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THE
CHRISTIAN BANNER,

A MONTHLY

MAGAZINE.

EDITED BY
D. OLIPHANT.

J. BUTCHART,

ASSISTED BY

F. MUNNELL.

VOLUME XI.

COBOURG & BRIGHTON:

PRINTED AND PUBLISHED BY OLIPHANT AND SPENNER.

1857.

THE
CHRISTIAN BANNER.

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

VOL. XI. COBOURG AND BRIGHTON, JANUARY, 1856. NO. 1.

NEW YEAR'S SALUTE.

On the opening of a new year, as we prepare to go forth again with fresh energy to preach and to plead under the only pure banner beneath the heavens—the banner of the Cross—we have more than a usual desire to salute with christian greeting the prominent friends of the Lord's work of reform who are living laborers in the great field of the world to sow the 'good seed of the kingdom,' which is the living word of the living God.

It is currently but erroneously supposed in various parts of these British Provinces and the United States, that the disciples are only a weak few, with a very slight and scattered quorum of public advocates. Quite true, the disciples are not so numerous as is desirable, and it is entirely too true that a whole army of pleaders and teachers is needed to supply the calls and exigencies of the times. Let it be said also, that even if there were as few disciples as Elijah thought there were true worshipers in his time, the principles of truth would still be the same, and the plea for the gospel of Christ, unadulterated and un-mixed, would be every way as reliable and valuable. Still, there is with some men a potent argument in numbers. We may therefore serve two purposes while greeting the beloved who are fellow workers in the affairs of the Christian government. We may stimulate and cultivate the pure pulsings of spiritual affection, and at the same time convince cotemporaries that the brotherhood of disciples is neither diminutive nor weak.

Editors, who are personally known, are entitled to salutation 'first of all.' We therefore very respectfully greet brethren A. Campbell, R. Richardson, A. W. Campbell, W. K. Pendleton, R. L. Coleman, W. W. Eaton, C. L. Loos, Dr. S. E. Sheppard, and ex-editor Burnet, all of whom have their dwelling place and the seat of their labors between the city of New York and the Queen of the West, Cincinnati. If the cause of reformation had no writers except these, the cause in America would be ably, discreetly, and zealously maintained. Brother Campbell has occupied the Writing-Chair some thirty five years. Friend Coleman

and neighbor Eaton have used the pen not far from twenty years, if our arithmetic is not astray. A happy New Year to these editorial laborers!

Then there are editors, whom, 'though not having seen, we love.' The oldest of these, although perhaps not the oldest man, is brother J. M. Mathes, of Indiana; then brother B. Franklin, next our southern neighbor T. Fanning, and our most southerly friend C. Kendrick, and ex-editor J. T. Johnson of Kentucky, who has used a better instrument than a Kentucky rifle to slay the enemies of the Great King. Side by side with these veterans, stand up J. S. Lamar, A. G. Thomas, R. Milligan, Dr. Walsh, E. O. Orvis, J. A. Butler, B. F. Manire, ex-editor W. Scott, W. Lipscomb, D. Bates, D. P. Henderson, J. Boggs, O. B. Burgess, and J. Challen, who live and labor between Pennsylvania and Texas, and between Georgia and Iowa. Great happiness may each and all of them enjoy, and may their happiness be well mixed with usefulness!

Beyond the wide ocean, in England and Wales, we greet the good brethren J. Wallis and J. B. Rotherham, desiring them a whole load of heaven's rich blessings during 1857.

As helpers and fellow workers with these ranks of editors such correspondents as Walthal, Henshell, Creath, Rowe, Goss, Goodwin, Plattenburg, Joyner, Erret, Jones, Rains, Hall, Shannon, Fall, Carman, Hayden, Munnell, Hartzell, Young, Hoshour, and others are deserving of emphatic notice and worthy of earnest christian greeting. These brethren not only labor in word, preaching and teaching with great constancy, but they feed the Press as they have opportunity, and thus circulate themselves and extend their labors widely and propitiously. Heaven smiles upon such men. The love and grace of the Lord be with them.

Thus, without counting the periodical for these Provinces of Her Majesty, we have saluted full fifty editors and contributing writers, who, as the weeks and the months roll round, work diligently in the vineyard to destroy the roots as well as the upper growth of tradition, and look after the Lord's husbandry according to the life models left by vine-dressers who were entrusted with directions from the Master himself.

Preachers next. And here the grace of charity will permit us to commence the work of salvation within the regions of home. We sometimes, nay, oftentimes, reckon how rich we are in brother preachers! Every saint, yea, the least of the Lord's little ones, is worth more, in the estimate of the soul of love, than the brightest and richest diamond that ever glistened on the person of a French Queen. A man therefore who is personally acquainted with only a thousand pure brethren, feels himself immensely wealthy in spiritual stock, for every one of them is not only a relative of the Exalted Prince, a chosen heir of the heavenly inheritance, but a divine gem and a spiritual jewel enriching every one encircled in the holy fraternity. But a preacher, a faithful preacher of the good word of God, who has the trials and the labors of others upon him, and whose zeal is stirred up and whose effort is called out to save himself and save others,—he is a religious banker, with a mine of wealth; and every such workman, whose soul is filled with the fulness of God, is enriched beyond all reckoning as he adds

preacher after preacher on his list of brotherly acquaintances and personal friends.

With the utmost dispatch we hasten to our religious home in the territory of Eramosa, saluting, in Christian love, brethren Black, Anderson, Parkinson, Butchart, Mitchell, and if brother Royce still preaches we fail not to greet him also. Going over to Erin, ten miles north, we are happy in saluting one or two of the brethren McMillens who are valuable preachers, though they have not, we believe, preached out of their own neighborhood. A joyful New Year to all!

Northward, at Creemore, St. Vincent, and Owen Sound, we find brethren Hood, Trout, and Stephens, all of whom deserve a warm salute. Taking a wide circuit, we halt at Lobo to salute brother Sinclair; at Dorchester to greet brother Sheppard; at Berliu to shake hands with brother Bamford; at Wainfleet to exchange compliments with brother T. Bradt; at Jordan to hail friend Clendenan. Religious New Year's gifts to all these brethren!

Passing to other regions, a moment is spent at Esquering to greet brother Menzies; at Toronto to salute brother Scott; and somewhere west of Bowmanville we hail with Christian affection brothers Kilgour and Lister who labor uninterruptedly in the work of proclaiming the Lord's gospel. At Brougham we forget not friend Barclay, and at Darlington the old gentleman Burke, and at Bowmanville neighbor Harvy. At Cobourg friend Elvins; at Hillier H. Ainworth; and at Athol near Picton J. Platt, although not now able to speak for lack of physical strength. The Father in heaven crown all these with his loving kindness.

Next we ought to salute such public friends of Christ as brethren Layton, Sinclair, Stewart, Morrison, R. Bentley, A. Holmes, Yager, Overholt, G. Thompson, W. Palmer, H. Wood, Laird, W. Elliot, A. Farewell, Stripp, J. Simpson, I. VanCamp, Pomeroy, Trunpœur, Werden, Wells, Whitney, Lambert, Legate, Densmore, and others.

In New Brunswick, we call to mind four speaking brethren—Hewitt, Barnaby, Allen, and Barnes. Grace and peace be with them, now, hereafter, and always.

Of Nova Scotia and the Island of Prince Edward, what shall we say? Concerning those seen by us, the list of public speakers and active public brethren, is, we believe, as follows:—Brethren Crawford, McDonald, Wallace, Pickings, Sillars, Livingston, Wood, Lang, Minard, Jackson, Barnaby, Stevenson, Fullerton, Griffith, Harvie, Vaughan, Bailey, Lavers, Stevens. To all of them we offer a full measure of Christian salutation.

Crossing the British and American line, we greet by wholesale a host of religious relatives who are in the habit of delivering the message of heaven to men. Parnley, Benedict, Lowell, Bartlet, Loomis, Chase, Brown, Benton, Cook, Johnson, Laing, Bush, Rounds, Vineke, Goodrich, McCarty, White, Moody, Birdsel, Streater, have done and are doing their part as preachers in the state of New York; and friends Wilson, Walkup, Cavan, Nearing, Noble, Crandall, Wells, Yail, Knapp, Rochwell, Allen, Hershey, Drake, Pierce, and brethren of this stamp greatly assist in the arduous work. We salute them as beloved by the Lord.

The two preachers we have seen in Pennsylvania, friend McDougal and neighbor Streator, are zealous and worthy—they are remembered in Christain courtesy. Yes and brother Church there, must be included as one of the preachers whom we have seen and heard.

In Ohio we salute a host under the Chief Captain: brothers W. Hayden, A. B. Green, Jones, Cooley, Webb, Kegal, Perkey, Bosworth, Adamson Bently, W. Leslie, Dearborn, (removed to Kentucky,) Lanphear, Brocket, Robertson, Clapp, Pow, Stark, Whitaker, Moss, Law, Gaston, (now in Illinois) Ewing, Mellish, and two or three others, whom we greet in spirit, and without a stop and without even noticing state lines we joyfully salute P. S. Fall, McKenney, B. F. Hall, Lard, Lindsay, Christopher, Runyan, Linn, L. Correll, Perry, Langley, Baxter, Henley, Parish, Crow, Enos Campbell, Stevens, Slosson. Such is a list of preachers whom we number among our personal acquaintance, whose faith and love are made manifest; and here we ought to affectionately greet such choice friends and active members of the pure family as W. Bradt, Graybriel, of Williamsville, Summy, J. A. Campbell, McKeever, Stricker, Slaughter, Hibbard, Craw, Denslow, Mann, Gotwalt, Waldo, C. Lesslie, J. B. Crane, &c.

Here, then, are over one hundred preachers engaged in pleading the primitive gospel, whose acquaintance we have formed, besides another hundred of principal brethren who occupy themselves more or less publicly in the politics of the Great Prince. But every editor we have named is, with a single exception, a preacher also; and though not personally familiar with all, yet we so frequently enjoy their company through the Press, that we set them all down as a portion of our riches in the preacher department. We claim, therefore, to know and to labor with one hundred and fifty preachers in our efforts to turn men from traditionary idols to the only living and true God. But we are familiar with the names and standing of from eighty to one hundred more who plead the Lord's truth; and how cheering to glance over the state of Ohio and see fifty thousand disciples—over Kentucky and find forty thousand—over Mississippi and behold seven thousand—over Indiana and Illinois and salute seventy thousand—over Texas and observe from three to five thousand—over Pennsylvania and Virginia and hail from twenty to thirty thousand—over these Provinces and greet from six to seven thousand—over England and Scotland and count some four thousand. Iowa, Missouri, Georgia, Tennessee, with Maryland, Wisconsin, New York, and Michigan contain brethren disciples numbering from twenty-five to thirty-five thousand. The whole of them form a goodly company; and if they are all active pilgrims along the narrow way, walking in love and led by the Spirit, they will not only be made kings of priests in the everlasting palace and temple of God, but they will meanwhile have the pleasure of winning over to their ranks from the rebellious host many a lost wanderer. Hence, then, with heavenly messengers above us, and a delightful company of brethren around us, and the Lord on his throne, let us fight the fight of faith with the vigor and valor of true men.

D. O.

New Year's Day, 1857.

HEAVEN AND THE SAINTS.

That heaven is not a mere figure of speech as some would seem to teach, is evident from the things affirmed of it by the Lord. That the term like others is used in the Bible figuratively and also literally we admit, and that it has more than one literal meaning may also be true, but that it means no more than the space occupied by the atmosphere of this world is not admissible by any one who believes the Bible true.

The figurative meaning we do not design to consider, nor yet all the literal senses in which the word is used; but enquire first, is there a place or locality called heaven? Without offering any conjecture about what kind of a place heaven is or where it is located, we say there is a place called heaven made known which is not connected with this world. 'Thus saith the Lord the heaven is my throne and earth is my footstool; where is the house that ye builded me? and where is the place of my rest?' Isa 66, 1. Here the idea of heaven being a place is evidently taught very plainly, and earth as a place is contrasted with it and shown to be as much inferior to it as a footstool is to a throne. Stephen it is said, in Acts 7: 55, looked up steadfastly into heaven and saw the glory of God. Here something more is intended than a mere figure of speech or an illusion to the skies. And no man hath ascended up to heaven, but he that came down from heaven even the Son of man which is in heaven, John 3: 13. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth, Luke 11: 2. In both these quotations, the Saviour by the term heaven, certainly does not mean our atmosphere nor yet the whole of that endless space over which God's boundless and majestic domain is spread, but that locality which is affirmed to be God's throne. Again in Hebrews 9: 24, it is said, For Christ hath not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. If heaven is not a place but merely God's presence which extends through all space, then everything whether on this earth or not must be in heaven. In the last quotation it is not said that the Saviour merely left the world or went away into boundless space, but that he went "into heaven itself" and in it he will remain till he comes the "second time without a sin-offering." Heaven then is God's throne, and there the Saviour sits

enthroned in majesty on the Father's right hand to await the subjugation of all his enemies. Whether as some have supposed heaven be the great centre of all things or not, around which "worlds eternal piled" in countless millions revolve, yet one thing is certain, mortal vision has not penetrated its infinite recesses nor human tongue described the effulgence of its radiant glories.

In connection with the above we would present a few thoughts on the importance of heaven to the saints, as being the place where their hope will be consummated and pleasure endlessly enjoyed. As man is more prone to walk by sight than by faith, so many are very desirous to find a home on earth for the righteous, and make all his anticipations to rise no higher than the planting of vineyards and olive gardens and eating their fruit, and building houses and inhabiting them, in having flocks and tents and enjoying the fruits of their labors. True, these say the earth is to be purified, but does the tilling of land, the harvesting of crops, and tending flocks, look like wearing the crown of life clothed in white robes and singing songs before the throne of God and the Lamb forever. Whatever the employment and enjoyments of the saints shall be hereafter, we feel warranted in saying that it will be something more noble and elevated than the tilling of land to gratify appetite by its products. In treating on this subject we design to rely only on plain literal declarations of scripture, and not on oppositions of figurative and symbolical portions. Will the righteous dwell hereafter on this earth or in heaven? What saith the Scriptures? Hear the Saviour answer this question. When Peter after hearing that the Lord was going away enquired whither "goest thou;" Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards," John 13: 36. Where then was the Saviour going? Hear him again. "In my Father's house are many mansions, if it were not so I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also." John 14: 2, 3. The Lord does not say that he will stay with the disciples on earth but that he will come again to receive them and they shall be where he is. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3: 20. We observe here that Dr. Macknight renders this verse thus; "But we are citizens of heaven, whence also we earnestly expect the Saviour, the Lord Jesus Christ." This rendering

is not only preferable but expresses clearly the idea intended by the apostle, for the word rendered conversation does not mean so but citizenship. If then the saints are always to dwell on earth and never to be in heaven how, can they be said to have a citizenship in heaven. This plainly agrees with the Saviour's promise to come again and receive his people to himself to be with him and enjoy their citizenship in heaven. "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9 : 11, 12.

From this we learn that our Lord and Saviour entered not into an earthly holy place, but into the heavenly; the true tabernacle. In connexion with this, read again verse 24 where we are assured he entered "into heaven itself" now to "appear in the presence of God for us." Since we are told Hebrews 6, 19, 20 that the christian's hope "entereth into that within the veil" and that Jesus has also entered there as our forerunner, it is evident that the saints shall enter too and abide for ever in the enjoyment of this glorious realm where peace and joy shall blend with their triumphant song of praise to the Lamb for ever and ever. Let us then seek to have a bright hope that our anchor may have a firm hold within the veil where storms and tempests and sorrow and sighing shall be all unknown. Where life eternal, glory divine, and love pure and unceasing shall feast the spirits of the just forever.

J. B., jr.

UNION—AN INTERESTING DIALOGUE.

CHAPTER I.

A MEETING OF THE MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, DEC. 3, 1856.

The meeting was called to order by appointing brother A., chairman, and brother B., secretary.

The chairman arose and stated the object of the meeting, as follows :

DEAR BRETHREN : Being called to the chair, it becomes my duty to make a brief statement of the objects of our meeting. This duty I shall proceed to discharge, though not without some embarrassment, as I am no public man. Many of us have lamented for years, the divided state of Christian society in our town and vicinity. We have for

many years prayed for the union of all the children of God. We have in our private conversations, most solemnly deplored divisions among those who love Jesus. Our blessed Lord, just before he suffered, prayed for the union of those who should believe on him, or that they "*might be one*;" and we are commanded in Scripture to "*be perfectly joined together, in the same mind and in the same judgment, and that there be no divisions among us.*" In our present state, these Scriptures are wholly disregarded. On last Sabbath, our preacher said he considered it a wise providence of God that we are thus divided. I could not think he had the spirit of Christ in this. I never did believe that division was right.

Other things of the same kind are occurring every week, and I am greatly distressed on account of them. In conversation with others, I found them in a similar state of mind. The objects of the meeting are to determine the cause of this state of things, and what is to be done. I hope, therefore, brethren, you will express your minds freely. We have come to a crisis.

Brother C. arose and said :

Brother Chairman :—I feel the importance of the remarks you have just made ; and, though no speaker, I consider it my duty, at this crisis, to give utterance to a few words. I am in much trouble on account of our divided state ; and I am more convinced of the sinfulness of divisions among Christians than ever before. I am suffering much on account of this evil ; more, perhaps, than you know of. My wife, with whom I have lived twenty years as a Christian, in the utmost peace and harmony, has lately been immersed and united with the Baptists. Being myself a Methodist, I can not now, according to the rules of the Baptist Church, commune with my own wife, either in her church or my own. This appears to me to be entirely unlike the spirit of Christ—that the husband and wife, both Christians, should be debarred from sitting together at the Lord's table. There must be something wicked in such a spirit of disunion, in having so many churches. I would that I had never heard of but one church. What is the cause of this evil ? Can not wise men devise some means to avoid it ? Our preacher says we are all agreed on the great fundamentals of religion, and that the matters upon which we are divided are not essential. If this is the case, why not let every man have his own opinion on those things not essential, and not make a bar of fellowship of them ? If we are only

divided upon things not essential, but one in essentials, I am in favor of uniting upon the essentials, upon which we are all agreed, and let every man think as he pleases upon the non-essentials.

Brother D., a Baptist, rose and said :

Brother Chairman :—I must say with the brother who has just spoken, that being only a private member, I feel some embarrassment in attempting to make a speech ; but the preachers all say we have the right of “private judgment” ; and I would add, that I think we have the right to express our judgment : at all events, I venture to give utterance to my own convictions on the subject in hand. I always, ever since I knew the love of Christ, have felt distressed on account of divisions among Christians ; but, I have never felt the matter so fully nor seen the evils of it so clearly, as I have been brought to see them since one of our daughters joined the Presbyterian church, and another joined the Episcopal church. Since then, George, my son, has become a Universalist, and my son Thomas, who, I had hoped would one day make a minister, says that we have so many different ways and so little love and fellowship among us, that he don't believe in any religion. In the place of any religious enjoyment, it appears to me that my gray hairs will be brought down with sorrow to the grave. What is the cause of all this division ? Must we continue in such a state ? Can anything be done ? As the brother remarked, I have frequently heard the preachers say that we are all one in the fundamental principles of the gospel, and that we only differ upon matters not essential. Then why cannot we unite ? Are we not all willing ? Surely we are : and there is no reason why we are not united, only that the preachers dispute upon non-essentials and keep us separated. In my estimation, there is *one essential* we have not got. I believe that union among the children of God is essential—essential to our domestic and social happiness, to our Christian enjoyment, the conversion of the world, and the approbation of our heavenly Father. Without it, the great object of the Christian religion is lost. And I believe that our preachers could, if they would, unite upon the fundamentals, upon which we are all one in sentiment, and make all non-essentials matters of forbearance ; and we ought to require them to do it.

Brother E., a Presbyterian, rose and said :

Brother Chairman :—If I were only a public speaker, I would like to speak of the evil under consideration. I had a thought or two arrang-

ed, but the remarks of the brethren have opened such a field, that I despair of going over it. I always regarded division among Christians as an evil; but I did not realize what a great evil it was. My wife, you are aware, was a member of the Methodist church when I married her. I supposed that we would soon agree upon religion, as we did upon everything else; but in this I found myself mistaken. Every time the subject of religion came up, we fell into argument and disagreement, not upon our views of the Scriptures, but the comparative merits of our creeds, ministers, and churches, which resulted in no very pleasant feelings, and I feared would destroy our domestic happiness. To avoid this, we in some way came to a mutual understanding that each should go to his or her own church, and say nothing about it, not so much as to mention any item of news of prosperity or adversity. I am satisfied that if the preachers of our respective churches saw the evils of these things as we do, and desired to avoid them, they would find ground for union, and unite before another month; and I believe they should be required to do so.

Brother F., a Christian, rose and said:

Brethren:—I have long deplored the evils of which you have spoken. They are not imaginary evils; nor are your own experiences isolated cases, such as might be considered exceptions to general rules, or such as rarely occur; but if the members of churches in every neighborhood would meet, as we have done, and state their condition, their statements would be similar to yours. But the evils you have mentioned, though bad, are not a tithe of the evils growing out of divisions among Christians. In our town we have a population of about one thousand. Among us we have collected of the people's money, under the plea that it was *for the Lord*, sufficient to construct six houses for worship. We are now raising funds to support six preachers, say at \$600 a-year each. This, too, we tell the people, is *for the Lord*. To make the matter worse, these six preachers spend about two-thirds of their time in defending what they themselves admit to be their sectional peculiarities, but not essential, and opposing each other. In this way their time is spent and our money, given in the Lord's name: and in the place of the Lord's cause being built up by these partizan operations, the bars of division are made more unrelenting, and infidelity is spreading all over the land. In this state of things we can never convert the world, nor have any real Christian enjoyment and peace in our families, as is

our privilege under the peaceful reign of 'Christ. 'Can we, or shall we endure it any longer? I, for one, think we are imposed upon; the cause is imposed upon; and the Lord is disgraced by his professed friends. What shall we do in this state of things? I consider that what we freely give, and we ought to give, for the furtherance of the Lord's cause, is squandered, and our energies are trifled with, and that we are not accomplishing the great mission of the Church.

Brother G. said :

Mr. Chairman :—I am no speaker, but I fully concur in what has been said, and rise not to make a speech, but to offer a resolution. The main practical point has not been reached, and it is now almost time to adjourn ; I therefore offer the following preamble and resolutions :

Whereas : Division among Christians is ranked among the *works of the flesh*, by Paul, and *forbidden* ; and our Lord prayed that his people *might be one*, that the *world might believe* ; and, whereas, we have found from our own experience that division destroys domestic happiness, Christian peace, and fellowship among the members of the same family, squanders our funds in the erection of six times as many meeting-houses as we need, and the support of six times as many preachers, who waste their time and talents in opposing each other, and making bars of fellowship of non-essentials, thus strengthening the hands of infidelity ; and, whereas, we do not consider ourselves bound by the law of Christ, to submit to a ministry that either can not or will not determine the Scriptural ground for the Union of all the people of God, and unite upon it : therefore,

Resolved, That after the first day of January, 1857, we will not contribute one farthing to the support of our respective ministers, till they determine the scriptural basis of Christian union, that they may unite upon it themselves, and ourselves with them ; after which, we will support one of their number as our pastor, and send the other five to preach Christian union so far as they are able, to all the children of God throughout the world, and sell the five surplus meeting-houses, and appropriate the proceeds to the support of our poor brethren.

When this resolution was read, the house rang with Question! Question! Question! The question was put, and unanimously carried.

Brother B. arose and offered the following, which, was unanimously adopted :

Resolved, That we meet three times a week, from this time to January 1st, 1857, and unite our most fervent prayers to Almighty God, that our preaching brethren may speedily find the scriptural basis for Christian union; and when found, that they, with ourselves, may have so much of the spirit of Christ as to unite upon it.

Adjourned. Prayer by brother A.

RELIGION UNDER THE JEWISH AGE.

The Jewish religion as instituted by Moses, as recorded by Moses in the five books, has not a single promise, nor a single curse, which looks beyond time. Whatever previous or subsequent revelations may have taught—whatever the Patriarchs before Moses, or the Prophets after him, may have taught, one thing to me, at least, is certain—that Moses in originating or instituting the Jews' religion, taught nothing concerning a future state—not a word concerning eternal salvation, or future and eternal punishment in the Jewish religion. This being a truth not to be resisted, and if it can, direct me to the chapter and verse—I say, this being granted, then it must follow that the design of the Jewish religion and the design of the Christian are not the same. The former looked exclusively to this present world; the latter primarily, and almost exclusively, looks to the next.

Long life, health, and abundance of corn, wine, and oil, rivers of milk and honey, were the blessings which it promised; and to the disobedient, wasting and famine, and bitter destruction in their persons, families, flocks, herds, and property, were the curses which it proposed. A happy nation, enjoying abundance of all earthly good; victorious and triumphant in war, and secure under the auspices of the Almighty from all foreign invasion, was the tendency and the consummation of that peculiar constitution under which Israel lived. "How goodly are thy tents O Jacob! and thy dwellings, O Israel!" * * * *

While they kept the law, or lived agreeably to their institution, they exhibited to all the world the peculiar happiness of living under the institutions and protection of the Almighty. And when they transgressed the law, or departed from the divine institutions, the visitations of Heaven, the judgments and calamities which befel them, taught the world the awful consequences of departing from the living God.

By the oracles deposited in their sanctuary, by the institutions of

their religion, by their prosperity and security when obedient, and by the calamities which befel them as individuals, families, and as a nation when disobedient, the knowledge of the one only living and true God was preserved in the world, his mercy and his justice, his goodness and his truth were rendered most conspicuous.

They read these records and consider the history of this people, they study this institution and examine this religion with very little profit, who do not view it thus. To think that the law of Moses, or the institution from Mount Sinai, to think that the whole or any part of this economy had for its object the eternal salvation of the people under it, is not only to think without reason and contrary to authority, but it is to confound the whole oracles of God, and to make christianity a mere continuation of the principle of law amended and improved.

We are warranted in saying that the enjoyment of eternal salvation was not derived to the Jews from any thing in their religion but what was prospective in it; and that it was not instituted for that purpose. There was a righteousness of law inseparably connected under that economy with the greatest temporal felicity; and there was a want of the righteousness of works which superinduced the greatest earthly calamities. But now "a righteousness without law has been manifested attested by the law and the prophets"—a righteousness upon a new principle, and tending to another inheritance. Under the old constitution, though a man might be blameless, still he could not relish nor enjoy the blessings of the life promised under the new institution, unless born again, unless possessed of a righteousness not revealed but only attested by the law and the prophets. Yes he might enjoy the life promised in the old constitution, and he might possess the righteousness required by the law, as Paul boasted he once did; but except born of water and of the Spirit, unless he saw, discerned, and relished the kingdom of heaven and the righteousness and the life thereof, into that kingdom he could not enter. Had Moses himself lived in the time of Nicodemus, and had they both come to the Messiah at one and the same time, he would have told them both what he told this ruler of the Jews. To Moses the lawgiver, he would have said, 'Moses, unless you are born again, you cannot discern the kingdom of God, and unless you are born of water and of Spirit, you cannot enter into it.' * *

After the Jewish religion was introduced and established by Moses, there were no persons set apart to teach it or to preach it. Its genius being adapted to one nation only, and for temporary and national pur-

purposes, it looked not for proselytes beyond the commonwealth of Israel: hence it had no preachers, no proclaimers whose business it was to make proselytes. Congregations were not to assemble to hear discourses, nor was there a single missionary to go out of the precincts of the land of promise to make converts to the institutes of Moses. This is a fact of much importance, and ought to be well understood by the judaizers of this age, who are now making proselytes from among christian disciples to the law of Moses as a rule of life. No person was enjoined to take any steps to extend that religion beyond the children of the flesh of Abraham. Such as wished to become citizens of the commonwealth, and wished to be incorporated with the congregation, might, on their own application and request, be circumcised and added to the nation as proselytes. But no proselyting institution was set up by the author of that economy, nor was such a spirit cherished among the people. The priests were to officiate at the altar, to read the law, and to take care of the sacred edifice and of the autograph of the law and the constitution, so that if any difficulty should arise among the people they were to go to the priest for the original and to seek the law at his mouth.

How, then, was this religion to be perpetuated? By the instrumentality of parental authority and instruction. Fathers and mothers were to teach the religion to their children. This was the statute of Moses, (Deut. iv. 9,) "Teach them to your sons, and your sons' sons," chap. vi. 6. "And these words which I command you this day, shall be in your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up; and you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your house and on your gates." In this way was the religion of Moses to be perpetuated and inculcated.

THE DEATH OF CHRIST.

From Walter Scott's Book.

In his Principia, Book 3, Sir Isaac Newton says, "Nature is pleased with simplicity and affects not the pomp of superfluous causes." The numerous final causes of the death of the Messiah evince that, like na-

ture, religion accomplish the greatest possible number of ends by the fewest possible number of means.

1. Christ died to confirm the doctrine of his own divinity. Math. xxvi, 26. 34.
2. As a sacrifice for the sins of the world, Jno. vi, Gal. i, 2.
3. To vindicate the divine government and divine character, Rom. iii.
4. As an example of obedience to God, 1 Pet. ii.
5. He laid down his life that he might take it again, Jno. x.
6. That he might destroy death and him that had the power of it, —the Devil—and deliver those who through fear of death were all their life subject to bondage. Heb. ii.
7. That he might be the Lord both of the dead and the living, Rom, xiii.
8. That he might be a merciful and faithful high-priest in things pertaining to God, Heb. ii.
9. That he might be perfected through suffering. Heb. ii.
10. That he might bring life and immortality to light by rising from the dead. 2. Tim. i.
11. That being sacrificed on earth he might offer himself in Heaven, Heb. ix.
12. That he might redeem the transgressions which were under the first covenant. Heb. ix.
13. That he might by his blood purge and perfect the conscience of the worshipper. Heb. x.
14. That he might open and consecrate a new and living way into the divine presence. Heb. ix.
15. That being made a curse for the Jews by hanging on a tree, he might buy them off from the law, and marry them to himself by the new covenant. Rom. vii.
16. That he might abolish by his flesh the partition wall of Jewish ordinances, which had so long separated the two classes of mankind—the Jews and the Gentiles—slay their mutual enmity, and make the twain one new man; so making peace, and reconciling both in one body to God. Eph. ii.
17. That he might put an end to the Law. Heb. x.
18. Fulfil all the prophecies touching his death, Mat. xxvi, 54.
19. That he might sacrifice a reality—become its unit—the antitype of all types—the signified of all signs—the substance of all

symbols and shadows—the miracle of miracles—the wonder of wonders—God on the cross and man on the throne. Heb. ii. ; Is. ix.

The reader will thus see that the death of Christ is not a solitary fact, but a great historical and spiritual event, pregnant of purpose. He will see that, like nature, religion delights in simplicity, economises, husband's resources, conserves means, and admits no more causes than are necessary to explain the effect. But on the contrary, evolves the greatest possible number of effects from the smallest possible number of causes.

There is a point in our globe, naturalists inform us, near the equator, on the Andes of Quito, where all the climates of the world are super-imposed or elevated one above another successively. From the bottom of the mountain, where the naturalist begins his ascent, he passes upward through them all in succession, till he reaches the lofty precipice, where eternal winter begins, and the sharply defined cordon of ice encircles the mountain ; the bell-shaped summit of which, covered with perpetual snow, shoots, at last, with dazzling splendor, high into the illimitable heaven.

Here all the climates of the world with their vegetable products are placed at his feet ; and overhead, he sees at a glance, all the stars that shine between the North Pole and the Southern Cross. All the magnificent and brilliant phenomena in heaven and earth are before him from the Ursa Major to the shining Magellcan clouds ; from icy Cape North to the Cape Horn South.

There is in the religious, as in the natural sphere, a post of elevation—a point that forms the equatorial region of revealed religion—the Andes of Christianity. This post of precedence is where the Son of God appears to put away sin by the sacrifice of himself.

THE WORK OF AN EVANGELIST.

There is a work called, in the scriptures, “ the work of an evangelist.”—2d Tim, 4. 5. Evangelists are numbered among the “ gifts” bestowed on the church ; and are placed next in order to apostles and prophets, and before pastors and teachers. Eph. 4, 8, 13. It is, we believe, generally agreed among us, that evangelists are a scriptural order of officers, belonging to the *permanent* Christian ministry. But there are varying and somewhat conflicting views as to the *duties* and *authority* of evangelists.

Some, relying on etymology, regard the evangelist simply as a preacher sent out by the church to preach in destitute places. He has no authority in churches—must be subject to the elders in every church he visits ; and can do nothing efficiently to heal disorders in congregations, or set in order things that may be wanting.

Others regard evangelists as a superior class of officers, whose duties are to raise up and organize new churches ; correct disorder in existing churches, when such disorders are already beyond the control of the elders ; receive and act on charges against elders ; rebuke the erring and schismatical, reject the incorrigible, and restore the church to a healthy condition.

It is quite common to meet the avowal of the latter view of the question, with an outcry about Papal assumptions, departure from primitive Christianity, organization unknown to the New Testament, &c., &c., &c. But before brethren decide to raise this clamor, they should pause to reflect that *this is the very question in dispute*, whether it be primitive Christianity or not. Both parties appeal to the word of the Lord. To the word of the Lord let us come, then ; and let all this talk about ecclesiastical assumptions, going back to the sects, &c., be hushed until there has been a calm and searching inquiry into “the mind of the Spirit.”

In behalf of the latter view the following considerations are urged :

1st. Timothy and Titus were evangelists.

2d. Epistles were addressed to them by Paul, defining their duties and authority.

3d. These Epistles do teach all that is claimed in the foregoing statement of the duties and authority of evangelists.

On the other hand, while it is freely admitted that Timothy and Titus were evangelists, and that Epistles were addressed to them defining *their* duties and authority ; it is argued that Paul delegated some of his own apostolical power to Timothy and Titus, which it would be presumption for any evangelist now living to assume ; and that these Epistles, therefore, must be restricted in their application to the persons to whom they were addressed—having no more general bearing or application than the Epistles to Philemon, or the 2d and 3d Epistles of John. So far as known to me, this embodies the whole of the argument against the authority claimed for evangelists. It is not pretended that what is now claimed to be the duties and powers of evangelists, were not the duties and powers of Timothy and Titus ; but that these belonged to them as *sub apostles*, and not as evangelists.

To this it is replied :

1st. That this is mere assumption without proof. True, Titus 1, 5 is appeal to. But what does it prove ? That Paul *appointed* Titus to that charge. Who doubts it ? But did he appoint him to the work of an evangelist, or that of a sub-apostle in the New Testament. As Dr. Macknight says : “ what it is to be the vicar of an Apostle, I confess I do not understand.” Who, then, is creating officers “ unknown to the New Testament ?”

2d. That if these Epistles do not define the duties and powers of evangelists, *they are nowhere defined* ; and we have a class of officers without scriptural duties assigned to them.

3d. Admitting their position, *we are left without authority for appointing elders* :—all the directions respecting the appointment of elders being found in these Epistles. Elders who cry so lustily against the authority of evangelists, had better be careful lest they destroy their own authority and power, in the ruins of evangelical authority. Let any man show authority for the appointment of elders, and instruction as to their qualification, mode of appointing, &c., &c., outside the Epistles to Timothy and Titus.

4th. Paul enjoins it on Timothy, in fulfilling the duties assigned him, to do the work of an evangelist, to make full proof of his ministry ; not because Paul was to be absent for a time at some other place, and needed a vicar in his absence ; but because he was ‘ now ready to be offered, and the time of his departure was at hand.’ The work of an evangelist, therefore, embracing the work assigned to Timothy, was to be done *after the death of the Apostles*. Read the whole passage, 2d Timothy, 4, 1, 8.

But it is responded that this clothes evangelists with great power. The answer is easy. If the word of God teaches it, we are bound to submit. But let us look at these powers, and see what there is to alarm even the most cautious and sensitive. I am free to affirm *that there was no authority conferred on Timothy and Titus, which does not need to be exercised now*.

1. “ Preach the word.” Is it “ presumption” to preach the word now ?

2. “ Reprove, rebuke, exhort.” Have not all these duties to be performed now by *some one* ?

3. “ To set in order things that are wanting.” Is not this yet fre-

quently necessary? And just because the evangelist's duties are misunderstood, it remains undone in most of our churches.

4. To put the brethren in remembrance of their duties. Is not this still needful?

5. To ordain Elders and Deacons. Is there no longer a necessity for this?

6. To receive accusations against elders, and rebuke or entreat as may be best; is there never need for this? Must elders never be rebuked? Is it "presumption" to rebuke a wicked elder?

7. To expose and denounce false teachers where churches are becoming a prey; has this work ceased?

∴ To reject schismatics. Must not *somebody* do it?

Now, I ask, if it be presumption in an evangelist to exercise this authority—who may do it unpresumptuously? It must be done, sometime, by somebody. Again we ask—by whom?

It is responded—*The church* must do it. Since the Apostles' days—the church is "the pillar and support of the truth."

This, I confess, is to me very unmeaning. What is meant by *the church*?

"The assembly of believers in a particular locality," it is answered.

Very well. Can the assembly of believers reprove, rebuke, exhort, receive accusations, &c., *except through her officers*? We are not a hair's breadth in advance of our former inquiry. If the church teaches, reproves, rebukes, &c., through her officers, then it is not presumption in an evangelist to exercise the powers conferred on Timothy and Titus.

The church is the pillar and ground of the truth. But is it the church *in chaos*—the church *unofficered*? or is it the church with her ordinances, her officers, her worship, her ministrations of truth, love and peace? It is worthy of remark that this passage, so often triumphantly arrayed in CAPITALS, as putting a quietus on all the claims of evangelists, is a passage declaring to Timothy the evangelist that these lessons of duty and authority were written to him, that he might know how to deport himself in the house of God—which is the church of the living God, the pillar and support of the truth. If the church be indeed the house of God, it is all important that all her officers know how to behave themselves. How long will the church in any community be the pillar and support of the truth, if you strike out from the laws published on these pillars all the lessons which teach her officers how to behave themselves?

Still, many good brethren urge that there is much danger of these views running into a system of ecclesiastical tyranny.

To this it is replied, with all respect and affection, that if we wait to get a system of polity and government which shall forever be free from danger of abuse, we shall wait until all necessity, for a church is past: and if we could find such a system it would not be the Apostolic system, for that *was* abused, and *did* finally run into tyranny most fearful and oppressive, in the perversions to which wicked men subjected it. Destroy all elements of danger, and you destroy all means of good.

But it is a mistake that any mere machinery of government is the source of tyranny. You may have a perfectly *scriptural form* of government, and have tyranny and oppression. You may have a very defective system of government, and have peace and prosperity. Because, in the latter case the Spirit of Christ is there; in the former, it is absent. "Where the Spirit of the Lord is, there is liberty," is a grand oracle. Back of all tyranny in the church, was the loss of the true spirit, and of reverence for the word of God.—*No form of government will save the church from tyranny.* Our safeguard is in cherishing and cultivating reverence for the Bible, and in seeking supplies of the Spirit of Jesus Christ. As far as any system of government can promote this, that which is most perfectly scriptural is unquestionably the best. Moreover, we need to be saved from *anarchy* quite as much as from *tyranny*. And it is worth while to consider which is the more threatening evil, for the present and the future.

In the spirit of honest inquiry, these thoughts are respectfully submitted to the brethren.

ISAAC EURETT.

Lyons, Mich., Nov., 1856.

BAPTISTS AND BAPTISM.

[If the following be correct, every man who loves Christ ought to know it. Let the intelligent reader ponder it. We copy from the "Advocate," of Nashville, Tennessee.—D. O.]

We see some difficulty in discussions of the subject of remission with the Baptists. Indeed, the Baptists and Disciples agree in so many points connected with the salvation of the soul, that we doubt if there

is sufficient ground for debates on this matter at least. It may be well to examine a few features of the subject in which we agree.

1st. The Baptists and Disciples both teach, that believers are proper subjects of baptism, and that no others are entitled to this honor.

2nd. They both maintain, that the "good seed" sown in "*honest and understanding hearts*" works effectually in changing the heart, soul, mind, feelings, and disposition towards God.

3rd. The Christians and Baptists both invite believers only to unite themselves to Christ in obedience.

4th. The Baptists and Disciples both say, that baptism "Is nothing more than the line between the church and the world."

5th. They both agree that by baptism we "*put on Christ*," or come into the body.

6th. The Baptists and Disciples both agree, that believers, who have repented and been baptized into Christ, are the only persons authorized to partake of the Lord's Supper.

7th. They both teach that the baptism of an infant or person without the proper scriptural change of heart, has no meaning, and, therefore constitutes no part of the obedience to Christ.

8th. They agree that the dogma of "*baptismal regeneration*," in the Romish and English churches, is in direct opposition to the teaching of the Bible. We may be told, that we essentially differ still in reference to remission. We trust this difference is more in word than in fact. A Baptist may say he does not believe in baptism for the remission of sins; that "FOR means ON ACCOUNT OF remission of sins." We are aware this has been a matter of difficulty with the Baptists, but we are slow to conclude any of them really believe that the sinners on pentecost, when Peter told them to "*repent and be baptized*," were either really or formally pardoned.

But we may be told by our Baptists friends, that they do not believe the forgiving power is in the water. Neither do the Disciples. God has the right, however, should he see proper, to make blood the procuring cause of remission, although there is no *inherent* power in blood to forgive sins; and it is his prerogative to say, "wash and be healed," or "repent and be baptized, by the authority of Christ in order to the remission of sins," with the understanding that the water does not forgive, but the Son of God alone has the power.

What a world of evil might be removed if we would but examine all subjects considerately.

CO-OPERATIVE EFFORTS, No. I.

Brighton, C. W., 5th Jan., 1857.

MY CHRISTIAN BROTHER LOOS:—Duly your communication relative to the Cincinnati “missionary society” arrived at Brighton. I desire to be, as you are aware, zealously interested and unceasingly active in christian missions; and will, in some form, lay the claims of the “society” at Cincinnati before the friends who read the Christian Banner.

But, my good brother, suffer me to express with emphatic frankness my sincere conviction that all such missionary societies as the one which is organized in your city by the disciples are far from being according to the pattern of heavenly things exhibited in the statutes of our only Lawgiver. And why it is, brother Loos, that faithful and valiant heroes for the truth of God who have in times past armed themselves with the armor of heaven against the innovations and institutions of wise and pious men, do now apparently approve, adopt, and prosecute what they formerly denounced, is a mystery to more than the writer. Or are the elements of a “missionary society” shaped and fashioned by disciples so much superior to the frame work of a Presbyterian or Congregational “missionary society,” that the one is scriptural and the other unscriptural? Or has the past efforts of the brethren against these partly earthly and partly heavenly institutions been found unwarranted by the only correct test—the Creed of Christ?—and hence are the chief brethren who have pled for reform discovering their mistake and retracing their steps?

I know, my zealous brother, the short-metre response to all this. It is affirmed that missionary societies are expedient. That the *object* is right: therefore it is both lawful and expedient to exercise the wisdom of the brotherhood in making choice of means to accomplish a scriptural object—just as though it was according to the orthodoxy of God’s Book for us to find out the will of Christ relative to objects, and then that he permitted us to follow our own weak or strong wisdom in carrying out these objects. O my brother, have we not too much reason to be assured that a host of strong men are marshalled under Captain Expediency—an Ecclesiastic Chief of immense power and untold mischief; and can any one, saving the Occupant of the Eternal Throne who sees at once the beginning and the end, tell where this Captain will eventually lead his host? This Mr. Expediency is a most flattering, insinuating, and successful General, wearing more laurels and showing a greater store of

trophies than any other—having obtained decided advantages over many a disciple of Christ even before all the apostles took their departure from the stage of action—having ruled almost every ecclesiastic body ever since—and having so far insinuated himself into the graces of some disciples in this age that doubtless reformation will henceforth be a very subordinate plea.

My brother, it is my firm conviction that you are not desirous that the disciples, ‘having begun in the Spirit, should now be made perfect by the flesh,’ and hence my pen communicates to you freely. Nay, I have enough evidence to satisfy myself that there are few men living who have a purer ambition than yourself to be wholly up to the inspired standard in all that pertains to the gospel of the Exalted Prince. Yet is it not possible, nay a little more certain than possible, that you and I and others, in the past, and perchance at present, have taken and do take sundry things for granted that ought to be diligently and devoutly examined with the oracles of our Lord spread out wide before our eyes?

Please regard this brief communication as prefatory. Should you consider it of sufficient consequence to publish in the Christian Age, I will, the Lord enabling me, send you one or two or three more epistles which will have more or less reference to the great missionary, worshipping, benevolent, and reforming society represented by a beautiful building properly framed together, in which the Spirit of the Lord dwelt, and wherein the Lord himself reigned, and which was formed under the immediate direction of unerring workmen, of whom, with all their great gifts, the rich Prince of Life made a present to the world.

In the best of all pure bonds,

Yours in truth and for the truth,

D. OLIPHANT.

THE LABORERS ARE FEW.

A communication came to us not far from the beginning of last month which was evidently written by a disciple who has a very fair stock of zeal. He believes we ought to have more evangelists at work. Not a doubt of it. We give the following extracts from his communication:—

D. O.

“Considering our numbers I believe we have less laborers in the

field than any other people in the province. How is it therefore that we are thus behind in this all-important work? Let us consider how much responsibility rests upon us in this department of our duty."

"As we profess to advocate the "primitive gospel" which "is the power of God unto salvation," why are we not more earnest about it, when the salvation of all men depends on their acceptance of the gospel of Christ which they cannot hear without a preacher: why not send them forth to preach the gospel? In this Province of Canada West there are over a million of inhabitants; of these there may be 2000 "Disciples;" or one for every 500 of the entire population of the Province: are we therefore in any way accountable for their eternal salvation? Is it sufficient for the 2000 Disciples of Canada that they send one or two labourers occasionally into the field. Truly the followers of Christ do not consider the example which their Leader has left, else things would not be in this state."

"Is it not a startling announcement to the Disciples of Canada, that we have only two or three evangelists sent out to publish the gospel to 1,000,000 human beings. Thus it would take six evangelists, (with an audience of about 350 each time) one year before they could preach one sermon to each grown up person (allowing them to preach one sermon each day.) Brethren, what does this say?"

"What therefore is wanting? Is it the means to support evangelists? No. Is it scarcity of labourers? There are several brethren in Canada who are able and talented enough for the work, and they ought also to be willing, if the brotherhood would furnish them with the means of support. The fault therefore lies with the entire brotherhood of Disciples. We ought to awaken to our duty. Let us think of the great price which it cost to redeem man; and then, let us ask what are we doing towards offering this salvation to men. I might venture to say that there are among us individual brethren, half-a-dozen of which might do as much toward the spread of the gospel, as the entire brotherhood of Disciples are now doing. It is therefore a subject which every Disciple of Christ ought to ponder, and see whether he is learning of his Master in this matter."

D. M. H.

Nov. 27, 1856.

There are in Canada 74 Congregational churches, 65 ministers, 2,805 communicants; amount contributed last year, for religious and missionary objects, £8,492.

THE WORK AND SPIRIT OF REFORM.

Luther, the bold but not overly polished German who first largely disturbed the repose of the Romish sanctuary, says:—"Too much prudence is displeasing to God. It is impossible to make a stand for the gospel without creating some disturbance and offence. The word of God is a sword, waging war, overthrowing and destroying; it is a casting down, a disturbance, and comes, as the prophet Amos says, as a lion in the forest."

The preceding may be profitably read twice by some amiable men who desire to obey the Supreme Captain and use the weapons of his warfare as faithful soldiers without hurting any one. As for us, we want the Spirit's well-tempered sword, with the edge as keen as it can be made in the armoury of God, to slay every giant or every dwarf who refuses loyalty to the King of kings. Yes, and we want the gushing tide of divine affection—"the love of God shed abroad in our heart"—in order that every candid mind may perceive that every battle we fight is out of pure reverence for the statutes of the Heavenly Prince and out of fervent attachment to the Author of the Redemption which is Eternal.

But on looking backward upon the page of truthful history, and finding the evidence clear as light that the purest and noblest men have had their motives impeached, their labors misrepresented, their principles falsely if not wickedly interpreted, and their character slanderously assailed, we ought not to expect to escape the frowning storm of human wrath that in greater or less measure falls upon all who successfully witness for the whole truth of heaven. While then some kindly disposed people in their labors and efforts are keeping the question supremely before them, What will men think of us?—we earnestly pray to have the question uppermost in our mind and nearest our heart, What does the God of truth appoint and approve? And as it concerns manner, we would greatly prefer to speak too bluntly rather than to speak too smoothly, in these times when there are so many smooth ways of leading men to perdition.

D. O.

A false friend is like a shadow on a dial-plate which appears in fine weather, but vanishes on the approach of a cloud.

“TEMPORAL THINGS.”

An earnest sister writes and sends to us a communication from which we extract the following portions :

“ I have been a reader of the Christian Banner since its commencement, and as a religious periodical I do not find a better conducted paper ; it has been enlarged during the past year, which gives us more reading for the same price than formerly. * * * We are now just entering upon a new year, and the question arises, Is brother Oliphant receiving the necessary encouragement with the periodical in the way of correspondence and pecuniary aid ? Can not each brother and sister act as agent and send *at least* one new subscriber ? The travelling speakers in particular will have an opportunity to obtain many new readers, thereby do good. * * * Wishing you success and a happy new year, I am with christian esteem———M. A. L.”

So writes sister L. And a brother asks if we could not put our subscription up to one dollar and a half, and still have as many subscribers ; and another intimates that every brother should at least send us an extra quarter of a dollar for the improvement in the monthly by its enlargement and beautiful cover. To all these suggestions and inquiries we offer the following responsive hints : 1st. Quite a respectable few of the friends of this monthly are becoming as punctual in sending temporal food for it to live on as could be reasonably expected. It is true there is a multiplied race of delinquents who were perhaps born under the star of procrastination. May our lessons to them prove reformatory ! 2nd. As it respects increasing the price of the work, every hearty friend can regulate this to suit himself, and all therefore may be accommodated. We send the Banner gratis to those not able to pay ; friends who can afford half its fixed subscription rate have it for that amount ; parties who are able to send us one dollar per year, receive the work welcome ; and those rich enough and liberal enough to put into our hands a quarter more, or a half, or a whole dollar extra, will enable us to devote a greater share of time to enrich the work as well as to circulate it more widely.

The Christian Banner, as it regards temporalities, has been managed with scrupulous caution and economy, and it is perhaps not stating too much to observe that there are not more than two periodicals sustained by the brotherhood of disciples in America which have a better or stronger physical constitution than the Banner. Is it thus vigorous on account of the princely amount of funds received for its support ? Not

by any means. But because we have resolved, in the face of all adverse elements, to keep up the work so long as the friends of it place enough funds at our disposal to pay the simple expenses of its publication.

But on all hands, with almost all religionists, there is abundant room for emphatic amendment in the publishing department. Hear what our neighbor the Port Hope 'Echo,' Episcopal paper, affirms :

"We pay our Publisher two thousand four hundred dollars per annum. We receive from subscribers (allowing for bad debts) about two thousand. It is evident then, that unless our friends are liberal in their contributions to the Echo Fund, the Trustees must pay the difference. They are willing to do this, and the editor, as one of them, is willing to subscribe his share, in addition to gratuitous services, but will the friends of the 'Echo' be willing to permit the burden thus to fall upon those to whose disinterested efforts the existence of the 'Echo' is due."

Another gentleman who conducts a paper complains that things spiritual are not so highly valued as things political. Arguing the case he asserts that—

"The members of our several churches do not realize the value of these papers to the cause of Christ—they do not estimate as they should, the importance of the press in the great work of saving and sanctifying men. A religious journal, with a direct, earnest and prayerful endeavour to do good, is to them nothing but a newspaper, after all; and a political newspaper—a "Dollar Weekly," full of silly stories and sickening details of crime—will be preferred to it. While this spirit lasts, while religious men care more for politics than for religion, while christian parents take papers because they are cheap, without regard to their moral character or poisonous influence on their families, we must abandon our religious papers, or expect to sustain them by a heavy sacrifice of toil and money."

Now let us give place to another speaking friend :

"The last Lord's day in every year, I make it a point to call the attention of my people to the importance of having a good religious paper. I dwell for a few moments upon the great advantages of such a paper to themselves and children, and show how useful it is to enable them to understand and appreciate the wants and efforts of the church, and to qualify them for the discharge of their duties as church members. After advising all who have been subscribers to continue their subscriptions, I exhort all who have not taken the paper to become subscribers. Knowing the importance of rendering this easy, as many persons find it inconvenient to write themselves, I induce one of the elders to consent to receive and forward subscriptions. I also freely

offer to hand to him the names of any who may find it more convenient to give them to me. By this simple plan, renewed from year to year, the number of subscribers among my people is ten-fold greater, I believe, than it would otherwise be. Suffice it to say that I regard a religious paper as invaluable, and feel satisfied that I could not employ a more useful co-laborer. My experience convinces me that if all our preachers would adopt the plan above mentioned, the circulation of all our religious papers might be easily doubled, if not trebled: and sure I am that their wider circulation would be an unspeakable blessing."

The Lord knows, and very many of those who read this paper know, that our heart is not set upon lucre; and hence we submit these matters, not for the sake of self, but for the capital purpose of exciting healthful exertion for the advancement of the purest, the noblest, and greatest cause that mortals were ever honored to assist in promoting.

D. O.

LETTER FROM THE DISTRICT OF COLUMBIA.

Washington, D. C., Dec. 22, 1856.

DEAR BROTHER OLIPHANT:—Once again I assume the privilege to communicate a few thoughts to you respecting the cause of all causes, although I must confess that my mind is quite barren, owing to the many surrounding influences not akin to piety and true holiness. I find that it requires all the means that our heavenly parent has placed within our reach to keep aloof and uncontaminated from the evils of this world, 'the lust of the eye, and the pride of life,' but amidst all the counter influences, I rejoice that our kind Heavenly Father has erected a Mercy Seat whereunto erring mortals can flee and find rest, and that in his wisdom and unbounded philanthropy he has instituted the Lord's day and the Lord's table around which the Lord's people are requested not to neglect the assembling of themselves together. Knowing as we do that we are all, more or less, creatures of circumstances, how wise God's arrangements are in his House, (the church, whose temple ye are) where brethren can often meet together and talk to one another, admonish one another, and stimulate to love and good works. Some good meaning brethren do not seem to appreciate the blessings flowing from attending to the ordinances of the Lord's House. Many plead their unworthiness or unfitness to partake with the brethren, perhaps not aware or do not realize that living in disobedience is the cause

of their unfitness ; for certain it is, that constant obedience is the best method to qualify any person for any duty, especially so in regard to christian duty. The promised blessing will ensue ; God has said it ; try it, try long, try to the end of the race—for there is the promise.

Yours in love,

S——.

THINK OF IT!

Even amongst the disciples of Christ, who take the Bible as the only infallible rule of faith and practice, it is most clear, from the fact that many are endeavouring to build up Bible, Missionary and Sunday school societies, etc., to do the work of the church, they do not possess full confidence in the church and her resources to renovate the world. Hence speculative plans take possession of the hearts of the brethren.—Gospel Advocate.

MORE TO THINK ABOUT.

The first preachers of the Gospel, by their close adherence to the example of Christ, in humility, devotion, and complete consecration to God, with a total disregard of worldly treasures, honors, and powers, gave great evidence of their confidence in the doctrine they preached, their Master, and their hope of a resurrection from the dead, and eternal glory in the world to come. They lived and acted under the motto, "We have no continuing city here;" or in different words; "The things that are seen, are temporal, but the things which are not seen, are eternal." They received their great impulse from the eternal, and not from the temporal. But a worldly ministry receive their main impulse from the temporal, and not from the eternal. They are governed continually, by worldly influences, appliances, and policies. They are constantly speaking and meditating upon what the world will say, or think of us, and not how they will please God. We have long discovered that even among good men—the best of men—there is a wonderful proneness to wander from the simplicity of the way of the Lord, to real innovations, endangering the peace, harmony, and union of the whole family of God on earth. It is a difficult task to induce men to fix their minds upon the wisdom of God, admire it, and show by their practice their full confidence in it. It is true, almost any man will ad-

mit the wisdom of God abstractly, extol it, and show how infinitely above all human wisdom it is. But the wisdom of God is so unlike the wisdom of this world, that many of its brightest displays are not noticed by the mere worldly man, whether in the Church, or out of it.—Christian Review.

FUNDS OF THE CO-OPERATION.

The Treasurer in account with the Provincial Co-operation.

DR.		CR.	
1855. Ball'ce in hand	£42 7 1	E. Sheppard,	£25 5 0
1856.		J. Berry,	24 0 0
June 5, Eramosa Centre,	16 10 0	J. Black,	15 15 0
Oshawa,	18 5 0	A. Anderson,	11 6 0
King,	2 10 0	J. Kilgour,	4 10 0
Eramosa East,	10 18 1½	Expenses holding a	
Wainfleet,	3 0 0	meeting in Oakville	1 4 0
Trafalgar,	5 15 0	Postage,	0 6 1
Toronto,	14 5 0	Travelling expenses	1 0 0
Eramosa West,	0 13 1½	Ballance on hand.	31 17 4½
Erin,	0 13 1½		
Brother in Trafalgar to			
defray travelling expenses	1 0 0		
	£115 3 5½		£115 3 5½

ROBERT BAYNE,
Treasurer.

Audited and found correct.

Eramosa, June 21, 1856.

L. PARRINSON, }
J. MITCHELL. } Auditors.

[The above came to us after the middle of December—hence the non-appearance of it at an earlier date.—D. O.]

DIFFICULTIES AMONG ENGLISH INDEPENDENTS.

The question between the parties refers to a book of hymns, the orthodoxy of which fifteen prominent Independent clergymen have pronounced to be indisputable, and which a very large number of the same class of public teachers have declared to be deficient in truth, and marked by various errors. This little book is published with an avowed dislike to the ancient and familiar terminology of the Evangelical school,

derived as it is from the Puritan age, and while marked by some poetical prettiness exhibits a great deal of the modern tendency to doctrinal *dilution*—to use no severer term. Dr. Campbell has led the attack upon this new hymn book and its self-published admirers. Mr. Binney of the Weigh-house Chapel, defends with his accustomed talent the cause with which he is become identified, and tries to sustain the unsparing vigor with which the other urges the assault. Newspaper articles and letters filling long columns of the leading non-conformist prints, followed by pamphlets replying to pamphlets, and themselves in return replied to, have drawn the dissenting world into an arena of debate, and already broken up some long subsisting friendships. The Congregational Union itself has been unfortunately involved in the controversy, and a motion is almost certain to be made at its next meeting for dismissing Dr. Campbell from his office as editor of the print which that body recognises as their organ, while this proposal is as sure in turn to be met by a counter-motion. The result anticipated is, that the Union will be broken up, and the body split in two, constituting themselves severally into an old and new school. From all this possibly truth will gain more than it loses; but alas! in the meantime, offended charity sits down and weeps.

SISTER PARMELEE GONE.

The esteemed brother Parmelee, of Seneca Falls, N. Y., writes to us in the following afflictive strain:—

“The hand of affliction has been laid heavily upon me. Death has entered my household and taken away my wife, Mary Louisa, leaving my three children motherless. She died of consumption on the 2nd of Dec. in the 26th year of her age, after an illness of about five months; during which time she patiently endured her sufferings, calmly awaiting her dissolution which she realized was about to take place.

“But her hope was in the Redeemer and therefore did not fear the great enemy as do those who have not “been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.”

LET IT BE UNDERSTOOD that the Dialogue respecting Union was written by brother B. Franklin. We have changed a date or two, and in further copying we shall change a few terms; but the body and soul of these chapters pertaining to Christian union have our brother for their author.

D. O.

NEWS OF ACCESSIONS.

There is much animating news in our Exchange Periodicals, which we must endeavour to find room for in the February Number. Meantime friends will be happy to learn that at a meeting which we held near Picton in December, two confessed Jesus and were added to the saved family. If they walk worthy of their high calling, the Lord will give them an eternal crown. D. O.

☞ Sundry communications on hand will be permitted honourable utterance. Two essays have been sent to us upon the punishment of the wicked, both of which will be given to the public in the order of their reception—the first in February, the other in March. Brother Laing, an intelligent and devout brother, will have a hearing next month. D. O.

☞ While inviting every active friend of the Redeemer in the Eastern Provinces to assist the Christian Banner in its mission, by sending to us means and funds, may we particularly solicit the hand of help from the following brethren and friends?—J. Barnes, W. F. Hughes, J. B. Barnaby, H. Greenlaw, W. H. Dunham, A. W. Reidout, J. Emerson, G. Boon, J. James, J. A. Wood, J. M. Ruseoc, I. B. Jackson, W. W. Livingston, D. Cowan, H. Vaughan, A. Minard, W. McDonald, W. H. Church, J. Lavers, G. Hankenson, J. Wallace, M. Wallace, J. Sillars, A. Fullerton, C. Cameron, A. Pickings, J. McDonald, J. Elliot, C. Marsh, J. W. Powell, C. Irving, A. Woodbury, D. Crawford, A. Nisbet, J. Stevenson, S. Bovyer.

BOOKS.—The following works are for sale at Bowmanville, by C. J. Lister, at Bethany prices:—

Christian Hymn Book, Christian Baptist, Christian System, Baptism, its Antecedents and Consequents, Debate with Owen, Debate with Purcell, New Testament (new translation), Principles of the Reformation by Richardson, &c.

Orders (post paid) attended to promptly.

☞ We learn with solemn, heartfelt regret that the soldierly evangelist J. T. Johnson, of Kentucky, is no more among earth's living sons. He died suddenly at Lexington, Missouri, while actively engaged in a continuous meeting.