

THE
CHRISTIAN BANNER.

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

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NO. 9.

THE "AWFUL VIEWS" OF THE DISCIPLES.

EPISTLES TO CANDID READERS.

NO. II.

To the Inhabitants of Hillier and all Neighbors :

It is a singular but interesting fact in the history of the past that all religious reformers—all who have lifted their voice against existing ecclesiastic traditions—have been branded as infidel or intolerably heretical.

The Divine Reformer, the Lord from heaven, was not an exception. The popular ministers of Jerusalem condemned Jesus because he taught what was contrary to their customs, accusing him of 'many things' and among the rest that he was a perverter of the nation and a blasphemer. Disloyalty and blasphemy were the chief charges against him ; and although Judge Pilate examined him touching the accusations and found him innocent, yet the pious ministers compelled the Judge to pronounce sentence of death upon him. The Roman Judge declares that he finds 'no fault in him,' but the zealous Rabbis of the times press the Judge to condemn one whom he pronounces innocent. Was ever such a sentence given!—the Judge pronouncing sentence and at the very moment declaring 'I find no fault in him.' But it is the devout ministers who compel this judgment. They are intensely offended at the Divine Reformer and he must be condemned.

The heroic Paul, an inspired reformer, sent from the presence of the Lord Jesus to turn the Gentiles from the power of Satan to God, was

represented and treated as a mover of sedition, a pestilent fellow, a ringleader of a dangerous sect, and his life was sought by the ruling ministers and chief officers of the various religions, Jewish and Pagan, where he labored. At one time there were over forty pious Jews who pledged themselves by oath that they would not taste food or drink till they had killed the reformer. What was his crime? He persuaded men to worship Christ at Christ's own altar, and therefore those who were thus persuaded left the Jewish and Heathen altars. This was Paul's offence for which he was slandered, beaten with rods, and finally was treated to the martyr's death.

Nearer our own times, what a multitude of infidel reformers rise to view! In Bohemia, in England, in Saxony, in France, behold the leading infidels who plead reformation. There is plain John Huss with his Bible against traditions—there is Jerome, and he sounds the alarm against ecclesiastic iniquities, but pleads for the word of the Lord; they are terrible infidels in the eyes of the reigning ministers, and the only mercy meted out to them is an application of well kindled faggots—good enough for men who presume to show the contrast between heaven's precepts and popular traditions!

Wickliffe, the learned Wickliffe, laboring almost alone, rises in his strength and thunders God's truth in the ears of the people of England. He translates the scriptures so that the common people may read and learn the will of the Lord. But the sluggish yet very pious clergy stir themselves up and follow the reformer with vials of wrath; and though they find not means to take his life, the Father of mercies protecting him, they afterwards dig up his bones and burn them. What an infidel he was!

There were Luther, Melancthon, Calvin, and their coadjutors. Were they not held up to the scorn of the world as ignorant, infidel, ungodly men by the popular and learned doctors and officials of their day? And when the Church of England was established, and the Thirty Nine Articles became fashionable in the nation, were not all Dissenters, especially leading Dissenters like Baxter, Bunyan, and others, denounced as seditious disturbers and infidel disorganizers?

Even Wesley did not escape. He was a reformer, a noble reformer. Born, educated, and ordained in Episcopacy, he was led to perceive the coldness, the ceremoniousness, and the want of vitality in national Episcopacy; and after the most candid and patient investigation he was induced to lift his voice for a reformation of the Church of his

fathers. Would that Wesley in this department had many friends like himself among those who glory in his name! He did not remain locked up in the embrace of cold customs because his fathers had been; but set out manfully for a more spiritual and vitalized standard. In this he was a reformer, and all men should imitate his nobleness in this respect. But how was he viewed and used by the polite bishops and genteel ministers of the national Church? Precisely as all reformers are treated. He was insulted—he was slandered—he was mobbed—his life was periled: all because he pled theoretically and practically for reform. And there is not the smallest question, if our neighbor, the chief citizen at Allisonville in Hillier, had then enjoyed a large and rich living as a devout bishop, he would have instigated the populace against the reformer Wesley for not acting as orthodox as the other bishops who adhered to the Thirty Nine Articles!

Hence, then, while remembering the trusty facts now cited, there is nothing either new or alarming in hearing the worn-out charge that we who plead for reform are related to infidelity or that we are promoters of fatal heresy. Well read men understand these terms when they come from the lips of certain Rabbis. They will frighten no one. Will any regard them otherwise than the weak weapons of a still weaker cause?

Now the "awful views" of the Disciples are—what? The whole terrifying sentiments we entertain and promulge among the people may, in essence, be brought into the compass of a few words. Our starting point is the birth-day of christianity when the Divine Spirit came down miraculously from heaven, the model preachers being the apostles fully ordained by Jesus and the Spirit; and all that these inspired preachers have written and favored us with, we accept as the crecu by which we are to be religiously directed. We pass by all the little fountains from which mere sectaries drink, and go up to the fountain of fountains issuing from Zion's holy mount. Here the Lord meets and greets the children of men, teaching and leading them by his inspired ministers and unerring models. Whoever pleases to call this infidel or heretical, and whatever unacceptable or contemptible names may be awarded to us on account of it, we must glory in this safe standard and secure position, praying and laboring for the one divine and only true cause—the cause urged forward with such faithfulness and success by the original preachers of the gospel of Christ.

In friendship, and in truth,

Brighton, Sep., 1857.

D. OLIPHANT.

THE TRUE GROUND AND HOW TO OCCUPY IT.

A studious perusal of the subjoined from the Millennial Harbinger for 1831, we opine, will be generally entertaining and edifying. If the brethren everywhere, instead of boasting of past or present advances and attainments, would 'press on' by keeping in view the perfection contemplated by the gospel, what a degree of spiritual progress would be made !

D. O.

While we have seized the ground which heaven and earth must appropriate, as far as earth can relish or approve the things of heaven ; while we stand upon an eminence from which we can see the smoke of the many-tongued city, and the confusion of her inhabitants ; while we have ascended to the foot of the apostolic thrones, let us remember that it is one thing to seize the best ground, and another to occupy it in the best manner. We have to unlearn what we have learned from human authorities, to unteach what we have taught of human traditions ; we have to learn a new vocabulary ; and what is still more difficult, we have to learn to practice what we preach—to *cultivate and to exhibit the spirit of the ancient gospel*, and to abound in all the good works which it commands and commends. And who of us, nurtured in the bosom of our meretricious mothers ; who of us, nursed and cherished in the lap of sectarian affections ; who of us, educated in schools of an apostate church, can at a single effort, or by a few good resolutions, free ourselves from all these Babylonish influences and habits, and exhibit the simplicity, the meekness, mildness, purity, zeal and heavenly mindedness which adorned the first advocates for the sovereignty of Jesus the Messiah ?

I speak not of that lame charity which only mutters out the defections of the age ; nor of that "christian spirit" which bids God speed to every thing which assumes the garb of religious, which flatters the inventor of every scheme, which virtually dethrones the Lord of Christians, and which recommends every device that decorates itself with the character of christian benevolence. I speak not of that mildness which dare not reprove the works of darkness, nor rebuke with authority the corruptions of the gospel of salvation ; which fraternize with all who evince sincerity, regardless of the principles with which that sincerity is allied. But I speak of that mildness, gentleness, and meekness which

instruct with condescension them that oppose themselves, which discriminate between the deceiver and the deceived, which soften with sympathy and tenderness the testimony we offer against error, and which regard with all benevolence the subjects of mistake, error, and delusion.

The editor is at fault here if his motives and the reasons of his conduct are not estimated according to his conceptions of the state of society when he began his efforts in this cause. He viewed the whole christian community as a physician views a plethoric paralytic patient. Desperate diseases require desperate remedies. The lancet and the severest friction are the mildest remedies to restore sensibility and a healthy action of the nervous system to such unfortunate invalids. In a word, and without a figure, he regarded the so called christian community as having lost all healthy excitability; and his first volume of the "Christian Baptist," the "most uncharitable," the most severe, sarcastic, and ironical he ever wrote, was an experiment to ascertain whether society could be moved by fear or rage—whether it could be made feel at all the decisive symptoms of the mortal malady which was consuming the last spark of moral life and motion. It operated favorably upon the whole, though very unfavorably to the reputation of its author as respected his "christian spirit." It brought some hundreds to their senses: and as the morbid action began to yield and to be succeeded by more favorable symptoms, he gradually changed his course, and has been ever since adjusting his mode of healing to the indications of the disease. He has obtained a favorable hearing to a very considerable extent, incomparably beyond all his expectations; and now begins to think of still more radical changes in his course. His preaching, however, has always differed much from his writing. He never thought that a promiscuous assembly, convened to be addressed on the great principles of reformation towards God and faith in Jesus Christ, ought to be address as expediency may justify him to write. He has frequently happily disappointed his hearers. They expected a portion of pepper, and salt, and vinegar; but on many occasions have confessed it was manna, and wine, and oil. But in speaking he addressed not systems nor system-makers, but men and women, saints and sinners. To edify the former and to convert the latter, was, then, the all-absorbing consideration.

He is obliged to give this account of himself because he has learned from various sources that the severity of his writing has been appeal-

ed to in vindication of severity in preaching, and of harsh and sarcastic addresses to the great congregation. If he have knowingly ever addressed a congregation in this style, it was when the clergy and their vindicators were present ; and if at any other time, he confesses he was at fault, and asks forgiveness.

But, brethren, while we proclaim the ancient gospel, let us do it in the spirit of that gospel. Let our object be to turn sinners to God.—Gravity, sincerity, mildness, and benevolence, must be the attributes of every successful proclaimer of the word. If we teach or exhort christians, let it be with the tenderness, affection, and long-suffering of Paul and his great master—the Teacher sent from God. No witticisms, puns, jests, or satires, become him who pleads with men to be reconciled to God. A dead fly has often caused the most precious ointment of a whole discourse to send forth an unpleasant odor.

But my address is not only to them who labor in the word and teaching, but to all who have come up to the help of the Lord against the mighty. The cause you have espoused is the most dignified on earth. All in heaven approve it ; but we have made ourselves a mark for the archers, and their bows, though not like our bows, of steel, sent forth many missiles. Let us be clothed with the armor of light, *take hold of the sword of the Spirit*, and fight the battles of the Lord, with coolness, courage, and perseverance. But temper, good temper, love, tenderness, and all condescension to the infirmities of our contemporaries, next to our giving a living form to the whole religion in our whole behavior, are worth all the rhetoric and logic of the schools, and infinitely more powerful than all the censures, sarcasms, ironies, and smart sayings of all the wits of the age.

UNION—AN INTERESTING DIALOGUE.

CHAPTER VIII.

The parties having met at an early hour, proceeded as follows :

Pres. Mr. C., your catholic ground is bound to fail you this evening. You, in common with all Baptists, claim that nothing but *immersion* is baptism. Now I do not question the candor of Baptists, for I believe they are Christians, but Presbyterians, and many others, are just as candid, while they believe that sprinkling or pouring is just as good as immersion. Now, sir, how can you find catholic ground here ? Are all sprinklers to sacrifice their consciences to Baptists ?

Math., Lu., and Ep. That is an important matter, and must be settled before we can proceed. I do not see how Mr. C. can get over it.

Bap. There will be no difficulty in finding catholic ground to stand upon here. Mr. M., have I not repeatedly seen you immerse ?

Meth. Certainly, when the candidate demanded it.

Bap. Well, of course you believed in what you were doing—you believed that immersion was valid.

Meth. Certainly ; our Discipline admits its validity, but recognizes sprinkling and pouring also.

Bap. Very well ; brother P. also believes that immersion is baptism, for he received Mr. H., a Baptist, into his church, without requiring him to be sprinkled. Brethren L. and E. have also received Baptists into their church, without being sprinkled. You all, therefore, believe that immersion is baptism. This you all hold, in common with Baptists. Immersion is, therefore, catholic or *orthodox*. We all, in common, believe that it is valid baptism. But sprinkling and pouring are not catholic. They are not held in common, and are not *orthodox*. A large number as wise and good as ever lived, have never believed that sprinkling and pouring are baptism. Sprinkling and pouring can never be practiced by such conscientiously. But immersion can be practiced by you all, without any violation of conscience, for you admit it to be valid. Here, gentlemen, is common ground. We can all unite and practice what we all hold in common.

Pres. Well done, Mr. B. You have turned your coat and joined in with Mr. C.

Bap. I ask your pardon, sir, I have not turned my coat at all.—My argument is perfectly a Baptist argument, and was used more than a century ago.

Pres. I should like to know, Mr. B., if you think Presbyterians are weak enough to give up their practice, and the practice of their fathers, and yield to you Baptists to be immersed !

Bap. I presume, sir, they are weak enough to do immensely worse. They are weak enough to continue a practice that was never catholic or *orthodox*—that was never believed in common by all Christians, but has always been in doubt, in strife, and dispute, when they could have practiced that which all believed to be safe and valid, which was truly catholic or *orthodox*.

Meth. Brother B., I confess there is much force in your observations. I admit that at this point I have always felt staggered in my arguments with Baptists. In conscience and in concurrence with all sprinklers whom I could regard with any confidence, I was compelled to admit that the practice of Baptists, in immersing, was valid, and that I believed in it. This was admitting, at the start, that my opponent was right. There was no further dispute about his position, for I admitted it right. But the dispute then came up, whether I was right, or in other words, whether there were *two right ways*? This perplexed me.

Bap. Brother M., I am truly pleased to hear you speak with so much candor. Any man can see that it is safer and wiser to occupy an undoubted and indisputable position, admitted by all to be right, than one held in doubt by a respectable part of the world.

Meth. I am compelled, brother B., to make a still further admission, which has had much weight upon my mind. I can look back over my experience, and reflect upon circumstances that I frequently met with, very profitably. When I have had the charge of a church, it has frequently happened that a Baptist minister would deliver a number of discourses in the same place. It would almost invariably turn out, that some of my members who would hear him, would become distressed about baptism, and insist that I should immerse them. Sometimes, when I refused to comply with their request, they would go to the Baptists and be immersed by them. I have known this done frequently. But, on the other hand, I never knew a Baptist to become dissatisfied and come to us to be *sprinkled*. This is not all; I frequently was with Baptists at death, and I never knew one to be dissatisfied with his baptism and desire to be sprinkled. *Et* I frequently knew of persons who had been sprinkled, and became dissatisfied at death, and were either immersed or desired to be. I was in the habit of telling my church, and indeed thought so at the time, that those members of our church who desired to be immersed, were weak-minded. But still I was staggered in this view, for I found that they were the more thinking and better informed. But, I think, I now see a reason for all this. My own practice was in doubt and dispute. The Baptist practice was in no doubt. I admitted the validity of it myself, and the admission was in our discipline. What could we expect but that our members would frequently depart from that which was in *doubt*, and only regarded by a *part of the pious*, and receive that which was in no doubt, but believed in common by all?

Pres. Brother M., I think you are becoming weak-minded yourself! I am perfectly astonished at you. Do you not know that the prophet says, "He shall sprinkle many nations?"

Meth. I do not think it is evidence of weakness in any man, when he has the opportunity, to take his stand upon *indisputable* ground, in the place of *doubtful*. I have quoted the words, "He shall sprinkle many nations" many times myself, but it is not right clear that they have any reference to baptism; but if they do, I lose nothing, for no one doubts that *immersion is baptism*.

Pres. We are then to look upon you as a Baptist in his *first love*. I should be sorry to become a turncoat.

Meth. I cannot see, sir, with what propriety you call me a "turncoat." Did you not admit, at the commencement of our meeting, that the Baptists are Christians? Does not your whole church admit that their baptism is valid? Do not all sprinklers admit the same? You know they do. What is the use for us, then, to attempt to withstand them in argument, when we commence by admitting that *they are right*? This I have always admitted. The only admission I now make more than formerly is, the propriety of invariably practicing that which we all admit to be right, in the place of that which has been always held in doubt. This, sir, is safe ground, and it is *orthodox ground*. I can practice immersion *invariably*, without any violation of conscience, and with the assurance that all parties admit it is Scriptural.

Pres. I suppose you are convinced that sprinkling is not baptism.

Meth. No, sir, I have seen no new light on that subject. I always knew that it was held in doubt by many, as wise and good as there are in the world, and on this account I never could feel precisely the same assurance that those *sprink'ed* were baptized, that I could in the case of those immersed. I shall never forget a remark a Baptist minister made as he came up out of the water, after baptizing about a dozen persons. Turning to the persons baptized, he said, "There was an end to controversy about their baptism. Their own consciences would always approve it, and all pious persons admit its validity." I have always, I must confess, felt the same way when I have immersed persons, but I never could say the same about sprinkling. I am now struck with the force of the idea, that the reason of this is, that immersion is received in common by us all, while sprinkling is repudiated by some.

Chr. That is very true, so far as the popularity of immersion is concerned. But there must be a genuine reason back of all this, some place, why immersion is so universally admitted, and sprinkling held in such extensive doubt.

DR. TYNG IN PALESTINE.

Jaffa, June 8, 1857.

Thus have we entered the Holy Land.—Twenty-four days' travelling only have brought us from New York to this spot. We cast anchor off its shores at 2 a. m. on Sunday, and had just time to go on shore to the English service at eleven: our first Sunday in the Holy Land. This, you know, is the ancient Joppa, where Solomon brought his Lebanon timber for the temple, where Jonah fled to Tarshish from his appointed mission, where Peter learned in prayer that great Low Church truth, that God is no respecter of persons, and that what he hath cleansed man should never call common or unclean. Simon the tanner who lived by the sea side, has long since gone. But the tanneries are still there and generations of tanners have labored in them since. The house-tops, as they spread out before my window, are fitting places for retirement and prayer. They constitute the yards and gardens of the people, who have none others in the town itself. Beautiful for situation is this ancient town. It covers a round hill which stands alone on a level shore, and the houses are built one above another with no order or divisions. Streets there are none. The narrow, winding passages go up and down with steps and steep ascent. Foot passengers and donkeys dispute the path, each in multitudes. The exterior aspect of the town is beautiful. The interior is filled with passages and corners inconceivably dirty and vile.

But here was our first Sabbath in Palestine. A handful of people were in a little room, at the Missionary's house, for an English worship. Fifteen in all were there to hear the word of God. The Missionary is in the employ of the Church Mission Society, and is sent to act upon the natives. An Arabic service is held at 8 and 4, and two Arabic schools are taught in the week. The Missionary's abode is the extreme of simplicity and plainness. We should call it hardly decent for an educated man. Yet here a faithful man willingly dwells and willingly

labors for the good of souls, not seeking his own things, but the things which are Jesus Christ's. It is an interesting example of patience and fidelity. Such a man cannot be accused of vain and worldly motives in the work in which he is engaged. It was a pleasure to speak to the few people here in the midst of the darkness of the earth, to preach the Gospel in the land of its origin. This I call a privilege. To come back from the far West, with the wonderful intelligence which we have received from the East, and announce it again on its native soil, how it seems to bring the ends of the earth together!

There is much missionary work going on in Jaffa. Here have been the efforts from our country to aid the Jews, by opening to them the means of improving agriculture. In the neighborhood of the faithful, Mrs. Milnes lies in a small white enclosure. She willingly offered herself a sacrifice and service of faith in the work in which she had thus engaged, after spending and leaving her all for its promotion. Others are engaged in the same work. Mr. Huslem is under the employment of an English Society, and some American friends are also at work on a similar plan. Agriculture is the object. But the Jews have no taste for such work, and I fear that so far as they are concerned it will be with no immediate result. But it is a right and useful mission. I spent Sunday evening with them in their beautiful grounds. The gardens around Jaffa are of transcendent beauty. Oranges, lemons, pomegranates, &c., abound in quantity and size such as you could never conceive. Miles of such gardens are around this place all vying in beauty with each other. The vast hedges of prickly pear line the roads, and add extremely to the scene. These model farms, as we must call them, must do good in the way of example, and may be the elements and seeds of a future important revolution. There is an English lady also teaching a school for Jewish girls in the city. And all these efforts though varying in their origin and agency, seemed to be governed by a common spirit and bond. I was delighted with the spirit of prayer and love which seemed to prevail among them. They labor and love for Christ's sake, and Christ our Lord must bless them.

And here I now am in Immanuel's land. What associations cluster around me! What new thoughts gather in the mind! I am entering where Apostles labored and where the Saviour taught. Everything recalled these facts. Near here is the village of Lydda, still retaining its ancient name. Just before my eyes, a train of camels is moving up the road on the shore leading to Cesarea, which Peter travelled with

the soldiers of Cornelius. Of Cesarea nothing remains. But Joppa is still what it was three thousand years ago, the port of Palestine. Here come and go the ships; and here the caravans of merchants gather to receive the goods which they are to send to the far East. Whatever goes to Jerusalem is received at Joppa.

LORD'S DAY READINGS, NO. 1.

For the Christian Banner.

I have a strong desire to be heard through the Christian Banner, upon the dangers which now beset the reformation; sunken rocks and rocks exposed; deeps—and great deeps; shelves, lee shores, enchanted islands, and other obstructions in great numbers, now fearfully enhance its peril. Woe to that man occupying the place of a watchman, who cries *peace, peace*, when God hath not spoken peace. Woe be to the charlatan and theologaster, who, to compass his own selfish ends, to gain immediate popularity or large compensation for small services, falsely cries peace and safety, flatters the people into carnal security, where decay and destruction are imminent, and can only be prevented by faithful warning and timely reformation. To my mind one of the most ominous of the manifestations of the *want* of system among us, is a disposition too prominent, to daub with untempered mortar. “One buildeth a wall and another daubeth it.” Efforts are directed too much with the view to immediate effect, appearances of success elate, and satisfy the mind; and bring it under the hallucinations of a false hope. For the transgression of a land many are the princes thereof:—the holy scriptures charge against having too many masters. We have too many pretenders to preaching and teaching. We need a just location and a sure dwelling for those who are able and willing to devote themselves entirely to the work of the ministry; and are anxious to watch for souls as those that must give an account. We need a just trial, and scrutiny, in admitting to the labors of the ministry. We need a higher and deeper sense of the requisite qualifications in those that desire the bishop's office. We need a deeper sense of justice in all our doings. We need men for teachers that have a better acquaintance with the deep things of God. As a people we need to become more spiritually minded, to be more delivered from the visible—to be drawn

forth after the living God. Let it be ever borne in mind that the true knowledge of Deity ; the science of his wisdom and ways ; the triumph of truth over error ; the subjection of passion to reason, of prejudice to judgment ; the promotion of perfect justice in things material and spiritual, constitute the essentials of the kingdom of God on earth.

C. S. W.

LORD'S DAY READINGS, NO. 2.

Well meaning and over zealous individuals may sometimes express the righteous wish that all the Lord's people might become prophets. In one sense of the term, all the Lord's people ought to become prophets ; in another they cannot, and ought not to become prophets. The public preacher or teacher of religion, if you please so to call him, is in one sense a prophet. In that sense all good people cannot become prophets ; but only a part of them. Prophets have generally been largely in the minority. Among the hundreds of generations and millions of people of the Hebrew nation, we have an account of only a few prophets, not probably more than one to many thousands of the population. But it is admitted that there were many Levites. The teacher of true religion fills the highest office that man can fill on earth. Its duties can only be rightly performed but by means of great labor in preparation and perseverance in the prosecution.

God, for wise reasons, has attached great honor and no inconsiderable emolument to the faithful performance of this work. The office of a bishop is not only good, because useful to mankind, but remunerative also where justice is done to those that fill it. In the constitution of the Hebrew commonwealth the most ample provision was made for the comfortable support of the Levite. He was to dwell in the land, not by suffrage, but of right. He was to have a sure dwelling and a fixed income. His was to be a well defined and indispensable agency in the management of the theocracy, which was the principle element of the government. The theocratic principle lays at the bottom of every rationally governed commonwealth. It needs to be largely understood in order to true rule. Hence the teaching of religion and morals is a special department. It cannot be otherwise. It was made so by divine appointment in the Hebrew commonwealth, and not less so in Christian times, and among Christian nations. The peculiar training necessary to qualify for this great work is only to be had by great devotion and application.

C. S. W.

SHOULD BELIEVERS BE CALLED CHRISTIANS ?

All objects are presented to the mind by some name when spoken of, and it often happens that we are familiar with the sound of the name without knowing its meaning or being acquainted with the object to which it is applied. We are imperfectly acquainted with things we know by name only. Names which at one time conveyed a just idea of the objects to which they were applied may fail to do so by a misuse of them in applying them to other objects. Few names have been more misused or rather abused than those by which the Lord has been pleased to designate his people. Some are not now often used except in a reproachful way and some never sanctioned by divine authority have been extensively used to denote the Lord's people, and they, like some other human things, though harmless at first, now tend to do evil rather than good. Take as an example the name christian by which all classes of professors are willing to be known. This name though found thrice in the scriptures does not appear to have been applied by divine authority to believers of the gospel. We learn from Acts 11, 26 that it was first applied to the disciples of Christ at Antioch, but whether by divine authority or as a reproach is yet disputed. One thing is certain that no New Testament writer has addressed epistles to churches as christians nor have we any record that individuals were addressed by that name. Again from Acts 26, 28 we learn that a heathen said he was almost persuaded to be a christian, also in 1st Peter 4, 15 it is taught that no one should be ashamed to suffer as a christian. These examples we think do not warrant the use now made of the term. This term as now popularly used no longer indicates one who has yielded himself in submission to the Saviour and is eminent for uprightness, piety, and purity, but simply one who is not a worshipper of heathen idols. We have now what are called christian countries, nations, and governments, all as conspicuous for their wickedness as for any thing else. We have literary institutions styled christian. We have also periodicals monthly and weekly in whose names *christian* is the principal sound, but some of whose contents have as much to do with extending commerce, manufacturing fashion and fashionable indulgence as in supporting the gospel or inculcating humility, piety, and holiness. Christian is derived from Christ, and to call any thing christian for convenience is not honouring the Saviour's name. Our Lord and Saviour called his followers disciples, a name which reminded them at once

of their position and duty to him as their teacher. There is great wisdom displayed in the Lord's people being called by a name which points out both their position and the duties they owe to him and the character they should sustain. We do not learn that the Lord ever intended his people should be called christian. He called them his disciples and his friends. The New Testament writers call them disciples, believers, brethren, saints and sons of God. It is worthy of remark that they are often called *saints* by Paul. This term indicating as it does that the persons to whom it is applied are sanctified, purified, or holy very forcibly points out the position to which they have been raised, the privileges they enjoy, and the character they should possess. It is sometimes said it is a matter of indifference by what name the Lord's people are known provided they are really his. With this we differ. Names when applied to persons always have certain ideas of condition, character, and responsibility associated with them. Many who are willing to be called christians are not willing to be called saints. The reason is, the term christian carries no important association of thought or idea with it to their minds, but saint seems to import more than they can sustain. Those who delight in and feel the importance of being sons of God will feel the importance of possessing the disposition and character of children. There are many reasons why the household of faith should address each other in that way in which divine wisdom has taught them. Party names tend to foster contention and divisions, but the names the Lord applied to his people tend to unite them by calling up trains of thought which remind them of their relationship to the Lord himself, and to each other. A return to the style of address used in the days of the apostles by believers when writing or speaking to each other, we think demands more attention than it has generally received. That bible things should be called by bible names is an admitted truth, and that *believers* should be called by bible names is equally true. If a close adherence to the bible in doctrine and the observance of all the ordinances be important, is not the Lord's will in this equally important? If any shall contend it is right to call believers of the gospel christians because of their relation to Christ, we ask for their authority. Why not treat the other *titles* of the Saviour in the same way? Where is the authority for saying christian scriptures and christian meeting houses? For christian faith, christian virtue, and christian graces?

The application of christian to things which are closely or personally

connected with Christ may be allowable, but all other uses of it we contend are derogatory to his honor. Let the saints address each other as such, or by the other names the Lord has authorized, and not lend their aid to perpetuate a custom which along with others is destroying their reverence for their glorified and exalted Saviour.

J. B., JR.

“THE LAW OF FAITH.”

God-fearingmen in all ages, before the law of Moses and under it, were inspired by faith. The most obvious differences between their faith and ours were these. *First*, Theirs was faith in the only living and true God. The Messiah with them was only the object of hope. But with us he is the object of faith. *Second*, In Christianity faith is constitutional. No soul of man can be organized with the Christian congregation but by faith. Now, “the law,” says the apostle, “was not of faith.” It did not receive its members by the confession of a proposition, or by faith, but by a law touching descent from Abraham by the line of Isaac and Jacob. Under the law, faith was the exception. Under the Gospel, it is the rule, and is constitutional. Hence, the Gospel system is called the Faith, and the system of the law, the Flesh. Thus we have a constitutional truth, a constitutional law, and a constitutional principle. These discriminations must be reconized and honored; otherwise no union can obtain; the kingdom of heaven must be eternally at war with itself. But as truth gives law, and law principle, so principle gives the confession of faith. “If thou confess the Lord Jesus Christ with thy mouth,” etc. Rom. x. The law of faith, therefore, which is transformed into a principle in the heart, is returned by the lips in the form of a confession. That the world was to be redeemed by a divine personage was once a secret known only to God.

1. He dropped it into the bosom of prophesy.
2. He made it good in history.
3. He publicly confessed Christ.
4. The Holy Spirit confessed him.
5. He himself confessed.
6. The Apostles confessed him.

Hence among the crown jewels of the kingdom we have *Confession*,

constantly to be stirred. Our teaching must embrace—

1. The Truth,
2. The Law of faith,
3. The Principle of faith, and
4. The Confession of the faith.

The Evangelist is like the man that scans the star-illuminated heavens or him that cultivates the fertile earth, or shears the enameled mead, or reaps the golden grain, or plucks the mellow harvest of ripe fruit. In this work profit and pleasure are joined. If the servant of God do but take the differences between these themes, illustrate them, show the duty and beauty of confessing Christ, and wind up by the glory of being at last confessed by him before God his Father and all the holy angels, he will not fail to instruct and please the audience.—Walter Scott.

From the Millennial Harbinger.

WHAT IS HE WORTH?

Perhaps there is now-a-days no question more frequently asked than the above. What is he worth? Is he rich in lands and houses, in silver and gold, in herds fattening upon a thousand hills, or snowy sails of commerce whitening every sea? If *aye*, then he is a man of mark—a solid man—and immediately is entitled to our most respectful consideration. No question is ever made as to his *real* worthiness—whether he be virtuous and charitable; whether he honors God and loves his fellow-men; whether he has laid up treasure in heaven, where moths and rust do not corrupt, nor thieves break through and steal—the simple fact of his possessing the Almighty Dollar is enough. Like charity, it hides a multitude of faults. It brings him flatterers and flunkeys, and pleasant smiles and most obsequious salaams. He is invited to all feasts, and by general consent, the uppermost seat is reserved for him. He is fawned upon by all, and his every attempt at wit sets the “table in a roar,” while his most stale and senseless platitudes are received with as much respect and servile show of attention, as if they were the oracular disclosures of a modern Delphi. Perhaps this is all very well among the unbelievers, whom the god of this world has made blind. It is not strange that they should prostrate themselves at the feet of those whom *their* god has honored with his rich gifts, both of gold and silver,

houses and troops of friends, broad acres of prairie, and corner lots which are in the centre of thrifty cities. It is not strange to see them crooking the "supple hinges of the knee" at the shrine of the Golden Calf.

But, alas! the evil is not confined to the publicans and sinners alone. In this matter the Church has entered the lists to tilt a lance with the sons of Belial. And when I say the Church, I mean all denominations of professed believers—I except none. The evil is catholic and universal. What is more and worse, it is spreading every day. Even ministers are not exempt from this all-pervading wickedness. Alas, that I have to declare it! Instead of preaching Christ, oblivious of self and selfish considerations, they preach to suit the tastes and *politics* of their wealthy patrons, thinking that gain is godliness, and having an eye to an increase of salary, while the poor have not the Gospel preached to them, and the rich are suffered to sell their souls for merchandize, with never a rebuke or admonition.

I hardly think any one will deny the truth of what I have above written. All concede that it is lamentably true—the godly with tears and sorrowing—the wicked with taunts and ill-concealed delight at the lapses of the sons and daughters of Zion. But where is the remedy? That's the question. What do you propose shall be done? What do I propose? What has God proposed? What have the holy Apostles and Prophets proposed? Hear them!

They teach us that we must put away the covetous person, who is an *idolater*, from our midst. Now who ever heard in these latter days of a church member being arraigned for *covetousness*? And yet that is the peculiar besetting sin of thousands upon thousands of christians in full fellowship in their several denominations. Indeed, I doubt much if we should not provoke a laugh were we seriously to arraign any brother for the sin of covetousness, and seek his expulsion for that cause. But we will have to do this before we can purify the church, before we can make it respectable and praise-worthy in the sight of men, or perfect and acceptable in the eyes of God. We must cut off the dead branches, without considering whether they have died from this or that cause, if we would have the tree flourish and its roots strike down and take a deep hold in the land. Avarice is as much a sin as fornication, or theft, or murder, and should be as decisively dealt with. I know it has been urged that is a hard matter to prove the *fact* of covetousness. To this I reply, *by their fruits you shall know them.* We

all know that the World is never at a loss to point out who is the avaricious man, and is the church less wise than the world? No: the rub is not here. The cause of the Church's inactivity is to be found in the fact that the evil is too all-prevading—to cut off the delinquents would deprive the brethren of some of the *main pillars* of their support. It is hard to give so harsh a judgment, but I prefer telling the truth to using honied words which signify nothing.

Let no one deceive himself in this matter. God is not mocked with impunity, nor does he look upon sin with allowance. So, when you hear the question asked, *What is he Worth?* think not of the gewgaws and perishing vanities with which your fellow man may be dressed out for a brief hour on this shifting stage, but ask yourself this question—*Has he laid up treasure in heaven? Has he made to himself friends of this world's unprofitable riches, who will endorse for him when he passes to his final account?* Such wealth is imperishable.

DANIEL R. HUNDLEY.

Chicago, April 27, 1857.

PHILOSOPHY OF RELIGION.

HOW SIN GOT A START.

To give a satisfactory account of the origin of evil, to tell how sin got a start when as yet there was not so much as one evil thought in the Universe, is a problem that has interested our profoundest metaphysical Doctors of Theology. To announce any new discoveries that would aid this solution might not savor of becoming modesty. Whether what we are about to suggest, be in all respects a new or an old theory we need not undertake to decide; or whether it would bear the eye of a metaphysician we could not say, yet we will venture a few propositions which perhaps may be regarded as axiomatic, and which may lead to the true explanation of this interesting problem. And this development will be sought for, not merely for the sake of a far off, viewless theory, but because it underlies some most interesting views of christianity touching sin and its punishment—just punishment—and other kindred subjects which when fairly understood may serve to justify the ways of God to men and to meet the fallacies of our crowds of cheap unphilosophic philosophers. The following statements form a continuous chain of truths leading up to the very threshold of the diff-

icuity. To build from the basis upward we say,

First. *There is not, and can never be, but one Infinite Being in the universe.* Creator and creatures comprise all things. Every creature is necessarily finite in its nature. Had God made an Infinite Creature it would have been equal to Himself and could never have felt the relation and dependence which a creature ought to cherish toward its Maker. "To us there is but *one God.*"

Secondly. *No creature, being finite, is, of itself, equal to all its future relations.* The knowledge and discernment of a child are not sufficient for its relations in after life without the guidance of some one who knows what in youth will be for its interest in old age. It must be taught the value of education, of good habits, and generally what to sow in order to reap a good reward. And certainly no man, whose existence is destined to outrun more ages than arithmetic can number and whose harvest depends immediately upon what he sows here, can well dispense with the guidance of One whose eye scans the whole line of his years and is able to show him to sow seeds of immortality. We are, then, necessarily and by the conditions of our being unable to weigh the whole effect of any thought, word, or deed of this life.

Thirdly. These axiomata being admitted, it follows: *That every intelligent creature must be subjected to law—to the moral government of God.* This is for the creature's good, for God must govern, or see his creature destroyed by its own ignorance. The finger that traced the orbits of every planet and comet, and forbid their departure therefrom, must have the same regard for every intelligence, or the fierce demon of discord runnige the moral universe and convert every revolving world into a wandering star for whom the blackness of darkness would be received forever. We are, therefore, not arbitrarily but necessarily placed under law, that it might keep us to virtue and consequently to happiness and finally lead us to heaven.

If it be asked why the Creator could not, or did not confer upon each individual a sufficient gift of knowledge and wisdom to guide him aright from infancy on through his whole existence, and thus avoid all the blunders incident to a *fallible* existence; the answer so often given will bear repetition; for to guard a creature by an amount of knowledge or wisdom or any other mental or moral qualification that will absolutely forbid his sinning, would render him as involuntary and make him as truly a machine as a steam engine whose inertia is overcome by a

sufficient amount of steam power. Why God did not make us incapable of sinning is clearly seen when we remember that, prior to the creation of man, he made many creatures that could not sin, such as trees, plants, stones; whales and minnows, elephants and muskrats, horses and donkeys, fowls, insects &c.; but as he wished to create *man* and thus to bring on the higher forms of existences, giving him the capacity to understand and be governed by a moral law, he could but give him the power of choice between right and wrong. An eagle can never break the ten commandments; a lobster can never be exposed to the punishment of the moral law; the cony can never fall from grace, and no man who knows what he is asking for, would ever pray to be delivered from the responsibilities of the moral law, for then he would differ from the worm only as one animal differs from another. Where there can be no blame there can be no praise; and praise implies merit in obedience to a law of right.

If these principles are founded in the true philosophy of things, the introduction of sin should excite no surprise more than the disobedience of a child, the failure of a crop, or the sinking of a ship—all are events that, in the constitution of things, may frequently occur. What might come to pass did come to pass; man was made fallible because he was made finite, and finite because he is a creature that could not be equal to its Creator.*

T. M.

THE BIBLE.

[The "Christian Advocate," of Hamilton, Canada West, in a late editorial, gives its readers the following, which the Christian Banner must and does cordially endorse.]

The Bible reveals the being and attributes of God—his character, his works, his dispensations of providence and grace; and is the source of all the knowledge we have of divine truth. It is our moral Sun, illuminating by its heavenly rays our darkened world, shedding a pure and holy light upon the pathway of duty, and guiding the benighted travelers of earth onward and upward to immortality. It is our Chart, by which we can safely navigate life's stormy sea, and steer our tossed and weather-beaten bark into the haven of eternal rest. It is the "Magna Charta" of our spiritual rights, securing to us by virtue of its covenant of grace, and its "exceeding great and precious promises," all our re-

ligious privileges, and all our hopes of heaven. Would men not walk in darkness and stumble and perish among the darkness and stumble and perish among the dark mountains of unbelief, let them walk in the light of this glorious Sun—their darkness will all be dissipated and their souls made light in the Lord. Would they shun the rocks, and reefs, and shifting currents and fatal shoals, let them examine their chart, take frequent and careful observations, know their latitude and longitude, and the point of compass towards which their vessel is headed. Would they not forfeit their religious rights and privileges, and finally miss of heaven, then let them make themselves familiar with every part of this sacred volume, studying and meditating therein continually, carefully noting and diligently following all its sacred teachings. Thus it will be a lamp to their feet and a light to their path, through all the journey of life, and a sure guide to immortality. How is it that men—enlightened christian men—set so little store by this holy Book? The Bible is neglected, and this is one reason why the tone of christian piety is so low, and why there are so few holy men and women in the churches. What is wanting, more than anything else, is more Bible-religion, more Bible-reading and Bible-going christians; such only are the “salt of the earth” and the “light of the world.”

A FEW QUESTIONS.

When did an attorney ever find it necessary to inform the jury that the testimony was not the thing to be believed, but that which was revealed through the testimony was what was to be believed? In what, except in religion, did any man ever think it necessary to caution the people that the *truth itself* is not what is to be believed, that which is made known *through the truth*? Of what possible use can such metaphysical distinctions be to any human being? Did any man ever believe the truth of the gospel and not believe in him whom the truth of the gospel sets forth? Can any man believe the word and not believe him who uttered it? Can any man have confidence in the word and not have confidence in him who spoke the word? Is there such a thing as trusting in the word and not trusting in the author of the word? Can any man believe the word and not believe that which is revealed in the word? If you believe the testimony of a witness, do you not at the same time believe the witness and that which is communicated

through the testimony of the witness? Can any man receive the word the Father gave Jesus, the word Jesus gave the Apostles, and the word which the Apostles by the Holy Spirit preached to us, and not believe the Father who gave the word to the Son? not believe the Son who gave the word to the Apostles? not believe the Apostles who gave the word to us? Can a man confide in the word the Father gave the Son, which the Son gave the Apostles and which the Apostles have given us, and not confide in the Father, the Son, and the Apostles? Can a man confide in Jesus and not confide in his word? or confide in his word and not confide in him? Can a man confide in the Holy Spirit and not confide in his word? or confide in his word and not confide in him? Can a man receive the word of Jesus and not receive Jesus? Can any person believe the word of the Holy Spirit and not receive the Holy Spirit? Can any one obey the word and not obey him who uttered the word? Can a man follow the word spoken by the Spirit and not follow the Spirit?—B. Franklin.

THE CLASSICAL INSTITUTE :

WILLIAMSVILLE, N. Y.

A gentleman, traveling to his old residence from Ohio to Western New York, speaks of the Institute at Williamsville in these words—

On arriving at Williamsville, N. Y., I was directed to the residence of Thomas Munnell, President of an Institution for the education of young ladies and gentlemen. Its name I do not remember, having lost the Circular presented me by its President. It was vacation, so I had no opportunity of seeing its classes or witnessing its exercises, but was politely shown its accommodations and found the Building every way adapted to the purposes designed. It is built on a gentle rise of ground, is three stories high, and crowned with an Observatory commanding a view of the neat town of Williamsville, one of the most thriving in Western New York, situate eleven miles from Buffalo; its population intelligent and enterprising, and numbering about 2000. The internal arrangements of the Building are excellent, combining neatness and utility. It is warmed by a furnace and well ventilated. The faculty of the Institution are spoken of in the highest terms—the President, Thomas Munnell, is a graduate of Bethany College, Va.,—a gentle-

man of ability and advantages, and every way qualified for so important a station, not simply in a literary but in a moral point of view. He stands high in the estimation of the community.

The number of students has never at any one term much exceeded 100. But it is only necessary that this Institution, its Faculty, and its surrounding advantages, should be known to the public, to secure an increase of numbers three-fold at least.

After spending some days with friends here, whose houses and hearts are ever open to make welcome, I took leave of them in all probability to see their faces no more this side the grave.

May peace and prosperity attend them.

A VISITOR.

AMERICAN BIBLE UNION ANNIVERSARY.

{ AMERICAN BIBLE UNION ROOMS
350 BROOME STREET.

New York, August 25th, 1857.

Editor of the Christian Banner :

DEAR BROTHER :—The next Anniversary of the American Bible Union will be held in New York, commencing Wednesday, October 7th, 1857, at 9 o'clock, A. M. The Sessions will be held, as usual, in the Meeting House of the First Baptist Church, Corner of Broome and Elizabeth Streets.

Some of the most prominent advocates of the Revision Enterprise will be present and address the Union. It will be an occasion of unusual interest. Much time will be occupied in FREE CONFERENCE MEETINGS, in which brief addresses are expected from all our friends. These meetings have hitherto been seasons of great joy. Words of cheer, of exhortation and encouragement, have been spoken by multitudes, and made our Anniversaries rich feasts to every pious heart.

We hear of large numbers who intend to be with us on this occasion. Those who propose attending the Anniversary will greatly oblige us by giving early information of their intention, as it will greatly aid us in making arrangements for their accommodation.

A Committee of the Board will be in attendance at the Bible Rooms, No. 350 Broome Street, on Wednesday morning, to assign to delegates places of accommodation during the anniversary meetings, which will probably extend through two days.

C. A. BUCKBEE.

 DR. LELAND AND A PURE VERSION.

This learned theologian, (a Presbyterian, we believe) writing to a friend, among other things, says—

Old as I am, I hope to live to see the day when such words and phrases as "*Go to now,*" "*in no wise,*" "*God forbid,*" "*I do you to wit,*" "*trou,*" and many similar, will not be found in good copies of the Holy Scriptures. I also wish I may see the time when false renderings, which now favor unsound doctrines, may be corrected. I allude to such phrases as these: *Then were all dead; If they shall fall away;* and the translation of the Greek word *kai* in several instances by *and* when the sense requires *even*.

 "PERMANENT SCHISM."

We are old-fashioned enough to believe that where the entire Christian strength of the locality is barely adequate to the support of one worshiping assembly, any attempt to divide that strength, and to set up two little churches where there ought to be only one, and where that one might be strong, is an attempt to make a schism. If the attempt is successful—if two churches are established side by side—that is what we call "a permanent schism."

If, in a given locality, Christianity is organized in the form of a Baptist church, we hold that to divide the Christian strength of that place for the sake of setting up an Episcopalian or Presbyterian congregation there, would be a schism. Whose fault the schism would be in that case, is a point on which opinions will differ; but the fact of the schism is patent. Even our Baptist brethren can understand this. We beg that we may be allowed to think and to say that a Baptist church and a Presbyterian church in a place where there ought to be only one church are a schism; and that if the duality is permanent, it is "a permanent schism."

The preceding is copied from the New York Independent. The writer appears to be a whole-souled man, and is doubtless elevated several degrees above the meagreness of usual "evangelic" liberty. We honestly wish that he would become 'old-fashioned enough' to go one step farther and maintain in terms not to be mistaken, that two religious bodies in *any* locality, whatever the strength, must be regarded as proof that "Christ" to them "is divided."

D. O.

CHURCH IN WASHINGTON CITY.

August, 1857.

I have just returned from a ten days days sojourn with the good brethren of our Capital, Washington City. It is to be hoped such a worthy few will not be forgotten by the brotherhood. In the want of meeting house it is almost impossible to gain a hearing, especially during the evenings of the week. We had on both Lord's days I was there, Temperance Hall well filled morning and evening, but small audiences through the week. Among the Elders of that congregation I was much delighted to find one of my old companions of Bethany College, brother Carpenter. During my stay another of their Elders, J. P. Dickinson, was chosen by the congregation, and by the imposition of hands and prayer was ordained to be a minister of Christ in the public proclamation of the truth. They greatly desire to get a comfortable house of worship, and have resolved to make a direct appeal by agents to the brethren for the accomplishment of an object so much desired by many both in and out of Washington. Hundreds of Disciples during the year pour into our Metropolis, many of whom never hear of the church, or cannot find their place of worship. It is confidently believed that many brethren will, when called upon, feel pleased to respond honorably with material aid for that church.

T. M.

TWENTIETH OF OCTOBER, AT CINCINNATI.

We extract the following paragraph from the Christian Age :

MISSIONARY CIRCULAR.—The Anniversary of the American Christian Missionary Society will be held in this city, commencing on Tuesday, October 20th. Matters of the dearest and most momentous interest to us all, as a religious body, are to come before this meeting, and it is hoped that brethren and churches throughout the country will be represented, either by messengers or by letters, with their advices and donations for the great and good work of missions. For this purpose, we aim to address every brother, elder or preacher to whom this is sent, or who may read it, in any of our publications, to induce him to bring the matter before his congregation, read it to them and ask them to make a contribution for the general missionary fund. No matter how small the contribution, send it to us ; or if any congregation cannot send anything, write to us, and pray for our missions.

MEETING IN WAINFLEET.

A meeting of days is appointed at Wainfleet, whereof all who are interested will take notice, the announcement of which is given by the estimable brother Bradt in the following words :

“The brethren have resolved to have a meeting, commencing Friday before the third Lord’s day in October, and do cheerfully invite our brethren and friends East and West, North and South to attend.”

It is expected that either brother Munnell, of Williamsville Institute, N. Y., or brother Southmayd, of Ohio, will be present at the meeting, besides other laborers.

WILLIAMSVILLE ANNUAL MEETING.

According to appointment the Annual meeting for Erie Co., N. Y., will be held with the church of Williamsville, to commence Friday Oct. 9th—to continue four days. The presence and labors of Eld. I. J. Brown and Eld. J. D. Benedict are expected. We most cordially invite our brethren and sisters of C. W. to be with us. And could not some of the Disciples of Central N. Y. make us a visit on that occasion? A happy and profitable season is looked for. T. M.

EIGHTEEN HUNDRED AND THIRTY-SEVEN AND EIGHTEEN FORTY-THREE.

It is now a full yearly period since the beloved W. Oliphant departed this life. Though we say it, he was one of the devoted men, and his memory will long be cherished by those who best knew him. In examining some old memorandums lately, two little books of manuscript were discovered, one of them containing the written reflections of W. Oliphant and the other the reflections of D. Oliphant, when both were young in years; and we were particularly struck with the coincidence that when each arrives at the age of twenty-three, without the one knowing what the other does, each has a special look at the past, with comments and observations, though a period of over six years intervenes. For the sake of presenting the departed brother’s reflections, we conclude to offer both of these items of reminiscence to the friends of the Christian Banner: the oldest first.

1837. March. Lord’s day 19th.—To-day I am 23 years of age. If

the end of my life is to glorify God should I not ask myself,—in what respect have I fulfilled the design of God, my Maker? What good have I done, during the years of my life that are past? Has my time been taken up in contemplating the loving-kindness of the Lord; and in doing his will? Or have my days been few and evil; all devoted to the world and the flesh? Alas! Few as my years have been, they have been abundantly sufficient to show that by nature man goes astray from birth after vanity. How numerous, how great have been my privileges; but O! how little improvement have I made! Notwithstanding all my opportunities, I seem to know no more than if born yesterday. O! Lord teach me so to number my days, that my heart may be applied unto wisdom. Help me to live the period allotted to me, in thy fear, in righteousness and holiness of the truth. May my knowledge of thy character, and my love to thee, be increased day by day. And may the knowledge of thy character teach me to honor thee, to obey thee, to adore thee, to imitate thee, so that I may be perfectly conformed to the image of the ever-blessed Jesus, who was undefiled and separate from sinners. And when my life draws to a close, grant that my last end may be peace. Be thou my strength in death and my portion for evermore, and through the ages of eternity be ascribed to thee Salvation, Glory, and Immortal Praise, by all the ransomed from among the ruined sons of Adam. Amen.

So writes our brother in the flesh and in the Lord a few months over twenty years ago. The other item is put down in verse, under the words, Tuesday Evening, 24th October, 1843, thus:

I now have lived twice ten and three full years;

Spent wise or vain—ill, well—these years have passed:

Filled up with joys or melancholy fears,

With vice or virtue,—now their mould is cast.

Impressive thought: reflection keen: truth sad;

Harsh lessons Time here visibly engraves!

It came—'tis gone—it sped—'twas haste—it had

No resting-place;—restless as ocean waves.

And Time, once fled, Ah! does it e'er return?

Ask not, 'tis vain:—bring back preceding years?—!

Earth to the skies may flit, the waters burn,

But Time, once gone, no, ne'er again appears.

How sure, how swift it flies—and yet—how slow!

Memory looks back and thinks its birth afar:

Another thought makes but a fleeting show

Of all the past, borne by a streaming car.

Haste, then, O ask, solemn, in grave research,

What has been all my life since life's first dawn?

O could I with full eyes high upward perch

To see where I have been—strayn—led—or drawn!

What labors now appear through life ? what fruit ?

What treasures gain'd, grace found, or knowledge stor'd ?

Mercy decide ! for Justice' stern-eyed suit

Finds—leaves me many a sin to be deplor'd.

Faithful I thus would all the past review ;

Perceive my error, and lament my loss :

Confess, amend ; and virtue's path pursue,

Guiding the future by Religion's Cross.

My days prolong'd, if coming time be mine,

O, I do firm resolve t' employ it wise :

Faith, Reason, Knowledge, Wisdom, fix'd Design,

Shall be within my heart—before my eyes.

Much have I yet to learn, much to unlearn,

Large ign'rance, yea, rich folly still remains ;

Shall I not lessons from the Lord discern ?

My soul arise : search, Lord, my inmost reins.

Purge from me guilt—all sin—impure desire ;

Infuse thy Spirit, sanctify my heart :

Grant truth : give grace : plant zeal : send sacred fire,

And all the armoury of light impart.

Thence would I flourish—live—and wax in strength ;

In pow'r divine and purity increase ;

More heavenly, holy, happy,—till, at length,

My days are measured, and hence close in peace.

Tenth Month, of the Forty-Third year of the Nineteenth Century.

ONE OF THE FAMOUS IN SCOTLAND.

Brownlow North, a sporting gentleman of wealth, Edinburgh, was recently converted, and immediately thereupon began preaching. His pulpit efforts are mentioned as being equal to those of Mr. Spurgeon. Vast crowds attend upon his ministry, and in some half a dozen of the churches of Edinburgh he has been asked to officiate. Says the Edinburgh Express : " In the history of the Scottish pulpit there has never been such a man as Brownlow North. He is the first of his kind who has declared for the right side in the form which his energy and zeal develope. We listened to this remarkable preacher on Sabbath evening, when he preached from the pulpit of Dr. Candlish. The church

was crowded an hour before he began, and hundreds were unable to procure admittance. Mr. North made his appearance in a simple but fashionable suit, such as is usually worn by gentlemen of his class. He led the services, calmly at first, and with the utmost simplicity; but before he had got through the first prayer his frame became convulsed, his bosom heaved, his hands were clinched together with a vice-like tenacity, and the tears streamed over his cheeks as he implored the blessing of God upon his labors among unconverted souls. The great part of his lecture was addressed to backsliders. There was not much elegance in his elocution, although it was always natural; and his scholastic knowledge was evidently far from extensive; but, somehow, there was that in what he said which infused a wonderful vitality into old sayings, which, in the estimation of some, have become threadbare and commonplace. With the preacher, many of the hearers were dissolved in tears, and we never saw a Scottish congregation pervaded by the same thoughtful calm when it arose to disperse."

JETER'S AND LARD'S BOOKS.

One of the truly excellent men residing some little distance from Rochester, N. Y., says, in a recent epistle:

"I have lately received brother Lard's book in answer to Mr. Jeter's. I think it is a very able refutation of Mr. Jeter's sophistry and perversions. I think Mr. Jeter himself must repent that he ever published his book after he reads Mr. Lard's, whether he will own it or not. I have read Mr. Jeter's long ago and disapproved of it very much. It appears you have a more favourable opinion of it. I think that when you read brother Lard's you will think less of Mr. Jeter's."

. Being always inclined to conviction upon reliable evidence, friend Jeter's volume will be less regarded so soon as the testimony is furnished that it ought to be held at a greater discount. But it would be difficult to value the work at a lower rate than we have done: for while it has been regarded as plausibly written and admirably calculated to subserve party interests, as before expressed, we have looked upon it as carrying with it a flood of error and well-oiled misrepresentation. Either through a singular lack of intelligence or very reprehensible wilfulness Mr. Jeter has given the American world a book, which, under cover of APPARENT

candor, contains as many misstatements, false issues, and unmanly thrusts as their are pages in the volume. So we have thought, so we now think, and so we must continue to think.

D. O.

RELIGIOUS INTELLIGENCE.

P. K. Dibble, evangelist, writing to us from Canton, Ohio, says—

“I have been absent from home seven weeks, during which time I travelled 1300 miles, preached 56 discourses, immersed 61, and added otherwise through the blessing of God 24 others, to the church of Christ, making in all 85.”

Brethren Dibble and Stark are now to be fellow laborers, we understand, to sow the incorruptible seed in the same field; and may the Head of the Church be honored by their zeal, humility, and faithful diligence in this greatest of all great enterprizes.

Paris, Illinois, Sep. 16th, 1857.

DEAR BROTHER OLPHANT:—We had a meeting in Marshall, Clark Co., Illinois, the last days of August, and had the pleasure of gaining 26 accessions to the Church there—16 of them by confession and immersion.

To-day, I have immersed 2, upon a profession of faith, near Bloomfield.

Yours in the Lord,

A. D. FILLMORE.

Our constant friend Jason Richards, of Rockford, Illinois, says in a late letter, “We had the pleasure of seeing a young man of much promise go forward in obedience to the commands of our Lord a few weeks ago. There is nothing looks half so beautiful as to see a young person yield obedience to King Jesus.”

The intelligence comes to us that four persons were immersed and were numbered with the disciples in Cobourg last week.

✉ Brother Benjamin Franklin is now the editor of the Christian Age, Cincinnati. The Age is a useful paper.

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A. D. FILLMORE,
Paris, Illinois.

. The above work has just been received at this office, and from the very commendatory words which the Press has spoken, and from a cursory glance at the work itself, we are strongly inclined to commend it.

D. O.

AMERICAN BIBLE UNION.—Brother! Sister! Friend! the Bible Union needs your assistance in at least three things: Your good-will, your prayers, and your funds. Do not forget or neglect the American Bible Union.

D. O.

PAGANISM holds sway over 670,000,000 of the present family of the world. All the adherents of the Christian religion—Romans, Greeks, Orientals, Protestants—count up not quite half that number, 320,000,000. When the Books of the Great Day shall be opened, it will be fully disclosed whether the continuance of this pagan darkness is not largely chargeable to partizan narrowness and partizan rivalry.

☞ The epistles in this work under the head of The AWFUL VIEWS of the Disciples, the first, published last month, the second in this issue of the Christian Banner, are struck off in a separate sheet for free distribution. Twenty copies will be sent to any address for a quarter of a dollar.

D. O.