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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. VIII.

COBourg, JULY, 1854.

NO. 7.

From the Christian Baptist.

CHRISTIAN NOT PARTY UNION.

I have no idea of seeing, nor one wish to see, the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ dispersed among them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hireling priesthood and their worldly establishments prostrate in the dust.

But creeds of human contrivance keep up these establishments; nay, they are declared by some sects to be their very constitution.— These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the "Holy Alliance" to be the constitution of a republic, as that the Westminster or any other creed should become a means of uniting christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation, which enables it to make the unwilling willing to pay their stipends, but by and by it becomes a scorpion even among themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. To restore the ancient order of things this must be recognized as the only constitutional of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were in the employment of setting it up. And here let us ask, How did they receive them. Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization were every item requisite to all the privileges of citizenship. As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord.—He was then treated by the citizens as a fellow citizen of the saints; and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow citizen. If he ever exhibited any instance of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the king, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan of our own devising, which, too, is as irrational as unconstitutional.

#### "PERFECTING OF THE SAINTS."

The writer of the following evidently desires to see the disciples "go on to perfection." He does not see as much progress in this 'going on' as he could ask, and he is more than half right in many of his positions and statements. Brethren—let us grow in knowledge, grow in favour, grow in love, and let the things of Christ dwell in us and be exhibited by us 'abundantly.'

D. O.

From the Christian Age.

There is nothing easier than the adoption of a *theory*, nothing harder or more irksome than *practise*. We were apt to think, in the early history of our efforts at reformation, that almost all the worldly mindedness and the wickedness around us was owing mainly to erroneous teaching, and to cross grained and contradictory creeds. The experience of years has wrought no change in my mind in favor of these things, but I can not think so well of *human nature* as I did in former times. Little did we think in 1830, what churches and districts of churches would be found in 1854, (the members of which had been converted from the world, and from sectarianism, by preaching Christ and him crucified, for pardon, and obedience to him, by all the members of his body, for eternal life.) meeting only once a month for worship' In all this wealth making west, there are few churches

out of the cities who meet oftener than once a month to keep the ordinances of Jesus!

Paul left Titus in Crete, to "set in order the things that were wanting," and to these things in which our churches are still deficient I call special attention. We truly need the exhortation to "go on to perfection," and as the teachers of the churches, we should give ourselves no rest until we have them "walking in all the ordinances and commandments of the Lord blameless." To hold the doctrine of the week, by worship without the practise of it, is to choke with the chaff and to trample the wheat under our feet. "If ye know these things, happy are ye if ye do them," said our Lord, which is also corroborated by James, when he says, "Be ye doers of the word, and not hearers only, deceiving your own selves."

We must not condemn ourselves in that we disallow in others. Some churches, I know, only have a monthly use of a partnership meeting house, and therefore, not having the convenience of one of their own, only worship as a church once a moon! I have known many churches in Virginia, which, in an early day were similarly situated, but they met at other times in some school house, or some private house, and kept the commandments of Jesus. The churches must show more determination to overcome difficulties, and brace themselves up with energy to the work of the Lord. I have been urging the brethren to practical godliness, and urging them to put themselves in a position for God to bless them, and to make them a blessing. We must guard against spiritual torpor and stupefaction. The preachers should all unite in one grand determination to lay the duties and obligations of Christianity before all the brethren. We had better be faithful than eloquent, better make the brethren weep over their short comings, than make them smile at the exposure of error.

Unless we halt a while here, and bring up the churches to the weekly worship of the primitive saints, it will be much more difficult in years to come. If this is done we shall be able to show that ours is a real reformation, in practise and not merely in theory. We must not settle down upon a mere change of views in doctrine, a change of views which leaves us where it found us, will be of no advantage to us. Indeed we shall be more inconsistent than our neighbors of the sects, and by arguing against them, condemn ourselves. They do not believe it binding upon them to keep the ordinances weekly, and therefore, very consistently worship once a month. We, on the contrary, believe that the loaf should be broken once a week!

I would ask attention to another symptom, which is not very favorable for our cause, and that is, the apparent apathy of our brethren, both preachers and people. We seem to act as the two tribes did who inherited on this side Jordan.—They were willing to sit down contented with what had been done. The whole of Israel had fought to give them their land, but they were not willing to go over Jordan and aid their brethren in dispossessing the Canaanites from the whole land. Even at least they reserved the Gibeonites and other idolaters who proved a "thorn in their side." There is more of a compromis-

ing spirit spreading among us than was visible years ago. The sects seem now willing to give us a place among them as a sect, provided we will covenant with them to let them alone! I remember to have said to that old Virginia veteran, T. M. Henley, years ago when he was complaining of the hostility of our opponents, that their opposition was not so fearful as their blandishments and brotherly kindness.

The war cry that was sounded by the sects in the early days of reformation was a note distinct to every chivalrous herald of the cross to draw the sword, and to march forth to the contest shoulder to shoulder. Then we had energy and confidence, now we hesitate and calculate, and many seem to think that the battle is fought and the victory is won. Has the enemy struck his colors? Are the gates open to us? Have they laid down their arms? Napoleon, energetic as he was, though he "could distance expedition," was once brought to parley, and in his dalliance, he lost his kingdom—"Ye did run well, who did hinder you that ye should not obey the truth." Of all states we must not forget, that of indifference to truth and error, is the most deceiving. Samaria is an example to us of mixing the truth of God with human dreams and idolatry. Therefore it was said of them that "they feared the Lord, and served other gods!"

Never let any of us think that the millennium is at our doors, because the sects are willing to allow our orthodoxy, or abate their opposition. In all material matters neither we nor they have changed. But as an apology for the old slander they uttered against us in the beginning, they say we have changed. If that is so, that is, if we have changed our principles or our positions, justice demands that we shall say so, and ask their forgiveness! We have treated them very badly, if there was no truth in our allegations against them, and if they have the truth, we slandered them in charging so many errors upon them. This is clearly our duty if what they allege is true. May we not say then, on the other hand, that if they misunderstood us and were hasty to condemn us, to put us down, now that they begin to know us a little better, is it not their duty to say so just as frankly?

It was much easier for them to cry us down under the odious charge of Unitarianism, of denying the Holy Spirit, than to disprove our positions regarding *the faith, the confession, baptism, remission of sins, and the promise of the Holy Spirit.* This "Ark of the Covenant" must yet bring down "*Dagon*," the child of pride and presumption. Not to weary you and the brethren now, I want to stir up the spirit of the Christian Baptist, which you, not long since, told us you felt waning in you. Let not our Colleges raise up men to perpetuate this ill-formed and unshapen state of things, but ere the veterans of the first movement leave the earth, let the things that are wanting be "set in order." As Luther left Lutheranism, so it is now, barring the corruptions. A hint to the wise is sufficient!

Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand a year.

## UNION FOUNDATION.

From a Cincinnati journal we learn that a union meeting took place in Wisconsin last February in the town of Monroe. A "declaration of Christian union" was written out, consisting of ten sections or paragraphs. The first of these, after the introduction, reads thus—

"We hold it to be most evident, that the Christian Religion is one and is intended to govern men's appetites and passions, thus bringing man himself into the enjoyment of the truth; and that Christianity is not intended to minister to the diversity of tastes and tempers of men, thereby serving to perpetuate antagonisms in society."

The next two are in these words—

"We further hold it to be evident, that the Christian system being a system of *revealed* truths, appointments, and precepts, for the reception and observance of man, it is not susceptible of any improvement by the wisdom of man; therefore

We hold it to be further evident that all who receive the truth of Christianity as it is *revealed*, and observe the appointments thereof as they are delivered to us in the Living Oracles, must necessarily be one, in "faith and practice."

The last, and shall we say the best, is thus expressed—

"For the attainment of so desirable an object as the union of all Christians in "one body and one spirit, even as they are called, in one hope of their calling," we at this meeting assembled, solemnly pledge ourselves to God and one another to henceforth plead for, by word and deed, the acknowledgment of the holy Scriptures as the sufficient and only bond of Christian Union."

On the first of these, had we been at the meeting of the friends of union at Monroe, we should have proposed some queries. That the Christian religion is intended primarily or chiefly to "govern men's passions and appetites" is, to our mind, among the doubtfuls. It is indisputable that christianity teaches us to "sin not through anger"—to "be temperate"—"deny worldly lusts"—to "do good for evil;" all this, and much more in the same department, is true. Religion—the religion of the Lord—does most certainly teach the highest moral precepts, the loveliest social virtues, and even the purest physical excellencies. yet when we say that christianity was and is intended to govern men in these morals, socials, and physicals, we do not touch the base of the Christian superstructure nor the capital object or intention of it. In a declaration of Christian union we look not only for truth, but truth as it relates to the basis of the Christian temple or the grand object or design of it: and we very respectfully submit whether the above expression is either of these. Even truth

may be, and often is, virtually made error by placing it in a position where it does not rightfully belong.

Robert Dale Owen, by the indirect influence of the Christian religion, even while scouting it and doing his best to ridicule it out of society, was, confessedly, in many respects, superior to a majority of professors in the government of his passions and appetites, measuring him not by heathen morals, but by the morality of christianity.

Philosophy indeed might attempt to show that all sin is undue passion and appetite, and religion being designed to free men from sin, it accomplishes this end by preventing undue passion and appetite. This religious philosophy may be tolerable morality, but we would not be willing to risk it in the place of christianity.

The maxims and mechanism of morality can restrict, restrain, and refine passion and appetite, but the religion of the oracles makes men subjects of Jesus Christ—makes them subject to Jesus' person, government, and divine policy. It is an embodiment of heavenly power and heavenly goodness aiming and intending to attach men to the person, throne, and kingdom of the Divine Prince. Hence Jesus dwelling among men—expiring on the cross—filling the throne above—are so many views of him designed to win men to him and to the things he loves.

The religion of the Lord, then, issuing from his love, and putting this love in us, is not primarily intended to govern our passions and appetites;—it opens out a new government, and binds us over in the bonds of divine affection to the Author and Lord of it, and hence as *one of the consequences* of this capital aim of the christian religion we govern our passions and appetites. While therefore it is true that the religion of the Lord is designed to govern our passions, it is not a radical or fundamental—or more properly—a substratum truth; nor does it express the capital scope or intention of the religion of our Lord Jesus.

Do we not find moral skeptics and skeptical moralists whose propensities are to a very large degree controlled? And they fight against Jesus, the things of Jesus, and the authority of Jesus the more effectually and influentially by reason of the moral and social code around which they rally.

D. O.

#### THE BISHOPS OF LOMBARDY AND THE BIBLE.

The light in which Bible distribution is viewed by the Archbishop of Milan and the Bishops who counsel and co-operate with him, may be ascertained by a perusal of the following. Those who were

active in getting up and circulating the Hamilton circular will please read :

“ The Bishops of the Ecclesiastical Province of Lombardy, assembled in special Conference in Milan :

“ To the Reverend the Parish Ministers and the beloved clergy of their respective Dioceses, peace and blessing !

“ Of the afflictions which the Lord has reserved for us in these latter times, O venerable brethren, and beloved children in Jesus Christ! the most grievous to our hearts is that of beholding our country inundated by a torrent of books and newspapers of every description, tending either to bring into disrespect what ought to be, above all things, dear to every true christian, or to turn the most sacred subjects into ridicule ; or insidiously to attack the purity of Christian morals, and even the integrity of our most holy faith. You yourselves are witnesses of this ; and we trust that your lamentations have ascended before God in behalf of his children in his church, who having strayed from the living pastures, cannot, according to the Apostle, ‘ endure sound doctrine, but after their own lusts, with itching ears, heap to themselves teachers, and turning away their ears from the truth, follow after fables.’

“ And in further augmentation both of the dangers to which the faithful are exposed and of the grief of their bishops, the enemies of our common faith, who are at all times on the watch for a favourable attack upon it, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce amongst us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their work of darkness, of the form of elegance of printing and binding, or in the lowness of their charges—to put them into circulation, and so gain their own ends. Verily, it is afflicting to us to own, that perhaps in order to prove the constancy of our faith or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether in vain, inasmuch as, in various Catholic families, not only in our cities, but in our market-towns and villages, their bibles as above described, are circulated with impunity, even amongst females and the youth of both sexes.

“ Pardon us, O venerable brethren ! if the evil here spoken of as having grown to such a pitch, leads us from our anxious solicitude for the flocks of Jesus Christ, to fear that some of our own clergy have been remiss in guarding against the dangers which threatened their flocks and their penitents in carefully instructing the faithful in the sacred rules of the Church, and in firmly correcting and reprimanding the obstinate and disobedient.

“ Our hearts are, indeed, overwhelmed with sorrow, on seeing the salutary prohibitions of the Church disregarded and slighted by many who profess to be her children ; and who should consider ourselves failing in one of our weightiest duties if we did not avail ourselves of all the means afforded us by our ministry to stay so great an evil, and as far as in us lies, to remove the danger, and to warn the faithful entrusted to our charge against the wily machinations of the enemies of the faith.



“On you again we call, O venerable brethren, and beloved sons in Jesus Christ! who are attentive and obedient to the wise regulations of the Church and the Roman Pontiffs—on you whom the Lord has appointed to co-operate in various ways with us in the labours of the pastoral ministry, entreating you by word and example, in teaching, preaching, attending to the tribunals of penitence, and in private discourse, to insist upon a rigid observance of the wise prohibitions of the Roman Pontiffs. Dwell frequently on the melancholy truth, that nothing proceeding from the enemies of the Church can tend to edification; but on the contrary, is certain to corrupt and to destroy.—Point out the necessity of rendering strict obedience to the most holy laws of that mother, in order to become her children, and to find salvation in her. Above all be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian families. Let the faithful read the Holy Scriptures; but let them be in such form as they are furnished by the Church, which is the sole depository and interpreter of the Sacred Volume.

“Let your exhortations be earnest and fervent to the fathers of families, to the masters and heads of the house and to the preceptors of youth, that your united vigilance and care may furnish an efficient remedy; and where exhortations are unavailing there apply salutary severity. Be particularly watchful over the young, who from inexperience, are evidently more exposed to danger, and more easily accessible to the poison of seduction.

“Sympathise, beloved, in the regrets and desires of your Bishops. Consider their appeal as an invitation from the Divine Shepherd, Jesus Christ himself. So may he condescend to hear the supplications which we offer up, that he may vouchsafe the aid of his grace to all; and enable them, by the influence of His Holy Spirit, to labour henceforward to his glory, and for the welfare of souls. In the pleasing hope which we entertain, that you will unite your prayers with ours, we all embrace you in our common Shepherd and Father, Christ Jesus; and in unfeigned affection pronounce upon you, and on the whole of our flock, the pastoral benediction.”

The preceding was issued in 1850, and signed by Bartolomeo Carlo, Archbishop, Carlo, Quisoppo, Gaetano, Giovanni, Angeolo, Antonio, and Girolamo, Bishops.

“In the face of such opposition it is no small thing to be able to speak of 11,251 copies of the Scriptures disposed of in Lombardy and the Sardinian territories during the year 1851.”

#### SOCIETIES ESTABLISHED TO CHRISTANIZE THE JEWS.

The efforts to convert the natural sons of Abraham during the present century have been various and the success as various. “As early as 1796, the Rev. James Cooper, a young minister in London, publicly announced that he would preach to the Jews. Immediately after the ministers of London, in convention assembled, decided that it

was "premature to attempt the conversion of the Jews." "In 1805, Mr. Fray, a converted Jew from Poland, appeared in London, presented himself to the ministers and asked the use of their pulpits—Numbers attended, and a Society of various denominations was organized; but owing to a lack of funds, the responsibility was assumed by the Protestant Episcopal Church." Since that period the following twenty-six Societies have been formed for the enlightenment and conversion of the Jews:—

London Society for promoting Christianity among the Jews,	1809.
Edinburgh Society for Promoting Christianity among the Jews, organized	1819.
The American Board of Foreign Missions to the Jews in Palestine,	1810.
Society of the Friends of Israel, at Basle, Switzerland,	1820.
Society of the Friends of Israel at Frankfort, on the Maine,	1820.
Society of the Friends of Israel, at Brussels,	1820.
Berlin, Prussia, for Evangelizing the Jews,	1822.
Elberfeld, Prussia, for Evangelizing the Jews,	1822.
Dresden, Saxony, for Evangelizing the Jews,	1822.
Toulouse Society, France,	1831.
Neuchatel Society, Switzerland,	1834.
Strasburg, France,	1835.
General Assembly of the Church of Scotland, (her deputation),	1839.
Bremerlee Society of the Confederate States,	1841.
British Society for Promoting the Gospel among the Jews,	1842.
Presbyterian Church of Ireland,	1843.
Rhenish Westphalian Society,	1843.
Netherlands Society, Amsterdam,	1844.
Church of England Young Men's Society,	1844.
Society at Frankfort on the Oder, for Proselytes,	1844.
The Glasgow Christian Society on Behalf of the Jews, afterward the Scottish Society for the Conversion of the Jews,	1845.
Associate Reformed Presbyterian Church of the West of the United States, Damascus,	1846.
Stavanger Society, Norway,	1847.
Disciples Church of the United States, to Palestine,	1850.
Presbyterian Church, (O. S.) U. States,	1850.
The American Society for Meliorating the Condition of the Jews was organized as early as 1816, and commenced preaching the Gospel to them in	1842.

It is said that these Societies employ and support some two hundred labourers among the Jewish people. The following are some of the principal missionary stations:—Frankfort on the Maine, one in Holland, one in Poland, Jerusalem, Posen, Rhine District, Strasburg, Danzig, London, Berlin, Constantinople, Bagdad, Jassy, Beyrout, Adrianople.

We learn that—

“ There are living in London 2000 Israelites, who are united in profession of faith with the evangelical churches. There are 2500 who have been gathered into the Church of Christ, in the city of Berlin, the capital of Prussia. In Russia, from the year 1829 to 1842, 1882 Jews embraced the Gospel. Again, in the year 1847, 2147 more were added to the faith of the Saviour. Besides the 2500 in Berlin, who are in church connection, there have been in various portions of Germany, converted in the various sations within the last twenty years, 2500 more—making a total of 11,035 converts.”

Within some thirty years the Jews have received from missionaries and agents 61,620 copies of the Hebrew Old Testament; 167,034 copies of portions of Old Testament; 55,745 copies of the New Testament; and 1,039,665 tracts and publications of various descriptions.

D. O.

### QUARTUS AGAIN.

ADOPTION, NO. 2.

DEAR BROTHER OLIPHANT:—Since writing the former communication, it has occurred to me that before entering on the subject of privileges, it would be well to submit a few thoughts on the manner of adoption; and the character of the adopted children of God.

And first, as to the manner; as I have already observed, they are adopted in the Son. “ He hath chosen us in him before the foundation of the world; having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” “ God hath given to us eternal life, and this life is in his Son.”

\* All of Adam's race are not adopted indiscriminately. As indicated by the above quotation from Eph. i. 4, 5. the adopted are a chosen people; chosen according to the purpose and wisdom of him who knoweth the end from the beginning: and according to the tenor of the mission of the Son of God, in its whole developement. Jesus as the Prophet spoken of by Moses; the King and God, foretold by David; and the Messenger, Witness, Leader, and Commander foretold by Isaiah, must be heard, believed, followed, and obeyed by all who would parteciate in the blessings of his mission.

But to specify a little; perhaps the most comprehensive method will be to refer to the commission which Christ gives his apostles. This commission is differently stated by the different historians of the gospel. I at present aim at giving the substance of them all.

And 1st, we find Jesus sending his Apostles, as he himself was sent by the Father. 2nd, we find the preaching of the gospel for all the world; that is, to tell to all the world the good news concerning Christ, in all that he had done, taught, and suffered until the day in which he was taken up. 3rd, We find faith, “ he that believeth.” 4thly We find repentance; “ that repentance should be preached in his name among all nations.” 5thly, We find baptism; “ baptizing them into the name,” &c. 6thly, We find remission of sins; “ whosoever

sins ye remit, they are remitted." 7thly, We find the teaching the disciples all things that he had commanded them, the Apostles.

Let us now attend to the order of regeneration herein set forth. The gospel is preached, and the people hear: some hear with the ear of faith, and belong to that class of whom the Saviour spoke when he said, "they that hear shall live;" and in the manner enjoined by Isaiah when he said "hear and your soul shall live;" others hear as though they heard not: they are not sufficiently interested in the truth preached to cast themselves at the feet of Jesus, the subject of the gospel, and lay hold on the hope therein set before them. Those who hear in the former sense are styled believers; and this I consider as the turning point in human character; for the Saviour says, "they that hear shall live;" and James says "of his own will begat he us with the word of truth." This faith necessarily and immediately induces repentance, or sorrow for and hatred of sin, and a forsaking of it. Such believing penitents, are proper subjects of baptism. In baptism persons are in the name, or by the authority of Jesus Christ, introduced into the family of God and inducted into the name of the Father, of the Son, and of the Holy Spirit. Persons who are adopted into any human family receive the name of that family. They now belong to that family of God "of whom the whole family in heaven and earth is named."

Thus they are adopted, and in the language of the Assembly catechism, "they are received into the number, and, have a right to all the privileges of the Sons of God." Those who thus like the faithful Samaritans, "receive the word of God," have now put on Christ. They are clothed with his righteousness, a covering for their sins; their sins are then blotted out; they have the gift of the Holy Spirit; (which was not given during Christ's personal ministry "because that he was not yet glorified.") Being baptized into Christ, they belong to his *Body the Church*; and are entitled by his authority to a place in and communion *with* any local church wheresoever they may reside; whether in Jerusalem, Samaria, Antioch, or every other place, proximate or remote, as long as they conduct themselves according to the laws of the King. And we read that those who in this manner were inducted into the christian fellowship, "were added to them," "added to the church," "added to the Lord," &c.

When in the church, the disciples were in the school of Christ. They are then to be taught all things that he has commanded: they are learners, servants, followers of Christ; and it is necessary to continue faithful in order to receive the crown of Eternal Life. This brings me in the order of the subject to consider the character of the adopted. The leading characteristic of the christian is a uniform and sincere effort to be conformed to the image of the Son of God. He is the archetype of our profession. And in what consists the image or character of Christ? Is it not prominently in that entire devotedness to the will of the Father, which he exhibited through his whole life! Hear the Prophet foreshowing by the Spirit the advent of Christ and saying, "Lo! I come; in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." And hear the Saviour himself declare; "I came

down from heaven, not to do mine own will, but the will of him that sent me." "I seek not mine own will, but the will of him that sent me." "I do always those things that please him." "I must work the work of him that sent me while it is day." "I have glorified thee on the earth: I have finished the work that thou gavest me to do," and in that awfully trying hour, when Jesus knew that his hour was come that he should depart out of the world unto the Father; and when being in agony he prayed more earnestly, saying, "Father if thou be willing, remove this cup from me;" he yet adds, "not my will, but thine be done." The Apostle Paul likewise holds up the example of Christ to the Romans for their imitation in these words, "even Christ pleased not himself." And perhaps we cannot have a more beautiful example of this spirit by man, than was exhibited by this same Paul at the time of his conversion, when he said "Lord, what wilt thou have me to do." Jesus enjoins this in the most pointed terms, when he said; "if any man will come after me, let him deny himself, and take up his cross and follow me; for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

This spirit and practice of obedience, springing from faith and love, would seem to be what man lost in the first Adam; and it must be restored in the second. It cannot indeed be perfectly performed by us; for if we say that we have no sin, we deceive ourselves. But Christ fully atoned for our sins; which obedience and atonement God has accepted; "and if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But this obedience must be voluntary to be acceptable. It was a willing people that was foreshown by David as Christ's in the day of his power. It must be the obedience of faith; for it was for this that the gospel, by the commandment of the everlasting God, was made known to all nations. And it must be the obedience of love: "we love him because he first loved us." And the love of Christ must constrain us.

The saved and unsaved are set forth in Scripture in lively contrast with each other. In Adam the first, they are represented as 'dead in sin'—alien from the life of God'—'children of the Devil'—'children of disobedience'—'children of wrath'—'in darkness'—'servants of sin'—'far off'—'lost' &c. In Adam the second, they are saved from all these. They now live according to God in the Spirit—'are fellowcitizens with the saints'—'children of God'—'obedient children'—'reconciled'—'in the light'—'free from sin'—'made nigh'—'found.' In this way the character of the children of God is set before us in a lively manner.

The most approved christian character then, is that which is most assimilated to that of Christ. Let us then sit at his feet, and receive of his words—let us be obedient to him in all things, and he will be to us the 'author of eternal salvation.' Let us follow him, for so 'we shall not abide in darkness, but have the light of life.' When Christ appeared to his disciples at the Sea of Tiberias being about to ascend to the Father, and having tested Peter's love to himself, he says to him, 'follow me.' Peter seeing the beloved disciple following, saith

Lord and what shall this man do? Jesus replies, 'if I will that he tarry till I come, what is that to thee; follow thou me.' The case is very remarkable. Has not Jesus, in these words left a monument for his disciples to the end of time? As if he had said, 'Let no consideration whatsoever divert you from following me. My character is your example—my words are your laws: I am indeed going to the Father and you see me no more in the world; but in his house there are many mansions; and if I go away, I will come again, and receive you unto myself, that where I am there ye may be also.'

QUARTUS.

*Pictou, N. S., 1st May, 1854.*

### THE RELIGION OF JESUS, NO. IV.

FIRST PRINCIPLES, No. 4.

Reader! We have seen, in speaking of the divine creed, that—

1. The first department or portion of it is written by two apostles and two evangelists, Matthew and John, Luke and Mark.

2. That the capital design of this part of our Lord's creed is to furnish us the knowledge of the appearance of Jesus among men, and what he did while on earth.

3. That the second portion of the inspired creed opens to us the apostolic preaching, setting forth remission of sins through our Lord Jesus Christ.

4. And we have also seen that the apostles, in their proclamation of the gospel lay before sinners the evidences concerning Jesus Christ, which evidences are offered in order to be believed, and that they give precepts, in the name of Zion's King, necessary to be obeyed in order to acceptance with the Saviour.

The leading points of the gospel of Christ as proclaimed by Simon Peter and the rest of the apostles have already been noted; but friendly reader, let us look at some of these points again and observe their significance and force—their suitability and application—observing in passing how the divine arrangement which proposes and professes salvation has been disturbed and destroyed by the unhallowed counsels and presumptuous conceits of system-mongers and creed-makers.

We have intimated that Jesus divinely coming to us brings all the authority of the heavenly world; that the apostles, immersed in the Spirit and authoritatively commissioned, bring to us the Lord Jesus; and that the new oracles, written by inspired pens, bring to us the apostles and their proclamation. It being therefore granted that the apostles' preaching is the preaching authorized of the Lord Messiah, and also that this preaching is developed in the sacred creed, we are

at liberty, nay, we are bound, to measure all preaching by the discourses of the apostles. The apostolic word, as they preach Jesus, is therefore the test of the truth as it respects the remission of sins.—Hence, we dare not make the Augsburg Confession the test of apostolic preaching—hence, we cannot make the Calvinian articles the standard—hence, we may not and must not depend on the Confession which is the basis of English Churchism. We may lawfully bring all these to be tested by the gospel uttered by the apostles, but it would be rebellion to the Prince of salvation to bring the gospel of the apostles to the test of the Augsburg confession or any confession made by uninspired hands.

Hence, then, when the Saviour through the apostles and their word, proclaims, 'Be immersed for the remission of sins, seeing you have heard my gospel and believed it,' we are not to ask whether Luther, Calvin, Menne, Wesley, or Fuller ever taught or tolerated such a doctrine, but we are by all the sanctions of divine truth and by all the bonds of divine authority, religiously obligated to obey the mandate coming as it does from the Saviour of men.

But some very talkative and peradventure intelligent speculatists cannot see why immersion is essential. Some pious professors also who desire to shew pure love to the Lord, fail to discover the slightest worth in immersion. And, dear reader, if we put on their glasses, we too can never see that immersion is duty: nay, give us leave to make one part of the Saviour's authority essential and another part not essential, and we are prepared to see or not see utility in what the Lord enjoins in the exact ratio of our own wise reasonings. Come, friendly reader, let us join a few classes of religious reasoners, and learn the true value of bold human philosophy when mixed and assorted with things religious. Do you see that company over on Universalian hill, talking of Mr. Ballou? Let us go and take a lesson from them. They tell us that it is inconsistent and unreasonable for God to condemn any man for sin, for Christ has died for all and therefore all must be saved. So far as concerns eternal salvation, the benevolent reason of these gentlemen who have sat at the feet of the great Boston philanthropist, makes out with certainty that even faith, repentance, and the knowledge of the gospel are non-essentials. You will please note this as religious human reason No. 1.

And who are that large body of people closely surrounding minister Socinus? Ah! they talk of Jesus Christ—they tell of the bigotry of those who regard him as THE DIVINE ONE. If the Father's appointment had put Mary, or Martha, or Lazarus on the cross instead of Jesus, the sacrifice would have been equally valid and effect-

nal in cleansing sinners from sin. So their reason says, and hence they see nothing essential in the vangelical doctrine of the apostles concerning the "Son of the living God." Behold in the Socinians a sample of religious reason No. 2.

But see, what people are yonder in cloudy hollow discussing so earnestly? They mention Paine, Combe, and the spirit of the age more frequently than usual. Harken! a strong touch of scepticism, a tincture of phrenology, and something called progress, form their creed; and hence revelation itself is only of slight importance to these reasoners. They talk of experience. They dilate on the creative and progressive powers of man. They preach that man has the ability, to improve himself, and that the world, is, by inherent capability gradually growing better. What refined reasoners! Put this down as an illustration of the wisdom of human reason No. 3.

No, no, dear reader. There is the power of reason and there is the power of faith. They are as distinct as earth and heaven. Faith is the belief of what God testifies, and reason is only our own poor, weak, erring conclusions upon anything. It is by faith—faith as a living, active, abiding principle—that the Lord Jesus saves us. "We are saved by faith," says Paul; not indeed by faith alone, but by faith in the Redeemer so that we put ourselves under him and submit with a willing heart to all his will. But what does human reason do with the teachings, precepts, and ordinances of Christ our Lord? Why it impiously puts the divine things through a riddle of its own formation; separates the large from the small, and then accepts of some and turns the others away as worthless! So human wisdom operates. Hence one wise man finds by his reason that immersion is useless—another, that repentance was only for the wicked Jews who put Jesus to death—a third, that faith can be dispensed with, for all will be saved whether they have faith or not—another, that the knowledge of Christ by the gospel is not essential, for the Lord by his Spirit regenerates without the gospel—and another, that the sacrifice of the Lord of Glory is not needed, for the simple *appointment* of the Father would make a sparrow on calvary as efficacious to save the world as a crucified Christ.

Thus, the bold wisdom of men blots out the whole remedial system piece by piece, and even strikes down from the spiritual heavens the Sun of Righteousness. Dear reader, let these examples of the dire effects of "man's wisdom" prevent you from reasoning yourself into continued disobedience of the plain precepts of the Lord of heaven and earth.



Now to prevent misapprehension relative to what we teach on the subject of immersion, please scan with care the following capital items :

First, immersion is for those, and those only, who believe with all their heart that Jesus is the Saviour.

Secondly, immersion is of importance simply and only because the authority of the Lord is in it.

Thirdly, immersion does not change the heart, but it is a "divinely appointed grave through which we are to pass in order to stand in a new relation to the Lord. On the one side of this grave is the alien state, on the other side is the Lord's sanctuary where the new life is to be nursed, developed and perfected. ;

Fourthly, immersion being in the name of the Father, Son, and Holy Spirit, the authority, joy, and spiritual assistance of the Godhead are pledged and guaranteed to the humble believer who yields to it. What strength! what hope! what joy! what favor! to be baptized in the name of the Father, and of the Son, and of the Holy Spirit. Thus the whole blessings of heaven are at the outset pledged to the willing and obedient believer.

We take our leave of you, kind reader, on the subject of the gospel in its first principles, for the time being, by offering for your solemn consideration the following great points :—

1st. The gospel is to be taught, and therefore it is to be learned.

2nd. Jesus is the author of it, and the apostles preach it in his name.

3rd. The Holy Spirit was given to the apostles to fit them to preach.

4th. The word or testimony of the apostles was effectual while they lived, and it is now, in this nineteenth century, the same "power of God" to set forth the same salvation.

5th. The apostolic preaching is to be received by faith, and this faith is neither more nor less than a hearty acknowledgement that the testimony of the apostles is true and reliable.

6th. Confiding in the Lord by the inspired testimony of his ambassadors, we are called upon by the Lord's authority to obey him.

7th. Immersion is the first step by which we develop our faith in, and love to, the Lord who died and was buried and rose again for us.

This will lead us to speak of another department of the creed of Christ—to which we will give heed in our next essay.

D. OLIPHANT.

*Graybiel Settlement, Wainsfleet.*

*June 23rd, 1854.*

## N. L. HOLMES AND THE CHARGE OF FALSEHOOD.

*Rainham, 16th March, 1854.*

MR. D. OLIPHANT:—SIR:—On the 18th Oct., 1852, I sent a communication to the Editor of the "Christian Banner," to be published in reply to a certain article signed "H." which was entitled "untruth exposed." In my letter I named the person who I was confident had written the anonymous article signed "H." The Editor sent me a private letter dated October 24th, 1852, informing me that he could not publish my letter, giving as a reason, the intelligence, that the author of the anonymous article was *not the person I had named.*

A few days ago I fortunately met the gentleman, named in my communication, and without hesitation he informed me that he *did write* Article signed "H.:" he also narrated the facts of his sending two letters to the Editor, one of which was published. Now, as you are somewhat familiar with the Editor of the "Christian Banner," will you be so kind as to ask him, what object he had in view, when he wrote the letter dated Oct 24th, 1852? If he renders a valid reason for writing such a *palpable* and *known untruth* all right, otherwise I shall award him all the credit in this community which such a really dangerous character deserves. "Comment is unnecessary," as the facts are now before me, and they are called "stubborn things."

As to the people called Disciples I have the same opinion of them as formerly, I still believe them to be a sect of Semi-Idolaters.

Please send me the Editor's reason for writing the before mentioned falsehood as soon as convenient.

Yours,

N. L. HOLMES.

*Address "Walspols"*

## A NOTE TO N. L. HOLMES.

*Brighton, 25th March, 1854.*

MR. N. L. HOLMES:—Yours of the 16th (postage unpaid) was received this evening *via* Cobourg to Brighton. Without copying its politeness I send you a few lines to inform you that your complimentary communication has arrived, and that its general odor has lost nothing on the way as far as I can decide.

Why you should have called for "a valid reason for writing a *palpable* and *known untruth*," is, to me, inexplicable, except on the principle that you desire sport, at all risks and however dangerous. Are you so far behind in things mental and things moral as to confide in a person whom you have ascertained writes to you a known untruth? What a wide faith you have! You find a known falsehood deliberately flowing from a man's pen, and then propose confiding in him in telling the reason!! Such a faith if rightly directed, even at this late age, if it would not remove mountains, would doubtless level respectable hills.

H. , so far as you are concerned, friend Holmes, I have no repl to your extra polite epistle. But as I may yet publish it as a *rarecosity*, and if so, also this response, I may add a word after this tenor,— That you received from me, touching the communication signed “H.” the simple truth and only the truth according to testimony furnished me, which I still regard good.

As it respects the “credit” which you are to “award” me in that community, (and to *award credit* is a new award, and will doubtless be interesting,) it is with yourself to do as seemeth to you most befitting. I will secure you the use of two or three newspapers if you desire their aid.

With slight respect for your moral worth,

D. OLIPHANT.

Concerning what our friend N. L. Holmes has to say about the Disciples, and especially that they are semi-idolaters, it may be estimated by all men according to their estimate of the testimony. The reproach of some men is the highest commendation. Satan has been lauded and the Saviour condemned. But the character both of satan and the Saviour may not and cannot be changed by the commendation or the condemnation. The Pope is the best and holiest person on earth in the mind of millions, and Protestants, one and all, friend Holmes included, are by these friends of his Holiness the most godless, rebellious, and graceless that the world ever produced. The *True Witness* (of Montreal) testifies that “in the French revolution, Protestant or Denying principles were, for the first time, consistently carried out; and the result was as near an approach to hell, as we can possibly conceive.” If numbers are of any avail against our friend Holmes, he is put in a sad plight by this “true” witness. Behold your picture, Mr. N. L. Holmes, as sketched by a true son of his mightiness at Rome!

As respects the Disciples, it is quite possible that every man acquainted with them will form his own opinion of their true character. And this we frankly say, that while we have in our ranks numbers who need reforming and who are we trust reforming, we have also among us the purest and loveliest brethren and sisters this side of heaven.

Nehemiah and his brethren builders were largely experienced in meeting opposers and valiant opponents. “Then said I unto them; you see the distress we are in, how Jerusalem lies waste and the gates thereof are burned with fire;—come, let us build up the wall of Jerusalem, that we be no more a reproach. . . . . But when Sanballat

the Horonite, and Tobiah the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, what is this thing that you do? will you rebel against the king?----- But it came to pass, that when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews; and he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt?"

The prophet's reply in prayer is vigorous: "Hear, O our God, for we are despised: and turn their reproach upon their own head." Neh. ii. 17; 19; iv. 1, 2, 4. The favour conferred by the Lord on the "feeble Jews" and the impotency and defeat of Sanballat, Tobiah, Geshem and their co workers, ought to lead us to thank God and take courage. Let us work valiantly among the rubbish, and build up the Lord's temple. And let us do all things from the love of the truth and in the spirit of it. D. O.

#### NUMBER OF WESLEYANS IN CANADA.

The following we clip from the *Guardian*, of Toronto:

The Wesleyan Church in Canada stands first in the number of its ministers, the extent of territory occupied, and in the varied character of the instrumentalities employed for promoting the religious welfare of the community. The actual membership of the Wesleyan Church, as reported at the last Conference, amounts to a little over thirty thousand, and according to the last census, the Wesleyan population is about 100,000, and without pretending to claim for the members and friends of the Wesleyan Methodist Church any larger proportion than the common ratio of wealth, which their relative number would give, yet they sustain by their voluntary offerings a more extended system of ecclesiastical operations, than is possessed by the Episcopal Church, with its more numerous adherents, its assumed *aristocracy of wealth*, and the large amounts derived from State endowments and foreign sources.

From the official returns of last year, we find that nearly £20,000 or \$80,000, were contributed by the people directly for the support of the ministers of the Wesleyan Methodist Church. This however is only a part of the yearly contributions of the Wesleyan community. The sums paid annually for pew-rents, the erection of Churches and parsonages,—for Sabbath Schools, and the relief of the poor, amount to an equal if not greater sum than that which is contributed for the support of the ministry. But we are far from supposing that even this amount of voluntary contributions is to be taken as the extent of the ability of the Wesleyan Methodist Church in maintaining and enlarging the sphere of its operations.

With all your gettings, get wisdom. Buy the truth and sell it not.

## LETTER FROM A VETERAN IN THE SOUTH.

BROTHER OLIPHANT:—I am in receipt of No. 4, vol 8, of the "Christian Banner." It comes costumed, not like a harlequin, beautiful alone in the exterior, but like a Messenger of peace, who, while beauteous without, is filled with wisdom, gentleness, and love. It is weaving from the beams of the Sun of Righteousness, now luming the universe with transcendent beauty, a garment of praise, which shall yet clothe the world in the bridal vestments of the redeemed. Go, in the name, and by the power, of the High Chancellor of the universe. Look upward "for the recompense of reward." Remember, that the *cause* of truth has the arms of Briareus, and the eyes of Argus. It is ready for any conflict, and is equal to any emergency.

Run a lance at error always, and every where. From the crushing weight of ancient theories, the public voice every where cries;—"Good Lord, deliver us." Proclaim aloud,—

"This truth how certain, when this life is o'er,  
Man dies to live, and lives to die no more."

The *satiric* puts out its *polypsephers* and appropriates whatever comes within its reach and *pen*'s dominion.—Having seen the hollowness of professions, he *drives*'s merciless pen through it, and sticks the culprit upon its point, and draws him out upon the clean sheet, and blackens him, and laughs at the figure he has made of him.

Let the satirist touch the living vices until they shrink away and die.

Some, by iniquity, have their conscience armed in double brass against all good; therefore, "cry aloud and spare not."

Do you exchange with the "Tennessee Baptist?"—The very breath of *Bellona* blackens its pages. In the lungs of one:—

He roars so loud, and looks so wondrous grim,  
His very shadow durst not follow him!

Mr. Graves (the editor of the Tennessee Baptist) is in favor of Translation, but is he competent? Happy the *peace-breakers*" is not a correct rendering of Matt. v. It is said, that his *dreams* are *reveries* of disquiet! Some men remind me of Pat's ill fated ox. The ox when he espied the oncoming Car, mistook it for an antagonistic fellow of his own *kind*, and put himself in a belligerent attitude;—the Car came in striking distance; the *giddy* animal met it, and the result was his *brains* paid for the folly!—"Fiah," cried the owner to the dead ox, "I admire your *courage*, but *curse* your judgment."

But I fear this *sheet* will, to some extent, resemble the one which passed before the visual powers of Peter.

I have a curry comb for cleaning down "creeds." Will you inspect it?

The constituents of a law, are members elect;—a place to meet to enact the law, and the time for meeting. These are constitutional requisites. And each *item* must be observed, or the whole is vitiated. For instance, if the *legislators* of Mississippi, should meet the Second Munday in January, and at Jackson, the seat of Government for the

state of Mississippi, any law passed by them, would be *illegal* for the want of constitutional sanction; for the constitution requires the body to meet or Assemble the first Monday in January. But if the members should meet on the first Monday in January, but in the Town of Aberdeen, laws passed by them, would be "null and void" for the want of constitutional sanction, because Jackson is the constitutional point.

Now, in the *Magna Charta* of Heaven, the Legislators are the Apostles—see Matt x, Acts i., John xvii. The *point* from which the Law of the Lord should go forth, was Jerusalem. Isa. 2. 3. Micha 4. 2. The *time* for the members Elect to meet was, "UNTIL." "And behold I send the promise of my Father upon you: but tarry ye in the City of Jerusalem, UNTIL ye are endued with power from on high." Luke xxiv., 47—49.

Now, if these things are so, (and who will deny?) what force and validity have those *laws* which went forth from Westminster?—Philadelphia?—Augsburgh? Athanasian? Nicene? or any other human *formularies*? They are forgeries, and an insult to the God of all wisdom.

And in the days of the "Christian Baptist," when the efforts and energies of the brother hood were directed against these corruptions—Zion held a bold front, and her children prayed, and sung, and preached the Restoration of the "ancient order." Then we assumed, that the stipendiary priesthood had made merchandise of the church! But now, in mournful lays, let me ask who of them ever showed greater eagerness to make merchandize of the gospel, than many of the so called Reformers,—restorers of the old Jerusalem doctrine?

We had as well try to drive back the majestic Mississippi, the lord of America waters, and make it kiss the mountains from whence it emanates, as to try to reform the world, while we preach one thing and practice another.

There are *two* evils which follow in the wake of these high salaries. First, you can get no man, woman, or child to believe the *beneficiary* has any religion;—"By their fruits ye shall know them") second;—as soon as you *increase* their wages from a fair equivalent to an exorbitant price, the preacher begins to *temporize*, or comply with the times and occasions. And as easily could you go to mill on lightning's wings, as get one of them to "contend earnestly for the faith once delivered to the saints."

And I add, that the Church which refuses to pay her teacher an equivalent for his labour, is unworthy his confidence or services.—I am not fault finding.

In hope.

Okolona, Mi., May 1st, 1854.

JAS. A. BUTLER.

GOOD ADVICE.—A few weeks ago a genius of the Icarian school asked permission of the Bishop of New Jersey to fly from the top of the church spire in Burlington. The Bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him he was welcome to fly to the Church, but he would encourage no man to fly from it.

## FIELDS OF LABOUR.

If Paul, and Timothy, and Titus, and Gaius, and the old gentleman Stephanus and his preaching sons were here in Canada, together with Aristarchus, Secundus, Barnabas, Silas, John Mark and others who laboured with the zealous and noble Paul, they would all find labour enough in sowing the good seed and watering it. Numerous and extensive fields of usefulness are opening up in this our rapidly improving country. And as various portions of Canada West are yearly settling, opportunities of sowing the Lord's seed are presented which in the future cannot be expected. How is it that our neighbours the zealous Methodists have such a religious hold of this province? Simply because, among other things, they have had an eye to new settlements, and put in seed, plants, or grafts to bear fruit in due season.

Let us run over with our pen sundry points where there are inviting fields of labour. We may begin with St. Vincent, where, for a few years past, there has been a flourishing congregation of disciples. The brethren are occupying this point to advantage, edifying one another and holding up the light of life before their neighbors; yet they are asking for help, knowing as we all know, that the labours of those who are wholly engaged in the proclamation of the word are occasionally required even where churches exist in order to plead the claims of the Redeemer and herald the truth for the conversion of sinners. At Owen Sound and in the Township of Sydenham there are congregations stretching out their arms and lifting their voice for assistance in the great work of presenting the gospel to their fellow-settlers. In Nottawasaga also there is an opening for the precious gospel seed: and coming east and south many a mile, the friends in King would greet a labourer or labourers with Christian warmth.

Brother Morison, in the vicinity of Chatham, has been calling for help in that direction, and with much candour seems to hold out the prospect of success if the truth were announced in that community. In Townsend and Walpole townships there are favorable points at which the old gospel that is always new could be heralded with more or less effect. In Crowland—Wolland Port—Wainfleet—Sugar Loaf—Pelham—Louth—St. Catharines—and other sections of the Old Niagara District, there are openings and opportunities for the Messengers of the Lord Jesus who would proclaim the glad tidings of salvation. Between Oakville and Norval localities are to be found where some seeds would doubtless not fall by the way-side. Whitchurch and Pickering include spots where truth might be gladly received. In the rear of Darlington and in some sections of Manvers there are those who will hear the evangelical news. And eastward

at Conseccon, at Bloomfield, at West Lake and East Lake, in the County of Prince Edward, we have calls for labours in the gospel. The harvest is great. Where are the labourers?

And the localities in Nova Scotia, New Brunswick, and adjacent sections of Maine, where the people are calling for the primitive gospel, are pointed out or alluded to in the reports of brethren Garraty, Crawford, and Hughes in the Christian Banner of last year.

D. O.

*For the Christian Banner.*

### THE BIBLE UNION NOT SECTARIAN.

*New York, June 21st, 1843.*

MY DEAR BROTHER OLIPHANT:—In your issue of this month, I notice a letter from brother Burnett, of Cincinnati, relative to the Bible Union, which I fear will have an injurious effect. The American Bible Union is not, as our brother views it, "a Baptist institution." *I know it is not.* My residence and position are such that I have all the means of knowing. We have in our church in this city, not less than six Life Directors, beside several life members. We have, as Directors and members, all the rights, and all the privileges, that Baptists have. In fact the American Bible Union knows no sect, no party, no denomination. It is composed of all the friends of pure translations of the Scriptures. True, many Baptists have, on account of the opposition from members of that denomination, said much to show that the movement is in accordance with Baptist principles, and much more than has been pleasant to me. I desire never to hear a denominational epithet used in connection with this great institution. The constitution shows that is not denominational. All its proceedings prove the same thing. There is but one object contemplated by it, namely; *Pure translations of the Holy Scriptures into all the languages of mankind*, without respect to any denomination whatever. The Disciples are on an equal footing with all other friends of truth, not as it regards the English Scriptures only but also in respect to foreign versions. If the Baptists have exceeded us in their efforts to convert the heathen, and therefore have more missions abroad, that is no proof that correct versions into the languages of the pagans give the Baptists, as a denomination any advantage over us, unless correct translations favor their view and practice more than ours; and if that is the case they ought to have that advantage till we correct our views and practice. But if our views and our practice are more in accordance with God's truth than theirs we have a vast advantage over them; because their missions become our colporteurs to circulate our confession of faith among all nations when pure versions are circulated by them. That our views are clearly expressed in the Siamese translation by Dr. Jones is clear from the following remarks of Rev. J. H. Chandler, missionary to Siam at the last anniversary of the American Bible Union. His words are. "But before reading the passages selected, I would say that it



is sometimes facetiously remarked that Dr. Jones, in carrying out the principles of his translation of the New Testament into Siamese, turned out all the saints and bishops; cast out all the ghosts and devils; excluded the Baptists; and, as some would say, excommunicated the church. Perhaps you will say that is making a pretty clean sweep and we should be glad to know what is meant by it. I will tell you. In transferring the names of the writers of the New Testament, he has not put them down as Saint Matthew, Saint Mark, Saint Luke, Saint John, Saint Paul, Saint Peter, &c., but they are put down simply Matthew, Mark, &c. Although the Siamese have a word equivalent to *saint*, and it could be used where it is found in our translation of the epistles, yet the word *holy* is used in its place, as for instance, in the passage—"All the saints salute you"; in Siamese, "All the holy brethren salute you." And where the word *bishop* occurs it reads "overseer." In speaking of *evil spirits*, Satan and demons are used; and of the Spirit of God, uniformly *Holy Spirit*. In speaking of John, the forerunner of Christ, he is called "John the immerser"; and in all those passages where *baptize*, *baptized*, *baptism* occur, immerse, immersed, immersion are used. So that the word *baptist* is nowhere to be found in the book; no, not even on the English title page. Where the word *church* occurs it reads "company or congregation."

As it regards contributing to the American Bible Union through the American Christian Bible Society, allow me to say that I once entertained the same views of that matter which our brother advocates in his letter; but I have changed my mind concerning it for the following reasons, namely:

1. The Constitution of the American Christian Bible Society is not a Revision Constitution. That Society was constituted without any reference to revision. And without a provision for revision I do not see how that Society, as a Society, can be auxiliary to, or co-ordinate with, the American Bible Union. All it does, in this way, must be extra-constitutional without such provision.

2. It makes a denominational distinction in doing the business of an institution which has no denominational characteristic, and perpetuates a distinction between christians among whom there should be no divisions. The legitimate tendency of this great movement is ultimately to unite the friends of truth of all parties in one grand community. *Denominational contributions* have a tendency to prevent this result, and should, for this reason, be opposed. I do hope the brethren in Canada will feel the importance of making their contributions directly to the American Bible Union, for the sake of promoting a union among christians for which we have long laboured and prayed.

3. It makes unnecessary delays to send away money to Cincinnati to be returned here, while it increases the risk attendant on transmission. Why should not our brethren in Canada be known to the Union by direct communication? Why in traveling from Bethlehem to Jerusalem, go around by Bethabara beyond the Jordan!

My dear brother, I have some hopes of being present at the meeting of which you speak, in your Note to brother Burnett. If I should

fail to reach you, will you have the kindness to read this to the brethren when assembled? Fraternally, S. E. SHEPARD.

—Our brother Shepard will believe us when we say that his article is appreciated. The brethren in Canada have concluded to cooperate directly with the friends of revision in New York. D O.

### RELIGIOUS INTELLIGENCE.

*Rainham, 17th May, 1854.*

MR. D. OLIPHANT:—My Dear Brother:—It seems very long since I was in your company at Villnova. Since that time I have wished to see you again in Rainham.

We are all well and enjoying many blessings of God's favour, for which we feel thankful. There has been little or no alteration here since I wrote to you. We still continue to meet every Lord's day to edify each other by reading God's holy Book. We have had one addition, who I am happy to say is quite intelligent in our creed book (the Bible.)

The loud peal of opposition is falling back upon itself, and I think is likely to die. We are all in peace as far as I know, and it is hopeful we may continue so.

I have made two visits to Townsend recently—the first was in March, the meeting was in a bye place, and the roads being very muddy there were only a few out. The second visit was in April, Lord's day 23rd, when we attended a meeting conducted by elder J. Van Loon, jr., in the forenoon, and in the afternoon I addressed quite a large number considering the roads; and they gave good attention to what was said, 1st. About the character of man in his fallen condition, 2ndly, What God had done for man; and 3rdly. The blessings promised on certain terms. After meeting one made the good confession and was buried in the likeness of Christ's death and rose to walk in a new life. Her companion is a member of the Baptist church. May the Lord enable her to adorn the profession she has made.

In the good hope to meet again,

A. HOLMES.

The Christian Record, Millennial Harbinger, and Christian Evangelist for the month of June, carry with them reports of additions very encouraging—in all some £31.

Up to our going to press the official account of the Jordan meeting has not reached us. Four were immersed—one restored to the favour of the brethren—and one friend who formerly called himself a Baptist formally united with the Disciples.

D. O.

### LABOURS OF EVANGELISTS.

[3.]

Since my last report I have announced the gospel at various points between Cobourg and Picton. At the East Lake, Athol, I have

spoken as frequently as one discourse per month; and several addresses were delivered in the vicinity of the village of Brighton. In what is called the Lawson Settlement, two miles east and south of Brighton, one meeting was held, at which there were those who desired farther discoursing. And at the Proctor School House, west of Brighton, where a single address was spoken, there appears to be an opening for additional labours.

In the middle of winter a lecture was delivered in the village of Consecon to a large and respectable audience, who listened with more or less interest. The lecture was effectual in doing away with sundry prejudices, and a request was made by several of the listeners that I should return and speak again—an invitation that I have not as yet been able to practically honor.

The brethren in Athol and Hallowell give promise of greater zeal in the things of God. May I receive the prayers of the faithful in Canada while labouring to build up the cause of our Lord in that section. The friends of primitive truth in Hillier have been calling for help,—but up to the present my time has only permitted me to make one visit there and occupy two evenings in discoursing. The right-hearted however still show their love of the Lord by not forsaking the Lord's day appointment. Thus the rich blessings of the Saviour will be appreciated by those who continuously yield themselves obediently to him; and show forth his praise.

D. O.

[4]

A week was spent in the townships of Humberstone and Wainfleet immediately after the annual meeting at Jordan. For several days I enjoyed the presence and assistance of brother Clayton, of Auburn N. Y.

On Monday June 16th, while the meeting at Jordan was concluding, a discourse was delivered in the Town Hall in Pelham under circumstances of great trial to a beloved sister, of Wainfleet church. Our sister Forrester, a pious widow, was at Jordan on Saturday, having left her little family in health at home. Her eldest, a lad of between ten and fourteen, went, with some others, to a pond for the purpose of bathing. Alas! he soon got out of his depths, and before assistance could be rendered, he was lifeless. A messenger with the mournful intelligence reached his mother at Jordan the same evening, and on Monday the funeral took place in Pelham. The large Town Hall in the vicinity of the burial ground was well filled with auditors.

who listened with attention to an address which occupied some two hours and a quarter in its delivery ; not forgetting toward the close to express sympathy for the afflicted mother who had so suddenly lost a dear child.

Tuesday evening a meeting was held at the village of Humberstone, on the Welland canal near its terminus at lake Erie,—meetings were also held at the same place on Wednesday and Thursday evenings. Brother Clayton and myself during these evenings spoke to the people about seven hours, setting forth the gospel and its captivating claims ; and though no person manifested love to Jesus by an immediate obedience of the gospel, still the impressions left on the hearts of some who heard the word will probably never be worn off.

Friday 23rd brother Clayton left for the American side, and on Saturday I made my way up to the section of Wainfleet where the brethren congregate in their own very neat, modest, and convenient Meeting House. On Lord's day two addresses were delivered, after which I had the pleasure of taking the confession of four who were willing to yield themselves to the Lord, and of leading them into the water in order to a burial and resurrection with Jesus the Saviour. Some others were favorably impressed—almost persuaded—but not quite so fully resolved. Many however were made happy in gathering round a place of "much water" to be reminded of our Lord in the Jordan and of his saving authority in his own institutions.

Kindly helped on my way to Buffalo by brother J. Graybiel, on Monday I reached Lewiston, intending to cross to Toronto the same evening ; but the steamer would not wait past its usual time even for an editor, and so next morning it was my fortune to reach the side of Ontario on which I make my home ; and among other reflections while journeying it was happifying to look back upon the week spent with religious friends in the old Niagara District ; for seldom have I realized more perfectly the brotherly kindness of beloved brethren than when there. The Lord bless them all, and may much mercy follow every one who loves and worships the Divine King.

D. O.

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**The responsibility of religious editors is very great, their difficulties are numerous. They should be men of much prayer, with the fear of God, and the authority of the Bible constantly before their minds.—Age, Cincinnati.**

**Parties in the Eastern Provinces who desire to send funds to the American Bible Union, are informed that they may address either W. H. Wyckoff or C. A. Buckbee, 350 Broome-street, New York**

## THE POPE THROWN OVERBOARD.

In the middle ages there was no European question in which the Pope did not interfere as a mediator or as an arbitrator, either nominal or real; that was the epoch of his influence and power. Little by little he was called, in the treatment of European questions, to act only a secondary part, and that merely *ad honorem*. Now, at last, in a question which agitates the whole civilized world, those who are most conspicuous in the hostile field are a schismatic emperor and a heretic queen! Nobody speaks of Pius IX. as having any weight, in Eastern affairs. And yet, strange to say, Catholic-apostolic writers would drive the world back to the middle ages! Priests of Rome, give up the papal *Bedinian steam-tug*! Look behind you, and you will find traces of centuries of blood, persecutions, and ignorance; now face about, and you will find that the earth moves, and that its inhabitants are more anxious for light than for darkness — *Crusader*.

FRIENDS WHO WRITE are always welcome visitors through their epistles. A goodly number have been quite social with us for some months past; and let it be said to all who have not had a hearing they will yet be permitted to speak to the people. The excellent brother "Evangelicus" will take his turn next month; the warm-hearted and clear-headed brother Butler will again be heard — (Brother, we have, for our next, put two of your letters through our editorial machinery, and made one of the twain!) Our worthy correspondent brother Chas. Walker will be heard without delay; and "A Bible Christian" will have a place soon as room can be made for him. Brother Sillars' article of June 9th was laid out for publication this month, but for want of space was crowded out. And an article from brother W. W. Clayton is in readiness for August. We are pleased to announce that our brother Clayton has consented to become a regular assistant by way of Corresponding Editor.

D. O.

NEW PAPERS.—The Gospel Banner, published at St. Louis, Missouri, is cordially saluted as an exchange. Although only three or four months' old our editorial namesake is as vigorous as a strong man to run a race. The language at the head of this southern flag is choice and rich: "Christ our Leader—the Church our Home—the Bible our Guide." Though brother Fulton, the editor, calls himself a Baptist, we hail him as a brother beloved while working according to this motto.

The Gospel Tribune, Toronto, edited by Robert Dick. This is a large monthly, at one dollar per annum. Brother Dick, a free communion Baptist, is, in our esteem, a worthy man;—concerning the great aims and efforts of his periodical we shall speak more at length anon.

The Christian Friend, Hookerton, North Carolina, by Dr. Wain comes to us much improved.

D. O.