

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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. X.

COBOURG AND BRIGHTON, MAY 1856.

NO. 5.

THE VOICE OF TRUTH.

Truth, like pure gold, is indistructible. It is pure and spotless as the throne of Him who gave it birth, and lasting as his eternal years. Truth was born when light gleamed forth from chaotic darkness; and when man sinned, and was banished from the groves of Paradise, she habited herself in a pilgrim's attire, and she has been his faithful companion in all his melancholy wanderings. With a fidelity that wavers not, a promptitude that fails not, and a clearness that falters not, she admonishes him of his duty, warns him of his danger, and directs him in the path of happiness. But in the whirlwinds of his stormy career, her calm voice is often stifled. Her tone is not the clarion note, not the clangor of the bugle, sounding for battle. It is more like the clear, shrill utterances of silver trumpets used by Jewish priests to call the princes of the tribes into the presence of the Lord; those trumpets that gave a "certain sound," which fell on the ear as shrill and startling as the voice of an angel. Gentle and soothing is that voice, full of comfort in woe. Her cadences are calm and delightful to the soul of sorrow. Like the going down of the sun after a storm, when myriads of drops reflect his colored rays, and the light bow lies on the shoulders of the retreating cloud. Her voice hath power over all hearts that will listen to its melting tenderness, as she pleads the cause of the poor and needy. When she clothes herself in the habiliments of mourning for the righteous poor oppressed, and stands in the entrances of iron hearted tyranny, none can withstand the voice of her pleading, none can resist the terrible severity of her piercing rebuke.

When the disheartened prophet fled to Horeb, and sought a cave wherein he might lie down and die, her faithful admonitions awoke to life his dying resolutions, and sent him forth again as the stern reformer of apostate Israel. It was not in the terrors of nature to arouse the dormant moral energies of the fainting prophet for the mighty task. The whirlwind careered around the mountain's brow, shook down its forests, and swept in desolating ruin by. But God was not in the whirlwind. Then the earthquake moved the mountain from its rocky base, and massy heaps came tumbling down the sides of Horeb,—but where was Elijah? His desponding soul gave no response to the terrible majesty of the earthquake. Then a fire kindled around its base came up its sides all wildly, sending its curling smoke in volumes to the skies. This also passed, and the soul of the injured prophet was proof against earthquake, fire, and tempest. Now a voice still, low, and soft as whispered voices from the spirit land, falls upon his ear. Won by its silver tone, he hastens in the drapery of his mantle-folds to the cave's mouth, and stands in muffled face to hear the "still small voice" of intelligence and truth.

Once more attend. Turn from Horeb to Calvary; from Elijah to Jesus. The voice of Jesus is the voice of truth. His plaintive earnestness which carried mercy to smitten hearts, had been heard in vast assemblies, from the Holy City to the lowliest hamlet in the promised land. Every town and village in Judea could testify to its persuasive tenderness. In desert lands the sighing breeze bore on its wings the pathos of its melody. At length he is summoned before the Procurator. Pilate was no stranger to the popular reports of his eloquence and his mighty works. Jesus told him "for this cause came I into the world, that I should bear testimony to the truth." For a moment the judge became a man, and forgetting the Roman senate, and the authority of office, his moral feelings gain a brief ascendancy, long enough for him to ask, "What is truth?" But immediately relapsing into the dignity of station, he turns away, nor deigns to hear the reply. The voice of truth was stifled. Nor has Pilate alone asked the question without waiting for the answer. All who turn away from the voice of him who stood ready to teach the Roman judge, participate in the guilt of his rejection. Happy they who always hear the voice of mercy, love, and truth.

A. S. HAYDEN.

Hiram, April 16, 1856.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER IV.

As our young friend returned home, after hearing the Calvinist Baptist, he met with a Universalist preacher in conversation with a lawyer of his acquaintance, a skeptic; when the following conversation took place:

Lawyer. Mr. S., what is the matter that you are following the preachers up? Are you about being deluded by the noise and pretences of religion?

Sincerity. I am greatly distressed in regard to my salvation. I had supposed that religion was a very plain matter, and that one could become a Christian at any time; but the more I think about it the greater my perplexity.

L. Yes, sir; and the more you try to understand it the more you will be perplexed. In my younger days I was in the same condition with yourself. I listened to the preachers several years, but found that I could not understand them, that they disagree among themselves; and, having turned my attention to the law, I have found something tangible, and that can be acted upon, and have, therefore, concluded to leave my salvation to God. I will try and look out for myself in this world, and leave God to take care of me in the next, if there be any.

S. I am inclined to think—indeed, I am compelled to admit—that so far as my experience goes, what you say about the preachers appears to be the case. But then they are good men certainly.

L. I admit, freely, that they are good men. Here is our neighbor H., the presiding Elder, is a good and a self-sacrificing man. He spends his whole time in preaching, and visiting the members of his church, and, I think, only receives some three hundred dollars a year for his services, while I make a thousand a year with far less labor. Yet I have listened to him trying to point out the way of salvation, and I could see no plan or system that any man of sense could act upon, or, in other words, I could see nothing tangible that I could take hold of. Not only so, but I have seen numbers of sincere persons come to him in the church, and inquire of him what to do, and have heard him tell them to pray and be prayed for, and have seen him pray for them, and they would still go away mourning and lamenting that they were not pardoned.

S. I have seen the same, and have had several private conversa-

tions with Mr. H., in which he failed to give me any satisfaction in regard to the way of salvation ; and, as you say, it does appear to me that he had no plan. I think that, though he is a good, an honest, and a sincere man, he does not understand the gospel.

L. No, Mr. S, you do not apprehend the difficulty. He is, as you say, a good, an honest, and sincere man, but he is deluded, and the preachers are all in the same predicament. None of them understand ; and the reason is, religion is all a delusion : it has no understanding to it.

S. If I thought all the preachers were as incapable of giving light as Mr. H., I should be even more miserable than I am. But it is mortifying and discouraging to me to hear you ascribe the blame to *religion itself*. My impression is, that the fault is in the incompetency of some men to set forth christianity, and not in the obscurity in religion itself.

L. There is where you are mistaken ; the fault is not in the men, but in religion. If you desire to obtain relief from your despondency, you had better drive this gloomy subject from your mind. Turn your attention to your business, and try to take care of yourself, for if you do not take care of yourself, nobody will do it for you. Come over the way and let us get something to take, and not allow ourselves to fall into gloomy despondency.

Universalist. Mr. L., I think you have passed but a poor compliment upon religion and ministers. If you will allow me to explain to you the blessed gospel of God's universal paternity, I can show how you can find comfort to your mind, and how our mutual friend, *Sincerity*, may find relief from all his troubles. I see what it is, Mr. L., that has driven you, and will drive you, Mr. S, into unbelief, if you are not relieved. It is the Pagan notion of "everlasting punishment"—"eternal damnation." If you once understood the blessed doctrine of a world's salvation, your mind would be at rest.

S. Your idea is then, if I understand you, that the source of my distress is in a *misapprehension of mind*, and not in any real danger.

U. I think, sir, that you are actually in a dangerous condition, but the danger is not what you fear. The only thing that will afford you relief is the blessed doctrine of a *world's salvation*.

S. You consider then that I am really safe, if I only knew it, and all that is necessary is to show me and our friend here, Mr. L., that we are in no danger, to make us happy.

U. Yes, sir; that is, there is no danger of any "eternal damnation" or "everlasting punishment," as the orthodox teach.

L. Did you say, sir, that the orthodox doctrine of "eternal damnation" and "everlasting punishment" is a "Pagan notion?"

U. Yes, sir, I did, and can prove it.

L. Well, then, sir, Jesus taught "Pagan notions," for he used this identical language. He spoke of persons whom he declared to be in danger of "eternal damnation," and others whom he declared should go into "everlasting punishment." This is the teaching of your Master, and this you call "Pagan notions." Is this the respect you show to the teachings of Jesus?

U. These passages do not mean that—the fact is——

L. The fact is, you do not believe your Bible any more than I do, nor do you any more honor Jesus. He says, "He who believeth not the Son, shall not see life." Do you believe this?

U. That passage means—I—I—I can prove that all shall see life, and——

L. And, as a matter of course, that your Master did not tell the truth when He said, "He that believeth not the Son shall not see life." How is this?

U. I can prove—I can show—the Bible says——

L. The Bible says, that you "*strengthen the hands of the wicked that he should not return from his wicked way, by promising him life.*" Still you will dishonor the Bible in promising the wicked life, and strengthen the hands of the wicked that he should not return from his wicked way, will you?

U. That means—I hold—I—I—if I talk any more it shall be with a man who has some sense, and not with you, sir. Good-by.

L. You may have some sense, but there is no sense in your doctrine. Friend Sincerity let me say to you, before we separate, that this kind of treatment from preachers has convinced me that religion is all a delusion. None of their doctrine is true. As I said before, I shall try and take care of myself in this world, and trust to God to take care of me hereafter. I must go. Good-by.

Sincerity walked along homeward, ruminating in his mind as follows: "My trouble increases upon me every day. In the place of finding any relief, new difficulties rise before me. These unfortunate men with whom I have been conversing have not one ray of light. If there is nothing better than they can present, the world is lost. Is it possible

that people in general have no better understanding in regard to these matters than those with whom I have conversed? I am perfectly confounded! Can it be that Mr. J. is right, and that religion is all a delusion? I hope it is not, for then all must be darkness and gloom. In this case, we must live in uncertainty, and die in doubt. The thought of giving up all hope of finding any better instruction is insupportable. I cannot endure it. I will go home and read my Bible through, at all events. I am wretched now, and certainly should be miserable to die in this condition. I have now found four classes of men, and neither of them have afforded me the least satisfaction :

1. Mr. H. insists upon the necessity of seeking the Lord. In this, he has satisfied me, that he is right; but he has shown me no directions from the Bible, pointing me the way to the Lord.

2. The Calvinist Baptist insists that I can do nothing, and that if I am of the non-elect, I never can come to the Lord, no matter how I seek. This I do not believe, for the Lord would not require me to seek him, knowing that I could do nothing.

3. My neighbor, the lawyer, has become disgusted with the whole matter, and has resolved to engross his mind with the affairs of the world, and leave the result with God, believing that religion is all a delusion.

4. As to this Universalist preacher, he is trying to satisfy his own mind, and the minds of others, with the notion that man is safe without any conversion, for there is no danger of being lost, as there is no hell or lake of fire. But this most ridiculous, absurd, and blasphemous doctrine gives the lie to the whole Bible, for its whole spirit is, "except ye repent, ye shall perish."

In my opinion, these latter three doctrines, if they are doctrines, are useless, as neither proposes to make the world any better, or do anything for the world. I could see propriety in the position of Mr. H., if he could show what the Scriptures require me to do. But I must read my Bible through, and see if I can find nothing better.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecility and feels pains, and sorrows incessantly crowding upon him; falls into a gulf of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish, and precipices of horror.

LETTERS TO THE PREACHERS, No 2.

I once had the privilege of attending a Bible class while at Bethany, Virginia, the specific object of which was to review our teachings on the conditions of salvation as proclaimed in the commission and Acts—to see what God has required of the sinner in order to salvation and to correct ourselves if we should be found in error. That class was composed of one of the professors of Bethany College—several prominent members of that church—and a number of students, among whom was a young Baptist preacher. We determined to detect whatever fault there might be in our way of preaching first principles. We tried to forget everything we had ever learned on that subject and went all over it anew. Every objection we could think of or make out from the text was forwarded and fairly examined. Each one set himself about suspecting his former faith; and so far as I can judge of my own feelings and of those of the whole class, I think we were very willing to abandon any point, even our most distinguishing theories, if proved false. I need not state the result which you anticipate, for we all felt immeasurably strengthened and the Baptist brother in a few month's after commenced preaching the same gospel.

Let this be a preface to my next point: we, brethren, have undertaken to learn the whole truth. We cannot say that we have yet reached that end. I doubt not that we can yet learn more. Our opponents say we have changed. Perhaps so; but if true it is the change of place on account of *progression*—a change from childhood to youth or manhood. We are happy to say that we have learned much in twenty years. The votaries of creeds two or three hundred years old have learned little or nothing for two or three hundred years. As preachers we are not bound like the slaves of the Westminster Confession to mumble over and over again the old, stale, piebald, spectacle-bedrid stupidities of former ignorance, declaring that we “sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures”—“that we believe some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death—particularly and unchangeably designed, and their number so certain and definite that it can neither be increased nor diminished.” Presbyterian Creed, pp. 25, 441.

I think I may say we have not only learned how to receive new truth, but also how to reject some old errors. Our position on the Bible alone

admits of growth in knowledge. We occupy the highest ground on earth. No new denomination can ever get above our position. We hold the *highest mound on all the plain*. Although reformation has succeeded reformation in the persons of Lutherans, Presbyterians, Methodists, &c., each indeed developing some new and true element of christianity not fully or not at all embraced by their respective predecessors, there will now be no further need of another; for should any one hereafter discover a new planet in the moral heavens, we, not having sworn to learn no more of the heavenly science, as most creed makers have, can consistently adopt the new truth and let the discoverer find a home with us; for as old parties generally remain steadfast in their error, reformers heretofore have been compelled to make a new sect or never reform at all. Instead of a great reformation every half century we prefer a small one every day or year in the whole body of christians, ever learning and moving on together.

The true principle of reformation in religion is precisely the same as in science. A sect in Astronomy! Ridiculous.—How the old Ptolemaic Astronomers would figure in the year A. D. 1856, still believing the earth to be the centre of the solar system, rejecting all that has been proved by Copernicus and others. A Botanical Creed! holding a sect of botanists to what was known one hundred years ago, ignoring all that others have added to the science to this hour!

A Geological Creed! The science of Geology is too extensive, too infantile, too undeveloped to be tied down by a set of articles bounding it on all four sides and preventing farther research. A man who would make such assumptions would not receive the least respect. Men of science know better than to tolerate such ignorance for a moment.

Yet the most superficial in the knowledge of the Bible are ever ready to mark the length and breadth, the depth and height, of a book that treats of heaven and hell, time and eternity, body and soul and spirit, of men and angels, of Creation, providence, and redemption, of incarnation, resurrection, and eternal judgment, and all the other *deep things* of the omniscient God.

Our plan is to keep the Bible open as earth's students do the book of nature. This, brethren, is a summit to which we may with boldness call all lovers of truth. Let us be bold in it. It marks a new era in the progress of christian knowledge: and if God has chosen us to hold forth the truth at this important epoch, let us do it earnestly, sincerely, prayerfully.

T. M.

Williamsville, April 20.

BODY, SOUL, AND SPIRIT.

Among the many inventions sought out by which to divest God's works of their grandeur, revelation of its sublimity, and strip God's threatenings of their potency over the human mind, the wide spread and spreading ideas that man has no spiritual part and will not be punished hereafter (so artfully and industriously promulgated by the press and tongue) are not the least dangerous and destructive to piety, elevated hope, and joy.

The promulgators of these ideas claim to do so as an antidote to the absurdities of modern spiritualism and errors of theology, but we think it is more to quiet conscience and make God's denunciations against sin powerless and gratify the vanity of the human heart.

The first of these ideas we design to review at present and will present it as a question, thus: Has man a spiritual part which exists after the body dies and moulders into dust? In answering this question we do not design to defend the absurdities of modern spiritualism, nor to endorse any of the errors of any system of theology ancient or modern, pagan or protestant, but learn from the inspired volume what the Lord has been pleased to communicate to man on this important subject. Neither do we design to notice all the sophistry and false issues which its advocates make use of to uphold their views; for if the affirmative be established by inspiration, all the sophistry thrown around it is of little importance.

Those who take the negative affirm that man is a simple, not a compound being: that he was formed wholly of the dust and is simply a living body, and goes wholly into the grave when life ceases. But their own reasonings when presented in detail, contradict their position; for they not only admit but urge that every man has a soul and a body, and if so, he cannot be a simple entity, but a compound being. Though the advocates of the no-spirit doctrine, define man to be a unit being, formed wholly of the dust, they are compelled to admit that after man was made of the dust, God put the breath of life into him and then he became a living soul. They contend that the breath of life is life itself, and all that God put into man was breath or life. It is unfortunate; however, for these theorists that the Lord himself has said something about life which contradicts this view and in which he has clearly shown that the life is not the breath, and that the breath does not contain the life. The Lord when addressing Noah after he had left the ark 'in-

structed him as follows, "every moving thing that liveth shall be meat for you even as the green herb have I given you all things. But the flesh with the life thereof, which is the blood thereof, ye shall not eat," Gen. 9: 3, 4. Observe, the Lord says the blood is the life of the flesh or body, and this plainly confutes the idea that the breath is the life and overturns the whole theory of those who say that man is only a living body. Again, see Lev. 17: 11, "For the life of the flesh is the blood: and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for your souls." And verse 14, "For it is the life of all flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all manner of flesh is the blood thereof; whosoever eateth it shall be cut off." Here the Lord repeats the declaration made to Noah, that the blood is the life of all flesh, or the life is in the blood, and if in the blood it is not in the breath: hence the life and breath of life are not the same. The life, whatever it is, was not formed of the dust; hence man is not formed wholly of dust, and so much only of him as was formed out of the dust will go into the grave.

In offering proof of the affirmative of this proposition we shall not enter upon the consideration of all the meanings of the terms soul and spirit, as used by inspired persons. Though the terms *psuche* and *pneuma* translated soul and spirit are applied to different things in scripture, yet if it can be shown that they are applied to man to represent something which is neither the body nor the life, then we conceive that the whole matter in dispute is settled. Now it is evident that no truth plainly stated by the Saviour and his apostles will contradict any other truth stated by the Lord in any part of his word. No truth found in the old Testament will contradict nor will be contradicted by any truth in the new Testament. In Lev. 17, to which we already called attention, the blood or life is said to be given to make an atonement on the altar for the soul which shows that by the soul is meant something different from either the body or life. In Peter's 1st Epistle, 1, 22, addressing the saints he says, "seeing ye have purified your souls in obeying the truth," &c. Here the soul cannot mean the body; for that would contradict his teaching in chapter 3, 21. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by

the resurrection of Jesus Christ." It cannot mean the life; for that is never said to be purified by faith and obedience. John says in Rev. 6, 9, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." It is assumed by those who do not believe that man has a spirit, that soul here means the body, but that cannot be, since they are said to be in a state of waiting and that after death. Whatever may be the precise meaning of this part of the vision, it is incontrovertibly certain that if no part of man can exist in a state of consciousness after death, these souls would not have been represented as waiting and conscious of the injustice which had been done them on earth, nor would they be represented as under the altar, complaining against those on earth. The Saviour when teaching his disciples by parables as recorded in Luke 16: 19, 31, introduces by parable the case of a rich man enjoying wealth and pleasure, and a poor man enduring poverty and pain.

They both die; and the poor man is carried by angels to Abraham's bosom, but the rich man lifts up his eyes in hades being in torment. Now if men could not be rich nor poor, suffer pain and die, the Saviour would not have referred to these things as realities. If there were no consciousness after death and man could neither enjoy pleasure nor endure pain, then neither Abraham's bosom nor torment in hades would have been spoken of by our Lord. The Saviour in teaching never led any one into false views of things by referring to any thing which was not real: hence we conclude that if souls did not exist after death in a conscious state, they would not be represented as in such a state in the vision given to the beloved John.

Being convinced that soul in the above quotations refers to a part of man which does not die with the body, we now present some thoughts on the term spirit. As spirit has several acceptations in scripture, and is applied to air, to wind, and to Deity, there can be no impropriety in using it to designate an indestructible and ever active part of man. But has man a spirit? is now the point to be considered. God is called a Spirit, John 4, 24, and the comforter promised to the apostles is called a spirit, "the Spirit of Truth." Angels are called spirits, Heb. 1, 14. Man is said to have a spirit, Eccl. 12, 7; Acts 7, 59. We may be told that spirit in the last two quotations means only breath; if so, what propriety is there in saying that the last portion of air which we inhale

returns to God? And why should Stephen be so anxious about his breath? That Stephen meant something more than breath or even life will not be doubted by any unprejudiced, enlightened mind. We shall now hear from Paul, Rom. 8, 16, "The Spirit itself beareth witness with our spirit that we are the children of God." Spirit here evidently means something which is active—knows—can understand—and rely on testimony. Again we shall hear Paul analyze man, which he does in 1st Thes. 4, 23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Dr. Macknight translates this verse as follows; "And may the God of peace himself sanctify you wholly; and may your whole person, the spirit and the soul and the body, be preserved unblamable, till the coming of our Lord Jesus Christ." Since Paul in this place used the phrase "whole person," and then the words corresponding to spirit, soul, and body, and joined the article and conjunction with them as Macknight has done, there is no room left for a doubt that he viewed man as a compound being, composed of a spirit, a soul or life, and a body or material part.

Here we have plain evidence from an inspired pen that man has a body made alive by the breath of life, and also a spirit which may return to God when death dissolves the union between the life and body. This oracle from Paul's pen cannot be overturned by any other scripture even when the most unjust modes of interpretation are used. In 2nd Cor. 5: 1, 2, we read as follows: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." "For in this we groan earnestly desiring to be clothed with our house which is from heaven." What, we ask, was it which knew about the house made without hands and desired to be clothed with a house from heaven which would be eternal? It could not be human life nor breath; for that could never animate a heavenly or spiritual body nor enter heaven. It could not be the human body, for that is mortal, and mortality will never appear on the heavenly plains; and a mortal body cannot be clothed with or in an immortal one. According to Paul's philosophy of man it must be the spirit—that ever active *I* which will survive the wreck of the world and exist forever, in weal or woe. In verse 8th the apostle says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." This does not look like going wholly

into the grave at death, but shows that Paul knew that on leaving the body he should be with the Lord.

If man is wholly animal or earthly, we do not know what the Saviour died to save. Certainly not the animal soul or life, for that must perish, for "it is appointed unto man once to die." It was not the body, for every earthly tabernacle must moulder into dust, and the wicked dead will be raised to meet their final doom at the same tribunal as the righteous.

Though we have presented but a small portion of the evidence which might be adduced, yet the scriptures presented and the arguments drawn from them are abundantly sufficient to establish our position, and show that man is more than an animal, and allied to two worlds, the earthly and spiritual. We have reason indeed to adore the wisdom of the Creator as displayed in man, and with the Psalmist of ancient Israel exclaim, "I am fearfully and wonderfully made."

J. B., JR.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 109.)

A. The Scriptures declare the foundation of the church to be a tried stone. Will you describe how the Lord's Divinity was tried?

B. When the Father first announced at the Jordan that Jesus was his Son, he was immediately led by the Spirit into the wilderness to be tempted of the devil—the first enemy of man. His Divinity was the first point the enemy assailed: "If thou be the Son of God," &c. Jesus conquered the devil, and went about destroying his works. After their chief was overcome, the evil spirits dare not deny that Jesus was the Son of God. He was next tried by ungodly men. This trial was inconceivably severe. He was the friend and advocate of men, but most cordially hated by them: and although his delights were with the sons of men, they at one time besought him to depart out of their coasts; and at another he hid himself to escape their murderous intention; yet he stood it all. Neither the frowns of enemies terrified him, nor their base ingratitude for a single moment alienated his affections from them. Like the unchanging rock his friendship was the same.

After all the art and enmity of man failed to turn him from his benevolent course, before him lay another ordeal. If he passed through this, the trial was finished, and the victory complete. This last enemy

was death. His goodness and Godhead had hitherto been manifest in spite of wicked men and devils. While the chief priests labored in fruitless efforts to bring him in contact with "the king of terrors," Satan entered into Judas Iscariot, and he offered them his aid. This was to them an acceptable service. They were glad, and gave him money. The plot succeeded. He was betrayed into the hands of sinners, and after a mock trial the whole was suspended upon a single point. One great truth was to decide the question of his death. One false witness after another only made the case the more perplexing, and confirmed the impossibility of bringing anything against him but goodness and truth. Last of all the high priest—the pretended guardian of the divine honor—puts the solemn, the sublime question in the form of an oath: "*I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God?*" Here was the question. His Father had first announced that he was. It was the foundation that he had himself promised to build the church upon, against which the gates of hell should not prevail. If he now denied it, the point is conceded to the Jews and Satan, and no reason can be assigned for his death. But behold the answer, "*Thou hast said.*" The case was decided—the great oracle uttered. The high priest cursed his confession, and referred it to the scribes and elders who pronounced it blasphemy, and condemned him to a corresponding death. So for this confession he dies! The Jews delivered him up as a vile blasphemer to the Gentiles, by whom he was condemned, mocked, and nailed to the cross. When groaning—in the agonies of death—forsaken by his Father and surrounded with the powers of darkness—he was mocked by the chief priests and Jews. Ah! we have conquered you at last. Though you have stood the trial thus far, you are at length subdued. "He saved others, himself he cannot save." "Come down from the cross and we will believe on you." But behold he dies! He bowed his head, and gave up the Ghost. He stood true to the last. No curses in his mouth, no enmity in his heart.

His enemies saw him die, but such a scene they had never witnessed. Never did they hear the groaning earthquake, nor see the sun go out. They never gazed upon the rending rock, nor upon the opening tombs keeping their charge, only till Joseph's new sepulchre had lost its seal. In disappointment and terror they besought Pilate's help "to keep him in the grave. But the great corner stone was made perfect through suffering. He went into the grave because his brethren were there. Death had for 4000 years kept his palace, and his goods in peace; but

a stronger than he came upon him—took from him his armor—and divided the spoil. The third, the appointed day, arrived, and lo! from the shattered tomb, the Almighty Conqueror arose, met his disciples, and announced his glorious triumphs; “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them unto the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.” He then ascended, and sits at the right hand of God—an Almighty Saviour, made perfect in the heavens.

A. You said that no mere man was allowed to announce the Lord's Divinity until he rose from the dead. Why were the apostles forbidden before his death to tell men that Jesus was the Son of God, while this was the entire burden of their preaching after his resurrection?

B. The fact that no man was allowed to tell it before his death is proved by the following passages: Matt. 16, 20; 17, 9; Mark 8, 30. This great fundamental truth was Divinely announced, confessed, and confirmed before any being was allowed to proclaim it to others. Men might believe it themselves but were not allowed to tell it until it was confirmed thus:

The Father proclaimed it at the Jordan and on the mount;

The Son at different times confessed it, and at last laid down his life for it;

The Holy Spirit confirmed it in the resurrection;

It was divinely announced, testified and proved before it was proclaimed by man.

A. If Peter was not inspired before the day of Pentecost, how could it be said that the Father revealed it unto him?

B. Peter, like others, could hear his voice at the Jordan. When Peter made the “good confession” the Lord pronounced on him a blessing, but charged him to keep it secret till confirmed by the resurrection. At the same time he assured him that on it he would build his church, and that he (Peter) would have the privilege of first proclaiming the Divinity and work of the Messiah and introducing Jews and Gentiles into the blessings of his salvation. “I will give you the keys of the kingdom of heaven,” &c. Peter was the only man on earth who ever had the keys and he opened the door to the Jews on the day of Pentecost, and to the Gentiles and Cornelius' house by preaching

Christ and him crucified, and showing how they could enter by Faith, Repentance, and Baptism. Acts 2nd and 10th chapters.

A. It is obvious that the church began its formal existence at the day of Pentecost, when the Saviour was glorified in the heavens, and the Holy Spirit sent down to be the life of that church; but still there appear some things to favor the view that the kingdom was set up during our Saviour's ministry. He told the Pharisees that they shut the kingdom against men; that they neither entered themselves nor suffered others to enter.

B. Except those things be taken figuratively they will not accord with the apostles' teaching. Paul says (1 Cor. 15) that the gospel which he preached, which saved the Corinthians, was the death, burial, and resurrection of Jesus Christ. These made the good news preached by all the apostles after the day of Pentecost, but never before. When the 12 and the 70 went out to preach they never uttered such a gospel: nay, they did not believe that Jesus would die. When our Saviour informed them of his death Peter began to rebuke him. But they preached the good news of the kingdom—that it was just at hand, and to repent and be prepared to enter it when opened. Those who believed their testimony and prepared for its approach, might be said with propriety to enter into it figuratively. Before the death of Christ, the gospel of the kingdom was preached to the Jews, not that the kingdom had come, but that it was at hand. No person enters literally into a thing that is approaching or at hand, but they can be so animated by its promises as to throw their entire energies into it.

Before the sun rises the stars begin to disappear, and nature, by degrees, throws off her sable dress. As in the natural, so in the moral world. The stars that are glorious at night are not suddenly obliterated; but gradually lose their brilliancy before the rising of the "king of day"—so with the Mosaic and Christian dispensations. The former, like the stars, was once glorious, until the latter began to appear, when it was gradually extinguished until it had "no glory by reason of the glory that excelleth." 2nd Cor. 3.

Jesus Christ came not to destroy the law nor the prophets, but to gather their light into one grand focus, to be exhibited in "the glory that excelleth." Instead of preparing tables of stone, he came to prepare a body of holy, happy, and intelligent immortals, on whose hearts would be deeply engraven the law of the spirit of life; whose holy deportment, and heaven-born dispositions of mind, would constitute a living

epistle, known and read of all men. Thus, although the Christian dispensation did not commence before our Saviour's death, he was, by the splendor of his miracles, and the unrivaled simplicity and purity of his doctrine, preparing a people for its approach, and gradually eclipsing the departing glory of the Jewish age.

A. As so many deny that the Christian dispensation commenced on the day of Pentecost, will you state some facts to prove it?

B. It has been already shown that since man's transgression God bestows pardon only through a bleeding sacrifice, and a priest to present it: before the death of Christ there was no Christian sacrifice—before he entered into heaven there was no Christian priest (for if he were on earth he should not be a priest, Heb. 8: 4)—consequently no Christian dispensation. Again, Jesus speaks in the future tense when he says, "On this rock I will build my church," &c. The apostles never announced his divinity or work to the day of Pentecost. How then could the church be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone? Before the day of Pentecost the Holy Spirit was not given—a body without a spirit is dead. Christ's body or church has his spirit.

Another fact. Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after death, otherwise it is of no strength at all while the testator liveth, Heb. 9: 16, 17. The New Testament could not be in force while the testator lived. It is customary to read the last will and testament of a man after his burial. The last Will and Testament of Jesus Christ was opened and read aloud on the day of Pentecost, 50 days after his death.

A. These facts if there were no other I presume are sufficient to convince any unprejudiced mind that the present dispensation began at Jerusalem, on the day of Pentecost. Will you for the sake of further confirmation contrast the Mosaic and Christian dispensations.

B. The old Covenant was established upon promises made to Abraham respecting his own family, with Moses as its Mediator: the New Covenant is established on better promises, embracing those that believe in all the families of the earth, with Christ the Lord as Mediator.

The old covenant was earthly and temporal, in its Mediator, subjects, rewards, and punishments; the New Covenant in all respects is spiritual, heavenly, and eternal.

The Jewish Church was increased by generation: the christian church by regeneration. Both of these covenants were established upon prom-

ises made to Abraham—the Mosaic upon the *first* promise, the Christian upon the *second*. The first is represented by Hagar, the second by Sarah. (Gal. 4.) Both of these women were Abraham's wives; both covenants were established upon the two promises made to Abraham. Each brought forth a son—each covenant had children. Agar's son was after the flesh, or in the usual course of nature. All who were born of Jewish parents or after the flesh, were the children of the first covenant. Sarah brought forth a son when past age, called a son of promise, or born after the Spirit; all who are born after the Spirit of God are the children of the second covenant. Agar brought forth a son first—the old covenant brought forth children before the new. God promised Abraham a son by Sarah before Agar became his wife, and the latter circumstance could not disannul that promise. The New Covenant was confirmed of God in Christ, 430 years before the law, and could not be disannulled by it. Through distrust Sarah gave her maid to Abraham: the law was added because of transgression until the seed should come.

At Israel's weaning, the son of Agar mocked and persecuted him—when Christ the first born among many brethren appeared, the Jews persecuted him even unto death. Had the son of Agar awarded Isaac his proper honor, he might have held his place as a servant in Abraham's house, but when he began to persecute him, and set himself up as the heir, Sarah peremptorily demanded his exclusion: had the Jews honored Christ as Lord of all when he appeared, they might have still retained the land of Canaan and participated in the blessings of both covenants: but they said this is the heir, let us kill him, and seize his inheritance, and by the rejection and persecution of the true seed of Abraham, they were driven out of God's land, and excluded from the the blessings of both promises. God sent forth his armies and destroyed the murderers, and burned up their city.

Those who read the New Testament and still cleave to the identity of the *two* covenants after all the labor of the apostles to settle the point, must indeed be slow of heart to believe all that they have written, and would not be persuaded though one rose from the dead.

A. It is strange indeed that although the abolition of the Mosaic dispensation is so fully proved in the New Testament, that its continuance is still so strenuously advocated.

B. There is in man a strong propensity to cleave to the flesh rather than the Spirit; and this may account for the fact, that since the days of John the Baptist the continuation of that fleshly dispensation has met

such an inflexible advocacy. No other mistake was so fatal in our Saviour's day. Nothing aroused the Jewish animosity so much against him as to be informed that their dispensation was about to close, and a new and better way to the Father be opened by himself. If he would only allow them to found their claims of the divine favor on descent from Abraham, they were willing to acknowledge him as a great prophet. See the 8th chapter of John from the 30th verse. Jesus spoke to many of the Jews encouragingly, exhorting them to continue in his word, that they should be made free. They spurned the idea, and were told upon the same occasion that they were of their father the devil: all because they were unwilling to come under the new dispensation.

After the Jews had put the Lord to death in hopes that Moses would be the supreme lawgiver, the Apostles suffered the severest persecution at their hands for affirming that God had raised Jesus from the dead. Many of them laid down their lives for attesting that Christ, and not Moses, was supreme. Stephen, the first Martyr to Christianity, died for asserting the discontinuance of the Mosaic dispensation. Nor did the error stop here; it even crept into the churches; and its refutation called forth from the apostles their most elaborate exertion both of tongue and pen.

When Paul preached the gospel to the Gentiles, those who received his testimony were forthwith baptized into the name of the Deity, without being referred to Moses: but he had no sooner left, to preach the gospel to others, than Jewish teachers came among them, who labored to draw away the disciples from Christ to Moses; or, at least, to divide the honor of their salvation between the two. These men persuaded the disciples that Paul was not a disciple at all, but being an enemy to the Jews, went about to destroy their law, and refused to give to Moses their lawgiver, his proper honors. (See the letter to the Galatians.)

Others besides the Galatians were assailed by these teachers, the plausibility of whose reasonings, added to the early prejudices of the people themselves exerted a most ungodly influence. This is not to be wondered at when we consider how difficult it is for the human mind to abandon sentiments, however erroneous, which have grown with its growth and interwoven with its very nature; especially when these sentiments are surrounded with the charms of popularity. From the want of such consideration we are too apt to condemn the motives of those whom we believe in error.

The Jewish spell held the Apostles themselves for a season in its grasp. For sometime after they were sent, and were inspired to preach the gospel to every creature, they confined their labors to the Jews; and no ordinary evidences were necessary to convince them of their mistake.

A. In the apostles' day, as well as in our own, it appears that people were at issue on very essential points, although they had the same rule to guide them.

B. It is worthy of especial notice, that the error of which we have been speaking, is the one to which can be traced nearly, if not all, the errors that have contaminated the Christian world. It is therefore most fortunate that so much of the Christian scriptures treat immediately upon it. Only allow men to extract materials (according to their own judgment) partly from Moses and partly from Christ, and they can form systems adapted to the tastes of the most corrupt spirits in Christendom. Thus the man of sin puts heretics to death, because Joshua and David slew the enemies of God. Priests stand between God and man, because the Jewish priests did so. The Law of Moses is preached (as preparatory to the gospel,) because it was proclaimed to the Jews. Infant sprinkling is enjoined because the Jews circumcised their male children. Many other corruptions of christianity are susceptible of similar illustration.

Although the New Testament is so explicit on the subject, we have in our day, the sturdy champions of the "identity of the law and gospel," who labor to establish this doctrine as a foundation for systems that have sprung into life since the last apostle died.

A. It is indeed remarkable that the very error that called forth so much of our Lord's teaching, and that of the apostles to the Gentiles, is the one that *now* envelopes so many professedly Christian teachers in its bewildering mazes.

THE RIGHT SENTIMENTS.

[Students of the oracles of heaven are invited to peruse without prejudice the following short letter which is copied from the "American Christian Review"—a monthly paper, which speaks with unqualified earnestness for radical religious amendment. This periodical, edited by brother B. Franklin, of Cincinnati, deserves as it will doubtless receive very general and generous support. The first word of its title might, we opine, be bettered, seeing that all mere Continental or Na-

tional designations such as an American Christian, a British Christian, an African or a Chinese Christian would seem to partake less of the Spirit than of the flesh. Still, brother Franklin as a wise and a worthy workman may have a good army of good reasons why he desires his Review not only to be Christian but American.—D. O.]

Editor Christian Review :

DEAR BROTHER:—Being in the city of Rochester, N. Y., and having a copy of your April issue to glance at while journeying, let me express my hearty approbation of the following sentiments from your pen :

“The New Testament records inform us of the organization, or, rather the institution of individual communities, or churches, and the appointment of officers in them. But these records know nothing of any organization of the churches in any given district into one body, under a new set of officers, who are officers not of the churches but of the district. While we were generally satisfied with the simple New Testament organization of individual communities, with full power and authority to do their own business, and the preachers went forth to build up, strengthen and sustain these communities, as well as convert sinners, we prospered throughout the land ; but the moment we began to try to ape the parties around us, in scheming at things beyond the simplicity of Christ's own order, our success began to abate. The principal difficulties which have caused the most distressing controversies among us, have grown out of attempts, one way or other, to combine, concentrate, and organize the Christian communities into some kind of a body unknown to the laws of God.”

Will the beloved brethren, who earnestly desire to think, plan, speak and act as the faithful disciples of old, read the above words again, and lay them up for safe-keeping in their own book of remembrance ? A grand pity, brother Franklin, that some devout men, apparently zealous for reform, will not allow themselves to be satisfied with the instructions of the Holy Book relative to social, congregational, and general duties which pertain to the saved in Christ. Some good people talk as though the Lord had given his friends power to pass resolutions and create organizations to save men !

My brother, allow me to ask you a question that may be answered for the benefit of many. In what part of your New Testament do you find either the word “organization,” or the idea expressed by this pretty modern word ?

In the love of the pure truth of God,

Yours,

Rochester, N. Y., 13th April.

D. OLIPHANT.

REPLY.—We do not find the word “organization” any place in the New Testament, applied in the modern sense, or used in any way ; nor organize. The term employed by the Lord, in reference to establishing his church, is “build”—“upon this rock I will *build* my church. Mat. 16: 18. This term is applied to the establishing of churches by Paul, Heb. 3: 3, 4. Acts 20: 32. we have “*build up* ;” 1 Cor. 3: 15, we have “*build thereon*.” Eph. 2: 20, the apostle says, “And are *built* upon the foundation of apostles and prophets,” etc. Could we not change some of our *organizers* into *builders*? We need builders, who will fitly frame the house and erect a holy temple for the Lord. Let us keep building, but let every man take heed how he buildeth thereon, for every man’s work shall be tried by fire, of what sort it is.

B. F.

METHODIST GENERAL CONFERENCE.

Our Wesleyan neighbor the “Christian Guardian,” speaking of the General Conference in the United States, confirms what has been frequently affirmed by the opponents of Conference law. The General Conference is called by one of its own advocates, “the Supreme Court of the Methodist Church.” No doubt of it. The system entitled Methodism has its lesser courts, its higher courts, and its supreme court. Being greatly indebted to earthly things for its wisdom and its policy, it indicates commendable frankness to declare the source from which it has borrowed. The following paragraph, while it shows lamentable barrenness of the Holy Spirit, very emphatically exhibits the spirit of the present world, with all its pride of life:

“GENERAL CONFERENCE.—This body which is the supreme court of the Methodist Episcopal Church in the United States commenced its twelfth session in the city of Indianapolis, the capital of Indiana, on Thursday the 1st of May. The General Conference is composed of delegates from all the annual Conferences, elected according to the ratio of one delegate for every twenty one members belonging to each annual Conference. The General Conference meets on the first day of May, every fourth year. The present session is held in the Hall of Representatives. The Legislature of the State at its last session offered the Hall with all the Stationery, and other conveniencies, for the use of the General Conference, as a reciprocation of the honor conferred upon the city by selecting it as the place of the meeting of that body.”

ELDER L. H. CHASE AND HIS DOCTRINE.

Bowmanville, 12th May.

To the Editor of the Christian Banner :

DEAR BROTHER :—Your monthly magazine came to hand yesterday, and in it I read a copy of a letter written by Elder L. H. Chase, after he had taken a tour through part of Canada—also your editorial remarks. I think Elder C. has written unguardedly about the effects of his labors in this place. He delivered some three discourses, that comported well with the “Jerusalem doctrine;” but one whole discourse and part of another were regarded as objectionable,—so much so, that one of the Elders rose up and said to the audience, that he felt it his duty to speak to the people upon the same subject, adding, that Elder C. had spoken altogether on one side. On the following evening, at the close of Elder Chase’s discourse, he said it would be unfair to have the question, “Is man immortal?” introduced the next Lord’s day, as he had to leave the place before that morning, and he earnestly requested that there should be no discourse spoken upon the subject in his absence. This ended the matter at the time.

I am not aware that any “Disciples” in this place, have different sentiments now to what they entertained prior to hearing Elder C. And I think some explanation would be necessary before Elder Chase could again speak in the “Disciples’” Meeting House. Brother Alexander Campbell, of Bethany, is a “Disciple” for whom the brethren entertain the warmest Christian affection; but they have not heard of his “Pentecostean kingdom.” They have no more faith in his kingdom, (if he have any,) than they have in a Thomas-kingdom, or a Chase-kingdom. They believe that God’s dear Son has in some sense a kingdom now, and will have one (bless the Lord) that shall have no end. There are persons known by the appellation “Second Advents,” whom they love dearly, not because they are “Second Advents,” but because they are God’s dear children. There are “Second Advents” who meet, and fellowship with the “Disciples” in Bowmanville, and they bear with one another in matters where they differ; all however subscribing to the conditions of salvation as made known by our Lord. They love one another; they work with each other; and have many a feast together.

I think, dear brother, some of your remarks were called for, even before. When we find men putting away every “man-made creed,” and

striving to take the word of the Lord for their guide, we ought to cherish towards them feelings which we cannot towards men who are trying with all their might to build up and perpetuate human systems. You know, brother, we are only scholars ourselves.

Yours in Christian affection,

L.

THE GOSPEL TRIBUNE AND FREEDOM OF SPEECH.

It requires not a keen memory on the part of our readers to remember a charge brought by the Gospel Tribune against the President and Faculty of Bethany College. The position taken by our brother the Tribune touching a recent unhappy affair at Bethany, accompanied with a brief record of the main facts of the case as we had learned them from various quarters, we laid before the readers of this paper in an article which still keeps its place in the March Number.

Our friend at Toronto responds to our article in one of his late issues. He begins in these words:—"The Christian Banner, for some good reason, no doubt, desires the Gospel Tribune to reproduce the evidence that Bethany College and its President proscribe the liberty of speech in Bethany." If our brother of the Tribune will again look over the aforesaid article in the Christian Banner, he will perceive, without much showing, that he has committed two very considerable errors in this his first sentence. We expressed no such desire. To "reproduce" is to produce the second time; and hence, if we had requested our neighbor to reproduce evidence of proscription at Bethany, it would have implied, 1st, that evidence of this character had already been produced, and 2nd, that we were anxious that the same evidence should be produced again. Before we desire our free friend at Toronto to produce for the second time evidence going to show that Bethany and Rome are equally censurable for the sin of proscription, we must needs see the evidence for the first time. And know all men by these presents, that the Christian Banner will declare one edition of proof most triumphantly sufficient, and if necessary will come under bonds not to call for a reproduction of the proof! When a man is killed once, it is not often necessary to take his life the second time (!); and to prove a thing once is equally decisive.

We do not and we cannot admire the course adopted by our brother in this instance. Although we may not hold up the course of the Chris-

tian Banner as a perfect model, yet it is not immodest to ask the Tribune to contrast its fairness with that of the Banner. In responding to our friend, we carefully laid his position in his own language before our readers, and then very briefly run our pen over the major items of the case which was the ground of his unqualified charge against the President of Bethany College and the College itself. How does our zealous friend meet and treat us? Does he give one line of our response? No. Does he take up and assail any position we have taken? No. Does he attempt to set aside any item, statement, or fact we have offered? No. What then? This, and only this,—he assumes that we made a draft upon him for a re-delivery of evidence he formerly gave (!), and then proceeds to lay before us a second edition of the same evidence.

Now we desire not to complain that the brother who conducts the Tribune follows the too common fashion of not allowing a respondent to speak for himself on the pages of his paper. For we are learning not to complain at any species of treatment at the hands of cotemporaries.

But our friend introduces an illustration or institutes a comparison in his last article on the proscription of the President of Bethany College which demands consideration. He says: "Let it be supposed that when the President was in this city last autumn, and about to enter the pulpit of Bond Street church; and that Dr. Pyper had sent a message to him, telling him that if he intended to preach abolition sentiments in relation to sectarianism it *would not be allowed*;—what would the President have called this? Would he have given it a softer name than proscription?"—Now, brother, if we are to let anything be supposed, let us suppose something like a parallel case. Let us suppose that when the President of Bethany College was in Toronto last Summer that the first hour of his arrival in the city he had a quarrel or warm dispute with some of our politicians concerning England's support of Juggernaut in India and the favoriteism of our Government in supporting Catholicism in Canada; and let it be supposed that the partly ecclesiastical and mostly political controversy, without the hope of a single moral tendency, was to be carried by the President into the pulpit of the Baptist chapel in Toronto, and that an anti-British, anti-Government, political crusading speech was anticipated instead of a discourse on the first or after principles of the gospel of Christ—would Dr. Piper have been chargeable with proscription had he intimated that his chapel, built and designed for preaching and teaching the gospel and worshipping the Lord, would not be open for the politico-ecclesiastic hubbub? Let us say kindly to

our neighbor the Tribune, that, if he should give this the name of pro-
scription, he need not go so far as Bethany for it: for there is not a con-
gregation of disciples in the Province of Canada that would permit Pres-
ident Campbell to deliver such a crusading mongrel political lecture to
them when they assemble for worship.

What, however, has all this to do with Bethany College? What
has this College or its Faculty done to merit the Tribune's reproof for
being proscriptive? Taking for granted that free doses of politics ought
to be served up as good spiritual food for the Lord's people on the Lord's
day, and also taking for granted that the Elders and brethren at Beth-
any acted very ungodly in the eyes of the Tribune in not approving of
this sort of edification, why censure Bethany College or any one of its
officers for this church proscription, if proscription it be called?

—If the Gospel Tribune is desirous of having the readers of the Chris-
tian Banner peruse his last article, we have the requisite freedom to in-
sert it, and *will* insert it, if he puts our former remarks upon his pages.
D. O.

TRAVELS AND LABORS.

NUMBER FOUR.

Eramosa was visited, as suggested in last Number, after a cold ride
in February from the region of Georgian Bay. It was with some anx-
iety that I made my way to the bed side of the beloved William Oli-
phant, a brother whom very many esteem, who had for a number of
months been severely afflicted, whose recovery from existing illness was
considered problematical. His state, physical and spiritual, may be de-
scribed in four words—Patience, Weakness, Suffering, Resignation. It
may be the Lord's pleasure to take brother William from his relatives,
friends, and brethren not long hence; but the followers of the conquer-
ing captain who "abolished death" will expect to see him again.

A large majority of long known and desirable friends and brethren
of Eramosa I had the satisfaction of seeing during the few days of my
sojourn. I will not attempt to mention their names, simply because I
cannot mention them all. But reference should be made to such public
and efficient workmen as brethren Black, Stewart, Anderson, Kilgour,
L. Parkinson, Royce, and Mitchel, who are, according to their faith in
the Lord, attending to the Lord's business publicly as well as privately.

Two appointments were filled at Eramosa Centre, and one at Rock-
wood in that vicinity.

Three hours were spent with the congregation in Erin while assembled on Lord's day. Erin adjoins Eramosa, and between the congregations of the two townships there is a distance of only a few miles. The Erin congregation is the largest in Canada, and exerts a happy and healthful influence. The brethren there have never, I believe, seen the necessity of employing a speaker for the purpose of teaching and exhorting them. They have from the commencement firmly believed in assembling themselves on the first day of the week in honor of the Lord, to feast at the Lord's table, to read the word of grace, to pray, and to exhort one another to gospel love and gospel goodness. The three brethren McMillen and one or two of the brethren Thompson have been active in giving direction to public devotion and in the guidance of the Lord's family while waiting upon him in his own house.

There is one thing in which the friends in Erin have shown a goodly measure of prudence and practical wisdom. They have not divided off into little churches because the brethren are somewhat scattered, but have enlarged their Meeting House and kept together. Thus they have strengthened themselves and fortified their influence in the community.

Two excellent brethren, some time since, I learned, left Erin for Canaan—the aged brethren McMillen and Ferguson. I am not sure that the decease of these faithful friends of reform was known to me before my late hasty call at that point. And while reflecting upon what death has done in severing religious acquaintances and loved members of the one pure family whose Head is the Lord Jesus Christ, a sister, long known and much esteemed by those who were best acquainted with her, is not forgotten. I allude to sister Miranda Ash, who bid adieu to all earthly friends and to all sublinary things in November last. Blessed, forever blessed be our Conqueror who wins for us the victory, even over death, and leads us, more triumphant than Joshua, into the promised land.

D. O.

THE GENERAL MEETING.

We desire to let every man and woman in our country know that the meeting, held once a-year, for the general attendance of the disciples in Canada and for the attendance of all others who choose to assemble, is appointed to be held the current year in Eramosa, commencing on the third Friday in June. Those who may proceed to the meeting by way

of Guelph, which is only five or six miles from some of the brethren in Eramosa, will please observe that arrangements are made to assist them forward to the place of meeting from that point. Brother Kilgour, writing in behalf of the brethren at Eramosa, says, in a letter lately received, "The brethren here give a hearty welcome or invitation to all the brotherhood in Canada to attend said meeting. Those friends coming by way of Guelph will please call at the American Hotel, as teams from Eramosa will be in waiting there on Friday the 20th of June from 10 o'clock A. M. to 4 o'clock P. M."

Those who have formed the acquaintance of the Eramosa friends, fully realize that they will be greeted cordially by them; and those who do not know the brethren there, will lose nothing by pushing forward to that region and becoming acquainted; the sooner the better.

D. O.

NEWS OF ACCESSIONS.

Letters from correspondents report several additions to the brotherhood in Canada within the past month.

The February Number of the "Gospel Advocate" reports accessions to the number of 431.

The April and May Numbers of the "Christian Evangelist" are enlivened with accounts of 220 additions.

The "American Christian Review" for May lets us know that about 40 have come into the ranks of the saved.

D. O.

WHAT IS MEANT BY REVIVALS?

Under the head of "Revivals in Nova Scotia," our cotemporary the "Christian Visitor," of New Brunswick, gives us the following:

During our recent visit to Nietaux, we were rejoiced to learn, that the cause of God is prospering in various sections of Nova Scotia. The Rev. Chas. Tupper has had deeply interesting meetings in the Welton neighbourhood, and at Milltown. A number have recently professed faith in Christ, and have been baptized.

Brother Willard Parker had recently been holding a series of meetings in company with other Brethren on the Beel's mountain. God had been

signally present to bless and to save. Several candidates had been received for baptism, and were to be baptized at Nietaux last Sabbath.

The gracious work, which has been in progress for sometime in Liverpool has extended to Milton and Brooklyn. Upwards of twenty have been baptized by the Rev. William Hobbs at Milton where the work commenced, and many more are pressing into the kingdom.

The Rev. Mr. Bentley has resumed his labors as pastor of the church in Liverpool town, and is prospering in his work.

If the "Christian Visitor" were sociable, we should ask, on reading the above, whether a revival is a deeply interesting meeting, the conversion of aliens, or the prosperity of a church by the labors of a new "pastor."

The expression in the preceding that "God had been signally present to bless and to save," is a very unhappy style of communication, though doubtless the writer employed his pen devoutly. It intimates most unequivocally that God is more inclined at some places and at some times to bless and save than he is at other times and places—an idea as foreign to the scriptures as Calvin's profound fancies about the elect and the non-elect.

D. O.

LETTERS ON THE MODERN ALTAR.

Friends who send for our Letters on the Modern Altar are informed that we are out of them. It was intended to have a new edition of them prepared ere now, but like many a praiseworthy purpose, the execution of it is still wanting. Another thing—the list of applicants for these Letters is scarcely sufficient to justify us in preparing another edition.

Our Tracts Nos. 1 & 2, which treat of the Holy Spirit's power, ordinary and extraordinary, as taught in the oracles of God, with strictures on some of the various doings of the *modern holy spirit*, are not yet all circulated. But it is honest to avow, that the copies on hand are the refuse of an edition of over four thousand. These copies however, we believe, are readable, although printed not very elegantly on inferior paper. Those remaining will be disposed of for half a cent a-piece—fifteen copies of both for 25 cts. We should be pleased to send them to any address for the sum of nothing at all, could we afford it.

D. O.

RELIGIOUS PAPERS IN 1826.

We boast not of ourselves ; but of the excellency of those principles which we have been led to espouse ; and our unfeigned desire that our opponents would either manfully, argumentatively, and affectionately produce their strongest reasons ; or come over and help us.

While the press is laboring every day and pours forth upon the public eye volumes of declamation, of commendation, of eulogy upon the toys of childhood, and the trifles of old age ; upon the glorious fruits of *tracts*, the exploits of the heroes of modern invention ; while holy romances, fictitious travels and religious novels are gravely recommended by the pulpit and the press, methinks there is room and need for a few faithful advocates to plead the cause of the bible, and to argue its superiority over all human expedients to convert the world.

The great majority of papers called religious, are as much political, commercial and facetious as they are religious. The Luminaries, Stars, Suns, Registers, Recorders, Secretaries, &c. &c., in one column tell us the way to heaven, and in the next how to engraft trees, make canals, raise revenue ; and some advertise strayed or stolen horses, hogs, and negroes. In the same column I lately saw the way to escape the wrath to come, and to clean black silk, separated by a single line. In another, a direction to devotion followed by a direction to find the residence of the barber. A famous conversion is, in another, followed by a broker's list of the rates of exchange. The necessity of humility and temperance is argued in one paragraph—fancy goods, gewgaws, and sweetmeats announced in the next.

The above is from the Christian Baptist, and it still sounds like the voice of reformation.

D. O.

EXCELLENT HINTS FROM TEXAS.

The "Philanthropist," by brother Kendrick, says, in remarking upon a late discourse of D. S. Burnet's:—

"We do not like the phrases, 'our destiny as a people,' 'our crisis is come,' 'our cause.' For twenty years we have been hearing them, and they mean less, with us, now than formerly. Truly, we have a cause, but it is more probably called God's cause. 'Our crisis' and 'our destiny as a people,' savors to much of self and of party. Perhaps the love of 'our people,' 'our cause,' and a fear for 'our destiny' may supplant the cause of Christ in our hearts."

Again, brother Kendrick says: "Our duty is all that especially concerns us. God will rule the crisis, and take care of his own cause."

 THE "AGE."

Our paper is the only weekly sheet in the Reformation. On so large a field it should have many thousand more readers than it has ever had. Not only the publishers, but the readers of a paper also, have a direct interest in its extended circulation. The larger the edition, the less each number costs, and more can be spent in improving the character of the paper. * * * To such of our evangelists and others, who have taken the trouble to canvass their neighborhoods we are thankful; but we must look beyond them, and directly to the mass of our brethren for assistance. We know that many a reader who has a desire to have one weekly ably conducted, and fully sustained, can, with but a little trouble, gather up and send us some additional subscribers. Will each brother and sister consider this as a personal request made to him or her, and answer by sending a response by the first mails? One dollar and fifty cents is surely not much for fifty-two sheets of well printed and carefully written and selected reading.—*Christian Age*.

 NEW EXCHANGES.

The "Christian Union," conducted by J. S. Lamar and A. G. Thomas, published at Augusta, state of Georgia. We hail the Christian Union as an excellent co-laborer in the advocacy of the religion of our Lord. From the mechanical execution, style, tone, and devotional stamina of this periodical, we must hope for it both life and prosperity. Monthly: \$1 per year.

"Ladies' Christian Annual," Philadelphia. This monthly paper, dressed in superb Philadelphia fashion, has made its appearance several times at this office during the portion of the year 1856 that has transpired. Edited by J. Challen. Only one dollar per annum. Brother Challen, it is understood at this meridian, is a workman of commendable religious industry with a large measure of wholesome zeal. His "Annual" is not (as we presume) designed to plead reformation, but is got up on the principle of general moral popular usefulness.

Three Numbers of the "Christian Philanthropist," Palestine, Texas, by brother Kendrick, are before us—improved in their outward man, and healthy in their inward man.

D. O.

 OBITUARIES.

Louth, April 13th, 1856.

DEAR BROTHER OLIPHANT:—I have just returned from the funeral of Brother John Snure, who departed this life on the morning of the 11th inst., aged 57 years. Brother Snure always possessed the confidence and esteem of his neighbors, and has during twelve years past maintained a truly christian character. His beloved consort, sister Lydia, a daughter of the Lord Almighty and a mother in Israel, has experienced a sad bereavement, and the church a loss sorely felt by all its members. But we mourn not for him, “as those that have no hope.”—“Blessed are the dead who die in the Lord.”

“Thou art gone to the grave, but we will not deplore thee,
 Tho’ darkness and sorrow encompass the tomb;
 Thy Saviour has pass’d through its portals before thee,
 And the lamp of his love, was thy guide through its gloom.”

AMOS.

St. Vincent, 16th May, 1856.

DEAR BROTHER OLIPHANT:—Permit me through the medium of your excellent periodical, the Christian Banner, to announce to the brethren and friends of the various churches the death of brother Wilson Mallory, of St. Vincent Church. Brother Mallory embraced the christian religion A. D. 1848, continued a worthy member of Christ’s Church here on earth till May 5th, 1856, when it pleased our great Father to remove him to the church triumphant.—“Blessed are the dead who die in the Lord.”

H. BROWN.

While sincerely sympathizing with sister Snure and sister Mallory in these afflictive visitations, we are called upon to record the decease of sister Catherine, companion of H. Stevens, of Newport, Nova Scotia, which sad event occurred on the 8th of March. Sister Stevens was in her 24th year, and had been a disciple of Christ for several years. Although not acquainted personally with her aged father and mother, and her companion, whom she desired not to mourn for her, because she was happy, we are able in a measure to condole with them all in their bereavement.

D. O.