind. Perhaps this has been done, although it did not appear in the pages of the Banner. As I received my first lessons of primitive christianity from the Scotch Baptists I am in duty bound to take their part, and defend them, as far as truth will permit.

What seems to have aroused Dr. Shepard's wrath appears to be, that they maintain that each church has authority to organize itself, choose and ordain its own office-bearers. Now this view is not peculiar to the Scotch Baptists, but is common to them along with a multitude of

others. See J. Knox's address last July to the Prince Edward Island Association, 500 copies of which have been printed by order of the brotherhood on the Island. Brother Knox boldly maintains that each church has authority to manage and transact all its own affairs, including the choosing and ordaining all its own office-bearers. He also produces a considerable number of witnesses advocating the same thing. Elders Franklin and Campbell maintain the very same, as the reader will see by consulting the Feb. No. of the Banner for 1857, pages 48 and 59; also Christian System page 176, and Christian Baptist pages 260 and 261, where the right is maintained of each church to choose and ordain all its own office-bearers, without calling to their aid the assistance of any foreign bishop, deacon, or other officer. Here then is an opponent worthy of Dr. Shepard's steel near his own door in the person of A. Campbell. Why then did not Dr. S. attack Elder C.? The reason, no doubt, was, that he was afraid the aged warrior was still able to handle the sword of the Spirit, and that it would be safer to make a noise about people that were out of hearing. [—In view of these words, it is proper to observe that it will be news to friend Shepard and those acquainted with him to hear that he is 'afraid' of any man in America. There are men on the American Continent who possess more influence and perchance a greater measure of that element which we call devotion; but for close, compact, concentrated logic, it is a question with many if Dr. Shepard has his superior. D. O.—]

I shall now give a brief statement of some of the leading views and practices of the Scotch Baptists. They maintain that each church is an independent community, fully authorized to interpret the Bible for itself, preach it, attend to its discipline and government, as well as receive and exclude members. They reject all creeds, confessions of faith, and religious formulas of every description, as being not only useless but injurious, causing divisions and strife, and maintain that the scriptures are a perfect and complete rule of faith and practice. They form their churches upon the primitive plan, contending as much as possible for a plurality of elders and deacons in every church. Their elders are ordained or set apart by fasting, prayer, and laying on of hands, and their deacons are set apart by prayer and laying on of hands. In the choosing of these the Scotch Baptists are guided by the directions contained in the letters to Timothy and Titus. The duty of elders is considered to be, to lead and preside in the worship and discipline of the church, to watch over and feed the flock, teach, exhort, admonish, comfort, warn and approve as occasion may require. The elders are by office rulers in the church, to preserve order and decorum; in a word, the elders have the charge of superintending the spiritual concerns of the church. The deacons are the public servants, treasurers, and almoners of the church, having the charge of all monies collected by the church, distributing the same under the direction of the church. It is their business to look after the poor and see that their wants are regularly supplied; also provide bread and wine for the Lord's table, and place the same before the presiding elder for the time being, at

the proper time. They have also the charge of the place of worship to keep it in repair and comfortable; in a word, they have the charge of all the worldly or pecuniary affairs of the church.

In choosing their office-bearers the Scotch Baptists paid more attention to the scriptural qualifications than any people I have been acquainted with. Others in choosing their ministers or teachers look chiefly to a good speaker, and if he has a good moral character, this is considered enough. Not so with the Scotch Baptists; let a man be ever so good a speaker, if he is evidently deficient of some of the other qualifications, they would not trust him in the elder's office; yet they would take advantage of his abilities as a speaker; for it was a maxim with them, as every man has received the gift, so minister the same one to another. Weekly communion and weekly contributions for the necessities of the body were always a part of the plan of the Scotch Baptists. Brotherly exhortations were also regularly attended to, a general invitation was given at the proper time; any male member might embrace the opportunity whether he had one, two, five, or ten talents. No case of private offence was permitted to come before the church until it had come through the first and second step of discipline, as laid down in the 11th of Math. They also introduced into their church the reading of the scriptures in large portions, at least two chapters (one from the Old, and one from the New Testament) at each meeting; always two meetings every Lord's day; and generally a meeting weekly on a week day evening. Dr. Shepard charges electioneering strifes upon the Scotch Baptists but we have only his bare word for this: he gives no proof. My experience for ten years among these people contradicts the Dr.'s assertion, and I do not believe this charge; but if any of the Scotch brethren can help the Dr. on this point, I am willing to hear them. I now invite Dr. S. or any of his friends to prove that I have given a false statement, or that any of the above practices are unscriptural.

The Scotch Baptists have sent to America a respectable company of brethren and sisters; these generally united with the people called disciples, as they considered them nearer their own views than any other people on this Continent; a goodly band of these proved their intelligence, zeal, and activity in the localities where they labored. A few of their names deserve to be recorded for the information of the future age. I first name a few who have departed to the promised land. W. Ballantine, A. Crawford, D. Oliphant, sen., A. McQueen, J. Milne, H. Jamison, each of them highly respected I believe by those that knew them. I shall now mention a few more who are waiting for their passage on the banks of Jordan: D. Sinclair, J. Murray, J. Black, J. Stevenson, and many others both dead and alive.

I now respectfully ask the readers of the Banner, many of whom I know to be intelligent, if they consider that it reflects credit upon a man of Dr. Shepard's station in society to speak so disrespectfully of a body of people holding such sentiments as are mentioned in this paper,

and who sent forth to America such a company of respectable brethren as I have named above ; neither does it in my opinion reflect credit on a periodical that publishes and recommends to its readers a communication containing such abusive language against brethren so deserving of respect. The law of doing as we would wish to be done to, seems to forbid speaking evil of absent parties who have no opportunity to defend themselves. The Roman law did not permit a person to be accused, but where the accuser and accused were face to face.

The Scotch Baptists with all their failings (and I admit these) were the first in Britain or America as far as I know, that made a real attempt at the restoration of the ancient order of things and the overthrow of the kingdom of the clergy; they were in the field as reformers before the celebrated and deservedly esteemed A. Campbell was born.

The abilities and boldness of Elder Campbell, which led him to abandon all the old land marks and launch out into the open ocean, trusting only to the compass of God's word, enabled him to steer clear of some of the shoals and rocks which proved disastrous to some of the Scotch Baptist churches; he seems to have been the first who taught the *distinction* between faith and opinion; a secret unknown to the Scotch Baptists, and to their ignorance of this (and not to electioneering strife and organizing their own churches) is to be ascribed most of their chief troubles. So I think. The prejudices of my education was altogether against the Scotch Baptists. I was in the 18th year of my age when I left my native Island, and there was not then, I believe, one person in my native parish but what adhered to the established religion of the Church of Scotland, and I was in the 21st year of my age before I entered a place of worship belonging to the Scotch Baptists. Circumstances which it is needless to mention here, led me to search the scriptures, which search I continued for about six months, and ended in convincing me that of all the sects in Scotland the Scotch Baptists were the nearest to the truth, and I concluded it to be my duty to unite with that people. I was baptized on the evening of the 4th of Sep., 1807, by Elder James Thomson, and on the 7th of the same month being Lord's day I was received a member of the church of which Mr. T. was an Elder. I continued in Paisley until May : th 1819, a period of about 10 years, and what I have stated in this paper was applicable to the Scotch Baptists at that time.

JAMES SILLARS.

River John, N. S.

MISSIONARY SOCIETIES, NO. 5.

'The same Lord over all' and 'Head over all' is the 'one Lawgiver' to all and for all his disciples. Hence there can be no separate or diverse interests among the companies of brethren under the Sovereign Legislator, since they are in the aggregate one Body, animated by one

Spirit. All the churches therefore are, in one point of view, apart from all prudential law, as much bound together, and are as fully obligated to labor unitedly, as the different individual members of one particular church are obligated to labor in unison. As the different blocks of stone which constituted Solomon's temple did fit with each other ere they left the mountains where they were prepared by the workmen, and all fitted admirably when the whole were put together in the massive building; so the individual members of a congregation are happily jointed and straightened by the gospel to fit with one another, and the whole materials in all the churches join beautifully together to make the entire building which is fitly framed.

Hence, we are willing to maintain, by the oracles of heaven, that the independence of each church is neither longer nor broader than the independence of each individual member of a church.

Now, for the sake of being in good company, let us glance at some of the primitive churches to observe how they contributed, not for one specific purpose, but for all purposes. For we must not suppose that the apostolic congregations consisted of members who were such caviling, ring-streaked, nut-shell calculators as to construct diverse kinds of treasuries and parcel out their offerings by models such as have since become fashionable. Their pattern, in all things, was their Generous and Divine Lord, and they were whole-souled imitators, doing nothing on the dwarf or half principle. 'Neither was there any among them [the multitude that believed in the city of Jerusalem] who lacked: for as many as were possessors of lands or houses sold them [very expensive religion!] and brought the price of the things sold, and (put it into the treasury of a Help-the-Poor Society or into a 'missionary organization' treasury?—no, by no means—but) laid it down at the apostles' feet'—just the place for the contributions of such a people as the multitude of Christ's friends in Jerusalem. At *the apostles' feet* is a very impressive mode of expression to indicate that this gospel liberality was put under the divine control, or subject to the apostles' authority. The issue justifies the wisdom of this control: for distribution was made according as every man had need. Acts 4: 34, 35. The prudential Ananias, under the plea of bringing the whole of his riches to be used by divine wisdom, reserved a portion of it in his own hands; but we will not say that he designed to begin a discretionary society, for it is apparent he conceived that his own discretion, with the help of lady Sapphira, was quite sufficient to manage his reservation to advantage.

Turning to Acts 11 : 29, we learn that in the region of Antioch, during a time of great want in the province of Judea, 'the disciples, every one according to ability, determined to send relief to the brethren in Judea'; and let it be noted, 1st, that they determined to do this simply as disciples of the Lord; 2nd, that they did it according to ability; 3d, that they sent it to the elders, and not to some alms-distributing society or some specially created officers; and 4th, that they sent the same by 'messengers of the churches,' who in this instance were brethren Barnabas and Saul. Here is an example of one company of brethren assisting another; is it not a model?

In this same Antioch, a question arising which required decision by the college of apostles, the brethren determined to send Paul, Barnabas, and others to the city of Jerusalem; and these brethren, thus deputed, were 'brought on their way by the church,' without a special organization. Acts 15 : 3.

Paul tells us three or four religious secrets in reference to contributions and church assistance in Romans 15 : 24, 26. He says that he is to journey into Spain to labor among the Spaniards, calling at Rome on his tour; and he trusts not only to see the disciples in the Roman capital, but to be brought on his way there by them: meantime he is engaged as a messenger of many churches, all the churches both in Macedonia and Achaia; for the brethren in these regions, having been taught the necessities of the brotherhood at Jerusalem, and having no discretionary organization, had made contribution for them as disciples of the Saviour; and a faithful, warm-hearted messenger was needed to seal to them this fruit. Paul was the man for the work. He was their messenger. Of the large bounty of the disciples in these countries the apostle boasts by way of stimulating the believers in Corinth. 2 Cor. 8.

The churches in Galatia, as also the church in Corinth, were taught to collect on the Lord's day according to the ability of each brother. And brethren whose faithfulness and competency could be certified by letter were to be sent to the chief city in Judea with the collections for the benefit of the brethren there, or if necessary the apostle himself was to be one of the messengers. 1 Cor. 16 : 1, 4.

But Paul himself needed assistance and an occasional messenger. To the tender and affectionate brethren in Philippi, he writes.—'You know that when I left Macedonia, no church communicated with me as concerning giving and receiving but you. . . . I am full; having received of evangelist Epaphroditus the things sent from you.' Brother

Epaphroditus was a messenger from the church to the apostle—a competent messenger, faithful in carrying the offerings of the brethren to Paul, and able both to sympathize with him as a fellow-laborer and to give him items of welcome news by detailing the prosperous condition of the church at Philippi. Examine Phil. 4: 15, 18 and 2: 25. To the brethren in Corinth Paul says: ‘I am glad of the coming of Stephanas, Fortunatus, and Achaicus...for they have refreshed my spirit.’ These fellow-laborers were therefore messengers, who, by their personal presence, gladdened the apostle, refreshed his spirit, and supplied an important lack whether of needful pecuniaries or of sympathy required by him in his severe and constant labors. 1 Cor. 16: 17, 18. Again, says this inspired workman, ‘I took wages of certain churches to perform my work in Corinth.’ 2 Cor. 11: 8.

These references, then, to the infallible record, will serve in the meantime as a sample of what is approveable in the sight of heaven as follows:—

1. That every primitive disciple was filled with the liberal spirit of the Divine Master, considering not only his own welfare but also the welfare of others.

2. That this liberality was shown, not like religious fever and ague, but as steadily and systematically as the pulse of their affection for Christ.

3. That each congregation had a treasury by which to collect and through which to distribute.

4. That as all members of one church were united and sympathizing, so all churches were united for every good work, sympathizing with and helping one another, all being subject to the One Head.

5. That apostles, evangelists, and others were messengers of the churches both to carry contributions for the needy and to convey assistance and sympathy to laborers engaged in the work of announcing the gospel.

6. That churches in different localities and in different countries united their contributions for at least two capital purposes,—relieving the Lord’s needy ones, and maintaining general laborers in the gospel,—without such an ‘organization’ as some good friends are upholding in Cincinnati.

How any student of the pure oracles can find in these examples of primitive operation the slightest indication of such speckled and spotted organizations as are witnessed in these degenerate days, or how those who are pledged to follow all primitive customs will continue to ‘organize’ and ‘operate’ directly in the face of these examples in the great Statute Book, can only be understood by us upon the general

principle that Protestant Babylon has very insidiously taught lessons which are unfortunately easier to be retained than disowned. It will be seen that the messengers of the primitive churches, instead of meeting, consulting, and doing business as a discretionary missionary Board (—another political term—) like the Cincinnati model and some other models, were simply the bearers of messages, gifts, and collections from one church or a group of churches to some other church, as well as messengers of churches to persons who were general laborers. And since the zealous Franklin has stated that the ancient messengers met, consulted, and did business similar to modern presidents, secretaries, delegates, and agents of a missionary society, we are now ready for the proof. We will hear him candidly.

Friend Isaac Errett, who spoke to us in the Banner for November last, makes an effort to show that the liberality of the brethren at Jerusalem or the manner of its management was not altogether a model. He states that 'there were several reasons for the peculiar form which the benevolence of the church at Jerusalem assumed,' and again, 'the precise form of philanthropic action did not long continue.' Our brother Errett is, we have reason to conclude, a good-sized laborer, and perhaps too he has a tincture of poetry in his constitution; and poets it is said have their license. To this we may doubtless ascribe the expression '*form of benevolence.*' The question that will reach the root of the matter is, Was the liberality of the Lord's friends at Jerusalem all concentrated at the apostles' feet, or, which is the same thing, brought under the divine authority? And the answer to another question will let us into the secret whether this rule of action was uniform, Did the brethren in any one of the primitive churches contribute for any purpose whatever by any other rule or law than that of Jerusalem—by putting their offerings under the control of the apostles by placing them in the treasury of the church? We can conjecture brother Errett's meaning when he speaks of benevolence in connexion with a form of it; yet if we understand him correctly, we very respectfully submit whether his meaning does not embrace a *sophism* nearly as large as a 'missionary organization.'

It will be a happy period in the advancing tide of religious reformation when all consent to go to Jerusalem for model preachers, model converts, model officials in the christian congregation, model liberality and model control of it. The great gush of gospel goodness exhibited by the first disciples in Judea's capital did not happen by chance. The gospel

then was an instrument of power ; it subtracted the old Adam from its pupils and put in them the new Adam as large as life. So thoroughly did the Lord design to stamp upon the world his approbation of heavenly generosity and entire subjection to himself and his government, and at the same time his disapprobation of selfishness, that the half-hearted Ananias was cut off at a stroke. These gospel-ized men in Jerusalem gave themselves up in full to the Lord who redeemed them, and hence their possessions, talents, influence, time, everything belonged to the Lord Jesus. And were not all the primitive brethren like them? We answer in the affirmative. And what would we think of brother Errett, not a messenger of churches, but a newly created officer, an agent of a missionary 'organization,' under a stated salary of from six hundred to a thousand dollars a year, making his way to the brethren at Jerusalem to warm them up to missionary zeal and obtain funds for the missionary box of the Cincinnati society? The very thought of such 'human discretion' is, to us, unwelcome. D. O.

MISSIONARY SOCIETIES, NO. 6.

The 'Remarks' upon our No. 2 which are made by the devout brother who conducts the 'Review,' are after this tenor :

The above is from the Christian Banner, edited and published by Bro. D. Oliphant, Brighton, Canada West. We are happy to reciprocate all the kindness and good spirit in the foregoing. Our brother has availed himself of the advantage of passing silently over one of his former objections, viz.: That the Missionary Society *does so little*. After trying to kill it for months and doing all he could against it, one of his objections to it is, that *it has done so little*. In this respect, we trust, it will grow in favor with him, and we would be truly thankful if he would give his influence to enable it to do a little more. By the blessing of Heaven, we will show him a different set of figures next October.

We are not "fascinated by the charms of a modern society," nor terrified with what is said about a "modern-made society to execute a scriptural purpose." We have listened to all that sort of thing and considered it, with all due deference, many years ago, and, we think, know all the charms there are in it. They belong not to the category of argument. They are simply prejudicial expressions, that have some effect, but not by producing any solid conviction. They are like the charge of "baptismal regeneration."

The Banner loses sight of his five questions propounded in a former article, and states the issue in the new and imposing form following: "Is there an inspired model and inspired directions for evangelizing?"

—this model and these directions including what is to be heralded, the qualifications of the heralds or evangelists, and their maintenance while engaged under the Captain of salvation.” How our brother could conceive this to be any issue between him and us, we understand not. In this case, there is too much mixed up together for us to swallow. Let us look at the items. 1. Is there an inspired model for evangelizing? Certainly there is. 2. Are there inspired directions for evangelizing? Unquestionably there are. 3. Is what is heralded contained in this model and these directions? Undoubtedly it is. 4. Are the qualifications of the heralds or evangelists contained in this model and these directions? They are. 5. Is the maintenance of the evangelists secured in this model and these directions? It is. Whoever imagined that the object of the Missionary Society was to furnish a model for evangelizing? Whoever dreamed that the Society was to furnish directions for evangelizing? When did it ever enter into the mind of any man, that the Society is to determine what is to be heralded? or to give the qualifications of evangelists? or enact a law authorizing their support? Surely no one about Cincinnati. In the history of the primitive evangelizing, we have the model of all evangelizing and, in the New Testament, we have all the inspired directions we need. In the same inspired writings we have what is to be heralded, the qualifications of the heralds and the requirements to support them. These are matters about which there is no issue between our brother and ourself. But outside of this there are numerous details, without which the work cannot be performed—that must be decided *by man*—matters that no man thinks of finding in his Bible.

The Bible no where decides whether Bro. Oliphant shall preach in Canada or the United States. This must be decided by him or his brethren. The Bible no where decides whether he shall simply preach, or publish the Banner, or both. Bro. O. does not take down his Bible to learn from it how much he shall receive per year, whether it shall be paid annually or quarterly, whether he shall go on horseback or on cars, preach once per day or twice, preach under an arrangement made by himself and the churches where he labors, or an arrangement made by certain brethren. A meeting house cannot be built, a publication cannot be started and conducted, and an evangelist cannot be sent to any particular field of labor, without exercising the same principle upon which the Missionary Society acts. The Bible furnishes the model and directions for evangelizing; determines what shall be preached; the qualifications of the preachers, and that they shall be supported. But there are ten thousand things that the Bible does not determine, that are not of divine authority, but left wholly to human prudence. No man thinks of looking into the Bible to find what hour we shall meet, where we shall baptize, nor how we shall get to the meeting house. There is a long catalogue of things of this sort that no man thinks of finding in the Bible, that are purely matters of human prudence and agreement.

Bro. O. exercises precisely the same principle, and with less appearance of any clear authority, exercised by the brethren in sending out our Missionaries. There appears to be but this difference: He exercises it *alone* and the Missionary brethren *in concert*. He erects a modern-made printing office, or employs one erected by some other person, entirely unknown to the primitive model and directions, elects himself editor of the Banner, appoints clerks and employs mails, and sets in motion a scheme of operation unknown to the whole practice of the first Christians. He never doubts, nor do we, that his operations are legitimate. But when thousands of brethren determine to unite their means and efforts in sending Missionaries to foreign lands to preach the unsearchable riches of Jesus Christ, employ men as their messengers to attend to the business, select their Missionaries and send them, he raises the laugh and cry, of "modern-made societies!" Singular, indeed, if he has the privilege in the kingdom of God to publish his Banner, preach any place where he may decide to go, send any other preacher where he may choose and remunerate, if he is able; but thousands of brethren may not do the same thing!

Since Bro. O. has stated the issue between us, which is no issue at all, we should be pleased to know what we are doing that he objects to. We have the ancient model. Anciently elders and brethren sent out Missionaries. Does our brother doubt this? He does not. We do the same. So far, then, he does not object to what *we are doing*. Does he object to the qualifications of the men we are sending out? Not a word. Here, then, we are right. Does he, then, object to what we are heralding forth! Not a word. It is the same precisely he is heralding forth! We send the heralds under the scriptural directions. Does he object to this? Not a word! We give the evangelist a scriptural support. Does he object to this? No. What, then, is he objecting to? Nothing under the shining sun that we are doing, but complains that *we are not doing more*. We are sorry for this ourselves. The idea that churches and individuals may not unite, or co-operate, in employing, sending out and supporting Missionaries, or that they may not appoint faithful men over this work, is not only a baseless notion, but belongs to a negative system, befitting more the *anti-means* Baptists than any people we have in the United States. And to think of finding all the details of such a work as this, in the law of God, is as preposterous as to think of finding all the minutiae there of the work of the chosen seven, in serving tables. Revelation does not supply the place of common sense, but supplies that which common sense could not do without revelation.

If our brother cannot discriminate between the Methodist Discipline, to govern the people of God, furnish them articles of religion, serve as a law by which to receive and exclude members, and an agreement among brethren, or an arrangement through which they will co-operate in accomplishing a missionary work; or if he thinks the principle involved in one case the same as in the other, his powers are not near as good as we have taken them for.

The effort of our brother to make us appear ridiculous, by making a commission to suit us, is truly a feeble one. He appears to think the commission should contain a negation of all the Apostles were *not to do*, or a disclaimer against what they should not do! This is truly singular enough! Why did he not make the commission to suit his case, as follows: "Go, my missionaries, into all the world; preach, make converts, organize churches, making arrangements for all the missionary operations, with all the details, down to the smallest minutiae, for every country, to the latest ages, opposing all Missionary Societies, either for foreign or home missions, as modern inventions."

The law of the Lord is general. It makes the church "the light of the world"—"the salt of the earth," and commands, "Go, therefore, and disciple all nations;" but certain men must go to certain fields at certain times, funds must be collected and conveyed to them for their support. The brethren, the supporters of the mission, must do this, and have a right to make the arrangement, the same as Bro. O., or myself, make arrangements for our publications, according to their judgment.

Brethren, let us make a grand rally. Our State Missions are performing a great work, evidently gaining favor with God and man. The same is true of the General Missionary Society. Some three years ago, we determined to cut loose from all regular engagements, which we have effected within the last twelve months, to go abroad evangelizing, spreading among the brethren the missionary spirit, and circulating our publications, and we have reason to bless God for the fruits thus far seen. By the blessing of Heaven, we shall go on. The blessing of Heaven is, and will be, upon every man who will launch out. Brethren, do not dispute about plans, but work, *work*, and keep working and praying that God may be with you and bless you. The Lord speed the blessed work.—B. Franklin.

We have been and still remain in an investigating mood. A newly constituted and lately planned society, by avowed followers of primitive brethren, exists in the city of Cincinnati; and the Christian Banner is quite disposed to test the merits of its claims by the only document on earth which can try and judge *societies*—RELIGIOUS SOCIETIES. In the remarks of the 'Review' (and we are determined to love him, though we think the signs indicate that his missionary glasses do not improve his vision, but love him we must and will)—he introduces an assortment of subjects which we shall be pleased to chat with him about; but at present we are examining the nature, basis, and uses of one particular and much lauded society in a city on the Ohio River. Very happy shall we be, for example, to confer with our useful brother upon the services of a Printing Press when we shall 'find a convenient season,' and to inquire whether it be true that the apostles and evangelists published the gospel by word and writing.

Meanwhile the good brother of the 'Review' tells us that we are a self-elected editor. No friend in Canada will be able to credit it. Also our neighbor at Cincinnati informs us that we have tried to 'kill the missionary society for months.' This is news. While we should consider that we would not be guilty even of the crime of manslaughter if we took the life of such a society, yet if friend Franklin will refer to our essay of December he may ascertain the true measure of our feelings, views, and aims in respect to the 'missionary work' we are performing. Just here it may not be amiss to observe that it is our deliberate conviction—at present—that no man in America can 'kill' any modern missionary society. The material which enters largely into the manufacture of such 'organizations' is not killable. If called for, an explanation will be forthcoming. We did hope, some years ago, when the disciples' publication society at Cincinnati was prevented from maturing into vigorous life, that the missionary society would be kindly and wisely kept from attaining size enough to have full life; but now that it is fairly in existence, duly born, christened, and fondly fostered, it will doubtless live and perhaps grow.

We correctly conjectured when penning the issue which our brother disclaims that he would not be pleased with it. In one respect we are gratified that he does not relish it. This symptom is hopeful as far as it goes. If we were able to remove the missionary society veil from before our excellent brother's vision, he would, in our judgment, see clearly that as it respects evangelizing he works not by the primitive model. But this is the capital difficulty. His vision, usually good, is obstructed. The obstruction is not easily removed. Still, we award to the beloved Franklin the same honesty in his position that we award to the candid Baptist who believes that he is occupying primitive ground and following the scriptural model. The pious Baptist is not incorrect in all respects; our esteemed brother is not incorrect in all respects. So we believe and so we speak. Let us look at the issue fairly. The model churches planted by the model workmen were planted without a missionary society. After these churches were planted, and actively at work, they united their contributions and were zealous in evangelizing without a missionary society. They needed apostles, evangelists, teachers, messengers; but no missionary conventions, constitutions, by-laws, presidents, secretaries, agents, mass meetings, impulsive appeals, or a 'grand rally' connected with the new organization machinery. Our dear brother at Cincinnati needs and uses these latter; and

hence, until more correctly advised, we are free to think and to say that the old-fashioned model of working for the conversion of the world suits him not. But no one will be better pleased than the writer to be assured that friend Franklin is upon firmer ground than where we thus locate him. It would give us true delight to have the evidence that not even the half of his left foot rested on a prudential platform.

We accept, in the main, the commission that the 'Review' writes in our behalf—thus:

'Go, my inspired ministers, into all the world; preach, make disciples, plant congregations, employing the means that the Spirit dictates; and see that you labor and leave the record of your labors so that workmen for me in all after ages may be imitators, and by which my faithful servants will be able to rebuke organized human discretion in various societies till I come again.' This commission we heartily receive; and if our brother is able to show its fallacy, we will be accommodated by the effort.

And while it is evident to us that there is both legitimacy and strength in the commission we drew up in view of our brother's lack of primitive missionary 'details,' yet we are so rich in materials by which to show the position occupied by a latter-day missionary society, that we shall allow our zealous respondent to treat said commission as he may approve. We will probably always consider that the last charge to the apostles by the Saviour may properly be made to read in order to exclude new societies, missionary bazaars, fairs for raising gospel funds, sewing organizations for the like purpose, and all the and-so-forths which spring into lively existence at the bidding or by the culture of that old workman, the Reverend Mr. Human Discretion. We verily think that this gentleman is an insidious yet pious sinner, and we desire to be aware of his counsel and his operations.

But here friend Franklin interposes and says: 'The Bible no where decides whether brother Oliphant shall preach in Canada or the United States.' The argument of our brother amounts to this: Seeing the scriptures do not decide where brother Oliphant is to preach, *therefore* a discretionary society is required to determine where he is to preach; or *therefore* a discretionary society is useful. Is this what our beloved brother means? However, we reject and pass sentence upon, without benefit of clergy, both premises and conclusion.

If our brother will look into the Banner for April, he will perceive that we have not lost sight of our five queries.

Only two items more at present. The esteemed Franklin writes these words: 'If our brother cannot discriminate between the Methodist Discipline and an agreement among brethren to accomplish a missionary work, his powers are not,' &c. So speaks and argues our warm-hearted brother; but what will the shrewd reader say when it is remembered that, in this written colloquy with the 'Review,' we have said precisely nothing respecting the Discipline of our Methodist friends! We stated, and courteously re-state, that the new altar according to brother Merrill at Portsmouth and the new society according to brother Franklin at Cincinnati, present an exact parallel in one very important feature—they are both founded upon, as well as used by, the authority of discretion. We invite our good respondent to the consideration of this similarity, and if he finds a material flaw in the comparison, we hereby engage to impose a hard task upon ourselves—say that we erred, which, we believe, is one of the hardest things for a man to say of himself.

Listening again, we hear this language: 'The idea that churches may not unite or co-operate in employing and supporting missionaries, is not only a baseless notion, but belongs to a negative system.' Most true, every word of it, provided the term evangelists or laborers be put in the stead of missionaries. Who ever dreamed, as saith the 'Review,' or rather who ever thought while awake, that the congregations ought not to move forward together in any work which cannot be performed by one congregation? Did we? To this we respond directly, emphatically, faithfully, gladly, and lovingly that all who are redeemed by Christ constitute one family army; and hence all disciples, from north to south, from east to west, under the Rich Prince, are happily bound to operate together for the extension of the spiritual empire. So fully are we penetrated with this doctrine of enlarged and united action, that we are determined, as far as in us lies, to make it stand out in bold relief and rescue it from the missionary waxwork of those, whether papal or protestant, who not only ensmall and contract it but apparently hold it in *policy*, instead of *principle*, in HUMAN DISCRETION rather than DIVINE LEGISLATION. Here is a double count from a single stand-point against the new missionary zeal—it is too contracted and too human. Facts prove both. They will be called forth if requisite. Believing that the missionary society is a millstone on the neck of co-operative energy to proclaim the gospel—that it crushes out, in due time, all the healthy generosity of the 'one faith' by a meagre and

almost soulless commercialism—that it signally fails to reach and open the hearts of men on any extensive or noble scale—that it is a dead weight, too, because so very costly in its working—that, being of earthly make and mould, it is too little in size and too powerless in its incitements, and therefore incapable of doing anything for the Lord as he requires, either in manner or extent—that it deserts the ancient examples of united zeal, means, and living activity and substitutes a barren crop of human impotencies, with plenty of fleshly show but with a slight stock of spiritual worth; we feel justified in being thoroughly in earnest in asking the attention of biblical students to its weakness, unprofitableness, and lack of divine sanction. In the meantime we are cultivating the happiest family affection for all. Nay, it is because we are strongly attached to the brethren and the common cause that we are free to contrast the operations of Christ's first friends with his friends in the current living age; and it is hopeful that neither our motives nor our labors will be misunderstood. But as we are, like the military sentinel, 'on duty,' we will work and still work in the assurance of faith and allow consequences to find their own level.

May great peace, purity, joy, love, and all the clustered graces of the Spirit be enjoyed by every true disciple of Jesus our adorable Lord.

D. O.

HAS A SPIRIT FLESH AND BONES?

The apparent tendency of the present age to slide into that cheap system of materialism, and the ease with which its shallow erudition is received by many a facile thinker, and above all, the predatory attitude it constantly maintains to true spiritual religion, are some of our reasons for continuing our remonstrances against its carnalizing influence. The flippant manner of quoting certain passages of scripture, especially from the Old Testament, and the thoughtlessness with which they are applied to certain opinions by superficial men, demand that we should occasionally warn the unwary. For example: How many have run wild over an expression found in Eccl 9. 5. "The dead know not anything?" and have leaped at the monstrous conclusion, that the soul is wholly dependent on physical organization for its existence, or rather, that there is no spirit in man but the breath God blew into Adam's nostrils: just as if man had more spirit when his lungs are

full than when empty. But if "*knowing nothing*" proves unconsciousness and non-existence, it would not be difficult to prove that we are all unconscious of anything in this life, for we read in Job 8 : 9. "We are but of yesterday and *know nothing*." Thus we are all annihilated into unconsciousness even while we are discussing the subject of annihilation. If this latitudinous expression in the Old Testament, the true meaning of which we think is not hard to ascertain, proves annihilation for the next world, it will prove it for this present world, and thus the objective reality of all things being in doubt the old rantian philosophy is true after all.

Another general expression similar to the one just considered is found in Psalms 146 : 4, "In that very day their thoughts perish." But if we are to adhere tenaciously to a superficial parsing of these words without studying the subject in the light of other scripture, into what blunders will we not be precipitated? Quoting scripture in this disjointed style and regarding the Old Testament as teaching the *whole* revealed truth in regard to spiritual things, we could even prove that there will be no resurrection. Job 7 : 9, "He that goeth down to the grave shall come up no more." 14 : 12, "So man lieth down and riseth not." Now I will not attempt at present to expound these two passages, or reconcile their apparent force with the glorious doctrine of resurrection, but will simply throw the load of proof upon the materialist, for the same route he will travel to evade the force of these passages against a resurrection will lead me into a clear solution of those he quotes against the conscious state of the dead.

It needs only to be mentioned to gain the assent of every scribe in the kingdom of God, that the true method of managing the two scriptures last quoted and such like, is not only to take them in their contextual bearings, but also to subject them to the stronger light of that gospel which brought life and immortality to light. And so if any scriptures apparently teach a doctrine which is as plainly contrary to the whole spirit of the bible as is that of materialism, a similar exegesis is necessary. Whoever burrows in some cave on the mountain side will make a poor geographer, and whoever buries himself in contracted views of a few scriptures will make a poor theologian. 'It is quite possible to hide the universe from our eye with a half dime, and it is just as easy to dim all the glories of religion by permitting some small favorite dogma to occupy too much room in our mental

horizon. How little weight such undeveloped expressions as those referred to should have in demonstrating materialism, every sound bible student, very well understands. When compared, for example, with Jesus' own words that, "A spirit hath not flesh and bones as you see me have," what force is there in quoting, "The dead know not anything?" When the disciples saw Jesus walking on the water they were afraid and thought they saw a spirit. Why did not the Saviour take this very favorable occasion to correct the vulgar error and tell them plainly that there were no spirits out of the body. This was the time to do it, if ever to be done, instead of feeding the superstition by all the weight of his name. He not only did not deny the doctrine, but taught them somewhat of the nature of spirits—they have not flesh and bones—are not material things. Now you can describe a thing as well by telling what it is not as by what it is; the Lord adopted the former method showing that a spirit has not the consistence of the body: as if the apostles were inclining to the materialistic view he meets the carnalism and lifts their conceptions from the sensual to the spiritual. When Paul said "The kingdom of God is not meat and drink," he was negatively describing a thing of real existence: and when Christ said "A spirit has not flesh and bones" he was negatively describing a real existence: so that either the existence of such an object as a spirit without a material body must be admitted by the stupidest, or it must be assumed that Christ was inconsistent enough to describe the nature of a thing which after all was *no-thing*.

Nothing can be more obvious to the dullest reader than the constant line of distinction drawn between the fleshly and spiritual poles of our being. "The spirit is willing but the flesh is weak." The spirit and the flesh are not of the same nature then, for they are in different conditions at the same time. When the nervous system is weak the muscular system is also weak, because as parts of the same corporeal nature the one depends for its healthy condition upon the other; but not so with the flesh and spirit, for though the outward man may perish the inward may be daily renewed, because its life is derived from the *spiritual* pole of the universe. True it is, that a *mental* weakness accompanies the decay of our physical powers. We will not be able in our dying week to solve a problem in Algebra, to translate Aristotle, or Goethe, or to comprehend Butler's Analogy the same as if we were in blooming health; but our hopes of heaven will be stronger, our love to the Saviour more ardent, our prospects brighter, faith firmer,

affections purer, and all that enters into the *moral* and *spiritual* man will be quickened and renewed day by day as we approach the light of that day which shines in the city of our God. Let us, then, by the inspiration of God's holy word and his Holy Spirit build up this spiritual nature, that

"When this heart and flesh shall fail,
And mortal life shall cease,
We may possess within the veil,
A life of joy and peace."

T. M.

THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 2.

In a former essay we endeavored to clear away as far as possible the accumulated rubbish obscuring this subject, that we might better understand the oracles of truth. The leading design of both Patriarchal and Jewish dispensations was to impress indelibly the divine proposition upon the sacred record, that 'Jesus is the Messiah the Saviour of the world. During the rural simplicity of the Patriarchal dispensation there were no mighty monuments or other facilities for transmitting facts that were to affect the race eternally. The world was sparsely inhabited and there was no way of preserving records, and knowledge descended through the channel of tradition. For this reason we affirm most emphatically the thrilling facts of the gospel did not occur in those earlier days, since they must have failed to benefit the world. The Patriarchal dispensation has its gospel, ordinances, laws, and priesthood, which continued in force until the ushering in of the more majestic ritual ordained by God through Moses. The gospel of that dispensation was like a single star shining forth gloriously amid the darkness and degeneracy of this wicked world, looking brighter from the contrast, but not sufficiently brilliant to dispel it. Still, there was enough to guide the weary wanderer through the labyrinths of time to the celestial palace above, the abode of the faithful of all dispensations. Gen. 3: 15th contains the gospel of the first dispensation: "I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his heel." The prophetic enunciation pointed to Bethlehem, the horizon from whence arises the star of hope to our race. Although the ritual was simple yet it served to impress upon the mind of those living in primitive times that the Lord had not forgotten them, but this gospel like a gentle stream continues flowing, increasing in rapidity and

force, its channel becoming broader and deeper until it bears upon its bosom the commerce of the world! So this little rill flowing from the fountain of truth satisfies those seeking its banks, and continuing through ages magnifies into a mighty sea of love as deep as the unsounded ocean. But age after age passes away, the world is better adapted to other demonstrations, and other types are set up pointing to Jesus. The first dispensation has served its purpose, the moon with its milder light is now to rise, eclipsing the star-light of Patriarchal times with its brighter effulgence.

Moses ascends the mount and receives the law from God. The Jewish dispensation like every other has its own peculiar gospel, priesthood, ordinances, and laws. The priesthood is no longer Patriarchal but it belongs to the Tribe of Levi and family of Aaron. The people of God miraculously preserved amid the despotic devices of Egyptian vassalage are now classified and divided in a manner best adapted to prove beyond dispute the lineage of the son of God, defying criticism, standing as a monument of impregnable strength, one of the Gibaltars of our holy religion, an emphatic demonstration of the goodness of the Almighty maker of the universe.

The learned lawyers of the Jewish sanhedrim never protested against the genealogy of the son of God; for the land marks were plain and pointed, and the utmost precision is manifest at every step. That the Jewish nation might not mingle with the strong current of pagan influence pressing mightily all around it, the infants were circumcised, that the mark of nationality might be fixed upon the person, and not directly to convey a spiritual blessing.

An objection is sometimes made to the Old Testament record, that as it claimed to be the history of our race it fails in its completeness, and gives the details of only one nation, with few exceptions. Answer: When we understand the design of a writer, the imaginary objections of the sceptical are almost always answered. The bible claims not to be an authentic history of the ten thousand transpirements of the mighty millions living in antideluvian days, for the world may consider it a blessing that the records of their terrible abominations were destroyed when the lofty summit of the Alps and other mountains were marked by the waves of an universal ocean. The Bible claims to concentrate all of the world's history necessary to bear upon the proposition that Jesus is the Messiah the son of the living God, directly or indirectly.

The gospel of the Jewish dispensation may be found Exodus. 3: 7, 8, 9, 10. 'And the Lord said I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their task masters, for I know their sorrows and I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land into a good land and a large, and into a land flowing with milk and honey, unto the place of the Canaanites.' The gospel of the first dispensation was given in the most general terms "the seed of the woman," mentioning no definite line of lineage. But we afterwards in the same dispensation have other references to Christ more specific, as "the Lord God of Shem," including the ancestry of one-third of the race. Then the promise to Abraham brings it down more specific still, the testimony converging as we approach the advent of our dear Redeemer. It is said to Abraham: 'And in thy seed shall all the nations of the earth be blessed'—a prospective promise containing the purpose of God to bless the world—the introduction of the glorious gospel of the son of God. Ages must pass away before the fulness of time arrives: men of different characters and conditions must concentrate their power to facilitate this desirable purpose: all nature must likewise testify—the earth must tremble—the mighty deep—yea, all the elements must testify to the might and majesty of 'the Captain of our salvation.'

In the darker days of Egyptian degeneracy, the Lord chose Moses as his minister to introduce the most magnificent service for establishing forever the identity of the Son of God, making this great leading truth in the science of salvation stand out in bold relief, driving back infidelity with its darkening influence. The Jewish dispensation contains typical persons, places and institutions. The manner of approach before the days of the Messiah was the Alphabet of christianity—a series of types which, while they explain christianity are only explained by it. Moses set up the complete typical worship containing 1000 particulars foreshowing so many realities, and without knowing how to read them every type found its antitype; and although he drew his bow in the dark not one of the 1000 arrows missed the target at the distance of 1500 years!! The Law of God given amid the terrible demonstrations of Sinai furnishes a matchless display of wisdom as well as an exhibition of Almighty power in rescuing and preserving a people from the oppressive degeneracy of vassalage, giving them principles and precepts that were to endure the test of time, and furnishes the basis of subse-

quent civilisation. It is sometimes affirmed that by this division of the sacred oracles into dispensations and thereby applying the law of God in each dispensation to those living in those different epochs of the world's history, that we thus make void large portions of the word of life, thereby robbing our race of much of its religious vitality and power. This objection has been stereotyped; for it has been handed down from father to son, that we have but little use of any portion of the sacred oracles but the Acts of Apostles, and in this grand division of the word of God the 2nd chapter is said to be the fruitful formation of most every weapon both defensive and offensive in the great battle 'with the world, the flesh and the devil'. Without comment we will endeavour humbly and in the fear of the Lord to examine some of these portions, which we are said to repudiate, and find if possible their respective places in the mighty system of salvation so mercifully presented to our race. The book of Genesis is the only book that dispels the darkness of antiquity, throwing out a light while scanning the mighty developments of primitive ages by which we see the recorded facts of man's origin as well as the author of our existence. These stupendous displays of infinite power we wish not to forget; they therefore are as interesting to christians as they ever were to Patriarchs or Jews. The Jewish ritual, the law of the temple of God, the service of the Aaronic priesthood, the types of the law, occupying but a small portion of the Five Books have passed away, together with the Patriarchal institutions; and this is acknowledged by ALL christians of every color, climate, or condition, and none deny it but the wandering Jew, looking yet for the coming of the Messiah. For if christians still believe the ritual in force, why not make quarterly pilgrimages to Jerusalem to worship God in sacrifice upon an altar record in the city of Jerusalem? None go. None proclaim it proper. All understand that it is not now acceptable. That law contained the only plan for prospective pardon to a Jew: he did not read Genesis, nor Judges, nor David, nor Isaiah for this purpose! All denominations of acknowledged christians believe practically if not theoretically what Paul teaches Gal. 3: 24, 'Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster.' The same doctrine is taught Heb. 9: 1, 9, 10, 11, 13; Eph 2: 13, Col. 3: 11. The Jew did not look into the historic or poetic portions of the sacred oracles for his duty to God, that was laid down plain in the Mosaic ritual; and the proph-

esy and history are transcribed for other purposes than pointing out the religious pilgrimage of the people of God. The Book of Gen. is the fountain of every historic document, and the basis of both tradition and history. Passing over that which was merely local in the Books of Moses (which is however interesting and profitable to the student of Christ) we find in the remaining authors of the Old Testament that which furnishes food for the strongest minds and mightiest intellects continually. But it is sometimes said that the long genealogical lists of Chronicles and other Books can furnish no spiritual food and are therefore useless appendages to the Book of God.

This objection would meet us with irresistible force if it were true that the Old Testament was given as a Book of texts to spiritualize and explain to our own fancy or feelings. For some of these names defy the power of the mightiest sermonizers and are never disturbed. We will however illustrate our understanding of these most holy records of the past and primitive ages. It might be objected to the rugged rocks and lofty mountains that they are useless, and had all the earth been one vast plain it would have shown more wisdom in the Creator! It is forgotten that these mountains hold the world together; that were it not for the rocky coasts, we should have no beautiful plains and vast prairies. So these names though rough and uncouth yet they hold the word of God together, giving us the lineage of the son of Mary, establishing the Messiahship beyond all controversy or cavil, and although much corruption is narrated, yet those guilty of those foul practices were not in the kingdom of Christ, but their names are given as bearing directly or indirectly on the all important vital question, the identity of the son of God, for if that proposition fails to be established the race is ruined, the world would ever be in darkness, therefore wicked men and devils, as well as good men and angels must all add to the long list of evidence establishing this fact, the hope of the world.

Thus understanding the design of these inspired productions the church is relieved of a great deal of imputed impiety and rises up in its lofty grandeur gradually, the foundation not yet appearing distinctly since it's to be deeply embedded in eternal truth. The prophetic portions are blazing lights illuminating the course of the coming Messiah, and aiding in the establishment of the central truth, that Jesus is of lofty lineage, human as his mother and as divine as his father. How else can we defend the word of truth; the divinity of God's word so successfully as in comparing the prophetic enunciation of the past with

more modern fulfilment, displaying beyond controversy supernatural intellectual power. Thus we see the Old Testament records are both instructive and interesting to those living in the days of literature and learning, since by the Almighty power therein concentrated we may hurl headlong that hydraheaded monster infidelity, general scepticism, grappling as he does around the hearts of the young and thoughtless. In our next we shall commence with the coming of Jesus, showing that he lives and dies before the gospel of salvation in all its divine power can be realized and enjoyed by the sinful of earth. May the Lord look in mercy upon us all and may the spirit of our master fire our hearts with love, leading us to live and labor for the salvation of sinners.

W. T. HORNER.

RELIGIOUS LIBERTY.

If a man of one form will be trampling on the heels of another form; if an Independent, for example, will despise him who is a Baptist, and will revile him, and reproach and provoke him; I will not suffer it in him.

If, on the other side, those of the Anabaptist judgement shall be censuring the godly ministers of the nation who profess under that of Independency; or if those who profess under Presbytery, shall be reproaching or speaking evil of them, traducing or censuring of them; as I would not be willing to see the day when England shall be in the power of the Presbytery, to impose upon the consciences of others that profess faith in Christ, so I will not endure any reproach to them. But give us hearts and spirits to keep things equal; and if it shall be found to be the civil magistrate's real endeavour to keep all professing Christians in this relation to one another, not suffering any to say or do what will justly provoke the others, *I think he that would have more liberty than this is not worthy of any.*—Cromwell.

☞ The Brampton 'Times' hath it that the members of the Mechanic's Institute of that place have unanimously agreed to discontinue subscribing for the 'Westminster Review,' on the ground that some of the articles which it contains, from time to time, have a tendency to produce sceptical sentiments in the unwary reader.

EVANGELISTS—THEIR POSITION AND WORK, NO. 1.

An evangelist in Scotland appears to be at work with the primitive pattern before him. Ere we bring out any portion of our store of reflections on the subject, it will be in good order to hear our brother from the European side of the ocean. Here are his words :

“The apostles were the stewards, depositories, trustees of God’s grace and gifts to men ; and hence the propriety of the use of their hands in the formal conveyance to others of the Divine favors, denoting the Apostles’ instrumentality in their forthgoing. Subordinately to them every brother who in faithfulness to the Lord has filled office—that is, done duty—is in a position, in the discharge of that duty, to give charge and commendation to other brethren concerning the doing of the like work on their part. The apostolic office, as the first in the church, and as that given to establish it, embraced all subordinate or after-duties or offices. That is, the twelve in being apostles, were prophets as well ; they spoke the truth of God by direct inspiration, as well as did Isaiah or Jeremiah. They were also evangelists ; indeed, they were the first or principal preachers. Further, in executing their office, they came to be teachers or prophets in the subordinate sense of the word, for having disciplined men, they taught them the all things commanded ; and so Paul says he was ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity. Still further, their office included the eldership, bishopric, or pastorate. To Peter Jesus said, “Feed my sheep ;” to the elders he in turn said, “I also am an elder ;” and Paul likewise specifying his duties, included “the care of all the churches.” And lastly, the apostles were the first deacons ; the bounty of the church was laid at their feet—they had the charge of it—they were the church’s first treasurers and almoners.

“It is thus very plain that the apostles were in a position to ordain or set apart prophets, evangelists, pastors, teachers, and deacons. They themselves had held all the offices, and were the possessors and communicators of all the wisdom and grace necessary to their due fulfilment ; and when in the progress of the great enterprise, they found the work too much for themselves alone, and that there were brethren around them who, having been trained under them, were qualified to act ; and, moreover, that vast regions beyond called for their personal presence as the pioneers of the faith, most evident it is, that they were the parties to give charge to and set these brethren over the work in its various

departments, subordinate to the primary office of apostleship. According to the same rule, the evangelistic office includes in its duties all those subsequent to or flowing out of it. It does not include the previous offices of apostle and prophet; these both being filled and finished in the legislation and instruction conveyed to all ages in the Scriptures of the Apostles and Prophets. But the evangelist of the New Testament type—the only one deserving the name—does the work of an evangelist, which is not only to preach the gospel, but, on making converts by it, to instruct them in the doctrine of Christ and in the order of his house; and to feed and look after them, or to act episcopally, or as a shepherd, until those so taught and trained by him, are able in their turn to become teachers of others, and duly assume the oversight of the flock.

“And as in regard to preaching, teaching, and pastorate, so in respect of deaconship, the evangelist, as the first in the field—the first in the providence of God in planting the church—is properly its first deacon, as were the apostles the first servants of the primitive church. Since, therefore, the evangelist has had the charge, or done the work of preacher, teacher, pastor, and deacon, for the time being, he is undeniably the party to surrender the charge to such brethren as, having been qualified under his teaching and example, are now prepared to enter severally into his labors, that he may be free to break up new ground. And as a still further item in the divine order of procedure, it is proper here to observe, that should this church, which he has been already honored to raise, be prepared, as it ought, not only now to walk alone, but to send out preachers, as did the primitive churches, the eldership of the church are the persons to commit those sent forth to the favor of God, by the imposition of hands, fasting, and praying.

“This includes the whole procedure, as exemplified in the Scriptures, or in any age, for the furthering of the good work. More or less than this is evil. It is vain presumption for men not possessing the gifts which the apostles actually held, and as actually conveyed by the laying on of their hands, to pretend to give them thus to others. It is also a mere pretence for men not in actual possession of a post in a Christian church, to commission or charge others with it; and it is also vain and sinful for men to pronounce the benediction of God on those on whom His malediction rests. But as nothing could be more proper than that, as the apostles were the custodiers and conveyancers of the grace and gifts of God to men, their instrumentality should be recog-

nized by the imposition of their hands: so nothing is more seemly, than that brethren whom God providentially honors in the evangelistic work, should surrender by their own hands, the various branches of the work to brethren prepared in future to fulfil them."

—The preceding we offer to the Banner's reading community upon the like principle that we offer some other documents, requesting every reader to examine and decide for himself. Certain celebrated men, or rather who afterwards became celebrated, following the calling of fishers in lake Galilee, after casting their net into the water and drawing out great numbers of fish, gathered and kept all that were good and threw away the remainder. In all that our periodical net encloses, whether the sentiments be original or selected, let the reader carefully husband what agrees with the infallible standard and reject all else.

D. O.

SWISS PASTORAL SOCIETY.

The anniversary of this Society took place at Lausanne during last year. The Pastoral Society is a union of ministers of both the State and the Free Churches for the discussion of theological questions. Its plan originated as early as 1827 with some ministers of Basil, but the first general assembly was not held before 1839. Since then these general assemblies have followed each other every year without interruption, in the principal places of Protestant Switzerland, except in 1849. The discussions, although often bearing upon the vital points of Protestantism, and carried on with great vivacity, have generally been characterized by the spirit of Christian charity, and have much contributed to spread among Swiss Protestants the consciousness that above all the divergences of theological opinions there is a higher unity among the children of God and the members of the one Evangelical Church. Two hundred and forty ministers were present at the assembly of this year, which discussed the causes of the division in the Christian Church, and the question of Baptism. On the latter question the opinions of the Swiss protestants are as unsettled as those of the French, and Baptist principles are obviously gaining ground in the free as well as the state churches. It was mentioned this year that there is still one canton, St. Gallen, where the Protestant parents are forced by the law to have their children baptized within a certain space of time. It was moved and seconded, that the Pastoral Society should officially express to the clergy of St. Gallen its dissatisfaction with such a legislation, but the majority considered the society incompetent for such a declaration.

THE REVIEW AND THE BANNER.

"THE CHRISTIAN BANNER A FAST MAGAZINE."

"The April number of the Christian Banner is at hand, containing two articles against missionary societies, but our remarks in response to his last piece in the Review not inserted. We have received a private note from the editor, informing us that the reason of this was, that our articles had not come to hand when he wrote his articles, nor in time for the April number. He also gives us instructions touching the publishing his articles in the Review. This does not accord with our notions of conducting religious investigation. If he did not receive our article in time for his issue of April, why did he not wait till he did receive it, in the place of inserting *two articles* without anything from us? The subject is one of much importance to us, and we are willing to investigate it, if we can have *equitable terms*. We mean by this, that we shall have equal space, and that our articles shall be inserted in their regular order. The Banner has led the way. We must have about equal space for regular replies to each piece, before second and third articles are inserted."

Friend Franklin, one of the true brethren, speaks thus. A request, or at least three-quarters of a request, was made on our part that if room could not be spared for our April missionary essays on the editorial page of the Review, he might *perhaps* find a place for them on the first page. Seeing that he calls this our instructions to him, we will take for granted that our respected brother uses some terms according to special or private interpretation. The reason for the appearance of these articles in April is very simple. Our monthly not being so large as Blackwood's Magazine, we approve of sending out brief essays and documents. In examining the Review's responses to our queries in the issue for March, we chose to stop short after writing from three to four pages, intimating at the close that we would resume. Thinking, too, from some peering signs, that brother Review knew not the Banner's true latitude so well as it was our privilege to indicate, we had a double purpose to serve in freely considering his positions together with statements we had previously published bearing on the cardinal question. In this manner both of us would, it was believed, work to the point with precision. Desiring no controversy, but a calm, candid, conscientious, courteous examination, we could not suppose, nor can we yet suppose, that this was an improper course. The very serviceable Review may publish our articles or withhold them agreeably to the measure of his justice and the interest he takes in scanning fairly and fully the entire question. It is our intent to publish all that the Review affirms within the next few months on this evangelizing topic; and will probably serve up in two portions any editorial, whether written in Cincinnati or Brighton, which comes not within the scope of four or five pages of the Banner. And possibly after hearing what our brother is able to produce in making good the stand he is pleased to take, and the delivery of a fair share of our budget on the subject, we may gather up the whole in a separate document and give it a 'mission' peculiarly its own. D. O.

MEETINGS IN JUNE.

The yearly general meeting of the friends of the apostolic gospel in Canada is to be held this season in the town of Bowmanville. It commenced last year on the third Friday in June, and it may be taken as a matter of course that it will begin this year at the like date, the third Friday in the sixth month.

[After the above was in type, the following came to hand:]

The Brethren at Bowmanville and neighbouring churches, most cordially invite the "Disciples of Christ" from the East and from the West, and from the North and from the South, to attend the yearly meeting to be held in Bowmanville 3rd Friday in June. Two Trains from the West, and two from the East, arrive each day: (1st day excepted,) one Train in the morning, and one in the evening, each way. The Tent from Ohio is expected. Brethren A. B. Green, Ohio, E. Sheppard, Dorchester, J. Kilgour, Eramosa, are specially invited: and no doubt many other speakers will be present. The Brethren in Clarke, Charlesville, and Butterfield say come. The Brethren in Oshawa and Bowmanville say come. Come, Brethren and Sisters, let us have a season of rejoicing—a time long to be remembered.

By permission,

C. J. Lister.

The annual meeting in Nova Scotia is to commence on the last Saturday in June. Cornwallis is the place of meeting. By letter from brother Wallace and two or three other friends, it is understood that an interesting season is expected. To all friendly calls inviting us to be present, we can only say that it will not be consistent for us to attempt this tour during the current summer; but from all that we can now see, it is quite among the possibles that a visit of the kind will be made in 1859.

D. O.

RELIGIOUS INTELLIGENCE.

Eramosa, April 26th, 1858.

DEAR BROTHER OLIPHANT:—With your permission the committee of the co-operation want the brethren to see in the Banner a brief statement of the labours of brethren Kilgour and Lister, since Jan'y last; and if you have no objection to publish them, I will continue to send you from time to time interesting abstracts of their reports to the Board, which we hope will be as edifying to the brethren generally, as they always are to us who receive them regularly.

On the 16th January, they commenced their labors at Owen Sound, and between that and the township of Derby they occupied the time faithfully and laboriously until the 12th of February. The result of their labours in both these places was 23 baptized in Derby and a church of 37 or 38 members organised—3 of that number united from the Baptists and Methodists—3 more restored to the church at Owen Sound, and others were expected to return to the church after they departed. No baptism at the Sound, but the brethren in both places were much refreshed and edified. As might be expected they were treated in both places with great kindness.

On the 12th February they preached their first discourse at Meaford meeting house, St. Vincent, where they were expected for some time; and the brethren there were prepared not only to welcome them with hearty christian greetings, but to co-operate with them in every way in which they could aid them.

They remained in St. Vincent about two weeks in very encouraging circumstances; the meetings were large and increasing in interest, and the brethren lively and active, and before they left for home 25 interesting disciples were added and restored.

From the 3rd to the 30th of March, they labored in the township of Erin and Garafraxa with good success and baptized 9 persons.

Since the beginning of April, brother Lister labours alone among the churches East of Toronto, and from what I learn from others the prospects in that region were never better; but I expect to hear from brother Lister himself shortly and then you may expect another brief note.

I remain, dear brother,
Yours truly,
JAMES BLACK, Sec'y.

Four of our Monthly Exchanges for April report to us an enlargement of the household of faith to the amount of one thousand and sixty-three disciples of Jesus.

Seven were immersed in Castleton some three weeks since, and on two occasions between fifteen and twenty in Haldimand township. Our friends called "Christians" immersed these.

D. O.

✈ A review of some things in the Banner by a studious sister, accompanied by editorial observations, are postponed to next month for lack of space.

PERSONAL EFFORT.

It is a hopeful feature of the present religious movement in New York, that it has developed the activity of private Christians in personal effort for the conversion of souls. So far as mere human agency is concerned, the philosophy of this revival is apparent to any one who has been conversant with the general habits of Christians in this city. While professing themselves the servants of Christ, and therefore bound in all things to live and labor for him, a large proportion of our church members have been so absorbed in business, and so eager for the fictitious advantages of wealth for themselves and their families, that they have done little more for the cause of religion in the city, than to pay a good round pew-tax and a yearly subscription to the City Tract Society. . . . The effect of this general activity of individual Christians in their several spheres of influence, is precisely what the laws of God's spiritual kingdom would lead us to expect—a general awakening of the public mind to the subject of religion. There are enough professors of religion in the city of New York to give tone to the religious feeling of the whole community. But so long as the majority of those professors content themselves with building houses of worship, supporting the ministry, and maintaining some general form of organic Christianity in the community, it is not surprising that religion should be so little felt as a vital force.

—The preceding is copied from a Congregational paper published in the city of New York. It is worth pondering.

D. O.

DEATH.

Some kind friend lately sent us a paper containing an obituary notice respecting brother P. Burns, of Sarnia, C. W. The paper is out of our hands, and therefore it is not within our power to give date and particulars of our brother's departure. In his death was witnessed a gospel triumph. He departed in peace, and in this we do rejoice and will rejoice. If memory be not at fault from reading the notice, Mr. Burns was not far from 32—became a Baptist at a youthful age—united with the Disciples subsequently—studied at Bethany, but left because dissatisfied with his treatment—graduated at University in Indianapolis—was very desirous of laboring as a proclaimer—and did labor to the

extent of his ability. With his near relatives and all friends we honestly and affectionately sympathize.

The demise of brother Lowell, of South Butler, N. Y., has been announced to us. No particulars are yet within our reach. Scarcely can we realize that one so physically strong and mentally robust has been removed from the circle of the living. The late Lowell was a dear lover of the truth, with failings. He cared not for any body, not himself, when the truth of heaven was at stake. This, with us, covers a thousand frailties; and such spirits will yet shine as God's luminaries when others who snarled at them may be encompassed with a cloud of darkness as the enemies of God in Egypt. Sister Lowell has our kindest remembrance.

D. O.

Our beloved sister Malvina Odell fell asleep in Jesus last December. She chose a speaker for her funeral, selected a passage of scripture, and particularly wished that poor sinners should be addressed. A very appropriate spiritual song was sung at her funeral, with the spirit and with the understanding. Turn reader, to song 301, and you will understand the feelings of a large congregation who sung at the time.

Our dear sister Brown who had been long waiting for the appearing of her Saviour, whom she had long served, breathed her last during the same month. Her end was peace. And on the 16th of April last, our aged and beloved sister Mallary closed her earthly career, rejoicing in the Lord. She said close to her last hours there was not a doubt in her mind.

L.

SOMETHING TO BE CONSIDERED.

A friend in the East lately writing to us, speaks of a letter that he has seen from Canada West, which Canada West says: "Many brethren would write for the Banner but for your habit of altering, mutilating, and suppressing what does not please you . . . that you will give both sides of such articles as you can master, but when you cannot reply you will then suppress like other periodicals." Such is a part of the stock in trade sent by some one in Canada to some other one in the East Provinces. To the statement that we change and suppress parts of communications published in this monthly, we plead guilty. In this we are justified by the most approved European standards. And if it be true that 'many' do not send in the fruits of their pen by reason of this our course, it tells a sad tale respecting 'many' idle men amongst us: for the largest and greatest articles are almost always accompanied by a line giving us the fullest liberty to alter or amend as seems to us meet. Concerning mutilating, we are not in the habit of it. And as it respects suppressing articles which we cannot master, we respond that it is simply untrue. We say perpendicularly, *it is not the truth*. Any two witnesses of acknowledged honor and judgment may have the opportunity of examining our published and unpublished epistles and articles; and if they do not testify that we invariably give our readers the strongest and most masterly articles sent to us, we will not only agree to kiss the Pope's smallest toe but put our lips to the worst part of his heel.

D. O.