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THE

CHRISTIAN BANNER.

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

VOL. VI.

COBOURG, APRIL, 1852.

NO. 4.

JERUSALEM AND THE JEWS.

To a lover of the Scriptures every thing connected with either the ancient or modern history of Abraham's descendants is deeply interesting. So much of Israel's history clusters around Jerusalem, that every incident developing the past, present, or prospective condition of the renowned city of Melchisedec, commands more than ordinary attention. This is peculiarly the case with the intelligent advocates of the Apostolic Gospel. The various sects and parties which checker the moral map of christendom turn their eyes instinctively toward certain points, as the birth-place of their church. Hence Rome, Constantinople, Geneva, London, and other places have become almost as sacred and as much endeared to many hearts, called christian, as has Mecca to the devout Musselman. The origin of the sentiment and the feeling, doubtless, originated with the pious Israelite. He could worship God fully and acceptably, only, where the altar of Jehovah was erected and His sacred name inscribed. In process of time Jerusalem became not only the centre of true worship but the capital of a great and powerful kingdom. The magnificence of Solomon's Temple was to them an object of national pride and the centre of all affections. Deprived of their altar and the Temple of Jehovah they lost the heart and soul not only of their religion but of their political existence. To this consecrated spot, then, every sincere and devout Jew will turn his eye with the same yearning heart that swelled the bosom of Daniel, when, three times a day, he lifted his window and bowed his soul toward this city of his fathers and of his fondest youthful recollections.

The struggles of the reformers of the present century have contracted, at least in one point of view, with those of all that have preceded them, from the fact that they have kept distinctly before the

community the time, place, and circumstances which witnessed the birth of the Christian Church. He who is ignorant of this fact understands not the Alphabet of Christianity.

Jerusalem, then, being the first grand centre of the truth, and the place toward which we point all seekers for life and liberty, it is not remarkable that we too should be deeply interested in every thing connected with its glory and its shame. More especially as our first foreign missionary effort has made this renowned city its centre and head quarters. When the voice of prayer is lifted for success to attend the dissemination of the truth in lands of darkness and of death, the mind is at once on Mount Zion, anxiously longing that the richest of Heaven's blessings may be showered upon the devoted family of our dear brother Barclay and his faithful co-laborers; the Lord's congregation now in Jerusalem.

My only hope of the general dissemination of the Gospel, in its purity, throughout the world, is based upon the expectation that the sons of Abraham may yet be made the instruments of its proclamation. "If the casting away of them be the riches of the world, what will the receiving of them be but life from the dead?"

A great and an effectual door is invitingly being opened in the East for the true Missionary of the cross who holds prominently before him the Living Oracles as the only light which God in his mercy has thrown out from Heaven to guide his erring children home. Blessed is that disciple who does what is in his power to call into the gospel field God's ancient people, that thus Jews and Gentiles may harmoniously co-operate in the work of faith, the labor of love, and the patience of hope in the kingdom and patience of our glorified King Jesus.

Quite recently I have been much edified and interested by various accounts of the great influence—moral, commercial and political now possessed by the sons of Judah. Among other accounts the following *extract from a discourse by Rev. J. A. Leiss, A. M., delivered in the first Lutheran Church of Cumberland, Maryland.* we trust will be acceptable, interesting and profitable to our readers. We copy from the "Jewish Chronicle":—

"Jewish literature, whilst it is mainly the oldest, is certainly the richest and most valuable that has come down to us from former generations. We some times talk exultingly of the sublime genius of Solon and Lyeurgus—of Socrates, Plato and Aristotle—of Homer, Virgil, and a hundred more whose names are household words. But before most of them were born, the Jews possessed a system of legislation, which is now the guide of all nations the most civilized and free

a philosophy which never has been, and never will be set aside; and a collection of poetry which has been revered and admired above all others, by the greatest and best of men in all ages. The eloquence of Isaiah, rapt in the rushing visions of future glory; the genius of Ezekiel, flashing its impetuous fervor as if with condensed lightning gleams; the lofty imaginations of Jeremiah, now melting by its plaintive tenderness, now starting by its stern yet life-like truthful portraiture; the sweet melodies of David, in which he poured out his heart, as well in the bitterness of sorrow, as the importunity of prayer or in the ecstasy of praise; the wise and expansive legislation of Moses; the enlightened and ardent philosophy of Paul, sublimely comprehensive, yet beautifully practical; and, above all, the Gospel portrait of Jesus, so perfectly unique, so calm yet so sensitive, so majestic yet so simple, so Divine yet so full of human sympathy;—these have thrown around the Jewish name an interest which cannot be exhausted and cannot die, until poetry and eloquence lose their charms, philosophy its authority, freedom its fascination, and religion its divinity.

In all parts of the earth, this extraordinary people think and feel as one man on the great issue of their restoration. The utmost east and the utmost west, the north and the south, congregations large and small, those who have frequent intercourse with their brethren and those who have not, entertain alike the same hope. Dr. Wolff heard it from their own lips in the remotest country of Asia; and Buchanan, wherever he went among them in India, found memorials of their expulsion from India, and of their belief of a return thither.—Tho' they have seen the temple twice and the city six times destroyed, their confidence is not abated, nor their strength gone. Without a king, a prophet, or a priest, for eighteen hundred years, this faith has sustained them through insult, poverty, torture, and death. And now, in the nineteenth century, amid the triumphs of light and intellect full-orbed, both among Jews and Christians, we hear a harmonious assent to the prayer that concludes every Hebrew festival: "*The year that approaches, O bring us to Jerusalem!*" And wherever there is an Israelite, his heart beats high at the mention of the city of David, and morning and evening he turns toward it and breathes his prayers so redolent with hopes of a coming redemption.

And the signs of the times are equally significant. At this moment there are six synagogues, and ten thousand Jews in Jerusalem, and thirty thousand more in other places within the Holy Land. At this day the Rothschilds of Europe virtually possess Palestine; the foundations of the New Temple are dug; twenty millions of dollars have gone from the United States alone for its erection; and architects are on the spot designing the plan for the new residence of the Shekinah of Israel. These things speak more eloquently than a thousand tongues. They tell a tale at which we cannot but marvel. And they add a plausibility to the position which we have assumed, which amounts almost to the force of demonstration.

And as we already see the first fruits of the restoration of Israel, so we also begin to see the putting forth of the figtree with regard to

their conversion to christianity. There has indeed always been "a remnant according to the election of grace" gradually brought to acknowledge and embrace Christ as the Messiah. But that remnant was exceedingly small. Of late years, however, it has been greatly augmenting. There is now much more willingness on the part of Israelites to hear and discuss the claims of christianity than formerly. And it is asserted by the distinguished Dr. Tholuck, of Germany, that more Jews have embraced the christian religion within the last twenty-five years than in eighteen hundred before. Christians are also awaking to a clear sense of their obligations and duties to the house of Israel, and are rapidly laying aside that unpardonable bitterness which possessed them for so many ages. There are to our knowledge, not less than thirteen large and efficient societies in different parts of the world,—at Berlin, Bremerleke, Stratsburg, Basle, Posen, Breslan, Frankfort-on-the-Main, Dantric, Kingsberg, Toulouse, Dresden, London, New York and other places, whose professed and only object is to show kindness to the Jews, and to assist them in finding the true Messiah. The operations of all of them have been crowned with most desirable results. And the conversions that have occurred have not been among the ignorant and more susceptible and reckless classes, but among people of high standing and conscientious integrity; men of cultivated understandings and high literary attainments; men who understood prophesy and were qualified to weigh evidence.

And their present position is one of singular importance: Tho' scattered every where, and long kept down by persecutions and sufferings too great for description, of late they have been rapidly rising to places of power, and at this moment are exercising a decisive influence on the world. Their number is estimated at about five or six millions; bringing more than one for every two hundred of the entire population of the earth. They have among them, in various countries, some highly cultivated and profoundly learned men, and others amazingly wealthy. Some of them are filling high positions in Church and State, in letters and politics. The most distinguished university of Germany, Halle, has five professors who are Jews. In Berlin alone ten professional chairs are occupied by Jews. A distinguished professor in London College is a Jew. Drs Leo of Warsaw, Stahl of Erlangen, and Capadose of Amsterdam, are Jews — The Minister of Finance in Russia is a Jew. The chief minister of Spain is a Jew. The late president of the French Council was a Jew. Several of the principal French Marshals are Jews. Several of the most active and efficient members of the Parliament of Frankfort, for settling the constitution of Germany, were Jews. The man who contributed most to stir up Venice in its late attempt to throw off the yoke of Austria and ruled with dictatorial power the once mighty city of Manin, is a Jew. It is asserted that the daily political press of all Europe is mainly under the control of Jews. Certainly not a few of the most powerful European writers are Jews. In those recent revolutions which drove Louis Phillipe from his throne, shook the Pope from the alleged chain of St. Peter, and modified the whole

political aspect of the Old World, the Jews had an immense agency. And such is the position of certain well known Jewish families, in several European kingdoms that if they were to withdraw their vast capital, Empires would be crippled, and some of the mightiest armies and navies in the world would be powerless. With Jewish talent thus operating upon literature and the press, and Jewish wealth thus holding the politics of Kings and the movements of Armies in a short dependency, the Puritian Recorder does not hesitate to credit the assertion, that the Jews are now exercising more influence in the world than they did under the reign of the most renowned of their Kings."

Since the foregoing was written, Mr. D'Israeli has become one of the first men in the British Cabinet. Although nominally a christian he is a Jew. Louisiana has recently elected a Jew to the Senate of the United States; and Jewish writers have taken an active and leading part in the commerce and politics of the American continent.

In view of these facts who can doubt the wisdom that dictated the effort now being made to call the attention of the Jews to the primitive Gospel. And, although scattered through all countries yet it is to immerse themselves in the most active business of the age. In the great cities of the world although surrounded by every form of nominal christianity they are from education, prejudice and business beyond, in a great measure, its influence. True, many have embraced christianity in various parts of Europe and America, yet there is no point where truth can be brought to bear more directly upon them than in Jerusalem. Here they are found almost as pensive as by the cold streams of Babylon. A Mahomedan Mosque covers the site of Solomon's Temple. From that long consecrated spot they are excluded. Assembled in Jerusalem they must feel that since their fathers declared "we have no King but Cæsar" they have been, not only without a King but without an Altar, sacrifice, priest, temple; indeed destitute of the very essentials of their religion.

To the city of their fathers they repair to end their days—to find a grave beneath the sacred soil of Judæa. In no other state of mind can men be found more susceptible to religious impressions. May our faithful Missionary at Jerusalem, then, share in all our prayers. Let us stand ready to render him all necessary assistance. The field will enlarge; other brethren should prepare themselves for the work, and from the heart be ready to say, "here I am, send me!"—May the Lord's blessings rest on all his faithful servants.

W. W. E.

POSITION AND PRINCIPLES OF DISCIPLES.

No. IV.

We design a whole essay on the subject of the reception and enjoyment of the Holy Spirit, according to the New Testament oracles. When last pursuing the 'even tenor of our way' in this series of papers, we were endeavouring to draw attention to the power of the Spirit as manifested in the city of Samaria, Acts, viii. Philip the evangelist preached Christ to the people of that city;—they heard, they believed, they submitted to the Lord. Thus they enjoyed the hope, love, joy, purity, power, and spirit of the gospel: The spirit of holiness—the spirit of Christ—was in them; and there "was great joy in that city."

Subsequently two apostles from Jerusalem were sent to Samaria. These two ambassadors went down among the converts of Philip, prayed, laid their hands upon them, and they received the Holy Spirit. This was a special gift, imparted by the apostles, and could only be imparted by them. The Samaritans therefore enjoyed the Spirit through the gospel as preached by Philip, and they received a miraculous gift of the Spirit by imposition of apostolic hands.

As the Disciples believe that the Spirit is enjoyed only through the knowledge, love, and obedience of the Gospel, since the days of miracles are ended, let us draw out in still more lengthened terms, the contrast between the ordinary and extraordinary power of the Spirit in primitive times. We take the reader to the residence of a distinguished Gentile in Cesarea, Acts x. The apostle Peter is called, and he preaches the gospel to this Gentile's household. While he was speaking, the Spirit fell upon those who heard the word spoken in the name of Jesus. This is frequently referred to as proof of the reception of abstract spiritual influence, in order to faith and conversion to God. Let us without prejudice look at the narrative. So soon as Cornelius and his friends received the Spirit, they "spoke with tongues." They discoursed in language that they had learned immediately from the Spirit which had come upon them, and their speech was the speech of miracle—a gift from heaven, like the gift to the apostles at Jerusalem on the feast of Pentecost.

That the Spirit which came upon these first Gentile converts was not to produce faith, let us have the evidence of the chief person present on the occasion. At a certain important crisis, Peter thus testifies to his brethren the Jews:—"You know that a good while ago, God made choice among us that the Gentiles by my mouth, should *hear the word of the Gospel and believe.*" This settles the controversy; the

word of the Gospel *heard*—faithfully HEARD—diligently and reverently HEARD, was the medium or means of faith. “He that hath ears to *hear* let him HEAR.” Hence in the case of Cornelius and kinsmen, the Spirit came upon *all* who *heard* [believed] the word. It pleased God therefore that both Jews and Gentiles should hear the word of the gospel that they might by the divine good news lay hold of the offered life by faith.

Indeed the very meaning of the word faith makes it absurd to suppose that the Spirit abstractly sends it into the heart. Faith is the belief of testimony; hence Paul, who is undoubted authority in all these particulars, tells us that faith cometh by hearing the word of God. The word of God uttered is the testimony; we hear it attentively and confide in it. This is faith. And inasmuch as this testimony was uttered at first by the Spirit, confirmed by the Spirit, and has in it the unction of the Spirit, no one who receives it can be otherwise than spiritually minded. Besides, the Father of every good gift has pledged his word to those who receive this testimony, that they shall be strengthened and assisted by his Spirit in the inner man.

Leaving Samaria and Cesarea, let us now make our way to Jerusalem—still having the same object in view, the reception of the Spirit in the days of primitive customs. Peter is chief preacher on the day of Pentecost. Salvation through the gospel of Christ is announced to the Jewish auditory. Those who gladly receive the *word of the gospel*, we find, being duly taught, put on Jesus. The apostle makes a promise to them while teaching them how to yield themselves to the Lord of All. “You,” says he, “shall receive” on your active reception of Christ, “the gift of the Holy Spirit.” We here find, as we have before found, the ordinary and more than ordinary receiving of the Divine Guest. When they believed the gospel, and knew how to enjoy remission of sins, they truly rejoiced; and what but the divine Spirit dwelling in them, imparted by the gospel, could induce this joy, and what power but the power of Christ’s Spirit dwelt and operated in their hearts by the truth to dispose them so willingly and joyfully to obey as the sovereign Lord the same Jesus they had slain? They therefore in this manner enjoyed the spirit of the gospel, which which is found *in*, *with*, and *of* it continually; and afterwards by apostolic power they received a special gift of the Spirit.

Whether, then, these views are orthodox or otherwise, so far as popular sentiment decides, we do not earnestly enquire; and if consistent with the lessons and customs of Paul and Peter, Barnabas

and Silas, it is of little importance to any man, personally considered, whether the Scribes and Elders of the day agree with these views or despise them as heterodox.

Candid reader—open the Christian oracles, especially the Acts of Apostles wherein we have a record of the discourses and directions of the apostles and evangelists in order to the conversion of men.—Examine these inspired pages, and ask yourself this query—*Can I find any apostle, evangelist, or gospel herald, giving directions to a sinner to pray for the Spirit to be sent from heaven to convert him to God?* Or, with the New Testament open, make the enquiry, *Did any Apostle, Christian Prophet, or inspired teacher, under any circumstances, ask God to send his Spirit to convert the unconverted?*—Or can a single instance be found where a primitive preacher taught poor sinners to look for a spiritual agent directly from the courts of bliss to arrest their souls and turn them heavenward? In the name of the great King, then, if we find not sinners directed by apostolic authority to pray for the Spirit—find not the apostles themselves thus praying—and find not any authorized servant of Jesus teaching any such thing—why should we hesitate to disown the sentiment and treat it as we treat all traditions of men which dishonor and make void the commandments of the living God? “We ought to obey God rather than men.”

There are indeed two theories concerning the Spirit, embraced and advocated by those who reject abstract spiritual influence, which we do not love and cannot recommend. So far as we have learned, they are both unscriptural. The first argues that there is no Holy Spirit other than the temper of the gospel as a system coming from a benevolent and great Teacher, and that both at conversion and subsequently the temper of good teaching is all the spiritual legacy to be received. The second contends that the gospel and the Spirit operate separately, and that the gospel (without spirit) converts, and after conversion the Spirit is given. The apostles did not thus speculate or theorize. They preached the gospel of God, full of the love of God and the Spirit of God; and when men were born again, they were born not only of “water” but of “the Spirit”; and being thus made alive to God, they had the promise of the Spirit to dwell in them richly and abundantly.

It is the peculiar privilege of saints to “be filled with the spirit”—to be “strengthened with all might by the spirit in the inward man,” to have “the Spirit” bearing witness with their spirit—to participate in “the spirit of adoption”—to be assisted by “the spirit which helps

infirmities"—to enjoy "the spirit which makes intercession for the saints according to the Divine will" to have "the Spirit of life in Christ Jesus." How blissful to be assured that the chosen in Christ are privileged to be "filled with all the fulness of God"!

But the Disciples, so far as their influence extends, seek to expose that specious delusion practised on the wanderer from God, that he is to be arrested by something like an electric spark from a spiritual Battery in the upper regions, and captured from the ranks of the enemy by an impulse irresistible, apart from the gospel of God's Son. The reason we have given. It was not so ordained or taught by the apostles. They taught the whole gospel and the whole counsel of Christ, the Head of the Church. They converted sinners—they taught saints; and seeing they never spoke of the operation of the Spirit as preachers now frequently speak, it is clearly a departure from the divine model to preach to the sinner that he is to wait quietly or wrestle violently for the Spirit to come upon him to convert him.

The conclusion of the whole matter, then, so far as contemplated by this essay, is this:—There is one God, there is one Lord Jesus, there is one Spirit; and these three manifestations of Deity work by, in, with, and through the gospel for the salvation of man from sin. Is the gospel announced to the sinner? The power of God is there—the power of Christ—the power of the Spirit: God speaks, Christ speaks, the Spirit speaks; and their power and their speech divinely harmonize to bring back the poor wayfarer to his home in heaven. The gospel therefore is the instrument which the Father uses—which the Son uses—which the Spirit uses; and the whole influence of God, of Christ, and of the Holy Spirit, in converting and saving the fallen race of Adam, is exerted by and through that scheme called THE GOSPEL.

D. OLIPHANT.

Steamer "Novelty," Lake Ontario, 26th April.

THE EVILS OF INTEMPERANCE.

For the Christian Banner.

In presenting a few thoughts on the evils and treatment of Intemperance, we do not design to examine the various schemes now so popular as preventatives of it nor yet engage in the discussions pending between the propagators of any of the human theories propounded for its prevention.

To treat of our duty as Christians in the present state of society, with reference to the way the crime of drunkenness should be treated and prevented, is our only design.

Though Intemperance is an evil of the first magnitude, and has been denounced by the Lord as exceedingly offensive in his sight, and

though prophets and apostles have depicted in glowing terms, the awfulness of its effects, the subject has not received all the attention it ought from Christians. Much indeed has been done and is still being done to put down the soul-destroying practice of using intoxicating drinks; but there is much remaining to be done before it is overcome. That it should be overcome needs not to be proved to any of the children of light. That both churches and individuals are bound to oppose it in any form, no well-instructed citizen of Messiah's kingdom will dispute, but a difficulty may arise in deciding upon the means to be used for this purpose, and how far a church has authority to act in the matter. As Christians, we have two classes of drinking men to reform—those in the church and those without. Our power to reform those without consists chiefly in the truths and arguments we may draw from the word of God and present for their consideration assisted by the force of our own character and example. Beyond that of moral suasion we have no power by which to cause them to leave off the degrading practice. But our power and means for reforming those connected with the church are much more extensive, including in addition to that already mentioned, the enforcement of laws on all delinquents. Inebriation has been a common sin in all ages, and the threatenings and warnings of former dispensations directed against it are numerous and forcible. What, then, are the laws by which we are to be governed in reforming or dealing with inebriate professors? The first enactment we cite is that given by Paul which declares that "no drunkard shall have any inheritance in the kingdom of God." From which we argue that if they shall have no inheritance in the kingdom above, they have no right to a place in the church below, and hence are either to be reformed or excluded as wilful violators of the commands of the Lord, and unworthy of the society of the pure and the privileges of the kingdom.

Another precept which we think has some practical bearing on this subject reads as follows, "abstain from all appearance of evil." Here we would affirm that inebriation is not only an appearance, but a real evil, and the practice of using that which will inebriate is also a real evil, else so much evil would not be done by it. Now, since to abstain from all appearance of evil is a personal duty, and we are to watch over each other, it becomes the duty of the church to see that the precept is observed, and enforce obedience when it is neglected. We also learn most distinctly that our Master's will is, that we live in such a manner as not to cause the way of truth to be evil spoken of; and certainly to encourage a practice which is condemned by all parties because of the enormous evil it does, ought not to be indulged by any one professing to be an heir of heaven—an example of the believers—or a pattern of purity, piety, and holiness. To the above views some will perhaps object that it leaves no liberty of conscience. We answer that no liberty of conscience can be enjoyed with reference to any practice having a corrupting tendency by any one wearing the Christian name.

Others may object that we would exclude many zealous energetic professors. We wish to exclude none but those the Lord excludes;

but we wish to reform all those who in their zeal for liberty of conscience show their freedom by becoming the slaves of that which disgraces themselves—their profession—and those with whom they are associated. Another may be curious to know whether we would censure one who partakes of inebriating drink to such a limited extent as never to be under its influence? To this inquiry we reply, that he who does not use it so as to feel under its influence, uses it to no purpose, and is perpetuating an evil practice only to indulge a fleshly appetite, (excepting in case of illness,) and all such indulgences we fearlessly affirm deserve censure.

But perhaps some one afflicted with a thirst for that which does not allay thirst may feel disposed to urge the common argument used by tipp'ers "that the abuse of a thing is no argument against its use;" but it has no force in the present case: for we hold it to be a truth that when any thing produced either by nature or art is used by society in any way which has a demoralizing effect, such a use is an abuse, and ought not and cannot be lawfully indulged by any of the Lord's people. But, says one who takes a morning draught, by which he gratifies an unholy appetite, "May I not use it as I do without injury to the cause of religion, myself, or any one else,?" Think, friend, while you follow such a course and exhibit such an example—think, we say, of the wretchedness and untold misery of millions and of the tears of the widows and orphans caused by the course you wish to justify, and listen to the infidel and sceptic herald forth the scandals brought on the cause of religion by conduct similar to your own. Think, dear friend, while you daily in presence of your family raise in your hands that which has been the instrument of destruction to both soul and body, for time and eternity to many as strong in faith and virtue as you are—think how truly awful your responsibility should your example lead some youthful soul into the path of vice and ruin. The best security against being overcome is to abstain from the deceiving cup. The poison, un-tasted can never harm.

As a means for its prevention we would suggest that some congregations might receive profit and edification from being discoursed to on the evils of Intemperance and the necessity of giving up every practice which tends to produce it.

In conclusion we present the following queries to which we earnestly solicit a reply.

1st Does not the professor who spends his time and means in the purchasing of intoxicating drinks to be used in the presence of his family and servants, disgrace his profession and show himself more fleshly than spiritual?

2nd. Is not the professor who sips from the enslaving cup along with his inebriate neighbours, unworthy to hold any distinguished place in the congregation; and is not his influence over his neighbors destroyed by his example?

3rd Is not he who enters an Inn to drink with the riotous and drunken in order to avoid their censure or gain their applause, bantering his influence in Messiah's kingdom to gain popularity in Satan's?

4th. Have not churches a right to command their members to abstain from every practice which brings a reproach on the cause of the Gospel?

J. P. Jr.

Rainham, March 25th, 1852.

A WELL KNOWN VOICE FROM VIRGINIA.

[The following appears at a late date, but our continued itineracy is the cause of much delay in the publication of communications]

Bethphage, Va, February 23rd, 1852.

DEAR BROTHER OLIPHANT,—

I have recently received two or three numbers of your periodical. It gave me sincere pleasure to receive these tokens of remembrance; and I am rejoiced to perceive that you and our beloved brother Esola, have united your editorial labors in behalf of the good cause in the British Provinces. May the Lord bless your combined efforts in support of the truth and accelerate the progress of the original gospel in all your borders!

I am well pleased with your periodical. I trust it will reflect divine light upon all its readers, and that these may contemplate in it, not the imperfect and distorted image of sectarianism or of opinionism—but the divine features of Primitive Christianity.

When an individual places himself before a common glass, "face answers face," and he perceives an image of himself precisely as he is. It is his expectation and his intention thus to see himself as he is, and he would be very much surprised indeed if he saw a different image. Now this is precisely the use which sectarians make of the Bible. To the Episcopalian it reflects nothing but Episcopalianism: to the Presbyterian it presents only Presbyterianism. Each partizan sees in it his own spiritual image, and adjusts before it his own ecclesiastical collar and cravat. Hence it is that the Bible, as a spiritual glass, is, like a common one, regarded as equally good for every body. Whichever party chooses to place itself before it, can see itself there with all its peculiarities; and no party has the slightest expectation or intention of seeing anything else! On this account it is, that the very first step in religious reformation should be to teach men the proper use of the Bible, and that it is not a cold, impassive, lifeless looking-glass, a mere polished surface in which all sects and parties may admire themselves, but that it possesses *itself* a substantial form, a life, a character, a voice.

Dropping the figure, I would say, that it is the duty of every one at all times to come to the examination of the scriptures with an earnest desire to know the simple truth; and with a heart prepared to

follow out its dictates. Without this preparation, the true word of God is not perceived at all. Without it, the heart can no more receive the truth than the hard, unsoftened wax can receive the impression of the seal. Without it, men having eyes, see not; having ears, hear not; having hearts, understand not. In short, it is the want of it that is the cause of all the Popery, Prelacy, Pharisaism and Partyism in the world.

I have fallen into these reflections after reading your remarks on Mr. Cleghorn's circular letter; in which you have well exposed the unscriptural assumptions and untenable positions upon which this gentleman depends in his effort to maintain the cause of the Baptist Clergy. Upon several of the points which you present, I thought to have made some remarks, as, to some minds, they might require further elucidation and perhaps qualification; but I find that my sheet is almost full, and my time spent. I will remark, however, that it is very natural that a people accustomed to the dominion of the Clergy should be startled by the announcement that it is the privilege of every disciple to preach the word, to baptize, and to officiate in the breaking of the loaf. Yet it requires only a little of the eye-salve of which we have spoken, to enable any one to see in the New Testament that it was even so at the beginning. That most of the one hundred and twenty disciples must have officiated with the apostles in baptising the thousands converted on the day of Pentecost, is a proposition which Baptists themselves, upon occasion, find it very convenient to maintain. And that the ten thousands of disciples who were then, and shortly afterwards, baptized at Jerusalem, "went everywhere preaching the word," when scattered abroad at the death of Stephen, is matter of express scripture testimony. "*They were all scattered abroad except the apostles, and they went everywhere preaching the word.*" Acts, viii. 1, 4. But the preaching of the gospel was, I trow, a different thing in those days from what it is at present. It was then but to relate the simple story of the love of God, in giving his Son to die for sinners. It consists now in delivering lectures, sermons, orations about something called *divinity* which can be expounded only by a class of persons called Divines, ordinary human beings being entirely inadequate to the task of explaining, much less of comprehending it. And with regard to the breaking of the loaf, there could not be a more preposterous idea, as you have shown, than that this required a peculiar officer or administrator.

Nevertheless, it is proper to remark that, while every Christian

may relate the simple story of Christ's love, the teaching of the Christian Congregation is a very different matter, and while any Christian may, upon occasion, officiate in baptizing and breaking the loaf, it becomes the duty of the church, in doing all things "decently and in order," to call forward such members to these duties as are best fitted to discharge them. What a pity that the church everywhere could not be restored to its proper dignity and authority! Time was when the gospel had power to make all its members *saints*, and every saint a *priest*; but, since Popery was born, a *living* saint is not to be found but here and there among the vast multitude of believers; and as to the priest's office, the laity are wholly debarred from having anything to do with it on pain of the fate of Uzzah, or of that of Korah, Dathan, and Abiram! One would think that this very *impotency* of the religious institutions of the day, would be enough to convince the world that these are not those established by the apostles.

Yours truly in the good hope,

R. RICHARDSON.

We thank the esteemed brother Richardson, Professor in Bethany College, for the preceding token of his Christian remembrance and proof of his interest in the brotherhood in Canada. Should he find leisure to commission himself frequently by letter to speak to the community which listens to the *Banner*, he will be greeted with the true cordiality of a gospel welcome.

D. O.

A PRACTICAL SERMON.

For the Christian Banner.

"You are the salt of the earth."

"You are the light of the world."

So said the great Teacher to his Disciples. What a responsible relation is this to sustain to the world. "The *light* of the world," "the *salt* of the earth!" But does the world acknowledge the Light? No. A vain world boasts of wisdom, and the petty organizations of the day talk of outshining the Church and of the wonders they have achieved! But do those Societies exist, save in a land of Bibles?

But it may be asked, What has the Church with the Bible done for the world? An ancient writer, Dr. Playfare, in a Sermon preached before the University at Cambridge, in the year 1573, says, "before the preaching of the gospel of Christ, no Church here existed, but the temple of an Idol; no priesthood but that of paganism; no God but the Sun, the Moon, or some hideous image. To the cruel rites of the druidical worship, succeeded the abominations of Roman idolatry.— In Scotland stood the temple of Mars; in Cornwall the temple of Mercury; in Bangor the temple of Minerva; at Malden the temple

of Victoria ; in Bath the temple of Apollo ; at Leicester the temple of Janus ; at York where St. Peter's now stands, the temple of Bel-lou ; in London, on the site of St. Paul's Cathedral, the temple of Diana ; at Westminster, where the Abby rears its venerable pile, a temple of Apo'lo."

We now ask, who were the worshippers in those temples ? Answer : Our fathers ! Has the wisdom of this world made the change ? Or have any of the petty organizations of the day changed society and caused those temples to be abandoned and houses to be erected for the worship of the living God ? No. But the Church, the pillar and support of the truth, has diffused the light of revelation abroad, turning nations from idolatry, and the people to righteousness, and causing thousands to rejoice in the hope of undying bliss beyond the grave.

But though much has been done, there remains much yet to be done. The great mass of mankind are yet under the influence of the "wicked one." And the church herself, living so near the world, has allowed herself to become somewhat corrupted in theory and practice. But with the Bible as a transcript of the Divine mind in her hand, she has the means of rising above the world, "as fair as the Moon, as clear as the Sun, and as terrible as an army with banners." The weapons of her warfare are suited to the enemies, she has to encounter. Principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, are combined against the truth. No pains are spared to destroy confidence in the Bible, and to put down the Church.

"Scepticism as formerly, is made up of ignorance and lives on sin." The world is filled with deception, and thousands seek relief to their troubled minds by seeking like Saul of old, when he had abandoned God, and God him, *to call up the spirit of the dead !* to ask the future fortunes of our race.

But as God's power to slake thirst lies in water, and his power to allay hunger lies in food ; so his power to turn men from their sins, that they may be saved from all the direful consequences of sin, and made to rejoice in hope of eternal life, is in the Gospel.

Brethren, our King has decreed that his Saints are the *salt of the earth*, and he depends upon you with the Bible in your hand to keep the world from putrefication ! Let not the salt lose its saltness, or the world will be lost. Have you ever thought how great was your responsibility ? Remember, you are not of those who close the Bible and say "Lord, the work is thine, take it into thine own hand and save the world as thou wilt." "Enlighten the world and fill it with the knowledge of thy will." "Send down power from on high and turn men to righteousness." But you are among those who say that the word of reconciliation is given to the Church. Remember, then, Paul says "Do all things without murmuring and disputings ; that you may be blameless and harmless the Sons of God, without rebuke in the midst of a crooked and perverse nation, among whom shines as lights in the world, holding forth the word of life." Does the destiny of the world depend so much upon the efforts of the Church ? Then

she has no time to sleep, but to go forth in the name of the King, knowing the world must be reconciled to God, or God yield the Throne and let men do as they please. Live, then, live as though the destiny of the world depended upon *you*, and righteousness will yet cover the earth. May Heaven grant us grace and wisdom according to our weakness in this high and holy calling.

Your fellow labourer in the kingdom of Christ.

A. B. G.

Western Star, O., 27th March, 1852.

“THEREFORE WE BOTH LABOR AND SUFFER REPROACH.”

“And he went into the Synagogue, and spake boldly * * * * * disputing and persuading the things concerning the kingdom of God: but when divers were hardened and believed not, but spake evil of that way before the multitude, he separated,” &c., *Paul at Ephesus, Acts xix.*

The Gospel that Paul preached to the Gentiles has as much power both to win men to God's love, or to draw out their hatred, as when the citizens of Athens, Corinth, and Ephesus heard the voice of the apostle himself. All that we need in Canada to again enact scenes that we read of in the Acts of Apostles, on a scale proportionate with the instrumentalities brought into the field, is to press upon men the same great message of salvation through Jesus the sovereign Lord. Its claims, its power, its influence to fill the human heart with the odor of life, or to be the odor of death when rejected and opposed, are as effectual and suitable as ever.

We have lately witnessed the truth of some of these remarks. In St. Vincent, while labouring to declare the counsel of God on the subject of salvation from sin, we were first met with one species of open opposition and then with another. Through the courtesy of Mr. Woodward, Episcopal Methodist Minister, the Evangelists were allowed to hold a series of meetings in the Chapel owned by that body.—After a few discourses were delivered, a query was proposed by a young professor, who, if we mistake not, is associated with the Congregationalists. He requested to learn from us whether the Greek preposition *eis*, rendered *into*, had a definite meaning, &c.—or if it could not be rendered *upon*, *to*, or *at*, &c. We promised to hear and consider our friend's difficulties on the following evening.

Next evening came, and a large congregation was present—as many indeed as the chapel could contain. Two auditory preachers were in attendance, Messrs. Brunnel and Woodward, the former a Wesleyan Minister, and Chairman of the Owen Sound District, and the latter the gentleman named above, who, we learned, was bishop of the District after the order of Episcopal Wesleyanism. After the discourse, we

talked about the Greek and the English prepositions connected with baptism as used in the Sacred Book. Our friend the Independent then desired to engage our attention relative to the baptism of infants. We consented to consider this topic by way of friendly investigation next evening.

When the hour came on the following night, a very full audience was before us; and our querying friend and an intelligent brother had arranged to get up a proposition for investigation; a chairman was selected to preserve order; and the work of the evening began. The written topic was in these words—

“The infant of a believing parent is a scriptural subject of [Christian] baptism.”

Our opposing friend was pleased to affirm this, and we did not hesitate to take the side of denial. We took occasion while the subject was before the people to declare many truths and to correct numerous misrepresentations—so that the amount of speaking on the proposition itself was not very considerable. It was indeed frankly admitted by our friendly opposer, that infant baptism (as contemplated by the proposition) could not be proved from the scriptures; although he was well convinced that it was practised by the apostles.

For the purpose of arresting attention, while the investigation was going on, we gave great emphasis to one sentiment—that the proposition affirmed by an Independent debater could not possibly be proved by the sacred oracles, and that so far as we were concerned, since called to consider the subject, we should boldly challenge any man in the audience, or in the community, or in Canada, or in America, or in the world, to produce the evidence to sustain the proposition from the Bible. At this point of the investigation, friend Woodward stepped forward, as though he would accept the challenge, and offered a few questions, not on the subject before the debaters, but on the subject of infant justification. Subsequently to responding to his queries, we proposed this query to the gentleman:—Mr. Woodward has a child and D. Oliphant also has a child. The first is baptized—the second not. They both die. Are we to believe that Mr. Woodward’s child is safer than the other? * * * The answer to this question has not yet reached us.

But we can award far greater praise to our friend Woodward for his zeal and boldness than to many who stand in the pedo-baptist ranks. He was pleased to come forward, and in the hearing of numerous auditors (after the regular investigation) propose sundry queries relative to infants in the nation of Isreal when crossing the Red Sea.

and in relation to whether they were baptized. It was cheerfully admitted that the whole nation, infant and adult, saint and sinner, went forward under the cloud and in the sea, and they were all baptized. Our friend however failed to perceive that this was precisely as good authority to baptize sinners as infants; that it was a national and not a personal baptism; and that having taken place full fifteen hundred years before christianity was introduced, it could not be adduced to sustain the proposition of the evening which had reference to Christian Baptism.

To prevent any untoward influence in view of friend Woodward's plea for infant baptism from the fact of both young and old passing through the Red Sea, we addressed a note to the gentleman previously to our departure, a copy of which we lay before the reader:—

St. Vincent, 30th March, 1852.

MR. WOODWARD, MINISTER:—

Before leaving this vicinity, I think it proper to call up an item or two omitted the other evening when we were together. You asked me whether there were infants among the Israelites who crossed the Red Sea, and whether in crossing they were baptized. To both questions you received the response, *yes*—with the understanding that this baptism was not Christian baptism. The writer now proposes a question on the same topic. In Exodus xii we find the following language: "The Children of Israel journeyed from Ramases to Succoth, about six hundred thousand that were men, beside children: and a mixed multitude went up also with them; and flocks and herds, even much cattle."—Will Mr. Woodward explain what use he makes of the divinely attested fact that flocks and herds all passed under the cloud and in the sea when the nation of Israel were baptized into Moses?

Respectfully,

D. OLIPHANT.

During the conversational debate, the gentleman repeatedly affirmed that he was "saved by faith alone without water." Let it therefore be generally understood that sprinkling, in one case at least, has been of no use whatever—there being one minister in Canada who is 'saved by faith alone without water,' and hence his christening has been vain and his teaching on that subject also vain. Verily the labours of those who can "rightly divide the word" are much wanted to preach remission of sins by Christ Jesus, and give the "knowledge of salvation" according to the whole scope of the gospel.

D. O.

Owen Sound, April 3rd, 1852.

CONDOLENCE WITH THE LIVING.

Hiram, Portage Co., Ohio, Feby. 13th, 1852.

DEAR BROTHER OLIPHANT,—

This day is closing upon us with sorrow. We have just started to the home of her childhood the corpse of a dear friend, that it may repose in the grave of her ancestors. You will mourn with us when you learn that the departed was Anna C. Hershey, the eldest daughter of our late most beloved brother Benjamin Hershey, of Williams-ville. N. Y. It will be four years in March since her excellent father so well known to many of the saints for his hospitality and christian virtue, fell asleep in the Lord. By this stroke of Providence sister Hershey was deprived of her earthly stay and comfort, and the family of one of the kindest of fathers. Well nigh four years pass away and the relict survivor of the beloved Hershey, consents for her two daughters to pass a winter in School, in the Eclectic Institute. She enjoyed her usual fine health, and cheerful animation of spirits, till about a week ago. How little did we think that one short week would produce such a change!

She talked much of her poor mother. "How can mother endure it?" and this she said with an impressiveness that would have awakened sympathy in the hardest heart. She called her friends about her, to approach her bed side, talked to them of death and eternity, of the importance of being ready for the dying hour, and exhorted them to meet her in glory. Soon after this, the writer entered; she spoke out and said with a look that told of fervid feeling more than language could express, "Brother H. you will meet me in heaven." Then she charged me to comfort her mother, Once when all were weeping and some were sobbing aloud, she beheld them with earnestness, and wished them to be composed. After a little time, still fast failing, she said in a tone now scarcely intelligible, "My Bible." It was quickly placed in her hand; she looked to the one who stood near, and uttered faintly, "Read." The first few verses in the fourteenth chapter of John were read, also a part of the one hundred and third Psalm, and some other portions of the word of life. She listened with calmest attention. Her sight now failed—this world was all darkness to her. Still her mental faculties were perfectly under control, and she gave evidence of recognition of several of her friends.—Just before seven o'clock in the evening of the 12th of February, she passed the gates of death into the mansions of eternal rest.

Dear brother Oliphant, I have not written you this account for publication; it is too long. I have written it that I may for my own good, call up to recollection, the happy death-bed scene of a child of God. I have written it for you, for you know the church that is smitten, the family that is bereaved.

And O! who would not wish such a death! Even the sordid prophet could wish his death to be that of the righteous. How full of comfort the gospel hope in such an hour. It is like the pillar that led the Lord's host in the wilderness, which grew lighter as the world grew darker. O, what an hour, when the light of this world goes out

on mortal vision! Then brighter glows the gospel upon the believer's soul. Then is this world emptiness and vanity.

But I must close. The good work of the kingdom is still prospering in various places on the Western Reserve. Several hundred additions have been made this winter through the labour of brethren Green, Perky, Errett, Belding, W. Hayden and others.

May the Shepherd of Israel keep us all to eternal life.

Affectionately,

A. S. HAYDEN.

A HEALTHY LETTER FROM THE WEST.

Chatham, 16th Feby., 1852.

BROTHER OLIPHANT,—DEAR SIR:—

I again take up my pen to drop a few lines to you, I was glad to observe through the periodical that the churches had again united in sending forth evangelists to proclaim the good news throughout Canada West, and was also happy to observe that you have accepted an invitation to devote your time as opportunity will permit to the good cause, hoping that in your tours you may be induced to come as far even as Chatham, and that under the guidance and direction of King Jesus you may go forth armed with the whole armour of God—the shield of Faith, the Helmet of Salvation and the Sword of the Spirit which is the Word of God—which Word, as we have from the best of evidence, is living and powerful, “sharper” than any two edged sword, piercing even to the dividing asunder of soul and spirit, and is also a discerner of the thoughts and purposes of the heart. This sharp and powerful weapon of Christian warfare we see then is God's appointed way and means of pulling down the strong holds of sin and Satan; and we may rest assured that were the true and simple followers of Jesus to keep their armour bright as good soldiers of the cross, the secret and cunning devices of our common enemy would be of no avail against the weapons of our warfare—not carnal but spiritual; and then I am fully of opinion that there would be no need of such heterogeneous fraternities in the shape of moral societies as we now have abroad in the world under different names and having different objects in view. But under present circumstances I think it perfectly consistent that men of the world should and may unite as they may seem fit to put down any moral evil that they may find to be detrimental to either the present or rising generation; and also shew forth their benevolence individually or unitedly as may to them seem most fitting in the different channels they follow after. But to the worldling these evils, are only things of time, as are all his aims and pursuits in what channel soever they are directed, whether aspiring after praise, wealth or power.

But let us now see how far exalted above such worldly and man-made institutions is that social institution which has the sanction of Christ and his apostles under the inspiration of the Spirit of God: viz, a congregation of believers such as we find set forth to our view in the New Testament in the hale and undegenerate days of christian simplicity. We find that the Christian Society is one of the most

refined and perfect Societies which human imagination can picture or conceive, calculated to draw forth every social virtue, exhibiting such not only to and among the brethren, but also to the world at large. Yes, the religion of King Jesus is alone what will renew the individual and refine every social feeling, and give full scope to every virtue. It does not stop with one social act or in singling out one particular evil as a hobby. No, it leads the individual to see himself in the light of revealed truth, where he can behold his true character in the sight of God; yet points him to the plan of acceptance—to the great sacrifice for sin—yea, to a risen Lord—raised indeed for the justification of all who believe on him. I should think then that the Disciple who appreciates the high calling wherewith he is called, and the noble institution with which he is already in connection, would be as it were inspired with higher and nobler feelings and greater loyalty to his King who has made such ample provision in his own royal institutions for every subject, manifesting to all as he has opportunity (not one but) every virtue. I think that it becomes every true and simple hearted follower of King Messiah to see to it before joining such societies, as I cannot see by what Christian Law he can plead justification in so doing, when in the structure of our Lord's house there is such ample provision made, and if Christians would only but be united under the standard of truth, and put all their labours of love for their fellow men into one united scale, as being fellow heirs of the grace of God, and all their available means as God has prospered them into the Lord's treasury, this would in my humble opinion be coming up nearer to the grand standard than fraternizing with human combinations where I have found men pointing to the superiority of their fraternity over every other on earth, the Christian included, declaring "that they had achieved more and done more in a few years than had been done by Christians in 1800 years!"

I remain, Dear Sir, yours in the gospel hope.

H. M.

INTOLERANT BIGOTRY.

"Lieut. Walker, of the Artillery, was buried to-day with all military honours. This young and respected officer was a grandson of the late Major Logie, who was a Presbyterian, and who was buried in the family vault in the Presbyterian burying ground. Lieut. Walker's friends, desirous of laying him by the side of his relative, sent to the Chaplain of the Forces, the Rev. Mr. Bartlett, requesting his attendance to perform the funeral obsequies, but the Rev. Mr. Bartlett promptly refused—he would not perform the funeral ceremonies over one of his own flock, because he was to be buried in a Presbyterian burying-ground! Is it any wonder the people of this country declare against a dominant church and seek to strip it of its spoils (Clergy Reserves) which mature in their midst such intolerant bigotry?"

"WHIG'S NOTE.—The above is cut from the *Kingston Herald*, and is a correct account of an occurrence that has occupied a good deal of public attention, but we can scarcely believe in its truth, it

is so contrary to common sense. No clergyman of the established Church, more especially a Chaplain of the Forces, can canonically object to bury in *unconsecrated ground*; for in active service it is not one time in ten, that he has an opportunity to perform his functions otherwise. But Mr. Bartlett being only an acting Chaplain, may make the difference, particularly as the Revd. gentleman is famed for his puseyite opinions. It is also said that another Rev. clergyman of another church was about making himself almost as ridiculous touching this melancholy event.

OUR BANNER.

The publishing labours of this year, sustained by the Lord's chosen in Canada and the Provinces east, assisted by faithful brethren South of the Provincial lines, promise more for the cause of the Divine Master than the labours embraced in any preceding yearly period. We know not what the end may be, but we have evidence that the beginning is more than equal to the expectations of the conductors.—Already, from many epistles which will never be opened to the community—from expressions of friends and brethren not committed to paper—from notices in cotemporary publications—and from other proofs not now necessary to detail, there are very flattering testimonies in favor of the *Christian Banner*.

We were enabled to take much courage by the evident tokens of good-will and whole-heartedness of the brethren in behalf of the periodical in the regions where we itinerated during the past winter and spring. The brethren in King, in Nottawasaga, in St. Vincent, in Owen Sound, all deserve to be honorably mentioned. Apart from the subscriptions cheerfully handed to us, the brethren of these sections contributed by way of donation to assist in restoring what we have previously laid out in keeping up the work during years when it had fewer friends and less maintenance. Let us thank all our friends, in the name of the Lord, who have thus given of their substance to infuse vigor into a department greatly paralyzed by neglect and dereliction.

Our friends will also be gratified to hear the testimony of several brethren editors relative to the periodical for these British Colonies. We therefore insert a portion of what our cotemporaries affirm:—

From the Millennial Harbinger.

THE CHRISTIAN BANNER.—ELDERS W. W. EATON and D. OLIPHANT, are now the conjoint editors of "*The Christian Banner*," issued at Cobourg, Canada West. These brethren—the first of St. John, New Brunswick; the latter of Eramosa, Canada West, both well known at Bethany, the former as a teacher, the latter as a student—are men of Christian integrity, devotion, and zeal for truth. They are well

known, too, as intelligent, forcible, and fluent speakers, and as wielding a pen with considerable force and freedom. They have always been regarded by us as good and true men, and faithful advocates of truth with tongue and quill. We desire that they may have, as we think they should have, a good hearing and a good reading in the whole circle of Queen Victoria's dominions, for she is a very clever woman, and they are a very clever people, as well as their cousins, on this side of the line of freedom.

Our Canadian brethren have left the wardrobe and taken the field under the *Banner*. They are now to go forth under the flag of the church in the wilderness—not, indeed, as “terrible as an army with banners,” but waving and unfolding the ensigns of peace and good will among men, under the armorial of the sons of peace, and the advocates of peace and good will. I trust they will never strike their flag, nor *flag* in so good a cause.

From the Christian Age

Through the kindness of the Editor, or some other friend, we have received No. 1, Vol. 6, of the “*The Christian Banner*,” edited by D. Oliphant and W. W. Eaton, and published in Cobourg, Canada West. This paper is the successor of the Witness of Truth, or rather of the “Christian and Witness.” Through the paper, when bearing the name of Witness, we became acquainted with brother Oliphant, when in the first volume; and through the *Christian* we became acquainted with brother Eaton, of St. Johns, New Brunswick, perhaps still earlier.

We regard both the above named brethren as able and judicious advocates of the pure Gospel of Christ, and, as they have combined their energies, in giving to the Canadas and other Provinces, a valuable monthly periodical, we have no doubt the cause will be greatly benefited and advanced by their combined operations.

The number of the pamphlet before us is filled with valuable matter, truly edifying to the Disciples of Christ. Many brethren in the United States, would do well to add this paper to the list of their reading matter, thus informing themselves of the progress of the cause in a distant land, and thus, too, contribute something to these faithful servants of God, in their untiring efforts to spread the righteousness which is by the faith of the Lord Jesus. B. F.

From the Western Evangelist.

The Christian Banner, Edited by D. Oliphant and W. W. Eaton, Cobourg, Canada, comes to us the present year greatly improved.—The *Banner* contains 32 pages including the cover. Terms—\$1.00 a year.

This paper is conducted in a manner that entitles it to a fair support; but from the monthly receipts and other items of information gleaned from it, we conclude it fails to receive it. The Canada brethren, however, (or some of them) are disposed to bear a fair proportion of the expenses necessary to keep up the paper, and it is to be hoped that the publisher will henceforth be liberally sustained.

"THE CHRISTIAN SUNDAY SCHOOL JOURNAL."

Edited by Jethro Jackson, Cincinnati, Ohio, a neatly printed well got up monthly quarto, containing 24 columns of interesting reading matter. It is designed not only for the benefit of children, but their parents. Parental responsibility is kept as distinctly before the reader as scripture incidents, narratives, and familiar expositions for the children's benefit. It is a most interesting little family paper. Brother Jackson informs us, by letter, that he will place all of us colonial readers in the same position, as to expense, which is occupied by his patrons in the United States. He will send 4 copies for *one dollar* and pay American postage. I hope the congregations will call the children together on the Lord's day to give them instructions and, that they will patronize this little Journal. Address. *J. Jackson, Cincinnati, Ohio, or W. W. Eaton, St. Johns, N. B., or D. Oliphant, Cobourg, C. W.*

LABOURS OF EVANGELISTS.

REPORT NO. IV.

From the 19th to the 29th of March we were engaged in the township of St. Vincent, endeavouring to persuade the people that they should yield themselves to the authority of the Lord. During this period some twelve discourses were delivered; and while the meetings were in progress, speaking of them as a whole, we might say that much interest was manifested by the hearers generally. The brethren acted their part well, and by their arrangements and encouragements gave great assistance in the work of the Lord. The St Vincent congregation, it is gratifying to say, exerts a wide, commanding, and very excellent influence.

Through the good-will of the Episcopal Methodist friends, their chapel was open for our preliminary and some subsequent meetings, and a number of concurring causes induced many in that intelligent neighbourhood to give us a hearing. We were called upon to consider and answer queries publicly which interested and we trust profitted the people of that region round about. It was our purpose, in all that we did or said, to direct the sinner to the Saviour and turn the heart of the alien to the Anointed and Beloved One. And to some extent we were successful; for not only was prejudice removed from the mind of at least a few, who had been strong in their opposition, but three came forward to acknowledge Jesus the Saviour of sinners.

Just here we have to record an occurrence very unusual in a free country, and we note it to show that human nature manifests itself as untowardly as it did eighteen centuries ago. The three candidates for burial with Christ were standing at the shore of the Georgian Bay waters, ready to enjoy the blessings connected with the significant ordinance of baptism. The auditory was solemn—respectful—serene. The witnessing saints reflectively rejoiced—the unobedient were deeply impressed if not religiously moved. One is baptized—another follows in the same blissful duty; but when the third (a young lady) was preparing to enter the liquid tomb—to go down and

rise up with the Lord of the living and the dead—her father forcibly interfered and much against her will prevented her baptism.

Bidding the brethren adieu, after happily co-operating with them for about ten days, we directed our way toward Owen Sound, halting some six miles east in the township of Sydenham, where three or four addresses were delivered. We rejoiced over one who came forward for baptism at this point, where a few brethren assemble weekly to attend to the duties of the Lord's house.

On the evening of the 1st of April, we began to hold forth in Owen Sound. The brethren were very cordial. Many of the Villagers came to hear us for themselves—others, through the influence of evil reports, and some through the power of the untoward conduct of unexemplary men called Disciples, stood aloof from our pleadings and efforts. Still, our audiences were large, and the prospect enticing to continue the proclamation of the gospel of Christ. But we had speedily to leave the work in that vicinity and turn our faces homeward. A very severe storm indeed prevented any efficient effort previous to our departure, which was on the morning of the 7th of April. The same evening we tarried at the village of Durham, twenty-eight miles south-east of Owen Sound, and held one meeting on short notice. At this point there are some four or five Disciples, though not yet meeting as a church.

Lord's day, April 11th, we were with the brethren in Eramosa, and here for a season we parted, arranging to meet again eastward of Toronto City to journey in the direction of Hillier and Picton.

D. OLIPHANT.
JAMES BLACK.

Cobourg, April, 1852.

RELIGIOUS INTELLIGENCE.

The following extract of a letter recently received from brother James Stephens, of Nottawasaga, will be perused with interest:—

“We, a very few, meet as a church in my house every Lord's day. Our number is something like twenty, and composed almost wholly of the members of three households. We are living in peace one with another, and though in a measure isolated from the rest of the world, we know that when two or three are met together in the Lord's name, he will be in their midst; and we also know that when walking in the way that he has commanded, his favour and loving kindness will be with us. His cause at present in this place is not progressing as could be wished. It will eventually. Truth must prevail.

Yours affectionately,

J. D. STEPHENS.

☞ Will brethren generally, who have at heart the interest of the cause, and who are themselves cheered by reports and news items from others, follow a good example and communicate freely what is being done in their vicinities?

D. O.

Brewerton, N. Y., 29th March, 1852.

BROTHER OLIPHANT—DEAR SIR:—

After an undue length of time I enclose to you something for your valuable paper which we have had the pleasure of reading for the year past.

The brethren in Brewerton are building a fine Meeting House, 52 feet by 35, and have it nearly enclosed. The religion of Jesus is at rather a low ebb in this region. The world with its religion is much more sought after than the Saviour. Yet there is some good news from the adjacent sections. A letter from Tully states that about forty have been added to that church during the Fall and Winter.

Brother S. Thompson preaches to the brethren at Cicero, and brother Loomis speaks to us every other Lord's day. Brother J. M. Shepard has purchased land a little out of our village, and intends building upon it and speaking for us half the time.

Hoping you may be blessed and be a blessing to thousands around you, I am yours in the hope of eternal life,

GEORGE WALKUP.

St. Vincent, 1852.

BROTHER OLIPHANT:—

Since you and brother Black left here, our meetings have been well attended, and we have proof that a favorable impression was made while you were here. Sermons have and are being delivered exhibiting the other side of baptism (as they call it.) Two more have been baptized. The prospects are cheering, and we hope to see many more of our friends and neighbours yielding obedience to the gospel of our Lord and Saviour. We hope now that you have found the way here, we shall soon see you again. May the Lord strengthen and support you and your worthy colleague in your labours, and grant you to be still further instrumental in leading sinners to rejoice in God their Saviour—is the prayer of your affectionate brother.

WM. TROUT.

POWER OF A GOOD MAN'S LIFE.

"The beauty of a holy life," says Chalmers, "constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to

his own character. The beauty of that holiness which is enshrined in the four brief biographies of the man of Nazareth, has done more, and will do more to regenerate the world, and bring it an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been written on the evidences of Christianity."

ANECDOTE OF DR. BLAIR.—The eloquent Blair, when concluding a public discourse, in which he had discanted with his usual ability on the amiableness of virtue, gave utterance to the following apostrophe: "*O virtue, if thou wert embodied, all men would love thee!*" His colleague, B. Walker, attended the same pulpit in the afternoon of the same day, and addressing the congregation, said: "My Reverend brother observed in the morning, that if virtue were embodied all men would love her. Virtue, my brethren has been embodied; but how was she treated? Did all men love her? No; she was despised and rejected of men, defamed, insulted, scourged, led to Calvary and crucified between two thieves!"

JEWS IN SYRACUSE.—The sons of Abraham have gathered into our city in greater numbers than in any place of its size with which we are acquainted. They number here more than a thousand. The recent erection of a synagogue, and its dedication, with the pompous ceremonies of their faith, manifested their numbers and efficiency quite to the surprise of our citizens. They are an industrious, orderly, and thrifty class, mostly engaged as elsewhere in trade, from the extensive merchant to the peripatetic pedler. We have observed a gradual tendency to a relaxation of rigidness in their own religious observances, and have been told by Mr. Newman, the missionary sustained here for a short time by the "American Society for Ameliorating the condition of the Jews," that there is no little of the spirit of inquiry respecting Christianity among them.—*Recorder.*

BLUNTNESS REBUKED.—It is said of the Rev. Andrew Fuller, that he could rarely be faithful without being severe, and in giving reproof he was often betrayed into an intemperate zeal. Being at a meeting of ministers, he undertook to correct an erroneous opinion delivered by a brother, and he laid on his censures so heavily, that Dr Ryland called out vehemently, "Brother Fuller, brother Fuller, you can never admonish a brother, but you must take up a sledge-hammer and knock his brains out."

PIETY.—True religion whether in mode or substance, in matter or spirit, in form or power, is a native of the skies. It is heaven-born, heaven-descended, and heaven-destined. It came from God; and it leads to God. It is therefore the wisdom, the grace, and the power of God in every person who embraces it. Yet in all our zeal and contentions for the simplicity, appropriateness, and excellency of its forms, we should never forget the purity, the mildness, and the holiness of its spirit and its power.

Religion dwelling in the heart, rooted in the feelings and affections, is a living, active, and real existence. It purifies the fountain of moral life and health. It animates, inspires, controls, and gives a new impulse to our active powers. It imbues the soul with divine life and plants the incorrutable seed of a glorious immortality in man.—*Millennial Harbinger.*

DOING GOOD.—How often do we sigh for opportunities for doing good, whilst we neglect the opening of Providence in little things which would lead to the accomplishment of most important usefulness! Dr. Johnston used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees.—However small in proportion to benefits which follow individual attempts to do good, a great deal may be accomplished by perseverance even in the midst of discouragements and disappointments.—*Channing.*

HOW TO HEAR THE GOSPEL.—Rowland Hill paid a visit to an old friend a few years before his death, who said to him, "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and a part of your sermon. You told us, that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, 'suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel.'" This was excellent advice, well worth remembering *sixty five* years! Multitudes, because they have not learned the lesson taught by Rowland Hill, lose much of the benefit and enjoyment they might derive from hearing the gospel preached.

SATISFACTORY EXPLANATION.—We have lately received a letter from a brother who was 'led' to put his name to a document got up to minister opposition to us. He disavows the sentiments of those who instigate him to do as he has done. The letter is intended for publication, but on looking gravely into its face and reflecting on the chances of evil and good which might grow out of its revelations, we conclude, for the sake of that christian grace called forbearance, to keep it under lock and key. To those who take occasion to lay a foundation for much bitterness, contention, and alienation, we simply have this to say,—that instead of building upon such a foundation, we shall endeavor to engage still more heartily in the temple of the Lord which is holy, lest such examples and temptations to sin should divert our labours according to a rule which would be unprofitable. Those therefore who "exercise themselves unto godliness" by opposing us will please excuse us for not paying more attention to them, as we have more important concerns on hand. For their own sake, we shall trust that they will not pay us too much attention either now or hereafter, as the Supreme Judge takes notes of these things. D. O.