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THE  
CHRISTIAN BANNER.

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"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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VOL. XII.

COBOURG AND BRIGHTON, APRIL, 1858.

NO. 4.

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MISSIONARY SOCIETIES, NO. 3.

Our respected and respectable brother of the Cincinnati Christian Review makes a draft upon his imagination and finds the arrangements of a missionary society in apostolic times, founded upon the discretionary principle, the details of which have not been preserved, but our discretion is to be brought into exercise and our convenience consulted in establishing a society for missions and missionaries in the absence of a model. These, coming from a chief friend of the religion of the christian scriptures, are, to us, not only extra but very unwelcome statements. The beloved Franklin accepts the same material and the same manner of prop. to support the newly devised society that the zealous Merrill accepts and uses to set and keep the modern altar in its place. Expediency in Cincinnati, Ohio, ordains and shields the missionary framework, and expediency at Portsmouth, Ohio, makes good the latest kind of altar. But it is still true—'That which is born of the Spirit is spiritual,' and shall we not say it is equally true that whatever is born of expediency is only a human expedient?

But friend Franklin, in replying to the question whether the first Christian brethren either 'organized' or required a missionary society, responds very loosely. He says not directly that they either had or needed such a society. If we mistake not, he is unable to say anything on the subject by faith. He writes as well as walks by modern discretion. They made arrangements, he says, and these missionary arrangements

were made agreeably to the claims of convenience. This indicates as nearly as possible two things, and we may be permitted to regret that our brother indicates these two things: 1st, That, according to one of the secretaries of the Cincinnati missionary society, the missionary arrangements of the ancient brethren were not included in their congregational duties, because *all* these were defined; and 2nd, That the Holy Spirit did not move the primitive brethren to proceed in their missionary duties.

Not only are these two negative positions seriously bad, but they are specially lean and barren of good fruit when it is considered that the evangelizing principle is constitutional in the Lord's economy. If by the term 'missionary spirit' be meant evangelizing spirit, we do affirm with brother Pendleton that no one can be the Lord's disciple without it. It is constitutional, not prudential, in the christian government. Every individual of the saved, and every congregation of the saved, not only possess the new life in Christ Jesus, but they possess this divine life to re-produce it in others. To speak, then, of adding the evangelizing spirit or principle to a disciple of Christ or a congregation of disciples, would be very like brother Franklin first building a fire and then getting heat to add to it to make it hot; or like some very particular and wise man who would first fill a room with the sun's rays and then try to add brightness to make it light. For as Christ came to save us all, the moment we partake of his spirit and share in his life, we also, like him, yearn to save all. Arrangements, therefore, not fairly included in the gospel or within the gospel church, ostensibly to produce this constitutional evangelizing spirit, are not only useless but mischievous and positively dangerous, as we trust to be yet able to show; and cardinal arrangements, humanly contrived, for the avowed purpose of carrying out this great constitutional principle,—arrangements which may or may not control or induce obedience,—are, with us, at once ineffectual, inconsistent, and derogatory to the claims of the Book of Life.

Listen just here to the claims of the Ohio missionary society:—

"We claim that it will infuse the missionary spirit among us, lead us to speak of it, read the Scriptures to learn how the first Christians spread the name and authority of the Lord so wonderfully over the earth, pray more, go to meeting more, exhort, preach, sing and worship more. In one word, in this way, we shall keep alive, save the

brethren from coldness, carelessness, backsliding and make us better in every sense."

Can any man, however generously disposed, read the above without arriving at the grave conclusion that the primitive plea—the fresh and vigorous plea based upon the precepts and examples of the living oracles—is becoming weaker and weaker with us? Does the warmth and stimulus of the Lord's temple leave us numb and cold, and must we therefore have a little extra heat from a modern missionary patent heater? There is a principle, a vital principle, involved in what our esteemed brother here says, to which we shall again refer. At present we pass on.

And will our brother allow us the liberty to say that he evades rather than answers our fourth query. He makes no plea for 'embodying views of expediency,' but merely embodies an agreement. We may therefore vamp our question anew, to suit our brother's phraseology, thus: Upon the principle of embodying an agreement, founded on the discretionary element, for the purpose of evangelizing, may we not also accept of the assistance of discretion to embody an agreement (issuing in a society) to assist in our personal salvation, and another agreement (issuing in a society) to help in the edification and salvation of our brethren? This we send to Cincinnati, thus revised, for a reply.

The pith of this inquiry will be understood from the following considerations:—The friends of Christ have a trinity of duties pertaining to salvation. We require to employ means to save ourselves personally; we require to use instrumentalities to edify and save our brethren; and we require to work by agencies or means to save the perishing world. These chapters of duty, we apprehend, are alike important and divinely obligatory. And the question is, in our judgment, a fair one, if we are to allow Mr. Huma's Discretion to establish a society or contrive arrangement in one department of salvation, may we not likewise in the others?

But we must administer to the beloved Franklin a homœopathic dose of criticism. He is pleased to say: 'We have more brethren who do the same way brother Oliphant does, namely, object to our operations, throw their influence against them and hinder them as far as possible, and then, it is at least one of their objections to the Society that *it does not do more.*' Our brother's pen moved with great lack of candor or great lack of care in writing this sentence. Brotherly love will ascribe it to the latter, mingled, peradventure, with the fact that when

writers or speakers are intent on maintaining a position somewhat shakey and indefensible, they are apt to exercise their logical faculties not overly plumb and square. What are the facts in this case? Simply, that our brother, in a former salute, stated there was no money between the eyes of brethren and our arguments. We responded that we did ask the contributions of the brethren; we called for larger and greater liberality than any new-born Society ever induced or obtained. This we stated, taking for granted that the missionary society, in its life-member bargains, purchases, and donatory operations, was fulfilling its functions flourishingly. It would be intolerably absurd to withhold food from a gentleman, and then blame him for being weak; and it would be equally unreasonable for brethren to object to a Society for not performing enough when prevented from doing its own legitimate business.

One thing more while we have the above expression of our brother before us. It is conceded that there are other disciples than the editor of the Christian Banner who stand opposed to the new missionary operations. We know not the character or plea of these opposers. If they use weapons against the missionary society for the purpose of shielding their pockets from a draft upon them, or hiding the poverty of their love to Jesus and his cause, we ask not to be ranked with them. But we do know more than a few of the most liberal and conscientious friends of the Saviour who, if requisite, will wage a life-war against these supernumerary ecclesiastic contrivances; and, therefore, we have reason to dread the result if this very large discretionary budget which creates and fosters a society be continuously maintained. Are we not all convinced,—all who calmly and impartially review the matter—with the history of the world wide open to view,—that such expedencies as brother Franklin is defending get stronger, grow bigger, and become more law-like with the weight of time? Let it not be affirmed that we cherish groundless fears. We are not easily alarmed. We belong not to the exciteable ranks. Who would have supposed, when the vigorous and courageous author of the Christian Baptist wrote that the primitive brethren dare not offer a cent or a prayer for a missionary society lest they should rob the church of its perfection,—who, at that time, would have been willing to risk a prophecy that in less than half a lifetime the avowed followers of these primitive brethren would ‘organize’ a missionary society? And if so essential a change has taken place, why, on the same principle, not conclude, with the promises be-

fore us, that we will still farther imitate the religious relatives around us who began measurably in the spirit and are being made perfect in the flesh?

It is safe, it is always safe, it cannot be otherwise than safe, to adhere strenuously and scrupulously to the inspired examples and the infallible precepts. We cannot think, and therefore we do not say, that a brother keyed upon so large and hearty a principle as the reputable Franklin will ever be drawn away from the main beauties and celestial simplicities of the Lord's spirituals. It would be contrary to every rational expectation to look for it. We have all at present, it is devoutly hoped, too much of the primitive unction to permit of a serious alienation from the pure divinity of the sacred oracles through the power of publication societies, missionary societies, or evangelist convocations for ecclesiastic decisions such as they had in Illinois last year; but little germs, on which we may trample just now, may, in the nature of things, grow up and ripen into a very troublesome and dangerous crop. Nay, even now the mischievous seed is yielding its mischievous fruit in advance of the ripe product.

D. O.

#### MODERN SADDUCEEISM.

The immediate object of this essay is to make an exhibit of a certain error, adopted by certain religious philosophers touching the words Life and Death, that greatly dilutes the portentous force and eternal bearings of these interesting and solemn terms. Notwithstanding the bible is full of such passages as, "He that loveth not his brother abideth in death" "you hath he quickened who were *dead* in trespasses and in sins" "We have passed from *death* unto life." &c, &c., all of which show that death is not simply a loss of the present life, but separation of heart and affections from God; not an extinction of personality and personal consciousness, but a want of fellowship with the Holy Spirit; still, death with them is merely a losing the breath and a consequent chemical dissolution of the body. When they read that "the wages of sin is death," they think only of the palid cheek, the closing eye, the quiet pulse and throbbless heart: and the second death will be but a repetition of the dissolving process experienced in the first—a cheap transition from existence into nonentity. But no scribe well instructed in the kingdom of heaven will deny the truth of the distich:

" 'Tis not the whole of life to live  
Nor all of death to die "

Nor are their conceptions of the nature of life any the less exposed to the commiseration of all sensible and pious people. Such passages as, "This is *life eternal* to know thee the only true God and Jesus Christ whom thou hast sent," "He that believeth on the Son of God hath *everlasting life*," and "Reckon yourselves to be *alive* unto God" demonstrate we think that as death is a separation from God's fellowship, life, its opposite, consists in our being united spiritually to him who is emphatically "*Eternal Life*." Immortality, then, or eternal life does not consist in a bare eternal existence, or insipid being, but in an eternal well-being in communion with God. God only has immortality, but it is nowhere said that God only has everlasting being, and while it is fearfully true that none will have immortality but those who seek it, it is not said that none but these shall have eternal existence. Life and existence are not synonymous, death and non-existence are not synonymous words.

The only sort of life that some good people can conceive of is that which God breathed into Adam's nostrils; and as all children have nostrils too, they are all capable of enjoying "the life of God," but as soon as they lose the use of that function they are in every sense of the word *dead*. And although it is admitted that God will raise up all from the dead to the full enjoyment of the nostrils again, for a short time, the wicked will soon be deprived of this blessing by the second death, while the righteous will be permitted to exercise this important muscular power forever, and so have everlasting life! What a blessed thing it will be to have nostrils!

Let no one say this is unwarrantable ridicule—it is only stating an immensely hideous doctrine in its own disgusting deformity. It is simple, unpolished materialism that denies the doctrine of spiritual life and death. Whoever denies that the human spirit may exist in a state separate from the body, and that it may be either dead or alive to God in that state, is responsible for all the consequences of the baldest Sadduceism. When they denied that men had spirits that could be conscious out of the body they naturally enough denied the existence of angels (who are spirits) and the resurrection as well as the immateriality of God himself. As angels confessedly were not possessed of corporeity, they were regarded as the fabulous productions of Pharisean creation. Although taught by the Saviour that God was a Spirit, they believed it not, but regarded him simply as the perfectly symmetrical

pattern of *manhood* after whose image Adam was made. He had two hands of course, with five fingers each; two feet divided likewise into five extremities; two eyes, and an ear on each side of the head, and not wanting in *nostrils* that he might breath the breath of life. And who can resist the overwhelming conclusion thus astutely arrived at, that man has no spirit that can be conscious after the nostrils become defunct? Now seriously, is it not discouraging to reflect that any bible reader could be thus lassoed in his march to eternity by such a loathsome conception of eternal things? At the very hour when this doctrine was the battle-cry between the Pharisee and Sadducee, Paul took sides with the former, saying, "Men and brethren I am a Pharisee," who all believed in both angels and separate state of human spirits. It was for preaching those very truths which the Sadducee denied that he was "called in question." Nor was Paul alone in this matter—the Saviour silenced those materialists at this very point by proving a resurrection from the fact that Abraham, Isaac and Jacob are still alive spiritually, though dead physically; and so completely successful was this argument that another was not needed to disperse the discomfited assailants from his presence. I would solicit the profound attention of the fact just stated, viz: *That the only argument Jesus Christ employed to crush the Sadduceean error was the separate living state of the spirits of Abraham, Isaac and Jacob.* What is to be proved? The resurrection. "Now that the dead are raised up" &c. What is the proof? The proof is that "God is their God." What! says the Sadducee, is God the God of those three dead men? those nonentities? three nothings? No, says Jesus: there's your blunder. Those men are all alive as respects the inner man, and *therefore* God is their God and therefore they shall be raised again. Now if they still "live unto God" spiritually "whether they live or die" bodily, they are certainly the Lord's. The weeping friends of a dying christian once said to him; Brother, you will soon be in the land of the dead. 'No, brethren;' said he, 'Just the reverse; I'll soon be in the land of the *living*, and so much better is that life than this that even though it be Christ to live here it is more than that to die, for to die is gain' and then repeated—

"Beyond this vale of tears,  
There is a life above,  
Unmeasured by the flight of years  
And all that life is love."

God could not be the God of a nonentity. If ever there was a time



when he had created nothing, and dwelt in unbounded nothingness, possessing but infinite space, and even that a thing, if a thing it is, which perhaps he did not create; if ever there was a period in the annals of eternity when he had imparted neither life nor being to any creature; at such time, although he was the eternal God in himself, he was the God of nothing, of absolute nothing. And if the patriarchs have no existence *now* he is not *now* their God; nor could he be their God during the whole period from their death till their resurrection if they ever should be raised, for he is not the God of nonentities. In spite of Sadduceeism whether ancient or modern it is true, that the Lord said to Moses two hundred and fifty years after the death of Jacob, "I am the God of Abraham, Isaac and Jacob," and therefore they had a being somewhere, and if a spirit was alive three hundred years after the body was dead, every materialist ought to seal his lips forever. What, then, is the proof that the dead are to be raised? It is, that God is their God. Why is he their God? Because they *live* unto him; and this latter it must be evident, is the under-layer of the argument for the resurrection. The old Sadducees in denying the existence of spirits, were quite consistent in denying a resurrection also; for on *their* principles there might be a *new creation* of an intelligence out of senseless, formless, unconscious nothingness; but this would not be a *resurrection*. It is a serious charge to make against any of our contemporaries; still it is true that the insipid doctrine we are opposing involves a denial of the resurrection of the dead.

The Saviour thought the above argument quite sufficient, but if there should ever be any need of another, it may be found in 1 Cor. 15 chapter. "If the dead rise not" "they which are fallen asleep in Christ are perished." In what event have they perished? *If the dead rise not.* But since there shall be a resurrection of the dead, they have not perished, but live and are responsible to him from whom, through whom, and to whom are all things. The fact that Christ and the Apostles agreed with some religious views found among the people, is decisive proof of the orthodoxy of those views; for they always opposed without hesitation and without ambiguity every thought inconsistent with the Spirit of truth. There can be no doubt that the Pharisees believed and taught the doctrines of resurrection, angels and spirits; and that this was the general belief of the more intelligent and less sensuous Jews is finely illustrated by the remarkable passage in Josephus

De Maccabeis. "They who love their lives for the sake of God, live unto God as do Abraham, Isaac and Jacob and the rest of the Patriarchs." Another passage, found in Shemoth Rabba, is still more striking: "Why doth Moses say (Ex 32: 13) Remember Abraham, Isaac and Jacob? Rabbi Abin answers; The Lord saith unto Moses, I look for ten men from thee, as I looked for that number in Sodom. Find me out ten righteous persons among the people and I will not destroy the people. Then saith Moses, Behold here am I and Aaron, Eleazar and Ithamar, Phares and Caleb and Joshua; but saith God, There are but seven; where are the other three? When Moses knew not what to do he saith, O Eternal God, do those live who are dead? Yes, saith God. Then saith Moses, If those that are dead do live remember Abraham, Isaac and Jacob." They will make up the ten. This doctrine was not only left unrebuked but was made as we have seen a reason for the hope of a resurrection from the grave. Thanks be unto God that all live unto him notwithstanding—

"Corruption, earth, and worms  
Shall but this flesh refine."

T. M.

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### EXAMINE YOUR TITLE.

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For the Christian Banner.

A large portion of western New York is known as the Holland Purchase, so called from the fact that a Dutch capitalist in Holland, purchased the land of Robert Morris, who acquired the title from the British Crown. This "Holland Land Company," through their agent, had all these lands surveyed, and sold them in tracts to suit the taste and means of the "Settlers."

The deeds of conveyance were executed through agents residing on the "Purchase" who were at different periods appointed by the Company to sell the lands according to directions given them. Thus the titles to the lands, when derived from the "Holland Land Company" in that section were considered good. It appears, from accounts which I have lately seen that the successors of those original proprietors, are now laying claim to large portions of the land. This announcement alarms those who hold their lands by title descending through such reputed agents; and the questions, "Is my title good?" "Was the

agent duly authorized?" "Were his *papers* good?"—become of intense importance. Poor weak humanity! How much more important is the question, Is my title to a "Mansion in the Skies" good? "Have I received it through the right agent?" Aye, brother, if *your* Deed is founded upon the last Will and Testament of Him who bought us, written by those whom He appointed his Executors, under the seal of the Holy Spirit, fear not.

But brother Methodist, examine your Title! Has it the great seal of God's authority? Or have you it only through human agency. Brother Presbyterian, Episcopalian, Lutheran, Calvinist, and all who *glory* in a human name, how stands your title? Have you not been trading with some agent, who can not show good credentials, and has been deceiving you, and will be the cause of your ruin? The announcement is now made—EXAMINE YOUR TITLE! for surely the day is drawing nigh when he who can not show a good title to his spiritual possessions, will fail before Him who will call for a strict account of our house-keeping! and he will be dispossessed. Do not plead ignorance, but go immediately to the proper authority, and get your title from the pure fountain of Truth, where you can get it perfected without money and without price.

Sinner, you who have neglected to get any title—remember that if your name is not written in the Book of Life, by the proper authority, you never can have an inheritance in that bright Kingdom where reigns eternal bliss. And you false agents, who are dispensing your authority under false credentials, examine your papers and mark the terrible fate that awaits those who are blind leaders of the blind! See whether the god of this world has not blinded your mental vision, so that you can not see afar off. Remember that you have received a talent, lent you by One who will call you to a strict account of your Stewardship. Examine your credentials.

T. W.

Williamsville, N. Y., March, 10th, 1858.

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### HEART-OPENING.

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How did the Lord open Lydia's heart? As a physical opening is not contended for, this kind of opening may be dismissed at once. And as to open the mind means to enlighten, so to open the heart, where it means anything more, means to influence, to act.

The phrase "whose heart the Lord opened, that she attended to the things spoken by Paul," resolves itself into the more literal and simple expression—whom the Lord influenced to attend to what Paul said. This is clearly the meaning of the phrase; at least, more than this its terms will not safely import. Now, the question is, by what means did the Lord influence Lydia to attend or obey? That *he* did, it is certain; and equally as certain is it that *he* influenced the Corinthians to obey, and the eunuch to obey: but the question is, *by what means?* The modern Doctors think he influenced Lydia to obey by a "gracious, inward, efficacious influence of his Spirit." Doubtless the influence, whatever it was, was a very gracious one, for we can conceive of no other; quite inward, too, since it affected the woman's heart; very efficacious also, since it induced her to obey; and very certain that it was of the Spirit, but very uncertain whether it differed from the Truth, or was anything more than the Truth.

Now, it is clear,—1st That the Spirit was present speaking to Lydia,—speaking through the Apostle; 2nd, That she heard what it said; 3rd, That there is an immense motive-power in the Truth; 4th, But not one particle of evidence that the Spirit was operating on Lydia in some other way than through the Truth, or exerting more power than is by the Truth. To what conclusion are we then forced? To the conclusion simply that the Lord influenced her to obey the light and motives of the Gospel.

The expression, "whose heart the Lord opened" can safely mean no more than this:—That the work was of the Lord. Certainly it does not assert the exertion of a special influence, neither does it necessarily imply it; hence, there is no ground on which to infer it. It merely asserts a fact, leaving the mode of its occurrence wholly unexplained; and in all such cases, it is certainly better to ascribe the fact to the causes known to be present and acting, than to such as are purely imaginary.

M. E. L.

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### FASHIONABLE CHURCHES.

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*From the Golden Rule.*

The following extract from a new pamphlet, lately published in New York, contains some wholesome truth fearlessly expressed:

'Protestantism seems to have no machinery to reach the poorer

classes. The most that has been done is by the Methodists. But the spirit of our Churches generally is worldly, self-seeking. They court the rich. The ambition of a Protestant minister, even in democratic American, is to be the head of an aristocratic congregation. The Churches themselves are a kind of religious aristocracy. In New York, for example, what a rivalry as to what congregation shall be most *exclusive*.

‘The very buildings in which they worship are constructed as if on purpose to shut out the poor. They are arranged just like a theatre, in *boxes*, which are held at such a price that the poor are almost, as a matter of necessity, excluded.

‘A *fashionable church* is about as sacred as a fashionable theatre. One is as much devoted to the god of the world as the other. Both are fitted up with gay and gaudy decorations. Both resorted to by very fashionable audiences for curiosity or display. The principle excited or gratified is poor, pitiful, human vanity. In church, as in the theatre, the audience are entertained an hour with public speaking, in which there is an occasional religious reflection or sentiment, about as solemn, though by no means eloquent, as the moralizing of Hamlet. From both places the public, or the poorer part of it, are strictly excluded!

‘How Christianity is to penetrate the whole mass of society by the agency of such Churches, surpasses my comprehension. Sad would be the fate of the world, if its moral condition or happiness depended on these fashionable christians, who are giddy with folly and dissipation half the year, but religiously abstain from the opera during Lent!’

Why this display? To glorify God? to save souls? Who believes it? God abhors this departure from gospel purity and simplicity. ‘That which is highly esteemed among men, is an abomination in his sight.’ These are Puseyite models. Rest assured the devil is using with great success this very effort after extravagance, and vain show! Will not these monuments of pride, folly, and shame, be consumed ere the world shall ‘blossom as the rose?’ ‘Let your moderation be known to all men: the Lord is at hand.’

☞ In olden times it was customary among pious people, when parting from those they loved or respected, to commend them to the protection of God. The phrase in French was “*ad Dieu*”—to God; *Anglic*—“*adieu*,” and used by thousands without a knowledge of its meaning. And the old English form of expression, “God be with you”—a most beautiful phrase when taking leave of a friend—is altogether discarded. “Goodbye,” a corruption of this phrase, has usurped its place.

## TOO TRUE.

Milton, Nova Scotia, 1st March, 1858.

BROTHER OLIPHANT: DEAR SIR:—I do not profess to be a writer, yet I have concluded that to pen a few thoughts to you with respect to the cause of Christ in this Province would not be without some interest to you. If I am correct it is about eighteen years since the ancient gospel was first preached in this part of Her Majesty's dominions, and with what success the sequel will disclose. We were led at that time by our teachers to expect the final overthrow of sectarianism. The reformation preachers, with a few exceptions, were full of war, and we all partook largely of the same spirit, and when our opposers withdrew from us with disgust, we were like the Jews, when Titus left the walls of Jerusalem, contending among themselves. Yet we have reason to thank God for some noble spirits who have always aimed at peace and who mourned over the languishing state of the Redeemer's Kingdom.

At first churches were established in various parts of the Province. But, alas, how soon some of them were scattered. One in particular was formed in Halifax that for a time prospered well, and embraced a fair share of the intelligence and wealth of that Town, but through the influence of a speculating proclaimer they became extinct as a body. Yet even here are a few who have not defiled their garments. This church is not a solitary case, but all through the Province the churches have suffered severely by professed friends; and whereas we now number a few hundreds, through judicious preachers and teachers we might have counted as many thousands.

But now I am pleased to be able to say this state of things has passed away and the churches are beginning to be more alive to their duty; and O that we may all profit by the wisdom we have so dearly bought, and let us endeavor to cultivate the right spirit.

The church here numbers between eighty and ninety, and last Lord's day there was one added to our number—a young man in the bloom of life. May the Lord preserve him. As a church I am pleased to say we are living in perfect peace, and I am well persuaded that now is the time for us to make a united effort to rally the cause in this Province by our prayers, energies, time, and money. I do not know of any more effectual method of proceeding than for all the brethren through-

out the Province and in other places as they feel disposed to make it a matter of serious consideration and prayer until our yearly meeting, which commences the first Lord's day in July, at Cornwallis; then for all who possibly can meet together, the brethren in Halifax also, to devise the best means; and in the meantime if you will assist us with your counsel and advice I am well aware that it will be highly appreciated.

Yours truly,

In the hope of life eternal,

M.

[These speculative, capering, war-horse preachers, to whom our brother alludes, have done fearful injury in other places as well as in Nova Scotia. If the English Government could induce these swaggering warriors to enlist for service in India to fight the Sepoys, they would then in our opinion be in their proper element. Will the friends of the Lord everywhere in the northern world give these wild spirits a free pass to Salt Lake to dwell with and labor among the Mormans?]

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### VOLTAIRE'S LAST HOURS.

In spite of all the infidel philosophers who flocked around Voltaire in the first days of his illness, he gave signs of wishing to return to that God whom he had so often blasphemed. He called for the priest; his danger increasing, he wrote entreating the Abbe Gaultier to visit him. He afterwards made a declaration, in which he, in fact, renounced infidelity, signed by himself and two witnesses. Diderot, and about twenty others, who had beset his apartment, he would often curse, and exclaim, "Retire; it is you that have brought me to my present state. Begone; I could have done without you all, but you could not exist without me; and what a wretched glory have you procured me!" They could hear him, the prey of anguish and dread, alternately supplicating and blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned of God and man.

At one time he was discovered by his attendant with a book of prayers in his hand, endeavoring, with faltering tongue, to repeat some of the petitions for mercy addressed to that Being whose name he had blasphemed. He had fallen from his bed in convulsive agonies, and

lay foaming with importunate despair on the floor, exclaimed, "Will not this God, whom I have denied, save me too? Cannot infinite mercy extend to me?"

His physician, Mr. Tronchin, calling in to administer relief, thunderstruck, retired, declaring the death of the impious man to be terrible indeed: the Marshal de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained: and Mr. Tronchin that the furies of Oresters could give but a faint idea of those of Voltaire. He said, "Doctor, I will give you half of what I am worth if you will give me six months' life;" the doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell and you will go with me;" and soon after expired. Such were the horrors of mind in which this arch-infidel quitted the world, that the nurse who attended him, being many years afterwards requested to wait on a sick Protestant gentleman, refused, till she was assured he was not a philosopher; declared, if he were, she would on no account incur the danger of witnessing such a scene as she had been compelled to witness at the death of Voltaire.

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### RE-BUILDING OF BETHANY COLLEGE.

The readers of the Christian Banner have already been informed of the destruction of Bethany College by fire, and of the determination of the Faculty to keep up the College exercises even in the absence of the main College building. The Board of trustees have, with commendable vigor, determined to re-build the College with all dispatch. Read the following:—

#### CIRCULAR.

In accordance with a resolution of the Board of Trustees of Bethany College, the undersigned would respectfully apprise you that this Institution has been suddenly deprived by fire of its main College building and all its libraries and apparatus.

In this time of urgent need we earnestly appeal to you for such aid as it may be in your power to render in the effort now being made to erect new buildings and to restore the necessary means of illustration in literature and science.

We make this appeal to you as a friend of education, and we do it with the more confidence, since Bethany College, during its brief career thus far, has already given ample proofs of its efficiency as an Educational Institution, and can proudly point to its Alumni, occupying, as so



many of them do, distinguished posts of usefulness and honor, as the best evidences of the intellectual and moral culture which it has been its aim to secure to its matriculates, and of the justice of its claims upon the sympathy and aid of the whole community.

As the former edifice, erected in the infancy of the Institution, was, for some years past, found to be quite inadequate to its wants, it is the design of the Trustees to erect at once, a suitable and commodious building, the cost of which, with the necessary apparatus, &c., is estimated at \$50,000. We hope you will be pleased to co-operate in this good work, and as it is of the utmost importance that it should be accomplished with the least possible delay, that you will, without further notice or solicitation, remit whatever sum it may be in your power to contribute for the purpose, directing your communication to W. K. Pendleton, Bethany, Va., the Treasurer of the Institution.

A. CAMPBELL,	}	Committee.
W. K. PENDLETON,		
R. RICHARDSON.		

The very estimable and zealous sister Campbell writes to us in reference to the re-building of the College, and makes an appeal which we have no desire to thwart from its legitimate object. In a late letter, sister Campbell says :

“ You having in former years participated in the instruction given at this institution of learning, I can with greater confidence appeal to your sympathies in regard to its welfare. The good that has been effected in a religious point of view since the College has been built (having educated many excellent and talented young men for the ministry who are now exerting an untold amount of good) ought to be a sufficient guarantee for the future, provided it is re-built on an enlarged, improved plan. There are no doubts entertained as it respects the re-building of it, I believe, in any part of the country. We have a large and wealthy brotherhood throughout these United States. It only wants their co-operation in the work of benevolence and liberality in order to re-establish Bethany College in such a way as shall render it more useful than ever.

“ You have also in your country a number of wealthy brethren, who it is thought, could not better invest a portion of their means to the good of the cause and the advancement of the Redeemer’s Kingdom, than by benevolently aiding Bethany College. It is hoped that you will through your paper appeal most earnestly to the brethren for this purpose.

“ . . . . . I am happy to inform you of the continued good health of Mr. Campbell, notwithstanding his labors have been so constant. He has been almost three months from home on his last tour, speaking upon an average once for every day since he left home. Professor Pendleton has been with him all the time, and also preaches constantly.

they have raised about twenty-five thousand dollars. But they need more than twice that sum to build the College and to restore the Libraries. To the praise of the sisters everywhere I must say they have been most efficient in assisting to raise the needed funds."

So speaks to us the very active and intelligent sister Campbell. And could not two or three energetic and devoted followers of the Lord in Canada consent to act as special agents for the purpose of raising funds to assist those who have undertaken, in these trying times, to re-build the College at Bethany? There is not a question of the ability of hundreds of brethren in this noble Province to contribute of their means for this object; and who can affirm in truth that the brethren are able but not willing? Who will say that the friends of education and of religious reformation in Canada have the power but have not the devotion to assist in this good work? Let facts testify! Let the pulse of liberality show itself in a truly healthy condition by an unclasped purse and an open hand!

It is affirmed by many of the wise and self-sacrificing men of this age, that the great sin of the so-called christian world at the present moment is the sin of covetousness—that mammon worship is the all-prevailing worship of the day. Paul's perilous times, it is affirmed, in which money-lovers should be found among the avowed friends of the Great Master, have fallen upon us. Will it be said or can it be said of any of the wealthy disciples in Canada that the 'god of riches' will prevent them from stretching out the hand of help for the furtherance of a project so evidently beneficial?

If brethren D. Morrison, of Raleigh; R. Bently and J. Butchart, of Dorchester; W. A. Stephens, of Owen Sound; W. Trout and D. L. Layton, of St. Vincent; G. Wells and C. McMillen, of King and Erin; J. Stewart and H. Tolton, of Eramosa; C. Bowers, of Berlin; H. Wood, J. Snure, A. Holmes, and T. Bradt, of the old Niagara District; J. Menzies and T. C. Scott, of Esquesing and Toronto; D. Knowles and T. Wood, of Scarboro and Pickering; A. Farewell and J. Simpson of Whithy and Darlington; W. Pomeroy and W. Ainsworth, of Cobourg and Brighton; W. Whitney and W. A. Palen, of Prince Edward County,—if these brethren and those whom they might induce to work with them, would direct their attention to the Bethany call for aid, it is not to be doubted that a reasonable and respectable amount could be gathered and consecrated as our Provincial quota for the purpose named. Doubtless brethren J. Stewart and Norris Black, if

properly requested, would act as general agents through whom all other active friends in Canada could send their contributions to the Bursar of the College at Bethany.

All of which is very respectfully submitted.

D. O.

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### THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 1.

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The Lord sparing our life, we anticipate presenting a few articles to the readers of the Christian Banner, giving as we have learned it the bible exposition of the gospel of Christ. We approach the subject prayerfully, realizing its claims upon our race and appreciating its power to save from ruin. We shall first examine the prospective gospel—we mean by this expression, the gospel as preached to Abraham. "And in thy seed SHALL all the nations be blessed." The gospel figuratively is a mighty lever, by which the world was to be raised from the dust and desolation of sin and uncleanness, upon the broad and imperishable platform of Jesus Christ and the apostles. Therefore there must be time for its development, so that when applied it shall be perfect in all its parts and adapted to the conditions of our race. The works of God are always well done, for a day with Him is as a thousand years and a thousand years as one day. Nothing is done hastily; but regardless of present seeming disaster in delay, the greater good is accomplished, and more permanent success ensured. False systems are born—obtain a consumptive growth—and die hopelessly of resurrection in a few years; but the gospel of Christ, designed to elevate and save the world, was 4000 years in maturing. The claims of the gospel are great and exceedingly gracious, doing for our sin-cursed earth that which the combined genius, learning, and power, whether moral or physical, of the mightiest minds ancient or modern failed to do.

Cicero by his masterly eloquence and inflexible perserverance, preserved the eternal city from the ravages of the daring conspirator, Jugertha; but the world was dark when this fearless defender of Roman rights was born and the productions of his fertile imagination tended but little to dispel its oppressive pall that was then enveloping our world; for he possessed no power to save a soul from sin—that most terrible of all curses that has befallen our race, which, unless antidoted, drags down to everlasting darkness those feeling its oppressive and perverting power.

Christianity is a positive institution, with its facts and commandments, having had a positive existence in the world for more than 1800 years, and like a diamond in the ocean covered with the washings of the sea, revealing new and dazzling beauties the more it is assailed. It is a sea over which the mightiest may find room to sail and shallow enough for the least of the flock to purify themselves. It is a science the most sublime the world has ever known, taking hold of the heart, moulding the mind, correcting the perverted soul, remodeling man anew in body, soul, and spirit—giving man in his misery the garb of heaven, allying our race with the Sovereign Monarch of the highest heavens, giving man life eternal—the consummation of his loftiest expectations.

The physical sciences must have their central or primary facts established in truth, that they may be worthy of confidence or study. How much more proper this science of salvation, carrying with it everlasting realities—should be well fortified with truth, and so clearly standing out from every angle and avenue of human life—so plainly that “way-faring men shall not err therein.” The primary fact of the gospel is the sublime proposition, “That Jesus is the Messiah, the Son of the Living God.” This contains an embryo of all the light and life and liberty the world ever has or ever will enjoy, as by close analysis all that elevates or enlightens may be found to germinate from this soul-absorbing language, more life-giving to the soul, than the waters from the rock when smitten by Moses to the body of man.

This proposition must be established as true by the Spirit of God before the gospel can be preached in all its fulness and power. Few of the masses worshipping Jesus as their Saviour understand the design of large portions of the oracles of truth, never having learned that the bible must be divided properly that we may see its harmony and appreciate its power. It is like a splendid temple, reared during successive ages, prepared by different workmen in different latitudes, without intended concert of action, but led on by some foreign influence until finally all this mighty mass of material is united, forming a structure of sublimity and beauty.

The probable reason of the long delay in the sacrifice of Jesus, was the necessity of credentials, that subsequent ages or after generations might examine and be assured of the certainty of so transcendent a fact. For should there be any uncertainty in the central fact, infidelity must

with its deadly sirocco sweep over our land during all ages, its course being traced like the retreat from Russia by the line of death and desolation, and the sublime science of Christ's expiation would have been lost in the darkness of oblivion or descended down to us merely in traditionary folly as the story of Hercules and other mythical heroes of antiquity. We again affirm, that as the world is to be saved by the development of this proposition, it must be established by the Spirit of truth beyond controversy.

The primary object of all the Old Testament and part of the New, is evidently to give us faith in this essential element in gospel truth.

In the development of christianity we have three dispensations proper, and four dispensations if we include the short career of John the Baptist—the Patriarchal, Jewish and Christian: the 1st, the star light; the 2nd, the moon light (and John the Baptist the twilight) the Christian, the sun light of these dispensations. Each of these dispensations is perfect—the two former relatively, the last absolutely. A system is relatively perfect when it perfectly accomplishes the end for which it was designed. But I am here met by an objector with the language of Paul, "For if the first covenant had been faultless, there would have been no need of a second," &c. Objection: It not being faultless it could not be perfect. Answer: It was not faultless as far as the remission of sin was concerned, and the apostle evidently alluded to this; but as neither the Patriarchal nor Jewish dispensation had in themselves the elements of pardon, not being ordained with this intention, they may both be relatively perfect. The moon is perfect, for it perfectly accomplishes the end for which it was designed; but when we make the sun the standard, it fades away in darkness, and the superior brilliancy of the sun eclipses inferior planets. Yet all are perfect, as they came from the God of perfection. So the Patriarchal and Jewish dispensations, exhibit infinite wisdom and perfectly accomplish the great end designed—identify the person of Jesus when he should come; but measuring the patriarchs by christian rules we shall find them deficient; we might as well expect the light of the sun before it rises, as christian morality before Jesus came. They then enjoyed only the refracted rays of the Sun of Righteousness. Understanding this, infidels cannot find fault with the faithful delineations of the wickedness of some of the most conspicuous of the Old Testament worthies. But if they were in the church of Christ, which

it is sometimes affirmed was established in the days of Adam, it makes sad havoc with the oracles of truth.

That there was no actual remission of sins in the former dispensations is evident from various considerations, the plain teaching of scripture clearly indicating that it could not possibly be. Paul to the Galatians was written with this truth expressly before his mind. Christ had not yet come, he had not suffered, he had not redeemed the world by his blood—a will cannot be of force until the death of the testator, &c., &c., Gal. 2: 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ:—For by the works of the law shall no man be justified, Gal. 3, 11. But that no man is justified by the law in the sight of God, is evident, for the just shall live by faith. Gal. 3. 19. Explains the true design of the law. For if there had been a law given which could have given life, verily righteousness would have been by the law.

There was no life in the law; if there was, the sacrifice of Jesus would have been accidental and useless. It is sometimes affirmed by way of objecting to these conclusions, that the law of Moses affirms that certain commandments to sacrifice being obeyed from pure motives, "sins SHALL be forgiven." We have but one answer to make to this objection—it does not affirm that they will *then* be forgiven, for the scriptures being true, that would be impossible. We believe the language to be emphatically true—"they shall be forgiven," but not until the atoning blood of Jesus is shed upon calvary. We will give a familiar illustration of our understanding of this very important portion of the word of life, and may we see the beauty in the Lord's plan of redemption—so long developing—that being once born, every part may be perfect, able to take hold of the Herculean task of renovating the world from the depressing effects of Heathenistic depravity. We are purchasing Goods of a neighboring merchant, until at the end of the year we find ourselves unable to cancel the debt. We settle it by note (having fulfilled certain conditions) to be paid in ten years by a third person, when he shall be traveling through this country. Now as far as I am concerned, the account is settled. Still, it is not actually paid. So the Jews sent off their sins upon the head of the scape goat and they no longer troubled them, but were actually canceled when the sacrifice was made. The pardon was prospective, although as well to the Jew as though it were real. May we not make a fatal mistake here, not appreciating

the great design of the law and the prophets, which was to develop the Messiahship of Jesus, that we might not be deceived in regard to this fundamental matter.

May our hearts be filled with hope and happiness as we meditate upon the "star of Bethlehem," so full of life and light and liberty and love, and may praises ascend continually to Jesus our Redeemer for the manifestation of infinite love in the redemption of our race. I will resume this subject in my next, hoping after finishing the Old Testament to complete the era of the personal mission of Jesus in article No. 2; and may the richest of heaven's blessings be appreciated by sinful men, remembering that Jesus made bare his breast and welcomed to his heart the dagger we deserved.

W. T. HORNER.

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### MOHAMMEDANISM WANING.

The conviction is steadily gaining ground in European Turkey, that Mohammedanism has passed its zenith, and must soon give way to the growing power of the Christian faith. The recent war, which brought the Turks into daily contact with the English and French armies, undermined that proud self-complacency which has hitherto been a striking characteristic of the Turkish mind. They felt keenly that they had fallen far behind the civilization of Western Europe, and that sooner or later their end must come. A new omen of impending disaster has recently given fresh pungency to their fears. The sacred banner of Mohammedanism has disappeared from Constantinople. It is believed by all the Mussulmen that this banner was woven in heaven, and given to Mahomet by the angel Gabriel, and that when the work of Islamism is ended, the angel will descend again and bear back to heaven the sacred symbol.

The divine gift has been solemnly guarded for centuries in one of the mosques at Constantinople. Last Spring it strangely disappeared, and no trace of it has since been discovered. The missionaries suppose it has been stolen away by bigoted ecclesiastics, who despair of the prosperity of Islamism in Constantinople, and will soon produce the banner at another centre, remote from all contact with Christian nations. And the Turks believe that it has been borne away by supernatural power, and it confirms the forebodings received from their

sacred books, that their religion has finished its work, and will soon disappear. This despondency of Moslems in Turkey is in striking contrast with the extravagant hopes of the Moslems in India, who are looking forward to the restoration of their fallen empire.

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#### MISSIONARY SOCIETIES, NO. 4.

Every Society has a constitutional principle and has a special and cardinal purpose to subserve. Its basis and framework, its initiatory and active laws, are intended to fulfil a purpose that no other Society can or does fulfil. Otherwise it is useless and redundant in the living world. Take for illustration the temperance society. Its vital principle is a species of abstinence in a particular sphere, and its cardinal object is to promote temperance. Therefore the temperance principle is constitutional; and hence also it fills a place, avowedly, and accomplishes an object, that no other Society fills or accomplishes.

Take, also, a Society for the promotion of honesty—an anti-lying and anti-cheating Society. It is established on the like constitutional principle, and its main purpose is to make men truthful and honest; and it proceeds upon the capital principle that no Society can or does achieve what it achieves.

But the christian society embraces a multitude of constitutional principles and proposes to accomplish as many cardinal objects. It is a peculiar society composed of peculiar members. It constitutionally makes men Christ-like—Spirit-like—Apostle-like—Heaven-like. The faith element underlies every movement and act of the members of this society, and each member is divinely required to imitate, work, walk, live by the Standard and Leader and Redeemer—the Lord of heaven and earth. So wide is the scope of this society, and so perfect, that each member's face is set *against* every species of error and iniquity, and at the same time *for* every kind of grace and goodness. All this is constitutional—inseparable from the society instituted by the Lord himself.

With these premises before us, let it be taken for granted that there are four hundred friends of the primitive gospel in Cincinnati, professedly all one in Christ Jesus and hence members of the one divine society. A warm lecturing agent of a temperance society arrives in the



city, and one hundred disciples, with brother Franklin as chief leader, say they must do more and be warmer in the temperance department, and hence unite in the temperance society, with by-laws and rules apart from the society of the Lord. Another hundred, headed by brother Boggs, declare that falsehood and stealing are making havoc of the Lord's congregation, and a truth-telling, honest-making society is necessary. A third hundred, with brother Burnet as chief spokesman, maintain that there is not enough gravity and sincerity among the young members of the church, for some of them dance at night parties, and therefore an anti-dancing or sobriety society must be established. We think we see the remaining hundred, with tears in their eyes and remonstrances on their lips, brother Munnell acting as speaker for the occasion,—we see them 'calling the multitude together' and saying: 'Beloved, we have all pledged ourselves to the Lord as followers of him;—some have become active and fervent in a distinct temperance plea—some have thought it duty to cultivate greater zeal for truth and honesty by a special 'organization' for these—some have concluded that it was left to discretion to curtail their youthful propensities in the department of levity and fun by getting up a society to make them more grave and sober-minded:—now either all these brethren who ask and need such arrangements to help them to maintain the behaviour which is according to godliness do not understand christianity or otherwise we do not—either these adherents of new societies, prudentially devised, are unacquainted with the design, nature, basis, and spiritualities of the Lord's church or else we are unacquainted with them;—shall we all prayerfully, solemnly, and faithfully search the oracles anew to decide who are on dependable ground? for, lo, certain of the brethren are deeply offended and greatly wounded; and unless we come to a better understanding we must evidently separate and form, like our neighbors, different 'branches of the church'(!):—we are with you in being earnestly desirous of promoting temperance, because this is a part of the christian religion; we are with you in being fervent for truth and honesty, for these are constitutional elements of the gospel; we are with you in being zealous for a godly and sober behaviour, for the inspired lessons teach this class of manners; but we conscientiously take the ground by the Lord's own oracles that we insult our Redeemer and bring practical contempt upon his church by proclaiming to the world as well as proclaiming to ourselves that we need discretionary societies to make or keep us warm, careful, and active in these duties.'

With this illustration in our mind's eye, can we say, without offence, that when a disciple of the Lord with strong reason and weak faith persuades himself to unite with moralists and temperance men in their prudential societies *for the sake of others*, he is to be regarded with leniency and brotherly consideration ; but if he takes part in such a society to make or keep himself temperate, he occupies ground wholly untenable if not intolerable. Is not the missionary society's framework such, according to the esteemed Franklin, that the missionary member occupies a position of like nature and character with the brother who makes and keeps himself more temperate by a distinct society ? Is not the same untaught wisdom at the base of all these societies—all these discretionary embodied arrangements to perfect disciples in the active details of duty ? And when the principles and arrangements of the Lord's society and the principles and arrangements of these new-born societies are made to confront each other, do not the new societies require to testify either that they are better in their peculiar sphere than the sanctions and provisions of the divine society, or else that they are as un-useful as a second nose or a second set of ears to a perfectly developed man ?

To us—we always speak frankly—an avowedly moral or religious society to accomplish anything fairly included in the Lord's society, is as deep an insult to the great Author and Head as it would be for a gentleman to enter our dwelling with an armful of bye-laws and say, 'Oliphant, you are the head of your family, but your domestic ordinances are insufficient and your children will grow up cold, careless, and lawless, and never perform your will with fervency and amiability ; here are some prudential rules which will instruct you to send them to a new family nursery, where, by discretionary wisdom, they may be taught and induced to be amiable and obedient members of your family.'

But what benefit to the world or to us is the christian society called the church if we need another 'organization' to make us temperate, a third 'organization' to bind us to be honest, a fourth set of arrangements to give us gravity and sobriety, and still another discretionary group of laws and regulations to induce evangelizing zeal and to direct this zeal efficiently to save sinners ? For our part, in all sincerity before God, so soon as we shall have such a conception of the church of Christ as will allow us to think it necessary to be encompassed with a separate chapter of prudential laws to induce or produce in us honesty, truth, love, zeal, or any moral or religious virtue, we shall conclude that

the church is of slight service to us. Meantime when we behold brethren, very dear and devoted men, rearing a pretty new building behind or before or at the side or on the top of the Lord's temple, it seems quite like duty to break silence and ask whether our spiritual relatives are working after 'the pattern shown' to us, or by some other model.

But brother Pendleton will whisper in our ear just here that it is scarcely correct to speak of the brethren's missionary 'organization' as a distinct society from the church, adding, that the Lord's church has no organization presented to us in the wide sense of the New Testament. And we desire, in true affection, to whisper by way of brotherly reciprocity that while a second coat upon a man is not wholly distinct from a full dressed man, yet it is rather anomalous for a gentleman to affirm that he is equipped and dressed for the faith-journey to the New Jerusalem, and while the words are in his mouth be obliged to put on another garment. A religious publication society is not entirely distinct from the church; but is not the church of Christ complete without it?—and is it not in a very important sense a distinct organization? Are we not at liberty to regard the missionary society, made up we shall say of church members, as diverse from the church as a temperance society when it embraces church members?

As it respects 'organization,' it is questionable if we ought to own the term as belonging to the family language in the Lord's household. Brother Pendleton will doubtless have patience with us in avowing that we do not acknowledge the word, and perhaps not the thing intended to be conveyed by it, either in its widest or narrowest sense. If we believed at all in congregational Resolutions, it would not be hard to persuade us to write a motion in the following words: 'Resolved, that the word ORGANIZATION should be cashiered among the brethren as becometh saints and be turned over to the politicians.' The term *resolved* we would treat in the same manner—lay hands upon it as a spiritual foreigner and pitch it genteelly over the walls of the Lord's temple among its own political company. It is an exotic in Christ's church, so far as we have been able to examine matters. But we will be corrected by professor Pendleton, if he offers a good reason for its continuance.

To 'organize' a man, is to make him—to construct him with properly fitting parts—is it not? And to organize a church, what is that? Did the apostles ever organize churches? If they did, their proceedings were akin to the primitive missionary arrangements forming their

missionary society which no one has yet found in the record. Yet there are prominent, devout, and excellent brethren raising their voices loudly for 'organization' as an effectual remedy for sundry church ills.

If we are not now, or if we desire not to become, a real rank and file party with distinct denominational peculiarities, standing upon a nicely carved discretionary platform,—what need have we of organization? Are not all who are converted by the gospel of heaven's favor *added to the Lord*?—and if added to the Lord are they not united to one another as the Lord's saved?—and if thus joined both to the Lord and to his chosen people, does not the divine legislation reach all alike whether they are all 'with one accord in one place' or all with 'the mind of Christ' in sundry places? In the countries where labored the primitive workmen, did not *all* the churches constitute the one church of Christ? Did not the brotherhood in these churches work unitedly under the legislation of the Divine Head for every purpose for which the brotherhood should now work? Who has placed a wall between the authority of the living apostles and their authority over us by the oracles, by which we are to be separated from the happy obligations binding our primitive brethren to the Sovereign Master?

Shall we be compelled to say it?—our Scotch Baptist relatives, good and true men as they were and are, in their fear of Roman and English papacy, have treated us to so many lessons respecting the independency of each church, that we, their pliant pupils, would now require to have an appendix to the Divine Creed to teach us how to unite in carrying on the Lord's work by a new something christened organization. We would seem to need bye-laws upon a sliding scale, made up of the best human wisdom which goes by the name of discretion. But the living oracles will doubtless justify us in maintaining that a company of brethren called a church, instead of being a democracy, is a portion or part of the Lord's aristocracy, in the true sense of the term; and that the whole brotherhood in Christ wherever located, from Jerusalem to the farthest habitation where dwells a saved man, form one great family that should obey the behests of the One Head. And what follows this scriptural position? We may yet see, if the Lord will.

D. O.

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### RELIGIOUS INTELLIGENCE.

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Erie Co., N. Y. 2d April, '58.

DEAR BROTHER:—God is good and greatly to be praised for his goodness to the children of men. He gave his Son to die for sinners: how this should melt our hearts. He has given his written word to direct

us in life. On this we can depend, for by it we are to be judged. Let us rejoice that we have something better than impressions or feelings to direct our conduct in life; for surely there is much at stake, and I am astonished that men will risk their eternal destiny on anything short of the word of the Lord. Dear brother, battle on for the word of God in all matters of religion; for it is a perfect rule and contains all that is necessary for us to do to honor God and secure our salvation.

I will now inform you of our prospects at Marilla. Since I wrote you last, brother Benedict has preached nine discourses there, to the awakening of all classes to the claims of the Bible on the human family. Skeptics acknowledge a beauty in the word they never saw before. We have received eleven by confession and immersion; three from the Baptists; and one from the Presbyterians who had been immersed; making fifteen additions, and prospects for more soon. I preach there every Lord's day.

Yours in love,

I. J. BROWN.

Brother Horner, in a recent communication, says—

“Our religious friends here are holding a union prayer meeting in imitation of other places; no interest yet. We intend holding meeting as soon as able. Brother Lowell has been at Auburn, N. Y.; he labored two weeks at Poesenkill. The other churches in this vicinity have not been making any unusual efforts. Our congregation at Pompey is in a healthy condition and the influence of truth is felt somewhat.”

A good sister near Rockford, Illinois, writes welcome news as follows:—

“Our esteemed brother Correll has been holding meeting in the vicinity of Cherry Valley, Illinois. He succeeded in holding forth the word of life in its purity and simplicity, and nineteen bowed in submission to Prince Emmanuel, and a deep interest awakened in the community.”

Brother Black, of East Eramosa, writes—

“We are in usual health here, but times are rather dull in the churches. I baptized five since last Fall. . . . The Lord reigns, and we know that though satan rages as a lion and preaches as a minister of righteousness, Christ will reign till his foes be made his footstool.”

Friend D. Anderson, of Eramosa Centre, tells us—

“Brethren Kilgour and Lister are laboring in Erin and Garafraxa

at present, and have been for the last two weeks. The week before last they immersed one in Erin."

The faithful W. A. Stephens, of Owen Sound, speaking of the brethren in Derby lately brought together as a church of Christ, says—

"They meet at present in a School House, but they have the timber out for a Meeting House, which they intend to build the ensuing Summer. I trust that the brethren there will be enabled to cleave close unto the Lord and be preserved blameless till the day of Christ."

A late issue of a New York journal reports accessions to the Baptist brotherhood in the United States and Canada to the number of some twelve thousand; part of the fruits of recent animated meetings included in what is termed "a revival." In the Eastern, Middle, and Western States, there have been additions to the different 'branches of the church'—[branches of a tree are only part of a tree: how about 'branches' of the church? ]—during this wide-spread "revival" numbering between forty and fifty thousand. Whether the solid Presbyterian, the warm Methodist, and the orderly or regular Baptist will now love one another and work with each other happily, after the *revival pulse* becomes less impulsive, remains to be seen. The Christian Banner judges individuals, religious bodies, and all operations by an old and safe rule—by their fruits.

Two thousand, four hundred, and fifty-two persons were lately added to the disciples of the Lord Jesus in the United States and England, according to intelligence furnished by our Exchanges for the month of March. Will the teaching and exhorting brethren lead them by word and by example to walk by faith?

D. O.

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### PULPIT MOUTHINGS OR MANNERISMS.

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What a serious drawback! how much they detract from the interest, the pleasure, the profit, the agreeableness of our pulpit ministrations! It's really painful to witness the sing-song, the whining, the drawling, the mouthing, ministerial tone of some good men in reading, preaching and praying! How much more pleasant to the ear, more agreeable, forcible, profitable, the simple conversational style. One of the secrets of Spurgeon's remarkable success is, he is natural. "In the pulpit he is plain, simple, forcible, conversational—perfectly at home." He

talks to the people like a friend. Even in his most impassioned utterances, there is no tone for clerical mannerisms. President C. G. Finney, who is a model of excellence, or of oratorical naturalness in his pulpit exercises—says “that preaching to be understood should be colloquial in style. A minister must preach just as he would talk.”

Students in their collegiate and theological course, should avoid the first approach to this mouthing, sing-song, clerical, unnatural habit of speaking; it greatly injures their usefulness for life. Shun it as the plague or pestilence. This evil habit, once formed, is like the leopard's spots or Ethiopian's skin, it clings for life!—Golden Rule.

#### ADDITIONAL EDITORIAL HELP.

New assistance is obtained to enrich the pages of the Christian Banner. Our brother Horner, now of Pompey, N. Y., has been pleased to become a permanent contributor to our monthly budget and religious bill of fare. ‘Yet there is room’ to preach and to plead in the name and for the honor of the Greatest of all great masters and the Richest of all rich princes. Long did we labor almost alone through this periodical; but now our perseverance and zeal in this department are seconded, assisted, and encouraged. May all of us be humble and wise enough to act our part as in the presence of Him who has an all-seeing eye.

D. O.

#### DR. FIELD ON LIFE AND DEATH.

Dr. N. Field, of Indiana, lately wrote to our friend Marsh, of Rochester, N. Y., as follows:—

“Brother Hornaday and myself recently visited Medora, in Jackson co., Indiana, and after laboring several days, gathered and set in order a church of 31 members. A majority of them had been Reformers, as they are called in the West. One had been a Universalist, and one a Baptist. . . . A great door is open at that place for the proclamation of the truth. Bro. W. F. Julian and Bro. Cornwall were unanimously chosen Elders. They are both excellent men, universally respected and esteemed by those without as pious and exemplary Christians. Bro. Julian has for many years been connected with the Reformers as an Evangelist, but for some time past has been fully convinced of the truth of the doctrine taught by our brethren on the Life and Death question.”

While our friend Julian and all others ‘of like faith’ have our most

cordial consent to find any religious home which gives them the largest measure of rejoicing, yet we have never been able to rejoice that there are any among the avowed followers of the Lord who view Life and Death through a rationalistic medium. The devout Universalist and the zealous Annihilationist are created by different shades of rationalism, each, in his turn, taking credit to himself or his system for elevating the gospel more than do others. The one looks at the gospel and finds in it an instrument that destroys death and all the power of it in every sense, so far as concerns a future state,—all men being pure at and after the resurrection; the other beholds the gospel and discovers that it only, by its reception in this life, can preserve men from passing into eternal non-existence. Whatever philosophy may decide with regard to these conceptions, they are, with us, entirely aside from the apostolic proclamation. The infallible preachers paid so little respect to either of these grave notions, that they frankly avowed that a man could be alive and dead at the same time, and regarded a living sinner as being a dead person in a very important sense, and a living saint as being dead in another important sense; and is there a gentleman in America who is able to offer a good reason why also, in the coming age, after the resurrection, men cannot be dead in one respect and alive in another?

We shall send a copy of this number of our monthly to friend Julian; and after reading what brother Munnell has affirmed under the title of latter-day Sadduceeism, together with these remarks, if he has a brief chapter of strictures to offer we will all hear him. Or if he can stir up Dr. Field or Dr. Somebody else, who will give us a short and courteous epistle on this theme, it will be candidly read and frankly considered.

D. O.

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#### MEETINGS IN CASTLETON.

Since January we have delivered a short series of lectures in Castleton to increasing congregations. Numerous engagements will not permit us to continue efforts in that quarter; which we regret; for the prospects are inviting. We have commenced a series of meetings in the Town Hall in Brighton.

D. O.



### OBITUARY.

**BROTHER OLIPHANT:**—Since last I wrote you, death has paid us frequent visits, and on the 23d ult. our greatly esteemed brother Geo. Walkup was called away by the stern pale messenger.

Brother Walkup was born in Franklin Co., Massachusetts, June, 1791, and embraced christianity at the early age of 17 years. Uniting with the Baptists he walked with them some 25 years, when, on learning the Jerusalem doctrine in 1833, he became associated with the Disciples in Cicero, N. Y., and when the church was planted in Brewerton, he was chosen one of the Elders, which office he filled with discretion and fidelity until the time of his departure.

In Brother Walkup the community loses a useful citizen, the church a faithful officer, and exemplary member, and his bereaved family a kind husband and indulgent father. But "our loss is his gain."

COMMUNICATED.

Brewerton, N. Y., 24th March, 1858.

☞ We are very grateful for prompt friends who help the Banner to fulfil its work. What a difference between a drone and a honey bee! And what a difference between the friend who values the Banner by receiving and reading it, and the friend who values it not only by receiving and reading but also by commercial law making it his own. Perhaps our friends in the Eastern Provinces, in their remittances, could send us bills on the Bank of British North America. Gold can be easily and safely sent by making a slit in the edge of a piece of pastboard and inserting the gold coin. And while engaged in this process, will the sender remember that there is a source from which we can all buy gold tried in the fire?

D. O.

☞ We have not yet received a visit from the 'Christian Advocate,' published in Edinburgh, Scotland, by brother Milner. As this 'Advocate' is published in our native land, we are half inclined to claim a visit from it by natural right: but well knowing that naturals and spirituals, in the present confused state, are not always harmonious, we must use some means to obtain this 'Advocate' which has arisen on Scottish soil. Can brother Wallis, of England, tell us why neighbor Milner does not give his paper a commission to Brighton, although we regularly send the Banner to Edinburgh?

D. O.