



# CHRISTIAN BANNER.

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

VOL. IX. COBOURG & BRIGHTON, NOVEMBER, 1855. NO. 11.

## AGREEMENTS AND DIFFERENCES BETWEEN BAPTISTS AND DISCIPLES.

No. 3.

Our way is now so far clear that we may proceed in due order to note some of the prominent differences and agreements existing between our friends the Baptists and the Disciples.

And in reference to the things wherein we differ, it will not be out of place just here to ask, Who have given divisional potency and separating influence to the differences between the Baptists and the brethren calling themselves Disciples? The whole honor, if honor it is, belongs to the Baptist brethren. They have it appears been determined, practically, to create and maintain differences ever since the voice of reformation was raised. Those who sought and laboured in the current century for a nearer approach to the doctrine and customs of the model churches established and taught by apostles and inspired evangelists, were all Baptists, and every man of them desired to continue to work with the brethren with whom they had been working. What were Tho. Campbell and his son Alex. Campbell and Thomas M. Henry, of Virginia—Jacob Creath, sen, and Jacob Creath, jun., of Kentucky—Adamson Beutly and David S. Burnet, of Ohio—Alexander Graham, of Alabama—Silas E. Shepard and H. Chase, of New York—James Wallace, of England—James Black and D. Oliphant, sen, and Dugald Sinclair, of Canada? All of them were Baptists; and all of them were devoutly prepared to carry out everything that the Baptists had received from the Divine Scriptures. But in studying heaven's own Book and getting their eye on the primitive church by the telescope of faith, they sought—

1. To accept of the pure oracles of God as their religious directory, without the aids and appendages of a human Formula of faith and worship; and, hence, from this stand-point—

2. To renounce all clerical authority and all ecclesiastical ma-

chinery not expressly taught or plainly exemplified in the sacred Statute Book.

3. To speak scriptural things in scriptural terms, or as Paul expresses it, "teach spiritual things in spiritual words."

4. To duly distinguish between the Old Covenant and the New Covenant, hearing as our Lawgiver not Moses but Jesus our Lord and King.

5. To leave to theorists and philosophers all modern theories of the "Spirit's operation," "God's eternal decrees," "the essence and nature of the Godhead," and a few score of such unedifying mysteries manufactured since the days of Paul and Peter, but to preach the gospel of the grace of God to sinners, promising salvation to those who believe and obey it.

6. To receive members into the congregation or church of the Lord upon the simple primitive confession "that Jesus is the Christ, the Son of the living God"—a confession made in putting on Christ.

7. To attain uniformity, not in matters of opinion, but in matters of faith,—distinguishing between opinion and faith, an opinion being merely a bias or impression of the mind without reliable testimony, while faith is as sure and reliable as the testimony of God; members of the Lord's body loving one another, not by reason of any agreement in matters of opinion, but because they have the "one faith," having confessed and given themselves to the "one Lord."

The Baptists as a people pronounced these things heresy, and, clinging to the Philadelphia Baptist platform and their regular "usages" long cherished and dearly loved, set to work in good earnest to misrepresent, caricature, and denounce the teachers who thus sought to build on the primitive foundation. Their opposition was apparently increased and embittered by reason of the success attendant on the incipient pleadings for reform, since an entire Association of Baptists at once let fall their standard of "Baptist usages" and took hold of the standard in honor of ancient or apostolic usages. Said Association voluntarily dissolved and never again met! And not a few candid Baptists, preachers and people, scattered through the American States, perceiving by this reformatory movement that the apostles in their labors established churches of Christ, not Baptist churches.—that the original work of the Lord's ambassadors was to make Disciples, not Baptists,—gladly bid adieu to the trammels of man-created articles of faith and earth-born customs, and with willing activity engaged in the work of reform.

There was only one course left for those who determined not to leave their old moorings, and who were as fully determined not to tolerate as brethren any who rallied round the primitive standard. There was only one course that promised any sort of success to the friends of modern usages who set themselves in opposition to the friends of primitive usages. They saw it and pursued it with abundant zeal. It is expressed in one word—**MISREPRESENTATION**. Candour will enable us to say that some of the Baptist brethren, officiating as “clergymen,” doubtless misrepresented because they did not understand us, while equal candour justifies us in saying that others wilfully misrepresented. All who were under their ministerial power were piously warned against us, because we were said to believe in water regeneration—to reject the power of the Spirit of God—to disown the Divinity of Jesus Christ—to merit heaven by our own good actions—to act the part of Jesuits in breaking up churches and creating division—to cherish the spirit of captious controversy and critical wrangling—and that we were entitled to sundry other recommendations no better than these, which we have no leisure and as little desire at present to enumerate.

Whatever the motive, whatever the design, it is certain that these spiritual gentlemen, glorying in the name Baptist, did not tell what was true about the Disciples, their objects and their pleadings; and a great harvest of bitterness, fleshly jealousies, and unrighteous strifes grew out of their untruthful witnessings. But they added sin to sin; for these champions of opposition to reformation having devoutly created a full measure of prejudice against everything bearing the name of reform, and having set themselves in array to effect a separation between themselves as *regular* Baptists and the brethren whose only aim was to be *regular* Disciples of Christ, they had the assurance to charge the Disciples with the offence of making division!! To set this matter in a veritable as also a very interesting light, we quote a few sentences from the pen of brother J. Creath:—

“ I take this opportunity frankly to state, that I regard the Baptists to be constitutionally in the kingdom or Church of Jesus Christ, according to the New Testament, and am perfectly willing to fraternize with all of them, so far as their characters are moral and Christian, notwithstanding their peculiarities and their difference with us. And I furthermore state that I freely forgive them for all the injustice and injuries which they did me and my brethren. And I further state that as I do not intend nor desire to provoke controversy with the Baptists, so neither do I wish to court their favour; nor do we fear them. I proceed to

state that we were living in full fellowship with the Baptists, we were unimpeached in our moral character by them—and we would have remained with them—we desired to do so—we strove to remain with them—but they would not permit us to do it.

"At a *called* Association of the Franklin Extra Association in Frankfort, Kentucky, in July, 1830, there were certain allegations preferred by that Association against the Elkhorn Association, of which my uncle, Jacob Creath, sen., and myself were members, for retaining us. We were present and desired the liberty of replying to those charges, then and there, but we were refused the liberty of speech; we were clapped down, and not permitted to speak in answer to the charges alleged against us. Some persons present said we were worse treated than barbarians; that it was worse than the Spanish Inquisition. In August following [1830] the Elkhorn Association met. We were there cut off and thrown out of the Association most violently, without any other charge except that of heresy. We did all that men could do to stay with them; but no, they would not permit us. They excommunicated us and the churches to which we belonged, against our wills and remonstrance. It would be as true to say that Jonah left the ship, that he split off from the crew, as to say we split off from the Baptists. We left them because they declared, by words and acts, that we should not stay with them; that we were unworthy to stay with them. People had better ask the Baptists, Why would you not permit these Christians to remain with you? Why did you expel such men from you? What were they guilty of? Were you not precipitate in your course? Did you not do these men great injustice in expelling them; in publishing them to the world as unworthy of your fellowship? Were they not slandered and most injuriously treated?"

A whole library of testimony, in manuscript and in print, can be produced, all going to show that the Baptists have the entire glory of making division—that we were invariably peace men and desired in the love of the truth to walk with the Baptists as brethren. What then shall we think of that little scion of our old Baptist opposers called Thomas L. Davidson when he informs the Baptists of Canada through the "Messenger" that no man has made such division in Baptist churches as brother Campbell? Who could trust the word of the man of the Brantford "Messenger" in any matter relative to the Disciples after delivering himself of a statement with such a crook to it?

They talk of our peculiarities! Yes, verily, we are a "peculiar people," and it is most humiliating to our Baptist friends, with their stereotype usages, to contemplate our peculiarities when it is demonstrated that each and every peculiarity is simply a sincere, zealous, and conscientious attempt to model ourselves and our religious homage after the oracles of Christ without begging our patterns and trimmings from Gill, Fuller, Hall, or Haldane. The differences between us are indeed exceedingly mortifying to our friends

when the impartial are compelled to acknowledge that the Baptists are losing ground as the great advocates of the Bible and Bible things, and that the Disciples, speaking in common literary currency, are leading the van in the great work of throwing overboard all human opinions and traditions that bind men's conscience and wrest from Christ his authority as our only Lawgiver and Supreme Ruler. In one aspect of the matter, it is not to be chronicled among the strange things that Messrs. Davidson and Frazer should show a little of the inner and much of the outward man by way of opposition to us, when the fact is brought out as large as life that the Disciples are advocating the things of the Book of God against traditiondom, and that the Baptists are so far in favour of traditions that they fight against those who plead the Book without any of the lumber of Rome, London, or Geneva. Messrs. Davidson and Frazer though not keen in perception, can surely discern that they and their fraternity are thus put in the backward advance. It is sufficiently humiliating, but they must bear it or move forward.

But the *name* Baptist operates as a charm to many. But by what authority? The authority of usage! we answer. No people were ever named Baptists by heaven's authority. The Baptist John—the man recognized by God as *the* Baptist—lived, labored, and went to rest ere the Lord gave his new mission to chosen servants to proclaim the gospel to all people and to make disciples. He was called by the Lord's authority, when pronounced in plain English, John the Immerser. God gave him his work and his name. His work was peculiar—his name also. Our friends the Baptists, if they were to Englishify instead of Greekify their name, would be simply Immersers. Is not this a blessed name—if even a correct name—for our friends to assume and love while spouting something like fury at the Disciples for making too much of baptism?—! Call for friend Davidson and our grave friend Frazer, and they will explain it!!

D. OLIPHANT.

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### ESSAY ON PRAYER.

(Continued from page 264.)

We must enter into our closet and shut the door, and converse with ourselves and with our God by abstracting ourselves from the world in all its forms, its cares, its pleasures, and pursuits. This is essential to any spiritual advantage or profit in our communings with God.

But prayer is not only secret and personal, but also public and social. Christians live in families, and in churches, and as such they must approach together the mercy seat, and there unite, and thus strengthen and aid one another. True, our children may not all, nor always unite with us. Still, Christian parents may pray and worship together in their presence, and bear them up as an offering to the Lord. They may, and they should bring them up in the nurture, as well as in the admonition of the Lord. They must teach and train them by example, as well as by precept and by doctrine. We might as rationally withhold from them the Bible, as the throne of grace; and our precepts as our example in the work and worship of the Lord.

But, alas! what a delinquency amongst the professors of this generation in the use and enjoyment of prayer. How many apparently prayerless persons and families are said to be members of all professing communities. Every subject and every theme can find acceptance, and a place in family conversation, and in our social intercourse with one another, except social prayer, praise, and devotion.

How others may reason on these subjects, from what premises and to what conclusions, I know not; but how to reconcile such a prayerless profession of Christianity with the doctrine, precepts, and example of our Saviour and his followers, or with the teachings and examples of Patriarchs, Prophets, and Saints of all ages, as presented to us in the Living Oracles, I know not. I would as soon undertake to demonstrate that a terrestrial animal could live without breathing, as a Christian without praying—without daily “praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” Instead of ceasing to pray, Paul commands Christians “to pray without ceasing,” and in every thing “to give thanks to God,” for mercies received, “for this is the will of God in Christ Jesus, concerning you.”

These things premised, I hasten to the object of this essay; to offer a few suggestions in favor of private and family prayer; and, first, of personal and private prayer. The advantages of private prayer are three:—

1. We can be more fully absorbed in communion with God, and in opening our hearts to him, than in social and public prayer.
2. We can continue for a longer time in converse with God while alone, than in company with others.

3. We can rise to a higher degree of abstraction from the world, and to a more sublime pleasure in the divine presence when in perfect seclusion from every ear, in communion with God alone.

These are great advantages. They are, too, so obvious that little proof or illustration is required. But, for form's sake, we may note as follows :—

1. There is a pleasure in secret communion with God, more easily realized than explained. The thought that God alone hears us, and that he does hear us with pleasure, is most elevating and exhilarating. We express ourselves in a language free and natural without pausing to select, or even thinking of selecting, a word, or a phrase, for any human ear. There is also an unhampered freedom from apprehension that other ears may not exactly understand us; or if they do, that they may not altogether unite with us in all our desires and supplications. There is a free and full unburthening of ourselves, and of expressing all our secret faults and errors, which is of great relief and comfort to us. We do this not to inform him of anything unknown to him, but to relieve ourselves by a full expression of them as a means of pardon and deliverance both from the power and guilt of sin.

2. Under the second head we would place that great benefit which we derive from being long in the divine presence, expressed in the phrase assimilation to the divine character. Every human being assumes more or less the character of those with whom he most intimately and frequently associates. Now this is eminently true in our communion with God, provided only it is sincere, enlightened, frequent, and protracted. Prayer cannot be always long protracted in company with others. The major part of most praying communities soon become wearied either in their position, or jaded in keeping their minds fixed upon what is said. This apprehension also often occurs to him who leads in the prayer of a family or a public assembly, and embarrasses him more or less in this most interesting exercise of his heart upon God.

There is no company like that with God in private prayer. It elevates and transforms the soul and assimilates it to God. As the natural face of Moses shone when forty days alone in the mount with God, so the moral face and character of every saint brightens as he long communes with God in private prayer and praise.

3. And, therefore, as indicated in our third item, we rise to a higher abstraction from earth, and to a purer and more sublime pleasure

in secret prayer, in all these favorable aspects under which we contemplate it, than we could in any public or social communion with persons not known to us as they are to God and to themselves. Next to the beatific vision of God in his own glorious heaven, there is nothing on earth to compare with the pleasures of a soul-absorbing protracted interview in prayer with God ; or in the celebration of the Lord's supper in the solemn silence of a sincerely pious and well informed Christian community, while in abstract devotion all unite, each in his own bosom, in adoring him who so loved us, "dead in trespasses and sins," as to send his Son, his only begotten and dearly beloved Son, to expiate our sins, and to redeem us to himself by the sacrifice of himself, symbolized and set forth in this hallowed institution. Assuredly one such interview in God's own house is worth a thousand with the sons of men in the affairs of earth and time.

But what scene on earth more transcendantly interesting than a whole household gathered around the Family Bible and the paternal hearth, to listen to the living word of the living God ; and after the oral instruction of a Christian parent, male or female, and the hymn of thanksgiving, falling down upon their knees before the Lord of heaven and earth ; while from the hallowed lips of a kind and pious parent ascend to heaven prayers, supplications, intercessions, and thanksgivings for them all, in language appropriate, importunate, and devotional ? Surely the destiny of such a family, both in time and to eternity, may be expected to differ much from a family left, without such paternal care and tenderness, to follow their own impulses or the customs of an apostate world.

We cannot then, but earnestly press upon the attention of our brethren the unspeakable benefits and blessings which our heavenly Father has vouchsafed to man, as he now is, in conferring upon him the right of petition, and the liberty of coming into his presence through a mediator, with the assurance of a gracious acceptance and answer in all things that he may ask, according to the promises of God. If, then, any one be straitened in himself, or dissatisfied with his condition, he may find relief and an abundant supply of spiritual aid and comfort in making a personal application to the throne of grace, to him "that giveth liberally and upbraideth not ;" only let him "ask in faith," believing that God is both faithful and able to supply him with every good and perfect gift, necessary to his real

comfort and salvation, and that he will do it to every one that sincerely asks him.

Households trained in the fear of God are more intelligent, more elevated, more refined, more honorable, and more happy, everything else being equal, than those trained without it. A Christian man, faithful and zealous in the discharge of his personal and social duties—punctual in the closet, in the family, and in the church—will always be more active, more successful, and more happy in any lawful calling or pursuit, than he that neglects these aids and comforts.

A man of prayer has more power with God and man than he who neglects and disdains it; and certain it is, he enjoys himself incomparably more. "O God, thou art my God. Earnestly will I seek thee; my soul thirsteth for thee: my flesh longeth for thee in a dry and weary land, where no water is; to see thy power and thy glory, as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name; my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice," Ps. lxxiii.

To conclude, in the language of Apostles—"If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for let not the wavering man think that he shall receive anything of the Lord." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Therefore, ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; for he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Therefore, knock, knock, knock.—*Millennial Harbinger*.

#### WHAT IS NEW TESTAMENT CO-OPERATION ?

Until within a few days we were not aware that a single brother in this little world looked upon the politics and practicals of our co-operative movements as we have been in the habit of looking at them. Turning over the leaves of the "Gospel Advocate" for October, a day or two since, it was with more than usual pleasure we perused the following portion of an article from the pen of brother Fanning,

President of Franklin College, and principal editor of the monthly just named :—

It is well understood that for many years I have doubted the practical results of the co-operations in Tennessee, and indeed in other States, but I have yielded to my brethren of age and experience, and I should be willing to yield longer, could I conclude it would be to the honour of God. It has been intimated that, as my profession is not preaching, I should not meddle with co-operative movements.

In establishing the "Gospel Advocate," I determined, by the help of the Lord, to give the subject of co-operation a thorough examination. I do not pretend to say how it has been brought about, but I have for years believed that a change must take place in our views of co-operation, before we can labour to each other's advantage, or to the honor of God.

I beg permission to state what seems to me evidence of defective co-operation amongst us. It has always occurred to me, that the brethren most generally write and speak upon the subject as men at sea, without chart, compass, or even a pole star to guide them. As the world's convention at London, every one has a theory, a suggestion, a plan to urge or at least a question to ask, if such or such a plan will not answer. Such a course is an acknowledgment that we have no directions or examples to guide us. With the word of God before us, the thought is most humiliating. We have complete instruction in all matters pertaining to religion, or we have nothing.

Again, from the character of most of the publications in regard to co-operative meetings, we might infer that the sole object was to devise ways and means to raise funds for the preachers. Hence the custom of the brethren to urge delegates to be prepared to report what each Church will do for Evangelists. This is a question which no church can Scripturally answer. Most sincerely would I ask the question, if Churches were conducting their affairs by the Spirit, would the subject of *money* be the theme of discussion in such a co-operation meeting as we anticipate? Does not the course of the brethren seem to imply that our co-operation is a selfish scheme to get money to sustain a few preachers, or perhaps a paper.

These suggestions, strictures, and queries are to the point—just and judicious. The speculative co-operations frequently instituted and maintained by brethren who professedly rally round the oracles of Christ as the creed of the church, do, in our honest judgment, demand criticism and thorough review. Some of the epistles to the churches, given to us in the New Covenant, require to be opened, and certain corners of them usually folded in and therefore out of sight ought to be brought prominently to view and the purport thereof pondered. It is full time.

If the Head of the Church had been pleased to appoint a system

of co-operation such as many have seen fit to adopt, can it be doubted that He would have given us ample directions pertaining to it? The fact that we have to contrive, and experiment, and try and re-try, and pass resolutions, and then pass other resolutions, perhaps do something and perhaps do nothing, and finally be in doubt about everything except our own motives, would seem to prove to a demonstration that we are on our own responsibility taking the lead—instead of the Lord taking the lead of our labours.

The time will come—we rejoice that it will come—when the spiritual building, fitly framed together and compacted, will subserve every purpose for which it was fitly framed without the ill-shaped and rickety little extras and slab-roofed additions and splintered props that we now rear around it by way of improvement. We have found strong-minded and right-hearted brethren who, in candid investigation, would acknowledge that our co-operative movements were not scriptural, but who nevertheless practically sanctioned these movements because it was better so to do than to do nothing. How far from Jerusalem any well-meaning man could go on such a principle as this, and yet be safe, we would not like to affirm.

D. O.

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For the Christian Banner.

### THINGS TO BE PRAYED FOR.

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Though no privilege enjoyed by man is more important than to be allowed to present petitions to the throne of heaven, yet no favor enjoyed is more improperly and carelessly used. That man in addressing his Creator should show less attention to his will than he would to the will of a fellow creature when addressing him, exhibits a great want of intelligence, accompanied by much vanity. To ask a fellow creature for that which it would be unjust for him to give, or which he had never authorized any one to ask, would be thought unwise; but to ask the Lord for things which he never promised is esteemed by many who are called christians to be both wise and right. That man should look to the Lord for all things needed which he has promised to bestow, is just and becoming; but to demand that which is not needed and not promised, exhibits neither wisdom, intelligence, nor humility.

In order to approach the Lord with acceptance it is important to know for what we may ask as well as how we should approach him.

That the Lord has authorized those who obey him to ask him for many things is evident, but that he will not hear prayers made for things not promised is equally evident, 1st John iii 22. To approach the Lord without considering whether the things sought are promised or whether it accords with his character and our circumstances to bestow them shows a strange want of thought and piety, and can only end in disappointment. Though sincerity and earnestness are necessary, yet these will not secure acceptance or an answer to our petition if we ask for things not promised. The prayer of faith is the only one which will receive the approval of the Lord and we can only pray in faith for that which we know the Lord has promised to bestow. "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us," 1st John v. 15. No privilege we enjoy and no duty which we have to perform demands more thoughtfulness than to be able to address the Lord as we should, and certainly on no other occasion should our words be more simple and unassuming. Though we here mention some things for which we may pray with acceptance, it is not our design to attempt to specify everything for which it may be right for us to ask the Lord and which his gracious hand alone can supply. As the unbeliever must look for pardon of all past sin through faith in Christ, repentance of sin, and putting on Christ, so the believer must seek for pardon of all sin which he may commit by prayer, through the name of the Saviour.

The comforting of the Holy Spirit and the full measure of the knowledge and consolations of the gospel are among the things for which obedient believers may pray. Protection from calamities and danger, deliverance from the evil designs of wicked men, and all the machinations of the author of all evil, and his emissaries, should be sought by all the Lord's people. Success in all undertakings which are lawful and laudable if followed in the fear of the Lord may be supplicated. We may pray for the peace and conversion of the world by the publishing of the gospel in all lands, and that rulers may rule in equity and righteousness—that in the peace of the world we may enjoy peace, and the boundaries of the Redeemer's kingdom be enlarged. The preservation of those who are laboring in foreign lands, and the deliverance of those who are languishing in the cold dungeon under the cruel hand of persecution for righteousness' sake, should be remembered at the Lord's throne of favour by those who love him and rejoice in hope of the glory to be revealed when the Lord "appears without a sin-offering to salvation." These

few things we present as things for which we may pray and in which every christian should feel deeply interested.

There are things for which we should not present petitions to the Lord, for he has not authorized us in his word to ask him for them, and which it belongs not to us to determine what he should do with regard to them. To ask the Lord to compel sinners to believe the gospel, and to convert them without the word being heard or read by them, to forgive their sins before they have repented of them, to receive such into heaven, and to appear in our midst as often as we may be disposed to make such a request, are among the things for which no christian should pray ; for they are not in accordance with God's character and government, our circumstances, nor the nature of things.

The misuse of prayer is a common sin of the present age, and one which tends to confuse the minds of many anxious inquirers, and gives them very confused ideas of the difference which exists between those who are the Lord's people and those whom he does not acknowledge as his servants, and to whom he has promised no favor beyond this life. The dissemination of correct views of prayer among professors and society in general, and the adopting of scriptural practice in using it would tend greatly to make the preaching of the gospel more effective in converting sinners, and render the edifying of saints more easily accomplished. The neglect of prayer as well as its abuse tends much to hinder the progress of the gospel ; for it leads to a cold, lifeless state of mind, which often becomes a hindrance to the truth. Much of the declension in piety, devotedness, and zeal complained of amongst christians we fear arises from a neglect of this duty. How a christian can maintain a life of faith and holiness without prayer we do not understand. That believer must indeed be cold and ungrateful who does not feel that he has sins to confess and pardon to seek, favors to be thankful for, and blessings to supplicate both for time and eternity. How much rich food for the mind and soul-satisfying pleasure and encouragement is lost by those who neglect to raise their hearts and voices in humble supplication to the Giver of every good and perfect favour ! Let every one who has a heart to love the Lord and to praise him for all his wondrous deeds of love and mercy, draw nigh to God—for his " eyes are over the righteous and his ears are open to their prayers."

## A. CLEGHORN AND J. D. BENEDICT.

According to promise we lay before our readers a letter written for the *Messenger*, of Brantford, by Mr. Alex. Cleghorn, (pruned of some of its nicknaming) and a brief note by J. D. Benedict which refers to said letter. We publish without comment, allowing every reader to be his own commentator. As the *Messenger* has given publicity to what Mr. Cleghorn has testified, it will only be simple honesty to let Mr. Benedict have a hearing in the same columns. We shall see whether our cotemporary the *Messenger* loves and practically approves this sort of righteousness.

## A. CLEGHORN'S LETTER.

*For the Christian Messenger.*

MY DEAR BROTHER DAVIDSON :—In the *Christian Messenger* of the 9th ult. there is an account given, as taken from the *Christian Banner*, of how the Baptist Church in Carthage in this County had all but, or quite, through the labours of a certain Bro Benedict, gone over to the Disciples, and that they—the Disciples—were about “to occupy the Baptist Meeting House henceforth for all time.”

That letter in the *Banner* must have been written purely to excite and stimulate the flagging zeal of the “Brotherhood” in Canada and the writer could never have calculated upon its coming to the knowledge of the people in Carthage or any where else in this region. With the former Pastor of the Carthage Church I am well acquainted and with its present Pastor I have a slight acquaintance ; and I have but to say that the article, so far as published in the *Messenger*, and as set forth in your comments thereon, is a tissue of sheer fabrication—an unmitigated falsehood.

As soon as I saw your article I wrote to the Pastor telling him what was said about his Church abroad, and he immediately sent me an answer, from which I give to your readers the following facts :—

Sometime last March, a Mr. Benedict, calling himself a Christian or Reformer, went to Carthage, and proposed to deliver a course of Lectures on Campbellism ; and as the Baptists were then without a Pastor he asked for, and obtained permission to occupy their house of worship upon the express condition that he should pay for the same *five dollars each evening* ; and furthermore, a good many people went to hear Mr. B., and some in the community embraced his views, these are the simple facts, and these are all.

I have further to say :—1st. That the people turned out in such masses to hear “ that there was no room for them in the houses,” is *untrue*.

2nd. That “ three-fourths of the Baptist Church in Carthage have united with the brotherhood, or are about to do so,”—as not more than *three or four at most* entertain any kind of fellowship, or friendship even, for their pernicious doctrines,—is *wholly untrue*.

3rd. That they are to occupy the Baptist Meeting House, *either for all time or any time*, possesses *not the shadow of truth*. The Church have just settled an excellent young man as Pastor, are well and firmly united in sustaining Baptist principles. You will perceive from the above that the statement upon which you have commented so justly, is an *unmitigated falsehood*. Surely the cause whose interests can be sustained or subserved by the publication of such reckless untruths, cannot be of God. “ Every plant that my heavenly Father hath not planted shall be rooted up.” By giving the foregoing a place in your paper you will subserve the cause of truth, and do justice to a worthy Church.

I cannot close this without saying in addition, that I wish you much success in your labours, and in the labours of brother Winter, to give to your brethren in Canada a weekly journal calculated to enlighten them on all subjects now agitating the civil and religious world; and I trust that the *Messenger* may be liberally sustained. I rejoice that you and your people have entered your new house of worship, and that the Saviour is blessing your labours so abundantly.

I am yours as ever,

A. CLEGHORN.

Adams, Jeff. County, N. Y., }  
 Sep. 3, 1855. }

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J. D. BENEDICT'S LETTER.

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Carthage, Oct. 10, 1855.

BROTHER OLIPHANT: DEAR SIR :—Our little congregation at Carthage is thriving finely and promises much, notwithstanding the fiery ordeal through which it has passed and is passing.

I should have written you before this, but I wished to see how the Baptists would dispose of the sayings of A. Cleghorn, which are giving them any amount of trouble at this time; but as they are not

likely to dispose of it to their satisfaction very soon, I will delay no longer.

Brother Chase gave you the Baptist plan and calculation, not ours, and why they have not consummated their former designs of transferring their house of worship and themselves into our embrace, they can, if they would, fully disclose.

We are having rich times here with that Cleghorn letter, and the Baptists are striving hard to swear it through, but it won't do; for as you recollect he charges that "I ASKED for the house to deliver a course of lectures on *Campbellism*, and that it was granted TO ME upon the *exPRESS* condition that I PAID FIVE DOLLARS EACH NIGHT." "Credat judeas apellas." In the choice language of the most worshipful Right Rev'd A. Cleghorn, of Adams, Jefferson County, N. Y., this is an "*unmitigated falsehood*."

In our organization we number about thirty now, and hope to increase this very much during the fall and winter. Brother and sister Bush, who were formerly Baptists, are with us, and they have a splendid Academy with all the fixtures for educating young men and women.

Please notice this in your paper, and call the attention of our brethren to it. It is easy of access for you on the other side of the waters, being by Stage sixteen miles from Watertown only.

My love to yourself and your dear family.

Farewell, J. D. BENEDICT.

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### POSITIVE LAW.

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For the Christian Banner.

1. In the Divine government, there are two kinds of law, *Positive* and *Moral*. The difference between these two kinds of law is this:—positive law is right because it is commanded; moral law is commanded because it is right in itself. In moral law there is an adaptation of means to the end; in positive law, there is no adaptation. Moral law is right in the nature of things: positive law depends solely on the will of the law-giver. Positive laws, then, are tests of our faith in the promises of God and of our respect for His authority, and we obey them, not because we can see any moral fitness, or any adaptation of the means to the end, but simply because God has commanded us to do so. And whatever benefits and blessings are connected with, or derived from them, are to be attributed *not* to the acts themselves, as though they possess any

abstract efficacy, or merit, but to God who bestows them on us in consequence of our obedience to Him.

2. In all ages of the world God has made positive laws and not moral, the test of man's loyalty.

In the garden of Eden, man was placed under a positive law, and upon his obedience to this law were suspended all the joys of Paradise.

That law was ;—“ *The day thou eatest thereof thou shalt surely die.*”

Was not the eating of the forbidden fruit a simple act to bring into the world “sin with all its woes.” Yet it did so. All the crimes that have ever stained the earth—all the miseries that have ever afflicted the human family—all the agonies that have ever wrung the human heart, flowed in upon the human family in one deep, dark, malignant tide, from the violation of that simple positive command of God. By that one act of rebellion, man lost the image of God, forfeited all claims upon His mercy, was banished from His presence, and driven from His Paradisaical home, a sin-polluted and misery-stricken wanderer upon the face of the earth. But was it the mere “physical act” of eating the forbidden fruit that has thus deluged the earth with guilt and misery? By no means. Aside from the command of God, there was nothing in the mere act of eating that was either morally right or wrong.

It was the *disobedience* to the positive command of the Great Law-giver that constituted the sin. The Majesty of Jehovah was insulted—His authority trampled under foot by His rebellious creature subject, and all the sufferings of humanity have followed as the penalty of that violated law.

3. Take the law of sacrifice as another example. Under the Mosaic economy when an individual sinned, he was commanded to take a victim and offer it in the manner prescribed in the law of God for such offences, and connected with this, was the promise—“ *And it shall be forgiven him.*” Now when the guilty individual laid the appointed victim on the altar according to the directions of God, he felt and knew that his sins were pardoned, although it was “ *not possible that the blood of bulls and of goats should take away sins.*” The blood of animals had not power to “take away sins,” but God had, and he promised to exercise this power provided the sinner complied with the conditions which He had imposed upon him. And when the individual did whatever God had commanded, His word was

pledged for his pardon. But although there was no cleansing efficacy in the blood of the slain animals—no merit in the *act* of laying the bleeding victim on the altar, yet had not the individual made the offering as God directed he would have remained a guilty, unpardoned rebel against the government of God.

4. When the Israelites in their journey through the wilderness were bitten by the “fiery-flying serpents” sent upon them by an offended God, and were dying in great numbers, God commanded Moses to erect a brazen serpent in the midst of the tents and proclaim throughout the camps, that whosoever looked on the brazen Serpent should live. Now in this case there was no adaptation of the means to the end. There was no efficacy in the “physical act” of looking at a piece of brass erected on a pole, to counteract the poison that was circulating through their veins, and undermining the very citadel of life. Yet had they not looked, they had been infidels at heart, rebels against God, and their bones would have been left bleaching upon the sands of the wilderness as so many monuments of their rebellion and God’s justice. They looked and they lived. God struck the fatal poison from their system as soon as they rested their faith on Him by obedience to His *positive* command.

5. When the Assyrian Leper was commanded to go and wash himself seven times in the Jordan he murmured at the Divine command and exclaimed in anger:—“*Are not Abana and Parphar, rivers of Damascus, better than all the rivers in Israel? May I not wash in them, and be clean?*” Nay, indeed! God is not thus to be trifled with by His creatures. He will save only in His own way. He does not accommodate His laws to the whims of poor dying mortals. His sovereign will *must* be obeyed. “But why go away to the waters of the Jordan when it is so much *more convenient* to wash in the waters of Damascus.” Simply because God has commanded it. “But can he not cleanse me as easily in Damascus as in the Jordan?” Doubtless He *can*, but He has not promised that He will. He has the right to bestow His blessings through any medium He may choose. It is not your province to dictate, but to comply. But he scorns this simple remedy, turns round in a rage and is hasting away; when reproved by his simple-hearted servants, he pauses, reflects, turns, and obeys the Divine command, and comes up out of the waters of the Jordan wholly clean. Had he bathed himself seventy times seven in the waters of Abana and Parphar, his loathsome disease would still have clung to him. Had he even gone to the

Jordan, and dipped himself six times and then stopped he had gone away a rebel and uncleansed. Had he concluded that some other act was much *more convenient*, and *decent* than dipping, and had he poured or sprinkled water upon himself seven, or seventy times, he would have been a leper still. Yet there was no efficacy in the waters of the Jordan to cleanse the leprosy. God healed him, in consequence of his obedience.

6. Now apply this common-sense reasoning to the subject of Christian baptism. The efficacy is not in the "physical act" but in the *obedience* to the command of God. Baptism changes no man's heart. Faith unfeigned is the only thing that can do this. Baptism reforms no man's life. The solemn and mighty motives, exhortations, and warnings contained in the Word of God alone can do this. Baptism gives no man Spiritual life. We are "begotten again" says an Apostle "not of corruptible but of incorruptible seed—the Word of God that liveth and abideth forever." Faith and repentance are both indispensable pre-requisites of baptism, without which all the waters of the ocean are unavailing. If the individual enters the water an unbeliever, he will come out an unbeliever. If he goes down impenitent, he will come up impenitent. If he descends into the water without spiritual life, he will emerge from it without spiritual life. We go through the water of baptism, looking not to the water for pardon, but to God who has said—"He that believeth and is baptized shall be saved," and who commands every believer to "*repent and be baptized in the name of Jesus Christ for the remission of sins.*" And he who with a *believing and penitent heart* thus honors the Messiah by submitting to this institution, has the ASSURANCE of God himself, that his sins are forgiven. We believe and teach that it is necessary for men to obey *all* the commands of God—to submit with humility to all his positive institutions. There are no *non essentials* in the Christian religion. It was the spirit of *disobedience* and *infidelity* that first divided the commands of God into *essentials* and *non-essentials*. There is no such distinction in the Bible. All the institutions in the new covenant were ordained by the same authority and are equally binding. No one can neglect or despise any of these institutions, without despising the authority of Him who ordained them. Baptism is not a *non-essential* as men have wickedly and presumptuously taught. It is an institution of Heaven and he who refuses to submit to it is a rebel against the government of King Messiah. And can he who knowing his

duty, thus lives in open violation of God's laws, receive and enjoy the blessings of peace and pardon? Let the candid answer.

B. F. MANIRE.

### MIRACLES NEAR PICTON.

Under the head of "Picton Circuit," the *Guardian* publishes a letter from the pen of Mr. Slater, from which we extract the following:—

The friends of Methodism will rejoice to hear that the Lord has been pouring out his Spirit on the old Picton circuit. Some time ago we concluded, not without hesitation and misgivings as to the result, to hold a field meeting in the grove near brother Arthur Youman's. The meeting commenced on Saturday, the 22nd September, and continued to the Saturday following. We could not call it a camp meeting, for we had no lodgings on the spot, but we kept up about the same amount of religious services as are usual on the camp ground. I might call it, perhaps, a protracted field-meeting. We were favoured with the services of Mrs. Palmer, Rev. Messrs. Fish, Youmans, Keough, and besides the official brethren of this circuit, Messrs. Nevill, Howell and others.

We were like Gideon's army, few in number at first, but God shewed us that success is not by human might or power or numbers, but by his Holy Spirit. Our importunate prayer was heard. The old members felt the need of sanctification and rushing forward without delay to the prayer circle, soon found that the blood of Jesus cleanseth from all sin. Ministers and members enjoyed a special season of refreshing, and when sinners cried for mercy, which they did in great numbers, they were in a condition to point them to the sinner's friend. The number who professed conversion is as nearly as we can ascertain, about 50; and about 75 to 100 sought and professed the blessing of a clean heart. The influence of this meeting on our societies throughout our circuit is very beneficial in stimulating to greater faithfulness in discharge of duty, and preparing for the work of saving souls. We are expecting a large ingathering this winter.

On the above we have only to remark—

1st. If we could credit the successor of friend McFadden when he witnesses that "the Lord has been pouring out his Spirit on the old Picton circuit," we should at once proceed to the circuit to see how it now looks. We have learned from the oracles of Jesus our Lord that in the days when this dispensation of favor commenced God poured out his Spirit upon certain men and women; but it appears it was reserved to the present year of favour 1855, for the Spirit to be poured out upon a circuit. We earnestly trust, now that the

preachers testify that the circuit is empowered with the gift of tongues and otherwise qualified to proclaim Christ, that the preachers themselves will be silent !!

2. It would seem that the Spirit has to visit that section often, to make "converts" of some and to give "a clean heart" to others. The scores of converts made by the Spirit working with Messrs. McFadden, Woolsey, and Miller some twenty months ago, require it appears to be made over again by the Spirit working with Messrs. Slater and Fish, and Mrs. Palmer.

3. The "prayer circle" is a new title for the modern "altar." Within this "circle," on the old Picton circuit, duly sanctified and endued with the power of the Spirit, the former members of the Wesleyan body "soon found that the blood of Jesus cleanseth from all sin." From these words two things are to be learned—1st, That these old members were only old sinners previously, having never found that Jesus' blood cleanseth from all sin: and 2ndly, That the prayer circle is not only valuable to convert the unconverted but to convert old members of the Wesleyan congregation.

4. Since the whole circuit in that section of the Wesleyan vineyard has been operated on by the Spirit, and since old Wesleyan members have been converted by the efficacy of the prayer circle, it is not wonderful that Mr. Slater and his co-workers "are expecting a large ingathering this winter." Meantime we will contribute our share of the "needful" to purchase copies of the New Testament to Present to the preachers on that circuit, provided they will agree to read and study these oracles of heaven; and if the disciples in that region will order a few copies of our Letters on the Modern Altar for circulation, we shall have no objection to sharing with them in not only counting the cost but in bearing a part of it. These gentlemen of the old Picton circuit, who are evidently in good part religiously deranged, ought to be attended to, and that in good earnest, and without delay. It is our privilege and our obligation to be valiant for the truth in the spirit and love of the truth.

D. O.

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#### AN INQUIRY.

Shortly after the issue of our Number for October, a communication was received, which, among other queries and suggestions, contained the following:

"In the last No. of your monthly my attention was drawn by the

remarks you made on a brother's letter from Nova Scotia, to ask the question, Why is brother Oliphant not in the field?"

Toward the close of the same communication, after sundry statements pertaining to the cause and the great necessity for laborers, this friend of truth adds :

"In view of these things, why cannot you take the field; not only for a few months or for a year, but to be constantly employed, and arrange your business affairs accordingly."

Others in divers forms have so inquired and so suggested, and therefore it is considered judicious to make a note, of these particulars and offer a remark or two. And 1st—I have long since "taken the field" and have not yet turned from nor deserted the field. 2nd—My labors 'in the Lord,' while not so considerable as I could desire, are nevertheless much more constant than many distant Christian friends are apprized of. A share of time is occupied each month in proclaiming, enforcing, and defending the truth through the pages of the Christian Banner. Appointments to discourse are made and filled within the circle of thirty miles, which, if counted for a whole season, would be ascertained to be not a few. And during the past eight or nine years, not one yearly period has elapsed without taking sundry extensive tours occupying weeks and more frequently months. 3rd—I should rejoice to comply with pressing requests to visit churches and sections, some of them visited already, and others of them not visited as yet, but I become increasingly doubtful if it be possible for me to set apart more time for travelling and proclaiming the word than I have been enabled to appropriate hitherto.

But the query is pushed back upon me, 'Why do you not, brother O., arrange your matters so that no business at home will hinder your undivided labours in the evangelical field?' And an endorsing brother steps up and enquires, 'Is not this precisely what you want some others to do?' I respond frankly and with decision: Let the friends of reform take this periodical off my hands, either by saying they do not want it or by putting it under some other supervision, and I will at once devote the major portion of my days, weeks, and months, health permitting, to preaching and teaching the gospel by the living voice. But I have always been a sincere and I trust consistent advocate of a monthly publication in these regions to plead the Lord's truth. My conviction is, that, directly and indirectly, the Christian Banner, allowing a large margin for its imperfections, does

more for the cause of reformation in these Provinces than five brothers Oliphant could do by pleading the cause with the tongue without the pen. The brethren, by their votes, their epistles, and at times by their funds, have united with me in this conviction; and hence, having thus taken the field and having thus amid a host of discouragements kept the field, I trust to so continue—devoting as large a portion of my life in writing and in speaking to “sound abroad the word of the Lord” as the ability that the Lord furnishes and the openings of his Providence will permit.

D. O.

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### THE PRICE OF SUCCESS.

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EFFORT is the price of success in every department of human action. From the attainment of rudimental knowledge to the salvation of the soul, every step in our progress is made by undaunted toil. The boy drones over his book, a slave to listless laziness, thereby securing for himself a place at the foot of society. The Christian who flees at the voice of lions, is undone. The man who shrinks from difficulty in his business or profession, who refuses to climb because the rock is sharp and the way steep, must make up his mind to slide back and to lie in the shadows below, while others use him as a stepping stone to their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said—

“Thou must either soar or stoop,  
 Fall or triumph stand or droop;  
 Thou must either serve or govern;  
 Must be slave or must be sovereign,  
 Must, in fine, be block or wedge,  
 Must be anvil or be sledge.”

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### ENLARGEMENT AND IMPROVEMENT OF THE CHRISTIAN BANNER.

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For months there has been a standing committee of one upon the very brief question, Shall the Christian Banner be enlarged and otherwise improved? The response is, in a single word, **Yes**. We shall add four pages to the reading matter of this work, beginning with January, 1856—thirty-two pages instead of twenty-eight; and these we shall encompass with a genteel colored dress in good style, suitable to appear in the cabin or the palace. More and better yet, we are now negotiating for a font of beautiful new type, so that those who use spectacles and those who do without them may scan our

pages with the greater good cheer and zest. These improvements will cost something; but it is among the "essentials" that we keep up or at least attempt to get up to the times. Reformers must always and in all things be engaged in reform; and who would be injured if some old-fashioned delinquents who have received our labors for two, four, or six years should so far turn over a new leaf as to assist us in this progressive step?

D. O.

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 RELIGIOUS INTELLIGENCE.
 

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From a communication under date of October 23rd, from brother Sheppard, we copy the following:—

"Since I saw you in London at the time of Brother Campbell's visit, we have had the pleasure of introducing four intelligent persons into the visible church by Christian baptism at Dorchester. You mistake in stating in the Banner for September, that "several were added a few weeks since" to the church at Dorchester, only one had been baptized here within a few weeks; though three had been added by baptism at Lobo and two others were to be immersed there on the following Lord's day; hence, I suppose the mistake."

Opening some of our exchange monthlies for October—the "Harbinger," "Record," "Evangelist," "Sentinel," "Preacher," "Advocate," and also some of these for September, together with a copy of the "Philanthropist" in Texas, a copy of the "Intelligencer," and two copies of the "Age," we count up 2368 converts who have been lately added to the disciples within the boundry of the American Union. No doubt there are others who have heard the gospel and confessed the Saviour, but have not been reported in these periodicals. Let this success lead us to praise and to pray with still greater fervor.

D. O.

NEW VISITORS.—Brother R. L. Coleman, of Scottsville, Va., has made us two visits lately, through his "Christian Intelligencer"—a folio paper published twice per month. If we were to select some model brethren, friends of the Lord whom we could commend as Sunday and every day examples, our brother Coleman would be one of them. As an evangelist and a christian editor he is worthy of all confidence and esteem.

The "Christian Sentinel," a good-sized monthly published at Springfield, Illinois, by brethren Mallory and Rowe, makes its way to us once and again. The "Sentinel" appears to watch faithfully—which, in these loose times, is saying more than a little. Our cotemporary at Springfield has completed his second year and entered upon his third. The third and fourth years of a religious periodical are seasons of trial to their physical constitution, and it is hopeful that the air and aliment of that locality may prove peculiarly healthful.

The "Bible Union Reporter," Monthly, is before us—a noble looking work of some 24 quarto pages. It contains "the English Scriptures Revised, and important intelligence relating to the Progress of Pure Versions of the Word of God." On the top of its lofty forehead we have the words—"The Bible Faithfully Translated For All The World."

TERMS OF THE BIBLE UNION REPORTER, MONTHLY :—One copy for a year, post paid, \$1 ; five copies to one address, \$4 ; fifteen copies to one address, \$11 ; thirty copies to one address, \$20 ; fifty copies to one address, \$30 Orders should be sent to W. H. Wyckoff or C. A. Buckee, 350 Broome Street, New York.

D. O.

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### A LIFE-LIKE SKETCH.

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Tell me where the Bible is, as a house-hold book, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degaradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air ; you feel compressed by some invisible power, the people dare not speak aloud, they walk slowly, an armed soldiery is around their dwellings, the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in a Bookstore—it is not there ; or in a form so large and expensive as to be beyond the reach of common people. You enter the Vatican and inquire for the Bible, and you will be pointed to some case where it reposes among some prohibited books, side-by-side with the works of Diderot and Voltaire. But pass over the Alps to Switzerland, and down the Rhine into Holland, then over the chan-

nel to England and Scotland, and over to their descendants, the people of the United States, and what an amazing contrast meets the eye ! Men look and act with an air of independence, there is industry, neatness, instruction for children. Why is this difference ? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible.

ORIGIN OF POPISH ERRORS.—Roman Catholics often talk of the antiquity of their religion, but the following dates of the origin of their peculiar doctrines and practices will show them to be too modern for a scriptural christian to receive :

Holy Water.....	A. D.	120
Penance .....	"	157
Monkery.....	"	328
Latin Mass.....	"	394
Extreme Unction.....	"	558
Purgatory.....	"	593
Invocation of Virgin Mary and of Saints.....	"	594
Papal Usurpation.....	"	607
Kissing the Pope's toe.....	"	709
Image Worship.....	"	715
Canouization of Saints.....	"	993
Baptism of Bells.....	"	1000
Transubstantiation .....	"	1000
Clerical Celibacy.....	"	1015
Indulgences .....	"	1190
Dispensations.....	"	1200
The Inquisition.....	"	1204
Confession.....	"	1215
Elevation of the Host.....	"	1222

TRUE COURAGE.—Samuel Wesley, father of the celebrated John Wesley, being strongly importuned by the friends of James II., to support the measures of the Court in favour of Popery, with promises of preferment, absolutely refused even to read the King's declaration ; and, although surrounded with courtiers, soldiers and informers, he preached a bold and pointed discourse against it from these words:—"If it be so, our God, whom we serve, is able to deliver us out of thine hand, O King. But, if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." \*

## WILLIAMSVILLE CLASSICAL INSTITUTE.

The following is a portion of the Circular of this "Institute :"—

The Trustees of "WILLIAMSVILLE CLASSICAL INSTITUTE," announce to its patrons and the public that the Institute will be opened for the reception and instruction of pupils on Wednesday the 5th of December next.

In selecting the location for the School, the Trustees have taken great pains to secure a spot which should, as near as possible, combine all the essential requisites of a good school, pleasant neighborhood, and healthy situation. The building is a new brick structure, of modern style of School House Architecture, and will accommodate conveniently from three to four hundred pupils. It is pleasantly situated at the east end of the village of Williamsville, Erie Co., N. Y., ten miles from the city of Buffalo. The village for morals and intelligence, for varied and inviting scenery, for ease of access and healthiness of location, is unsurpassed.

The School is divided into two Departments, a *Primary* and an *Academic*. The Academic year will be divided into three terms or sessions. 1st Term begins on the last Wednesday of August in each year, and continues thirteen weeks. 2nd Term commences on Wednesday the 5th day of December, 1855, and continues fourteen weeks. 3rd Term will commence on the first Wednesday of April, and continue thirteen weeks.

Primary Department, \$3; Common English Branches, \$4; Higher English Branches, \$5; Higher Mathematics and Ancient or Modern Languages, \$6.

The Trustees have secured the services of Mr. Thomas Munnell, A. M. as Principal. Mr. Munnell has a deservedly high reputation both as a Classical and a Scientific Scholar. His long and successful career as a Teacher and Disciplinarian in the ECLECTIC INSTITUTE, at Hiram, Ohio, are sufficient guarantees that all the interests of the School will be duly cared for under his superintendence. The Trustees have also obtained the services of Miss Julia Abbott as first Female Teacher. Miss Abbott is a graduate of the State Normal School, at Albany, N. Y., and is an experienced and eminent Teacher.

Good Board may be obtained for \$2.00 to \$2.50 per week.

CLERGYMEN!—A party of British travellers, among whom there were no less than three prosperous clergymen of the Church of England, were making a long passage through the desert, from Cairo to Jerusalem. They followed on the track of the Israelites, as they believed, and on week days they read and consulted, and explored, and were full of interest about that sacred old history. On Sundays they stopped for at least half the day. On the first Sunday one of the clergymen preached a sermon, old, and wholly irrelevant

—subtle, and yet superficial,—abstract and yet anything but elevating. There was not a word in the discourse, nor a tone in the preacher, which met the real desire of every heart present, for some reference to the place and circumstances in which they were. On the next Sunday, the two other divines excused themselves from preaching, on the ground that they had no sermons with them. "Can't you speak to us?" asked one of the laity. "In such a place as this, have you nothing to say to us that our hearts are thirsting to hear?" The cold reply was, that extempore preaching is not allowed by the Church of England, and that it was impossible to write a sermon in the desert. Yet this man wrote an ample journal; and the party were not a congregation, but a tent-full of comrades—a family, as it were, in the desert. The former preacher read again the old sermon; and so he did, for the same reasons, on a third Sunday!

A CORRESPONDENT says, "If you publish the articles on Agreements and Differences between Baptists and Disciples in Tract form, I will try and help all I can." Let us say to this brother and to all other readers that we have resolved to publish in pamphlet form these articles—three of which have appeared and one yet to appear in the Christian Banner—to let uncommitted men see our religious position in the face of the traducing unfairness of the Baptist Messenger. It has become necessary to circulate these articles more extensively than can be accomplished through our monthly paper; and hence our resolve to re-print them in order that they may fulfil a mission in some degree adapted to the demand. About the time this Number reaches distant readers, we shall have between 1000 and 2000 copies of the aforesaid four articles put up in pamphlet, neatly covered, ready to be conveyed to friends and co-laborers by Her Majesty's mail. One dollar will purchase 20 copies.

D. O.

Some of our first class subscribers have already forwarded payment for the coming volume of this monthly. Paul speaks approvingly of a certain kind of "forwardness" in his epistle No. 2 to the brethren in Corinth, and we may conclude that the forwardness of the helpers of our work would also, with Paul, be entitled to a share of commendation.

D. O.