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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."

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NO. 12.

## THE HOLY SPIRIT AND ITS POWER.

[TRACT No. 1.]

Mr. R. Phelps, minister, writing to the *Toronto Guardian*, under date of Feb. 4th, from Morpeth, makes use of the following words:

We have had some revivals. I have been the most of the fall and winter, when the weather would permit, engaged in Protracted Meetings;—have been interrupted a few days to attend Missionary Meetings which went off about as usual. I expect to commence another next Tuesday, which perhaps may end the toils of the winter in that respect. My hope is, that God may bless us with the outpouring of his Spirit.

And Mr. D. B. Madden, corresponding with the same paper, writing from Napanee, thus speaks:

We have a delightful work in this Town during the present quarter, which has given to the Church about 50 members; and about four miles from this place, God has graciously poured out his Spirit, and some twenty or more have realized the saving influence of the Holy Spirit; and the good work is still in progress.

We give an extract from another paper, written, if we mistake not, by a Baptist. His article is entitled "Prayer for the Spirit." Let us hear him with candor:

We have already presented some views of the nature and effects of the outpouring of the Spirit on the day of Pentecost. The inquiry is an interesting and important one—How far were the scenes of this day peculiar to it, and how far was it the commencement of what is perpetual in the churches? We have arrived at the conclusion that all that was essential to the fulfilment of the promise of the Father was perpetual; and that, consequently, in every important particular, we may expect such scenes in the Church in all ages. Preaching the gospel, with the Holy Ghost sent down from above, and praying in the Holy Ghost, may be rare in our own times; but we have no reason to suppose that it was confined to the primitive ages.

Another Baptist correspondent writing from a locality in New York to the *Boston Reflector*, delivers himself in these words:

How exceedingly precious are such seasons of spiritual visitation

as our churches are now enjoying! And how *opportune!* Distracted as we have been for two years past, by the exciting questions which have engaged the attention of our brethren of this vicinity, the descent of the Holy Ghost at this time, reminds us of the appearance of our risen Lord to the ten on the evening of the first day of the week.

The first Baptist friend expects from all the premises before him, that Pentecostal scenes are to be continuously enacted while the gospel dispensation lasts. One of the Wesleyan friends trusts or hopes for the Spirit's outpouring while labouring in the west at Morpeth; and the second speaks of the past and says that near Napanee east from here God has graciously poured out his Spirit. In all these instances, if we apprehend the writers, we are taught that the Spirit is poured out upon sinners to convert them to the Lord.

Now when it is affirmed that in the whole Christian oracles there is not one instance upon record of the outpouring of the Spirit for such a purpose, a truth is declared that every christian man, and especially every christian minister, ought to know. There is no such outpouring hinted in the apostolic Record, from the first word of the first verse in Matthew to the last Amen in the Revelations of John. Even if one of the above writers should make it appear to all men that the scenes of Pentecost are to be repeated through all time while the christian church stands, he could not show that sinners are to have the Holy Spirit shed upon them in order to their conversion to the Lord Jesus.

But the world has never seen more than one Pentecost, and never will. True, there was a sort of Supplement to it on the opening of the kingdom to the families of Gentiles. Still, the peculiarities of that day must make it stand out as a day by itself—as a day of sublime conspicuity—as a day never to be imitated while Jesus sits on the throne in the heavens. Behold some of its features:

1. The Holy Spirit, according to promise, baptized the apostles; this work was not to be performed twice

2. By this they were endowed with power, which endowment was to last "even to the end of the world;" and hence no renewal or repetition.

3. The Spirit on coming from heaven upon the disciples was SEEN and its sound HEARD: a demonstration which has not since occurred.

4. The Holy Spirit, did, on that day, declare what was never before declared, opening or revealing new truths and new lessons, all divinely important; and the world has had no use for new revelations on the same topics.

5. The Spirit, on the day of Pentecost, demonstrated that Jesus whom wicked Jews nailed to the cross was at God's right hand, crowned Lord of All,—and the proof then and there given remains in all its strength without a second Pentecost.

Here are five statements, which we shall call arguments, indicating that there never can be and never ought to be another Pentecost. We invite attention to these specifications, not only as of cardinal import, but as proofs incontrovertible that we are not now to look for the re-enactment of Pentecostal scenes. Let it be scrupulously noted that the Holy Spirit was poured upon Jesus' disciples—not upon the promiscuous multitude. Not a Jewish unbeliever was the subject of it or the receiver of it. It rested upon "each" of those who were "with one accord in one place" as the friends and lovers of Jesus. How awfully the inspired word is dislocated when it is affirmed that the Spirit was poured out directly on the unbelieving Jews at Jerusalem to convert them! Will not our friends who teach that the Spirit is now poured out for the conversion of unbelievers—poured out upon them to enable them to believe—do themselves the justice to examine this subject with an open Bible? And in searching for testimony against us they will by candid examination be convinced that the inspired oracles furnish no plea for, and no example of, the outpouring of the ever blessed Spirit upon sinners to convert them to the Lord.

Friendly reader, carefully read over from the 22nd verse of Acts ii to the 38th verse, and there you will see how the unbelieving Jews on Pentecost were to be converted and receive the gift of the Spirit.

All effort to unite the professed friends of Jesus must prove abortive, unmeaning and worthless, while it is believed that the Holy Spirit is poured out from heaven to make a Congregationalist of one, a Regular Baptist of another, a Seventh Day Baptist of a third, a good Presbyterian of still another, a Quaker of a fifth, a Wesleyan of a sixth, a Lutheran of a seventh—perfecting them with variations as Calvinists, Arminians, Unitarians, Trinitarians, Open Communionists, Close Communionists, Immersionists, Non-immersionists, High Church, Low Church, Old Church, New Church, Voluntaries, Non-voluntaries, and the endless jar-making differences which have afflicted christendom and made christianity a bye word ever since "the man of sin" had an existence. We shrink with inexpressible sadness at a doctrine which contemplates such a caricature of the Spirit of God and its power. God's Spirit is not the author of discord, of division, of strife. We do not resist the Holy Spirit" in resisting so unworthy an outpouring as makes converts to strive, not against sin, but against each other; and who, meantime, fail to bring forth "the fruit of the Spirit." How sad to reflect that on the very same day a modern outpouring makes two converts, say for instance a pious Quaker and an orthodox Presbyterian, and each of them thinks far more of his worldly neighbor than he thinks of his brother convert. And so of many others who are said to be converted directly by the Spirit in these days of progress and spiritual improvement.

Take the next and only additional baptismal outpouring of the

Spirit recorded by the inspired writers of the new dispensation. "The Jews who believed, even all who came with Peter [from Joppa to Cesarea] were astonished when they saw that on the Gentiles also was poured out the gift of the Holy Spirit," Acts x. 45. Speaking of this outpouring the apostle afterwards says, "The Holy Spirit fell on them as on us at the beginning," xi. 15. Did the Spirit descend and rest on the apostles at the beginning to convert them? Did the Spirit as it fell on these Gentiles convert them to God? No: hear the apostle again:—"God made choice among us that the Gentiles BY MY MOUTH SHOULD HEAR THE WORD OF THE GOSPEL, and BELIEVE," Acts xv. 7. So then the Holy Spirit, if Peter's testimony is to be credited, did not fall upon these Gentiles at Cesarea to enable them to believe. Can the apostle's language be mistaken by intelligent, honest, candid men? The Spirit came upon Cornelius and his assembled friends, not to produce faith, not to convert them, as we learn from the inspired Peter, but for a purpose widely and grandly different. They spake with tongues or in new languages—tongues that they knew not before—immediately after the Spirit fell upon them, in a degree as the apostles spake at the beginning when the Spirit descended from heaven and rested on them like tongues of flame.

Now, how deep must be the hold that uninspired systems have on men's minds in this our day when these manifest truths are so perverted and wrested out of their place. And when we thus expose these perversions, our cotemporaries distrust us and say, 'You deny the Spirit.' We do certainly and solemnly deny *their* Spirit, and by the Spirit of God we are enabled to think light of all the harsh names and misrepresentations awarded to us for disowning the current speculations about the Spirit. God's Spirit we deny not. We confide in it. We love it. We rejoice in it. We trust to bring forth much fruit by it. We pray to be filled with it!

Did the reformer Luther deny Peter when he denied that the Pope sat on his apostolic chair? All the Romanists so argued, and they gloried in their logic. Yet Luther though he denied not Peter, sternly denied that he had a successor in the person of the Pope.

To proceed.—There is one instance in which certain men were converted suddenly by spirit—not however converted to the Lord, and most assuredly not by the *Holy* Spirit. The case is detailed in a few words. Seven vagabond Jews, strong opposers of Paul and the gospel, impiously tried to imitate him in curing persons possessed with an unclean spirit, using the name of the Lord Jesus in mockery. Jesus suffered not his name thus to be profaned. He permitted the evil spirit in the unclean man to answer back, "Jesus I know, and Paul I know [for I cannot resist them;] but who are you?" And forthwith "the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them," Acts xix. 13-16. The nearest akin to this instance is recorded in Acts xiii. To the wicked Elymas, a profane disbeliever and scarnier, Paul said, "And now, behold *the hand of the Lord is upon thee*, and thou shalt be blind, not seeing the sun for a season." This was a direct "operation" by the power of the Lord upon an unbeliever; but as in the above case, the influence

is not to be coveted by any man : for Elymas was made blind by the direct operation.

But where shall we find even one instance in the Christian oracles where either Jew or Gentile was turned to the Lord by a direct operation or outpouring of the Spirit? We ask for one such instance from our friends who teach so constantly and zealously on the subject. And if we find no such case even in the times of miracles, how vain must it be to look for anything of the kind in the nineteenth century.

It would not sound happily in the ears of the popular teachers of the day were they to hear that God the Father came down personally or as he did on Sinai in the year 1853 at Napanee or at Morpeth ; nor would it be regarded as orthodox to hear that Jesus Christ appeared in person at either of these places ; nor would the 'evangelical professors' of our times be ready to credit the testimony that any one of the apostles made his personal appearance at the former or latter place. Yet it would be as good sense, as good testimony, as good theology, and every way as veritable and reliable to affirm that the Father, the Son, or one of the Twelve Apostles descended at Morpeth or at Napanee, as to say that "God poured out his Spirit" upon "some twenty or more" within four miles of the latter village, or to intimate a "descent of the Holy Spirit" in sundry places in New York.

Miraculous power has ceased. That work is done. Christ appeared and died once : he rose from the dead once : he re-ascended once : he proved all this once by the Holy Spirit in its extraordinary descent and consequent displays : he filled the heralds of his message to the world with supernatural spiritual power once :—and to look for a repetition of any one of these grand manifestations and demonstrations by which the gospel is proclaimed, by which it is proved, and by which it is realized, betrays anything but intelligence in the things of God under this favored dispensation. We might as well suppose that Jesus dies every time a convert is made, or that a new proof of his resurrection from the dead is needed on every occasion that a sinner believes, as to affirm there is a fresh and special descent of the Spirit when an unconverted man is converted to the Lord.

But the Lord opened Lydia's heart. Some logical religious objector says to us that it was the the Spirit's direct power that opened her heart. But there is not a word said about the Spirit in the passage ! Reader, turn to the sixteenth chapter of the Acts and read the account of Paul's preaching in Philippi, and examine the narrative for yourself. Those who tell us that there was an outpouring of the Spirit at Philippi treat us to a chapter of their own conjecture. The Lord opened Lydia's heart, and the Lord hardened Pharaoh's heart. Were both these by direct operation of the Spirit?—making the one heart soft and the other heart hard for the purpose of saving the one person and condemning the other? Dear reader, the scriptures do not thus teach. Open them for yourself, and you will learn to distinguish the philanthropy of God from the traditions and speculations of men.

Another objection. When the gospel is preached, all do not receive it ; and direct spiritual influence must make the difference,

says the objector. Thus we are put to the proof to account for some believing and some not believing—the objecting friend not considering that it is still more difficult to account for some receiving the gospel and others not *in an assembly where the Spirit comes down*. Mr. A., for example, sits in the same pew with his neighbor Mr. B., and Mr. A. has faith sent to him by a direct outpouring. It is said, while Mr. B. who sits by his side is as faithless as ever. Who solves this mystery? But, as we have hinted, such conversions did not take place even in the days of miraculous power. The objection however we wholly discard on this ground: that instead of all this philosophy why certain parties do not believe and others do believe, we should make the inspired word “the man of our counsel,” and cease all attempts to thwart its obvious teaching by subtle queries or popular puzzles. The question is, Did the Spirit in the days of the apostles come down upon unbelievers to give them faith?—and it is more wise to decide this question by an appeal to the scriptures than to speculate about why some have faith and others have no faith. You see this clearly, reading friend, do you not?

There is a greater objection still. ‘I have *felt* the Spirit,’ says a pious friend. Have you felt it?—how do you know? There are “false spirits” the apostle tells us, and he learns us “to try the spirits” for the purpose of surely knowing “whether they are of God.” Feelings cannot always be trusted. Saul *felt* that he should offer sacrifice at Gilgal, but he lost his kingdom by it. The man of God, 1 Kings xiii, *felt* that he must credit a spirit that proved a lying one; and God took his life for acting according to his feelings when it was contrary to his express command. Pilate *felt* that he should give up to the Jews “that innocent one” Jesus; but he lived a poor life and died a miserable death because of it. The Jewish people *felt* that they should crucify the Lord of Glory; but they were scattered to the four quarters of the globe for their sin, and they are still despised wanderers by reason of this offence in doing as their feelings prompted. The Adventists *felt* that the Lord Jesus would appear in April 1843; but every one of them in thus feeling was deceived. Joseph Smith the Mormon *felt* that he was to meet Christ on earth and be with him in the great City; but he was sent into eternity by a musket ball. Quaker Hicks *felt* that Jesus never was on earth at all, and that the whole story of his birth, miracles, and death is an allegory or figure; and he made a party by this spirit that was in him. All these felt the spirit or something else; but the spirit in every case was spurious. Reader, let me kindly say that the spirit of delusion is the most popular and influential spirit of the times.

But there is a mightier and weightier objection than all others. Many—very many—almost all—believe that the Spirit works abstractly to convert the sinner;—few, very few, believe otherwise; and what almost every one says, must, it is supposed, be true. Here, dear reader, we would rather side with Paul, “Let God be true and every man a liar.” Look back upon the past. Noah walked with God—the world was against both God and Noah. Elijah of old served God—the many served Baal. Would you not choose Elijah’s side? Jesus had few sterling friends, and the high priest of the

nation many friends at the crucifixion. Would you despise the minority to the populace in this case? Protestant reformers were but a handful for many a long year. Would you turn your back upon them on account of their feeble fewness? Shall we in any case whatever measure truth by numbers? Are you prepared for the affirmative? For if we say *Yes*, then Catholicism or Paganism must receive us all! Vain objection!—if any man would carry it out, let him go at once to Rome or Constantinople, head-quarters of the Pope and of Mahomed!

O reader! “be not deceived.” Open the New Testament on the sublime theme of the Holy Spirit’s power, and examine the language of God to you. Let no imaginary though popular theory stand between you and the full enjoyment of the gospel of God’s grace. In Tract No. 2 we shall speak to you of spiritual power, ordinary and extraordinary, as taught by the apostles and inspired teachers.

D. O.

### THE HOLY SPIRIT—ITS POWER AND FAVOUR.

[TRACT No. 2.]

The Holy Spirit, in its original revelations at Pentecost, gave us the gospel of Christ. No one could have affirmed that Jesus was Lord but by the Holy Spirit. “He shall glorify me,” said Jesus when promising the apostles what the Holy Spirit should do.

Christ comes—and dies—and rises again—and ascends above the skies—and takes his place as Lord of the living and the dead; but the world knew not what all this meant, nay, the world knew not that all these things were done, till the Holy Spirit signified all and demonstrated all. The Spirit poured light, and life, and love on every action connected with the mission and exaltation of Jesus. The Spirit testified all, revealed all, explained all, energized all. “He shall receive of mine, and shall show it unto you” [apostles] and “you shall after the Holy Spirit is come upon you, be witnesses unto me even to the uttermost part of the earth.” Thus the apostles received from Jesus his Spirit in extraordinary power, which showed Jesus to them in all his glory and favor; and then they showed him to the world—meantime the Spirit putting life into every word and action connected with the good things they proclaimed in Jesus’ name for the renovation of dying men.

Three years did the Lord Jesus teach and work miracles in the land of Judea; his apostles were all appointed by him in person and carefully instructed, as far as they could be taught without the gift of the Spirit; he gave himself up to death; he took his life again and walked out of the tomb in which he had been laid; he travelled and talked with his apostles after his death similarly to what he had done before; angels escorted him to the skies and did him homage; he

takes his seat at the right hand of the Majesty on High:—but what were all these facts, elements, and miraculous doings?—what were they before the descent of the Spirit?—what did the world profit by them while yet the Spirit was with the Father and the Son? Nothing was understood; nothing was realized; nothing was done in winning dying men to the life in Jesus. Everything was cold, and motionless, and dormant, and death-like, and fruitless.

But Pentecost came. The great day of triumph dawned. The Spirit as it rushed from heaven to earth set everything in motion—threw light on every dark mystery—clothed with life what was esteemed dead—brilliantly, powerfully, irresistibly demonstrated the truth of what was accounted fable—and justified Jesus and made his cause good in the face of his revilers, judges, and crucifiers. Such was the outpouring of the Spirit. such its nature, power, and glory when received on Pentecost by the apostles to fit them to plead their Master's cause for the benefit of a sinful world.

All language was given to the apostles by the Spirit with which to teach the nations their Lord's sacred lessons. They spake as the divine Spirit dictated to them and empowered them. It was Jesus speaking by the Spirit through the apostles. Then was fulfilled the Lord's word, "He that heareth you, heareth me." "When he, the Spirit of truth, is come, he will guide you [apostles] into all truth; for he shall not speak of himself"—it was not the Spirit's office to testify of himself—"but whatsoever *he shall hear*, *that shall he speak*." "HE SHALL GLORIFY ME."

Sacred language!—spoken by our Lord, but conveyed to us by the Spirit, which has given us all truth. Jesus was glorified in the heavens without the Spirit's descent—the Spirit was not required to descend to justify and glorify him in the presence of the angels on high and crown him Lord of all: but the Holy Spirit did glorify him in the eyes of men. While the angelic host opened to him the everlasting gates to "let the king of glory come in," he was still "despised and rejected of men," and the curses and the indignity of the whole Jewish nation were upon him. The Spirit took his cause, pled it, made it good, enthroned, crowned, and glorified him before a frowning people and a scorning world. Hear Peter's testimony: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he has shed this" [the Spirit]—"therefore [since these things are so] let all the nation know certainly that God has made the same Jesus, by you crucified, both Lord and Christ." Thus the apostles prove to the Jews that the condemned Jesus was the

Lord of Life by appealing to the language, power, and energy of the Spirit on that day, the day of Pentecost.

The apostles, filled with the Spirit, and preaching what the Spirit dictated, did not, like modern preachers, deliver lectures on the Spirit's influence. By the Spirit they preached Jesus. They made him their theme. In this manner the Spirit glorified Jesus by leading the apostles to tell everything concerning him that heaven designed men should know, and proving by undeniable signs that his sceptre was the sceptre of the universe: in order that he might be revered, loved, admired, honored, obeyed and worshipped. Proof upon proof was given that the same Jesus who was put to death by Pilate and the Priests was Head, Lord, Prince, Ruler, Saviour—to be acknowledged and honored by all on earth and in heaven.

These ambassadors of the heavenly king were promised that the Spirit should never leave them. "That he may abide with you forever" was the promise of the Lord. "You," even you apostles, "shall receive power from on high," then "you shall be witnesses unto me"—"lo! I am with you alway" and you will have my Spirit "to abide with you forever." So spake the Redeemer of men to his chosen twelve.

Hence, the gift of the Spirit to his apostolic ministers was not a mere personal gift. That gift, like the apostles themselves, was for the world; and not simply for the world at that period of it, but for all time. The Holy Spirit in Jerusalem, speaking by the apostles, reprov'd the world of sin, proved that Jesus was the Saviour of sinners, and offered remission of sins to sinful men; and the Spirit, still speaking by the apostles, effectually urges the claims of the Lord Jesus. It is to the Messiah the sinner is to look; "for there is salvation in none other." No new outpouring of the Spirit was promised or is to be expected; and as we have seen, when the Spirit descended in Jerusalem, it filled the souls of the disciples and not unbelievers.

Still, it is true that those who believed in the Saviour by the preaching of the apostles were promised the Holy Spirit. We shall again refer to this specially before concluding.

From the premises before us we gather these very important items of spiritual knowledge:—1. The Holy Spirit was poured out on the apostles in Jerusalem on Pentecost: 2. They were constituted the Lord's witnesses: 3. They were to be his witnesses to speak in his behalf to the whole world "even to the end of the world:" 4. They did witness for him by preaching the gospel with the Holy Spirit sent down from heaven: 5. The Spirit never left them and never will: 6. In fulfilling this their official mission, Jesus is always with them: 7. In their continuous witnessing for Jesus they preach no other gospel in the year 1853 than they did in Jerusalem and in all Judea eighteen centuries ago. And as the gospel was originally THE POWER OF GOD to salvation, so is it still *the same power of God in order to the same salvation.*

Let us here learn a lesson from Stephen, Acts vii. He discoursed to a very unworthy audience, who heard him with determined preju-

dice, stubbornness, and dishonesty. They did not give him an honest hearing. He spoke truth but they would not receive it. He was "full of the Holy Spirit," and every word and every argument he advanced was *of* and *by* the Spirit, but the hearers resisted. Stephen is finally compelled to say to them, after speaking to them long and faithfully, "you do always resist the Holy Spirit; just as your fathers did, you do." Thus the Spirit spoke and urged truth by Stephen, and it was thus resisted. Take a note of this, kind reader. The popular Spirit is wholly different: for the Spirit of which preachers now speak is not to be resisted. It is irresistible. So say very many sincere men. We are told that the Spirit forces its way to the heart of the unbeliever whether he will or not, and storms the fortress of the soul till it yield to its power. *But resisting the Spirit had a meaning in Stephen's time.* The Spirit then testified, pleaded, uttered language, expressed truth concerning Jesus the Saviour which men could hear in order to its acceptance—and the author of eternal life made every man accountable for the way he treated the Spirit's testimony in the gospel.

The Spirit, let it be said, is not language, but the Spirit uses language in teaching us the will of Jesus. God's word is not God's Spirit; but his word is the instrument or sword that the Spirit employs. The word of God we are told is living and powerful, not indeed because it is God's Spirit, but because it is the medium of God's power by his Spirit. There is God, the Spirit of God, the word of God. God speaks by the Spirit, the Spirit speaks by the word, as well as furnishes the word. The word alone does not convert—the Spirit alone does not convert. It is Jesus that converts, the Holy Spirit advocating his cause, through the apostles, by the word.

But Jesus did not only design that the Spirit should urge his claims upon sinners by his apostles in the gospel message, but he authorized in his name the promise of the Spirit in its richness and favor to the obedient. The first discourse after the Messiah ascended, unfolded this gracious purpose of the Lord of Heaven and earth. "You" on obeying, "shall receive the gift of the Holy Spirit" said the preacher. And at a later date, alluding to the divine philanthropy, he affirms that "God has given the Holy Spirit to them that obey him," Acts v. 32. The churches in the three provinces of Canaan are said to have walked "in the fear of the Lord and in the comfort of the Holy Spirit," Acts ix. 31. In Antioch and vicinity, Asia Minor, "the disciples were filled with joy and with the Holy Spirit," Acts xiii. 52. Paul speaks of the saints at Ephesus being "an habitation of God *through the Spirit*;"—they trusted in Christ, in whom, says the apostle, *AFTER BELIEVING, they were SEALED WITH THE HOLY SPIRIT of promise.*

Truly then believers may join Paul and say, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ:" and the gospel, as preached by Peter, Paul, and Philip, shows how men may be "in Christ," so that being in him every spiritual blessing may be enjoyed. *Out of Christ, no mortal is privileged to be a partaker of the rich joys of the Spirit;* rather, the Spirit pleads with such by the apostolic

word for their reformation; but *in Christ* all receive the lively blessings and sanctifying power of the Holy Spirit of promise. To the believers in Galatia Paul declares, "Because you are sons, God has sent forth the Spirit of his Son into your hearts," Gal. iv. 6.

Let us notice an objection in passing. It is assumed that such a principle as this leads to the conclusion that the Holy Spirit is not exercised to quicken the sinner, but that he must first be made alive without the Spirit, and when he obtains life, then the Spirit maintains it. Not so. No, by no means. "It is the Spirit that quickeneth." The Spirit by the word addresses the sinner, and he is quickened, if quickened at all, by the Spirit imparted through the gospel; and the gospel being received, the Spirit takes its abode and dwells in him as a spiritual temple.

Kind reader, with the holy scriptures before us, and in view of the grievous errors now prevailing, we desire to impress your mind with the following truths—

1. The outpouring of the Spirit was a miraculous development of the Spirit in apostolic times. There was such a pouring out in Jerusalem, and there was another in Cesarea, and in both cases those who received the extraordinary effusion of the Spirit when poured out were able to speak languages that they never learned—languages imparted to them by the Spirit coming immediately from heaven. See Acts x and Acts ii.

2. The Spirit when poured out on persons directly from on high, was invariably poured out on those who loved and confided in God. It was poured on the disciples who were in one place and in one mind in Jerusalem; and it was poured upon Cornelius and his friends at Cesarea who previously to the Spirit's descent believed the word that Peter preached. Examine Acts xv. 7, 8, 9, and Acts ii. 1, 2, 3, 4.

3. The Holy Spirit, coming directly from above in extraordinary power, was not for the benefit of the person who received it, but for the good of others; and therefore the Spirit thus given spoke, testified, or uttered revelations to be heard by others. Take a few examples. Peter, on receiving the extraordinary measure of the Spirit on Pentecost, stood up and "lifted his voice and said." &c. "Hearken" he says "to my words." And the same apostle, referring to the Spirit received by the old prophets, tells us that "holy men of God *spoke* as they were moved by the Holy Spirit." Paul says that what God hid for ages, "is now *revealed* to the holy apostles and [christian] prophets *by his Spirit*." "It is the Spirit that *beareth witness*," says the beloved John; and Jesus says "the Spirit *shall speak*." "We speak words which the Holy Spirit teaches" says Paul 1 Cor. ii. "The Spirit expressly *says* that the last times shall be times of perii," &c. From these and other passages it will be seen that the Spirit witnesses—testifies—speaks—reveals—teaches—makes use of language to convey meaning from the person possessing it to others. The Spirit pleads—reveals—teaches Jesus, by the mouth of holy apostles; and those who speculate about the influence of the Spirit, but do not hearken to what the Spirit testifies concerning the Lord of Life, as it speaks by the apostolic witnesses, most unquestionably deny and resist the Holy Spirit.

4. The Holy Spirit, as possessed by the apostles and others to whom they imparted it, wrought miracles and exhibited signs—to show the sovereign power of Christ, and to evince that the men who could do such things were the true messengers of heaven.

5. The Spirit was promised and is still promised to believers, not in miraculous or extraordinary measure, but to dwell in them to comfort, help, and energize them while journeying as pilgrims to the new Jerusalem.

Reader, if you have not given yourself to the Lord, let us go to a number of places where we shall find the inspired proclaimers preaching the gospel and making converts to the glorified Redeemer. Let us go principally to learn whether the Spirit is poured out upon the unbeliever to produce faith.

We find Paul in his own hired house in Rome, Acts xxviii. 23, 24, where numbers of the Jews come to him: "to whom he expounds and testifies the kingdom of God, persuading them concerning Jesus." He continues from morning till evening persuading the Jews concerning Jesus, using Moses' law and the ancient prophets to show that their predictions in reference to the Messiah were fulfilled in Jesus of Nazareth. "Some of them believed *the things spoken*, and some of them believed not." The chapter closes with these simple yet remarkable words, "Paul dwelt two whole years in his own hired house [in Rome] and received all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

Leaving Rome and going to Ephesus, Acts xix, we ascertain that Paul goes into a synagogue in the city of Ephesus, "and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God:" he afterwards "separated the disciples," disputing daily in the school of Mr. Tyrannus; "and this" says Luke "continued two years: so that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks." And we are told that God wrought miracles by Paul while in this city preaching the gospel.

We next go to Corinth. Paul reasons, Acts xviii, in the synagogue every sabbath, and persuades the Jews and Greeks—he testifies to the Jews that Jesus is Christ. In verse 8th we learn that "the chief ruler of the synagogue believed on the Lord, with all his house: and many of the Corinthians, hearing, believed." He continues there a year and a half, "teaching the word of God among them," verse 11. From Corinth city we proceed to Athens. The apostle stands before a large assembly and says, "Men of Athens. . . you are too superstitious. . . God, whom you ignorantly worship I declare to you" "He has appointed a day in which he will judge the world in righteousness by him whom he has ordained, of which he has given assurance to all, in that he has raised him from the dead," Acts, xvii. 23—34. A number "clave" to the apostle and "believed." We have not yet found the Holy Spirit descending upon unbelievers.

In Thessalonica, same chapter, Paul, as was his custom, entered the Jewish synagogue, and for three sabbaths reasoned with the Jews out of the scriptures, "alleging, that Christ must needs have suffered,

and risen from the dead ; and that this Jesus, whom I preach to you is Christ." It is added, "some of them believed, and consorted with Paul and Silas." We open now to Paul's first letter that he writes to these believers. "We thank God, because, when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe," 1 Thess. ii. 13. Notice, the word of God, which was the word of the gospel, and which was the word of the Spirit, wrought effectually in those that received it.

Let us now make our way to Philippi, where we may meet with the converted Lydia, concerning whom more than a hundred large volumes have been written and ten thousand sermons preached, most of them too as dark as though they had originated in midnight ages. In Acts xvi. 13, 14, 15, we have the account of the conversion of Lydia and her household. Luke, the writer of the Acts, was with Paul and Silas at the time, and says, "On the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down and spake to the women who resorted thither : and a certain woman, named Lydia, who worshipped God [according to the law] heard us :—[observe ; Paul and his companions have spoken, and Lydia has heard]—whose heart the Lord opened [by hearing what Paul, Silas, and Luke spake in the Lord's name] that she attended to the things which were spoken of Paul ;" or in other words her heart was "pierced" as those on Pentecost who heard the gospel from the mouth of Peter, so that she was willing to attend immediately to the injunctions of Paul while pleading the gospel claims ; for the narrative goes on to say, "and when she was baptised, and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come into my house and abide." Now, if there was any "descent" from heaven in this instance, it was the descent of the Lord ; for it was the Lord who opened her heart : and he opens every one's heart who, like Lydia, hears the word of truth as spoken by Paul, Silas, and Luke by the authority and favor of the Lord. Writing to the saints in Philippi, where Lydia and her believing household obeyed, the apostle says to them, "Those things which you have learned, and received, and heard, and seen in me, do ; and the God of peace shall be with you," Phil. iv. 9.

From these cities of the Gentiles, courteous reader, turn now and let us go among the Samaritans and among the men of Israel in the province of Judea. We will not tarry long : but long enough to learn the primitive manner of preaching and believing the gospel. Evangelist Philip has left Jerusalem for Samaria, and ere we come to the city he has "preached Christ to them." "The people gave heed to those things that Philip spake." So Luke another evangelist says. "When they believed Philip, preaching the things concerning the kingdom of God—(the things Paul preached in his own house to the people while in Rome city)—and the name of the Lord Jesus, they were baptised," Acts viii. 5—12. Very soon news went to Jerusalem that "Samaria had received the word of God ;" and in thus receiving the gospel, they received the Spirit promised by the gospel and enjoyed by all who obeyed it. Not one of them had yet received

a miraculous spiritual gift. And, as it was the will of Jesus that miraculous gifts should be bestowed at the commencement of the gospel among Jews, Samaritans, and Gentiles, the apostles Peter and John go down forthwith to Samaria, and impart to them the Holy Spirit with power extraordinary.

A long discourse of Peter and John's is recorded in Acts iii. It need not be repeated or referred to specially; for they preached as they usually preached, and as Paul preached, and as Philip preached, for partyism or party preaching was not then known. They preached in Jerusalem. At the beginning of the 4th chapter of Acts we are informed that "as they spake to the people" they were rudely interrupted by their enemies the priests. Still, "many of them who heard the word believed." What did they believe? They believed the testimony of the Spirit, witnessing concerning Jesus, as it proceeded from the lips of Peter and John. Did they receive the Spirit? Yes: for when, a short time before, Peter said to enquiring believers, "Repent, and be baptized each of you, in Jesus' name, for the enjoyment of remission," he added, "and you shall receive the gift of the Holy Spirit:" yes, he said more—"this promise, the promise of the Holy Spirit, is to you, to your children, and to all that are afar, even to as many as the Lord shall call:" in other words, the promise of remission and the gift of the Spirit is to you who hear God's call and obey, to your children who in like manner hear and obey, and to all who hear the call of God in the gospel and obey.

Dear reader, we must part for the present: but let me ask you a question. Who, in these days, deny the Spirit? By the oracles of Christ you answer and we answer:—*Those who theorize so much about the Spirit as not to hear its testimony and not obey its sacred and solemn injunctions.* Believers are obligated to "HEAR what the Spirit SAITH to the churches," Rev. ii. 7; and so unbelievers are invited by heaven's authority to HEAR the witness of those who have "PREACHED the gospel" "as the SPIRIT GAVE THEM UTTERANCE." Let therefore no one deceive you by asking you to wait for an outpouring of the Spirit, but listen to the witnesses of Jesus who "will tell thee what thou oughtest to do."

*Cobourg, Oct., 1853.*

D. O.

### PROFESSORS MAKING INFIDELS.

Skeptics allege that Christians give small proofs of earnestness, of sincerity in their profession. The best interests of the church and the world require a very impartial attention to this judgement. The writer believes that when the church shall dismiss its obsolete cant, its ranting about the mere skeleton of truth, and make its life an epistle written by the Spirit of God, to be read of all men, that then skepticism shall suddenly disappear

So writes editor Pinkerton, of Kentucky, and it is solemn truth. Both the concealed and the active skepticism of the times are of a very peculiar stamp, and have their origin in a very peculiar school—the indifference, insincerity, and godlessness of professors. D. O.

## NOVEMBER PRESENT TO A WESLEYAN MINISTER.

[The letter which follows was circulated in tract form in all the region round about Picton early last month. It is now circulating extensively through Prince Edward County, and in Brighton, Hilton, Cobourg, and other regions westward. Friends of truth in the vicinity of Athol have put into our hands the necessary funds to meet the expense of an addition of five hundred of these tracts; and a second edition is now ready for distribution. Whoever will, may give us his aid in enlarging the mission of this epistle. The advocates of Bible truth eastward, think that everybody in these times should receive a copy of the letter, or at least see and read it.—D. O.]

*Athol, 2nd Nov., 1853.*

MR. MCFADDEN, WESLEYAN MINISTER: ZEALOUS SIR:—Yesterday evening, in the Providence of God, I was present at a meeting now in progress at the foot of East Lake, nine miles from Picton, where you attended in the capacity of officiating minister. Thinking that a few reflections on what I saw and heard, penned in a courteous spirit, may not be out of place in view of the circumstances, I find a pen now in my hand to address you, which liberty I trust you will interpret in the true spirit of a minister of the Great Teacher, whose ministry while on earth was a ministry of condescending lowliness as well as matchless dignity and divine power.

Lest you should suppose that it is my intention to arouse a spirit of personal controversy or provoke a religious war for party purposes by the remarks herein offered, let me say in terms most explicit and sincere that I have no such object. Personal wrangling or party warfare never did and never can issue either in glory to God or man. I love neither the purpose nor the spirit of debate for debate's sake or for the sake of sect-building.

A love of truth however leads to enquiry, and enquiry leads the way to faithful investigation, and protracted investigation very naturally leads on to mutual communication; and such communication is, when carried on candidly, exceedingly favorable to the elicitation of truth. The life of Mr. Wesley, whom both you and I in many things admire, but you doubtless much more than I, furnishes abundant proof of the correctness of these sentiments. For a period of some fifteen years his labors were labors of enquiry, investigation, and communication, interspersed with the friendly controversy for which he was and is distinguished.

Indeed, if the friends of Wesley have been faithful in giving the world his history, he is to be regarded as one of the greatest contro-

versalists of his time,—not a wrangling, boasting, frothy debater, but a calm combatant of what he regarded error, whether he found this error in *systems* or *men*. His letters to haughty Episcopalists and his zealous labours against Calvinism, Romanism, and other isms, fully show how ready he was to controvert, though not for controversy's sake.

With many of your remarks last evening, allow me to testify, I was heartily pleased. In speaking of the self-righteous, there is no question in my mind but the scope of your observations could be sustained by the inspired word; and what you affirmed concerning those who affected to trust God's mercy for their eternal welfare while they lived in disobedience, was sound doctrine not to be controverted. Your appeals to the audience respecting the necessity of attending to spiritual interests without delay, were, in my judgment, approvable and timely. When, too, you spoke of the "old path," stating that it was requisite to believe and to manifest this belief by obedience, truth was uttered which no man acquainted with God's "way of holiness" could gainsay.

Much candor seemed to be connected with your setting out to show the "old path;" for it was not your purpose, you said, to speak of "the Methodist path, the Presbyterian path, the Baptist path, but the old path." But very soon closing your discourse, you walked out of the speaker's stand and entered among the congregation, and arranged what is usually styled an altar, otherwise called the anxious seat for mourners. I ask not, my dear sir, what the world thinks of such a proceeding: for whether the world will smile or frown, love or hate, approve or despise, anything done in the name of religion, is not to be reckoned—not to be thought of—because whatever God authorizes should be yielded to implicitly and unswervingly, no matter though scoffers scorn or demons frown. Nor do I ask what any man's sense of propriety is, or what his carnal feelings are: for if such an altar be divinely appointed, it ought to be sacred to every man who would reverence the Lord Jesus. You see therefore that this altar is not by me to be spurned because of any fleshly or sentimental aversion to it. I would, for my own part, freely bow down hour after hour, night after night, at such an altar, provided I found an example or a precept for it in heaven's instructions to men.

May I enquire of you, Mr. McFadden, as the superintendent of the Picton circuit, and as a minister of twenty-two years' standing, if you find either precept or example in the oracles of the Lord and Saviour for what you did last evening? Count me not an idle querist. Every week by speech and every month by the Press I am en-

deavoring to recommend fellow pilgrims to accept the guidance and acknowledge the authority of the sovereign Lord. You have been twenty-two years a minister ; and from what I saw last evening it is to be inferred that you are valiant in the belief that mourners should draw to the anxious seat to pray and be prayed for, in order to obtain "the blessing"—the blessing of Christ's pardon. Mr. McFadden, is this the old way ? Did any of the Lord's inspired ambassadors do as you did last evening ? Did they authorize any one to do it ?

These are solemn queries. If the Lord Jesus, the lawgiver who is able to save and to destroy, has sanctioned the anxious seat, every man on earth who loves him or who would love him, is under divine obligation to acknowledge it ; but if otherwise, what was your position last night ?—nay, what is the position of every man who invites sinners to this altar of which no mention is made in all God's volume from Genesis to Revelations ?

But is this altar, which Christ has not even spoken of in his word,—is it sanctioned by a revelation since the Christian scriptures were written ? If the Lord has revealed since he gave the instructions contained in his word that it is his will to bring penitent sinners to an altar he said nothing of when sending his apostles to convert the world, when and where did he reveal it ? Were I a penitent to-day, my dear sir, and desired to be blessed with Christ's own blessing, by receiving and doing his will, resolved to accept of his authority, and his authority only, as he only has "power to forgive sins," where would you point me if I should enquire the authority for kneeling at the anxious seat to receive heaven's pardon ?

In all candor, upon this subject, Mr. McFadden, one of three things is true. Your last night's altar is either authorized by the Lord Jesus in his oracles, or authorized by his Spirit since those oracles were written ; otherwise it is only sanctioned by the authority of fallible men. If the Saviour of sinners has appointed it either by the things written or by the Spirit of revelation since, may I not call upon you to show it for the benefit of sincere men, who, like me, never met with such a revelation ? And if you can only produce the authority of zealous men, who have no power superior to you and me, what will the Lord say to you for your last night's labor ? Where is your assurance that you did his will ? "Who hath required this?"—yes, "who hath required this at your hand ?" I was 'pressed in spirit,' my dear sir, to ask you last evening when witnessing your zeal if you did what you were doing because the Lord had enjoined it ?—but, fearing least you might regard me as obtrusive and disturbing, I calmly concluded that this method of proposing the enquiry would be preferable.

And is it, Mr. McFadden, that you have been more than twenty years engaged in reading, praying over, pondering the scriptures and teaching them, and directing sinners to seek Christ, and all this period setting forth before the enquiring sinner that he should come to an altar to pray and be prayed for in order to faith, pardon, and peace in Christ Jesus? And is it true that the scriptures do not afford a single hint which countenances such a thing? And is it really the case that the Holy Spirit has not since Pentecost revealed anything new pertaining to salvation, and that therefore the Spirit has not directed men to seek salvation at such an altar? And is it therefore correct that the minister who teaches the necessity of coming to this altar, and the mourning soul who sincerely agonizes at the altar, are both attending to what the Lord never appointed? And is it hence justly stated that this altar is a tradition unsanctioned by the Saviour of sinners?

Mr. McFadden, I felt solemn last evening. I was not a scorner. I was a man of prayer—silent, deep, and soul-wrought prayer. Had it been the Lord's will my heart would have responded to the prayer of yourself and others when the words were uttered, repeatedly uttered, "O Lord! send us faith—send us faith—send us faith." There was not then, nor is there now, the least doubt in my mind that faith was greatly needed both on the part of the mourners and those who prayed for them: for it was not possible that they could pray in faith. Yes the faith of the gospel, of which Paul speaks in Rom. x, was much required in the assembly. "Faith cometh by hearing," *hearing the word of God*, says the apostle; and certain it is that faith in the Lord Jesus by the inspired word, would have issued in a rich blessing last night, not only to the penitents, but to all those who sought their salvation by a method not revealed from heaven.

The night of 1st Nov., 1853, I can never forget: a time it was, as popularly expressed, "long to be remembered." There you were, as ministering leader, among the humble souls who desired the salvation of God, professing to direct them in the "old path;" and instead of leading them to the cross of Christ as the apostles led poor sinners you arranged what you called an altar, ordered three or four helpers to pray, prayed yourself, and appointed by approval as many as could to sigh, shout, utter lamentable sounds, and mournful appeals, until every mind filled with the peace of God was reminded that "God was not the author of confusion." Had you done this, zealous sir, in the name of the Indian god of war, or in the name of Baal, like the prophets whom Elijah ridiculed, I would not feel myself called upon to address you for the truth's sake as at this moment; but my dear sir, you did

it professedly in the Lord's name. O Lord Jesus, blessed and merciful Saviour, who forgivest sin, let it please Thee to pardon William McFadden for treating your divine authority as he did on the night of the first of November at the protracted meeting at the East Lake, when he recommended the customs of men to penitents instead of Thy holy and bliss-imparting precepts. And those mourners, dear Lord, who desired to receive peace and pardon in Thee, O grant that their lives may still be preserved, and that they may listen faithfully to the inspired men whom Thou didst qualify to convert the world, even the apostles, who still proclaim Christ and show sinners the way of life.

But, dear sir, the close of your labours last evening, when referring to Peter, Paul, Cornelius, Philip and the eunuch, made the deepest but not the most favourable impression on my mind. Amidst your efforts to persuade seriously disposed youth to bow before an altar wholly unknown in the apostles' time, and amidst your zeal to follow up a plan for converting sin-burdened men unsanctioned by anything that prophets, apostles, evangelists, or christian instructors ever did, you appeared desirous of making your hearers believe that you revered God's word and followed apostolic customs. You referred to Peter and the three thousand, Acts ii. When they were pricked to the heart, and enquired what they should do, you stated that Peter's answer to them was, "Believe on the Lord Jesus." Had you not told us that you had been a public ministerial servant for over twenty years, I should have judged from this reference to the inspired Simon Peter that you were simply a beginner, and had not yet become acquainted with the language of the Christian scriptures. The apostle, in answering the Jews on Pentecost, made use of no language such as you put into his lips last evening; or at least if he did, it pleased not the Holy Spirit to record it. Nay, we have proof that he did not thus speak. O why, Mr. McFadden, have you not in a twenty years' ministry become familiar with the language of the apostle who received the keys of the kingdom from the Messiah? Is it because you stand so little in need of the apostle's help in directing sinners to the Redeemer? Must I think so? or will you relieve me of such a reflection?

Why did the thousands at Jerusalem ask the apostles what they should do? Was it not because they heard Peter and his brethren testify that the same Jesus that they crucified was Lord and Christ? Was it not because they received the apostolic witness? In other words, did they not ask what they should do because they believed? Did Peter require them to believe when they already believed?— Would they have ever proposed the question relative to how they

should act in obedience to Jesus if they had not reposed full confidence in Jesus' word spoken by Peter? And you know that the Lord had said both to Simon and his apostolic brethren, 'Preach the gospel in all the world, preach it to every person;—he that believeth and is baptized shall be saved; but he that believeth not shall be condemned,' Mark xvi; therefore, when these Jerusalem hearers believed and asked the apostles concerning their duty, Peter honors his Master's command and replies, 'Repent you Jews pricked in your hearts, repent and be baptized every one of you, in the name of Jesus Christ.' And he offers them in Christ's name the two-fold promise of Remission and the Spirit on their obedience. Yet, Mr. McFadden, you either had not the knowledge of these things when professedly following Peter in your efforts last evening, or otherwise you spoke what you knew to be not God's truth, and substituted language of your own or of some other man. When you and I stand before the Judge of whom you spoke in your public address, will we not be examined touching our faithfulness in declaring "the whole counsel of God?"—and should we not tremble to treat the solemn things of the eternal world as though it were our purpose to "handle the word of God deceitfully?" Am I unkind in thus speaking? God knoweth!—let him be my Judge!

And can I say anything better of your allusion to Cornelius and his house, in order to find something by which last evening's efforts might be justified? Prayer, fasting, the Holy Spirit, belief, and pardon were by you mixed and assorted in a way that no man on earth before the great apostacy ever heard of. Why not tell the humble listeners who heard you, that Cornelius, though a Gentile, prayed and fasted as a Jewish proselyte—that an angel from heaven appeared to him to tell that he needed the preaching of an apostle—that he told him where the apostle could be found—that Peter was accordingly sent for—that he preached to him and his household—that he heard the word of the Lord from the mouth of the apostle and believed—that the Holy Spirit fell in miraculous effusion on all who believed, convincing the apostle and his Jewish companions that they were to be received as believers, though they were not Jews—and that the apostle then commanded them to be baptized in the name of Christ? The inspired preacher, in the eleventh and fifteenth chapters of the Acts, with his language in the tenth chap. makes these things apparent.

But, dear sir, instead of thus presenting the truth of the scriptures, you told your audience that the Spirit was poured out upon Cornelius' household, and then they believed! I am sorry that you have not allowed Peter, who was the preacher on that most interesting oc-

oasion, to convince you that this is a popular and grave mistake, by listening to his own words when he says, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." Acts xv. 7; or did you know that Peter was the instrument which Jesus employed in order to their hearing and believing the gospel, but from some motive kept back this important item of the counsel of God? As if to prevent any unjust or perverted use of the miraculous descent of the Spirit on the Gentiles at Cesarea, the apostle immediately adds, "And God, who knoweth the heart, bare them witness [*after hearing the gospel and believing*] giving them the Holy Spirit as unto us:" and, as though it were determined to silence all speculative conjecture, the apostle proceeds to say that God "put no difference between us and them ["us" Jews and "them" Gentiles] purifying their hearts by faith." The gospel, it appears, received by faith, was "the power of God" to purify their hearts; and God, by an extraordinary gift from heaven, gave evidence that he would allow them the same privileges in the new kingdom as his hitherto more favoured people the Jews. Are you prepared, zealous sir, to offer objection to this New Testament orthodoxy?

What you affirmed respecting Philip and the Ethiopian minister of state, I will pass with a remark. You intimated that Philip preached Christ to him: and that he believed, and that he then went on his way rejoicing. From these statements, my dear sir, I may infer that the inspired account of Philip the evangelist and his pupil from Ethiopia has not been carefully perused. Philip went with his penitent, who was a believer, into the water to put him into a baptismal grave: you it appears prefer an altar upon dry ground. The difference between Philip's way of treating penitents and the way they are now treated seems to be as great as the distinction between the gospel of Christ and party preaching.

Permit me before closing to notice another of your references to scripture. If I mistake not you twice repeated the words, "He that believeth shall be saved, and he that believeth not shall be damned." Those who do not read for themselves, but depend on the instructions of others, sometimes called "droppings from the sanctuary," may think that such a passage is in the Bible; but, either fortunately or unfortunately, it is not to be found in God's Book. I have examined in my readings every passage, and testify as a faithful witness that it is not in heaven's volume. It is therefore what some homely people would call home-made scripture. It may be convenient, but Oh, Mr. McFadden, can you not fulfil the pledges of your ordination without putting a sentence into the mouth of the Saviour that he never uttered? Is it so that you have compelled me to think that you do not love the words and meaning which proceed from the Lord of Life? Again am I pressed in spirit to pray, O Thou Redeemer of men, Immanuel, God with us, graciously give time to minister McFadden, a professed servant of Thine, to repent of his greater love of some human commission than the commission Thou gavest to Thy ambassadors for the benefit of a sin-ruined world.

And what is to be gained, yes, who is benefitted, Mr. McFadden, by this treatment of the word of the Lord? Do you answer, popularity

is to be gained? And do those who "love the the praise of men rather than the praise of God" receive your approval? "Whether it be right in the sight of God to hearken" to popular theology "more than unto God" let the men of Prince Edward county judge.

Think not that I am opposed to penitent feelings, to prayer, and to a very deep interest in the conversion of sinners on the part of all who are partakers of the divine nature through the knowledge and obedience of the Prince of Salvation. Nor imagine, my dear sir, that I fail to recognize the official and practical power of the Holy Spirit both in the conversion of sinners and the sanctification of saints. But, let me say, I am disposed to allow heaven's gracious instructions to show what the Spirit does—what christians should do—what prayer is for, and who should pray, and how to pray—and what penitence is, and who are penitent. Primitive penitents were penitent because they believed: your penitents last evening needed faith, and you prayed that faith might be sent to them from God! In the days of Peter, many were struck to the heart—deeply penitent—because they had faith; in these days, where Mr. McFadden ministers, we have penitents without faith, and prayer offered that they may suddenly and without testimony obtain faith. And hence, on your own showing, those in this condition pray without faith! Is there not a capital difference between the penitents at Jerusalem and the penitents at the East Lake, as well as a world-wide difference in addressing and directing them?

Adieu, my dear sir. Allow me to say in parting that I have not anything against you as a man—cherish no ill-will to you in any form—nay, so far from entertaining personal untoward feeling, I realize that I owe you nothing but good-will. But, in honor of my Divine Master and his gospel, and for the sake of his hallowed cause, I can not be an indifferent spectator while such scenes transpire as were witnessed at the East Lake last evening. It is my intention to put this letter to press. The *Christian Banner*, in which it will appear, is open for any remarks you may think good to offer, or any response you may deem it expedient to prepare. I design to print off several hundred copies of this communication in tract form, to distribute among the friends who heard you last evening, and in other places where you have laboured. I shall take pleasure in meeting you at any time to show that my feelings are kind toward you personally, and that this effort is in the name of christianity, and in behalf of the cause of thousands of disciples at Jerusalem in Peter's day, in behalf of the same cause at Antioch, Cesarea, and Philippi, and in behalf likewise of several thousand disciples in Canada.

Sincerely yours,

D. OLIPHANT.

#### NORTH EASTERN CO-OPERATION.

DEAR BROTHER EATON:—Expecting, ere this, that you have arrived at home, I write to give you a few particulars relative to my late movements in the missionary cause. I have been in hopes that I should find time to write an accurate account of my travels: but I am unable as yet. If you should think proper to publish any of the

incidents and facts herein contained, you must arrange them yourself.

I left Digby on the 1st of June, arrived at Milton on the 4th, and received from the brethren a hearty welcome. I remained among them four weeks—preaching and visiting from house to house. At Port Mouton I addressed a very attentive audience.

Leaving Milton on the 29th, I visited Brookfield and Harmony, expecting to remain but a short time. But after I had spoken twice at Harmony and once at Brookfield, and was about leaving, one man came forward for immersion. Before I left the water two young ladies, with whom I had been previously conversing on the necessity of obedience, requested that I would not leave the place until they had an opportunity of obeying the Gospel. They and another, were immersed the next day; and before I left the place seven obeyed in Brookfield and one in Harmony. During my labors there I returned twice to Milton and immersed one there. I left the young Disciples at Brookfield rejoicing in the Lord, but very sorry to be left without the preaching of the Gospel. I promised, the Lord willing, to visit them on my way back to Digby. Those immersed, and others who had previously obeyed the Gospel, agreed to meet every Lord's day. A letter I received from one of them last week informs me that they had met regularly, and their meetings were interesting and well attended. May the good Lord keep them.

July 28th arrived at Le Have. Was received by brother Andrews with his usual kindness and hospitality. We thought, as I could not then spend much time there, that it would not be profitable to preach once, as it would merely stir up opposition. The labor of a month or two seemed necessary to anticipate any good results.

Arriving at Cornwallis on the 30th. I spoke to a few at the 'Temple' the next day—found the brethren well and striving to keep up their meeting, but decreasing in numbers. Here I spent ten or twelve days. Leaving Cornwallis I spent a night with brother John McDonald at St. Croix. His health is poor. He has spoken but once in public since May.

After visiting in Newport and Douglas about a week I went with brother Michael Wallace to Shubunacadie, expecting to spend a few days, and then to return to Douglas; but after I had spoken once or twice I saw that it would not be wise to leave so soon. We made a visit to Stowiaeke and St. Andrews, and when there a brother and sister Knowles were very anxious that I should go as far as Musquodoboit. We returned to meet the appointment at Subunacadie and remained there over Lord's day. Two were immersed. On Monday brother Wallace returned home. At 6 o'clock in the evening I gave another discourse and immersed two more. I then returned, preaching in several places until I arrived at Musquidoboit: This is the stronghold of Presbyterianism; disturbed by no other denomination but the Congregationalists. The people seemed rather alarmed, although some were quite anxious to hear, and treated me very kindly.

I spoke again at Shubunacadie on the 30th and 31st, and five more obeyed the Gospel. I remained talking with them until break of

day. The next morning I left for Douglas and Newport.

The first Lord's day in September I spent at Newport and Kennebec. At the latter place the attention given to the word was remarkable. The next week I returned to Shubunacadie and spoke twice. On the following Lord's day there was the largest audience assembled ever seen in the place. Three more were immersed making twelve in all. A congregation of the Lord was organized on Monday of twenty-one. They all bear the name of Wallace but two!

That week I went to Barnford and spoke twice. There were some young people who expressed great anxiety to see a Christian Church there that they could join. O, how difficult to tear away from such places! Almost every place I have visited this summer the entreaties are the same: 'Will you not remain?' 'When will you return?' 'Will no one else come and preach to us? etc.'

At Douglas I met the brethren and friends on Lord's day the 18th and spoke twice. After the first discourse four came forward and were immersed. The house could not contain the people either part of the day. I left on Monday and after visiting the brethren at Newport, St. Croix, and Falmouth, I arrived at Cornwallis on Friday last. I take my departure for Digby *via* Milton next week

Yours,

D. CRAWFORD.

Cornwallis. N. B. Sep. 26, 1853.

P. S. Since April I baptized at Weymouth 4; Long Island 1; Digby Neck 2; Brookfield and Harmony 8; Milton 1; Shubunacadie 12; Douglas 4. In all 32.

#### A NOTE FROM A NEW READER.

*North Ely, C. E., 23rd Sept, 1853.*

D. OLIPHANT: DEAR BROTHER IN CHRIST:—I have seen enough of your candid paper, the *Banner*, to convince me that you are endeavouring to keep upon the watch, and to do good in the Lord's vineyard. May the good Lord give you a double portion of his Spirit and eminently qualify you for the work.

This is the time in which the soldiers of Jesus should quit themselves like men and be strong. The people of this region are much divided into sects. We need, and the world needs, a sanctified Press—that mighty engine that at this moment to so great an extent is shaping and moulding the human mind. How desirable and necessary it is that it be conducted by those possessing the spirit of love and a sound mind. I certainly think that it is the duty of those that draw nigh to God, to offer up fervent prayer in behalf of those that conduct the Press.

I admire the spirit that is manifest in the *Banner*—as well as most of the positions that are found in it, which I believe are supported by the word. There is one however, "the return of the Jews," that I could wish to have the privilege of making some remarks upon at some future convenient time. I send you my subscription, and shall

take pleasure in recommending the paper to my friends, and hope I shall send you a few names at the commencement of the next year.

Your brother in the blessed word of truth.

W. BARTLET.

While no guarantee is given to corresponding friends to insert any communication before it is read and considered, we are nevertheless always pleased to receive epistles from our readers, and as all can see we are very liberal in permitting both friends and foes to express themselves on our pages. Let us hear from you, friend Bartlet.

D. O.

#### AUTHORITY FOR PRAYER IN THE FAMILY.

*From the Christian Age.*

We desire you to inform us through your excellent paper, whether there is any authority for family worship. Or, in other words, is there any command, precept, or example contained in the Bible for a father to call his family together in the evening, and then read and pray with them.

Will you please to oblige,

AN HUMBLE SISTER.

Indiana, September, 1853.

We are sometimes puzzled to find Scripture for a thing, simply because it is called by some name not found in Scripture. No one could find Scripture for observing the *eucharist*, because the word is not in the Bible, yet what is intended by it, is there. We find no passage in the Scripture stating that the Christian-family should be seated round the table and that the father or head of the family should give thanks. But we find thanksgiving enjoined—that “every creature is good and nothing to be refused if it be received with thanksgiving,” and on one occasion, Paul gave thanks before eating, which is all-sufficient with a pious man. Indeed, a holy man does not need to be surrounded by details in statute form, as if the holy writer were trying to shut up the escape of a quibbler. All he asks is, to see duty satisfactorily pointed out and he is in readiness to walk in it.

There is nothing in Scripture called “family worship,” and yet what we mean by that expression, is the oldest worship in the world. Holy men in every age worshipped God in the family. But the time and manner of conducting it, is left to the sense of propriety and discretion of the head of the family. Paul says: “I will therefore, that men pray everywhere.”—1 Tim. ii: 8. He also speaks of remembering the brethren in his prayers, *night and day*. He could not do this without praying “night and day.” The Lord went out into a mountain and continued in prayer all night. The first disciples “continued with one accord in prayer and supplication.”—Acts i: 14. Cornelius said, “at the ninth hour, I prayed in my house.”—Acts x: 30. This, we presume he got from pious Jews, as it was before his

conversion to the Christian faith. "When they prayed the place was shaken where they were." Acts iv: 31. These are but meagre specimens of what the Scriptures say about prayer. The history of the first Christians is full of prayer. If you wish to know where they prayed, you only need find where they were, for they were instant in "prayer"—"prayed night and day"—"prayed always"—"prayed without ceasing." They prayed "on the housetop," "in the house," by the "sea shore," "in the prison" and, in the assembly. They prayed wherever they were. We should do the same.

They spent much more time upon their knees, than the professors of religion in our day. The sin that we fear is not that brethren do not pray in their families, but that they do not *pray any place* half as much as they should. Now if the first Christians prayed wherever they were, even when confined in a prison, why should any man who wishes to do the will of God, hesitate to pray in his family? Can any man show a better place, ordinarily, for reading the Scriptures and prayer? Can there be any objection to this place? Are not Christians required to pray everywhere? Will not God hear a Christian in his family? No one doubts that it is as suitable and appropriate as any place on earth. "Why then, is it not commanded?" Because there are thousands of Christians who have neither houses nor families, and the Lord has left the way open so that they can worship God just as acceptably in whatever place they may be, as the man who has an orderly family and home. The Lord has left the head of the family free to determine the appropriate place to worship. But woe to that Christian who objects to the family circle, as a suitable place, and then does not worship any place. But we never saw a good reason and do not believe there is any, against the orderly custom of reading a portion of Scripture and praying in the family, and we believe that those fathers and mothers whose children never heard them pray, will most solemnly lament it when they see the Lord Jesus at his coming. We must give more attention to this subject through our columns soon. "Pray without ceasing; rejoice evermore, and in everything give thanks."

#### ASSEMBLIES AT CINCINNATI.

*Cincinnati, O., Oct., 1853.*

BROTHER OLIPHANT:—We have had a grand meeting here, the occasion of the Anniversaries of the Christian Missionary, Bible, and Publication Societies. A goodly number of preachers and other brethren were present from several States. The President of the Missionary Society—brother A. Campbell—gave us a most excellent address, which will be published, and be of great interest to all who love the blessed cause of home and foreign missions. The addresses of D. S. Burnet, President of the Bible Society, and Dr. B. S. Lawson, President of the Publication Society, were full of encouragement, especially the latter. There is good prospect now, that we shall ere long be able to issue books &c., demanded by the brotherhood, in a way advantageous to the whole body.

The Anniversary of the State Meeting and Home Missionary Society of Indiana, was held at Indianapolis in the early part of this month. The brethren brought up cheering reports from all parts of that noble State. As far as our cause is concerned, Ind. is perhaps more favored and more prosperous than any other in the Union.— Though in all the Western and Southern States, the cause of primitive Christianity is now in a more flourishing condition than at any former period. Two essential matters which were formerly neglected and now receiving the attention of the brethren as far as my observation enables me to judge—viz; raising up young preachers, and sustaining those we have. In one district co-operation in Ohio and one in Indiana they have employed young men to labor as evangelists!! Some of our old veterans, who had been compelled to quit the field, are now being recalled, that they may give themselves wholly to the work.

Our colored Missionary, Alexander Cross, who sails for Liberia with brother E. A. Smith, was with us at our anniversaries here. By the favor of God we anticipate great success in the Liberian Mission.

Now, my dear brother, good-bye; be of good cheer; and may you continue with the approval of the Heavenly Father, to still labor in the good work assigned you, till called to his presence above.

A. D. FILEMORE.

#### NEW MEETING HOUSE IN OWEN SOUND.

Brother W. A. Stephens, by letter of October 23rd, says, "We have a very comfortable Meeting House, built of brick, at a cost of \$600. It was rather heavy upon us, there being so few. We have made this as an apology for not having subscribed for last year's evangelical fund; but I trust we shall have both the *ability* and *will* to assist for the coming year."

May the Head of the Church bless the efforts of the brethren in that region. Both at Wainfleet and Owen Sound new meeting places have been erected within the current season.

D: O.

#### THE CAUSE IN COBOURG.

Two years ago there was no meeting of disciples in Cobourg. Numbers who in time past had been connected with the cause here had moved off, some to the United States and others to different parts of the Province; and the friends who remained, after repeated attempts to keep up meetings, ultimately became disheartened. But for more than a year the weekly assembling has not been omitted, and the few who have renewedly pledged themselves to each other and to the Lord have been cheered by several accessions during the year—three or four having been added by settlement here, and one by immersion. Besides the brethren Pomeroy's who have been and still are active in

behalf of the cause, brethren Alvins and King are useful public men, able to teach and edify. Though it is our privilege to be with the friends of the cause here only occasionally, yet we realize that the brethren and cause in this place are worthy of deep solicitude and devout prayer. Will those who have the cause at heart pray for us and for the good work in Cobourg? D. O.

#### MONTHLIES--EXCHANGES.

The *Bible Index*, Buffalo, N. Y., recently commenced by brother Julius Stevens, is a neat little work of 16 octavo pages. It is designed, its editor informs us, principally to preach first principles. Exceedingly cheap—only half a dollar per year: no price at all to the poor. Buffalo is a good point from which to issue a reformatory monthly, provided indeed such a reforming work, meeting the wants of the times, can be maintained. All orders should be sent to Julius Stevens, Buffalo, N. Y.

The *Youth's Casket*, Buffalo, is one of the prettiest monthlies devoted to the interest of juveniles that we have ever seen. It amuses and interests. Only 50 cts. a year. Let the boys and girls send for it.

The *Christian Record*, Indianapolis, comes out we notice in a new dress. Thanks for an exchange.

The *Christian Evangelist*, is still received. Published at Fort Madison, Iowa.

The *Union & Review*, New London, Pa., pays its visits with a good measure of regularity of late.

The "Age," Cincinnati, has recently been received at Cobourg. It is welcome.

"Temperance Advocate," Montreal, comes to our office in Canada faithfully.

And the *Sm of Temperance*, Toronto, and the *Canadian Watchman*, same city, are welcome received.

The *Canada Christian Advocate*, Hamilton, is sometimes received. We like to see it.

The *Canada Evangelist*, Amherstburgh, makes its appearance duly. The work that it does is much needed. It fights John Calvin's pupils manfully, and in every instance carries off the victory.

The *Observer*, Toronto, we see once in three or four months.

The *Gem & Musician*, Mt. Healthy, O., we are pleased to see frequently.

"Christian Magazine," Nashville, only two or three Nos. of it have come to hand within the current year.

"Christian Friend," Wilson, N. C., is with us monthly.

*Millennial Harbinger*, Bethany, Va., is as regular in its periodical visits as the appearance of each new moon.