

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. 10.

ESSAY ON PRAYER.

Amongst the numerous and greatly diversified evidences, internal and external, of an early and direct communication from God to man found in the world as well as in the Bible, prayer occupies a broad and a lofty place. Man's speaking to God is, to my mind, a demonstration that God had first spoken to man. No human being ever spoke who was not first spoken to. That God first spoke to Adam is just as certain as that Adam spoke to Eve, or as certain as their children spoke to one another, and that since they continue to speak.

But there is more in prayer than speaking to God. There is more in prayer than a simple recognition of the divine existence. This, alone is, indeed, a great point; but it is subordinate to another point of greater value to us. It implies a knowledge of the attributes of God. It indicates on the part of him that calls upon God, that he has been taught that the being whom he addresses is an omnipresent God—that wherever he is, God is—and, more than this, that God hears the voice of man; not merely the vehement, impassioned, and loud appeal, but the almost inaudible whisper of a contrite, fainting, dying heart. Nay, that God reads what man himself cannot read—the superscription upon his own groanings, his inarticulate aspirations and desires. Oh! what language, what dialect of man, can express the eloquence of a sigh, a groan, a breathing of the human soul pleading, wrestling, prevailing with God.

Prayer, therefore, implies much more than we have yet expressed, nay, much more than we can express. It implies, not only that God hears our (to human ears) inaudible whispers, but that he reads what we ourselves cannot read—the language of our agonies and unutterable sighs and emotions. What a consolation to those who

who agonize to obtain they know not what, but which not obtained, they feel wretched and undone.

It furthers implies that God takes an interest in our happiness. Who could think of calling upon a being for aid, of whose existence he may have no doubt, but of whose benevolence and mercy he knows nothing. No one prays for anything, Jew or Gentile, Athenian or Barbarian, merely because he admits there is a God, but because he has some idea, from some source, written or unwritten, that God takes some interest in man, nay, has a care for him, a merciful regard for his condition and circumstances.

And farther still, a man upon his knees, in the dust prostrated before the God of the whole earth, acknowledges not merely that there is a God—an omnipresent God—but there is a God who listens and hears—that sees, and looks upon man, and who reads the language of his heart—a God humane and condescending, who takes an interest in man who can be importuned, and who is merciful and kind to those who betake themselves to his mercy.

The omnipresent of this idea in all the systems of religion from

—————“Where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic isles.”

proves to a candid and uncommitted mind the glorious truth, that in the beginning of time while yet one single family contained an embryo world—the humane race within itself—God made himself known to man as a God that heareth prayer, and attends to the wants and wishes of his friends. Wherever, then, we see any one engaged in prayer, no inference is more in accordance with fact than that he has faith in the being, and in at least some of the perfections of God, made certain to the Christians in the writings of Prophets and Apostles.

But it is not to dwell on one view of prayer as an indestructible and a glorious proof of an ancient oral revelation of God bestowed on the whole human race, which no revolution or apostacy of man could ever efface from the memory of the species, though in this single point of view it is worth more than all the mines of earth—more than all the learning of man; but to invite the special attention of the reader—whether Gentile or Jew, whether saint or sinner—to the whole subject of prayer, personal and social, private and public—prayer in the closet, in the family, in the church—prayer, ejaculatory or extemporaneous—prayer, spoken or written.

On all hands it is confessed that a sublimer prospect is rarely seen, than that of a good man "in audience with the Deity."

Even Satan trembles when he sees,
The weakest saints upon his knees.

But to see a true Israelite like his father Jacob, wrestling with God in prayer, importuning him for a blessing, and vowing never to desist until he obtained it, might make an angel, had he tears of sympathy to shed, pour them out with a joy as pure as the crystal firmament on which he stands before the throne of God, waiting for a message, for an errand to bless the humble, pious and persevering suppliant, to whose plea and earnestness he is a living witness.

When our Saviour encourages his disciples to "ask," "seek," and "knock" at the door of the Divine Mercy, he annexes to each a promise; but things asked, sought, and vehemently desired, must be such as God had promised to bestow.

Now there are some things promised provisionally or conditionally, others are absolutely and explicitly tendered on the simple condition of asking for them. Our heavenly Father has sometimes refused his most beloved and faithful servants some matters of this kind. Paul thrice besought the Lord to be delivered from a certain burthen which he was ill able to bear; yet the Lord did not remove it, but merely imparted to him more strength to bear it. But the good Spirit of our God and the good things of the Reign of Grace are freely and unconditionally tendered to every one that sincerely desires them. "If you, being evil, know how to give good things to your children that ask you, how much more will your heavenly Father give his Holy Spirit"—"give good things to them that ask him?"

This is our encouragement to pray—and to pray with preserverance. Our heavenly Father is fond of the company of his beloved children, and, therefore, occasions them to call on him very frequently for something before he answers them. Even Paul made three visits to the throne of grace before he indirectly obtain his wish. "For all these things," said God once, "I will be inquired of by the house of Israel." "To be inquired of," intimates not an occasional, but a persevering application.

Now in these delays to answer, there is more profit than in an immediate response. It is an honor often to appear in the presence of a king, of a great and most accomplished prince. We are not only pleased with the contemplation of his greatness and grandure;

acquire a taste for courtley manners, and for the company of the graet and exalted of our kind. Much more does this feeling rise, and this taste grow, by being often called into the presence of the King of kings, and by holding protracted and earnest interviews with the Father of eternity, in whom meet, and from whom radiate, all the moral beauties of the universe.—*Millennial Harbinger*.

[To be Continued.]

For the Christian Banner.

SERVICE OF THE CHURCH.

(Continued from page 237.)

Having now, I believe, fairly met and disposed of these objections, I will next proceed to give some explanation of the duties of the functionaries, apostles, prophets, &c., given to, or placed in, the body. See 1 Cor. 12th chap.

First, apostles. I need say little of them in this place. They were men specially sent by the Lord; and their work was clearly indicated in the commission which he gave them.

Second, prophets. These were men inspired, though not in the same degree with apostles. They were adapted to the early age of the church, when documents were few, and few men well taught in the doctrine of Christ. They belonged to the age of miracles, see 1 Cor., 13th chap., "but whether there be prophecies they shall fail."

Third, evangelists—Greek, *evaggelistes*, one who proclaims or announces good tidings. It is derived from *evaggeliso*, to bring joyful news, to announce glad tidings, i. e. to preach *evaggelion* [gospel]. These three words, the verb *evaggeliso*, to tell or preach, the noun *evaggelion*, gospel or good news, the nominative *evaggelistes*, preacher or teller of glad tidings, stand in the same relation to each other that the English words proclaim, proclamation, and proclaimer do; with the difference only, the Greek words indicate the nature of the information while the English do not. The term gospel was among the Greeks applied to any good tidings; this name came to be the common name of the message of peace proclaimed by the apostles, in obedience to the Lord's commission, and appropriately too, because this "liveth and abideth forever," and is alike adapted to the condition and alike full of interest to every son and daughter of fallen Adam to whom it comes in every age. And by a natural consequence.

the man who was so much in the habit of proclaiming this message of abiding, joyful, and thrilling interest to men, came to be called an evangelist [preacher of the gospel.] And this name does not imply any degree of inspiration, and more than this, the New Testament usage forbids the application of the term to the original proclaimers who were inspired: they were more than evangelists—they were apostles. Paul told Timothy to “do the work of an evangelist.” I conclude therefore that he was an evangelist. But he did not receive the gospel by inspiration, but from Paul, “among many witnesses,” and it was necessary for him, that he might be master of his business, to read, to meditate, to give himself wholly to these things. This does not look much like the directions given to the apostles: Matt. x. 19, “take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak.” It is therefore clear that Timothy learned the doctrine of Christ, just as we do, and whom he had learned it the repeated telling the story of the Cross made him an evangelist; and the very same things which he had heard from Paul, he was to commit to faithful men, who should be able to teach others,—that is, do just as Timothy did: and if that made Timothy an evangelist, it would make others evangelists also, and so we should have evangelists this side of the apostolic age. And if one of the gifts was to be a standing order in the church, why may not others also?

Next, pastors. Webster defines pastor, one who feeds flocks or herds; a preacher of the gospel who has the care of a church to watch over and to teach. It is from the Greek *poimen*. Greenfield in his Lexicon of the New Testament gives as the only literal meaning of this word—one who tends flocks or herds; met., a pastor, protector, guide. But usage must of course decide its figurative meaning. The literal meaning however must always be the base of the figurative meaning; and the figure must be analogous with the letter in every point of comparison intended by the author.

To usage, then, we go. *Poimen* is found in the New Testament some fifteen times, once it is translated pastor, fourteen times shepherd—when translated shepherd it is not always literal. It is a number of times applied to Christ and his people, and in such usage clearly expresses a relation between Christ and his people similar to the relation of a shepherd to his flock. In Eph. iv. 11, “and some pastors,” no one doubts, I presume, that it is figurative. The first if not the only question, is, then, whether it represents servants of

the church known by some other name of office, or men known by no other name of office. It appears pretty evident that it was used as a metaphor to designate the peculiar duties of servants of the church, called by other names of office. First, because it is only once so used in the New Testament, and it can hardly be supposed that there was a class of officers so important as to be ranked among the five gifts of Christ to the church, and yet mentioned but once in all the New Testament. Second—tropes borrowed from the same relation, are used to represent servants of the church called by other names of office, bishops and elders, &c., in which case the whole connexion requires elders or bishops to perform the very duties we would most naturally express by the metaphor shepherd. See Acts xx. 17—36. Luke says that Paul sent from Miletus to Ephesus, and called the elders. This is a plain statement of a historic fact. And when they came, Paul commanded them to take heed “to all the flock”—without a figure, *to look well to the congregation*—“to feed the church of God” [teach the church]. Here the tropes “flock” and “feed” require the metaphor shepherd; and had Paul called these men by a name of office in connexion with these figures “flock” and “feed,” doubtless we should have had shepherd, as in Eph. iv. 11, written to this same church. 1 Pet. v. 1, Here also the duties of the elders are set forth in the use of the tropes flock, heritage, feed, and oversee; and the elders are held responsible to the Chief Shepherd (Christ) Here again we have all the evidence that elders were intended in Eph. iv. 11 by pastors that we had in the 20th of Acts, and in addition, their Lord, to whom they were held responsible, the owner of the flock, is called “the Chief Shepherd.” Chief Shepherd requires under shepherds just as naturally, as husband requires wife or parent a child, so that the construction of the whole passage makes the elders who were required to “feed” &c. the Chief Shepherd’s flock, the under shepherds. It is therefore clear that Paul once called the elders shepherds, Eph. iv. 11, and that the New Testament makes it their duty to watch over, to guide, and to teach the congregation.

Indeed the tropes, flock, feed, &c., just as naturally hang upon the leading metaphor shepherd, as the grape grows on the vine, and it is really as much an outlaw in language to have these tropes in the connexion in which they are found in the New Testament, without the leading metaphor “Shepherd,” expressed or understood, as it would be in nature to grow grapes without vines. It is clearly impossible even to reflect in the use of these subordinate figures

without thinking of "shepherd," the metaphor on which they depend. Most evident it is, then, that certain servants of the church, sometimes called elders, sometimes called bishops, were called pastors in Eph. iv. 11.

Fifth, teachers. The apostles, viewed in connexion with the duties of their ministry, were prophets, evangelists, pastors, and teachers; and all these in the highest degree, and therefore more than any of these names of office indicate. But that, in the wisdom of the Head of the church, did not supersede the necessity of other men to perform these duties even in their lifetime; and how much more after their decease. Evangelists also taught, but their leading business, and that which gave name to their service, was to preach. One man's peculiar gift, might make him eminent as a proclaimer of Christ, and yet but a poor teacher, see Rom. xii. 4—9. And a man may have the gift requisite for an excellent teacher, and yet be quite unfit for a pastor; while another, on the whole, may have the gift needful for a good pastor; though he could never excell as a teacher. Ought a church, then, to lose the benefit of a good teacher because he has not the gift to be a good pastor? Nay, indeed, the wisdom of the great Head of the church, is in this manifest, that the service is as diverse as the gifts are. There is therefore the same necessity for, and propriety in, the gift and continuation of teachers in the church that can be urged in favor of elders.

I shall now close this article with general remarks on the order of the developement of the organization of the body of Christ.

The gospel has its facts—facts which constitute the real foundation of the christian system—facts of transcendent interest to every individual of human kind—facts which were designed to move the heart, how the will, purify the affections, reform the character, give to man the victory over the world: save him.

But these facts had their own specific locality or localities, and so indeed have all facts. Nothing was ever yet done which was not done somewhere, and therefore known only to such as happened to be present. This was true of the gospel facts; they were personally known to only a few. Hence, the great mass of mankind must apprehend them by faith, hence "this is the victory that overcometh the world, even our faith," "and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"—and who can be a deponent? but the individual who witnessed the fact. The witnesses of the gospel facts, therefore, must be sent forth to proclaim the facts and depose to their truth

before all men. And that made them apostles, and the "endowment with power from on high" made them just what the cause and the occasion demanded, and in the outset, they were the principal substance of the body in miniature. All truth was with them. They had the precious treasure—"I have given them thy word," says Christ. All services were at the first performed by them. They were evangelists, pastors, and teachers, yes, and deacons too. But when considerable numbers were added to the faith, and the funds of the church were increased, the deacons' ministry began to interfere with their preaching. Hence the origin of the deacons' office. Again, numbers still increasing, and many men becoming intelligent in the doctrine of the Cross; and the field of their labors enlarging; the apostles could not cultivate the whole of it, and per consequence, other tongues must be engaged to tell the story of the Cross which they had learned of the apostles: "let him that hears, say come."—And those who, in compliance with the necessity of the case, and of the divine arrangement, devoted themselves to the proclamation of the good tidings of salvation, were called evangelists, that is, proclaimers of good news. But the numbers and location of the believers in Christ soon made it impossible for them all to meet in one place; hence, to obviate the difficulty, the places of meeting were multiplied. Again, in order that those composing the respective congregations might be furnished with every facility for growing in grace and in the knowledge of the Lord, "they ordained them elders in every church."

Again, the knowledge of the Lord, being the burden of the divine revelation as a whole, and forming the base of all excellence in man—"the power of God" by which he is kept "through faith unto salvation"—touching the transforming power of the knowledge of God on the human mind Paul says, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Hence that the church might avail herself of all her resources for edification, the ministry is suited to the various gifts in the church. The apostles having performed their ministry, giving to the church "the lively oracles," and perfecting the organization planned in heaven and perfectly adapted to promote the life, growth, and salvation of the body, retired from the field of their labors; but not from the body of Christ. What then? Does it follow in truth or reason, that as soon as they retired from their labors, the organization brought about with so much care and

which was so important a part of their ministry, should be abandoned? If any man can believe it, let him believe it. I have only touched upon the evidence in proof of my thesis, but if I have not said enough, more would be equally unavailing.

I therefore submit these pages to the careful reading and candid consideration of an impartial public. If it be truth, treat it as such, if not, reject it.

THOMAS LAING.

AGREEMENTS & DIFFERENCES BETWEEN BAPTISTS & DISCIPLES.

No. 2.

The burden of the article in Mr. Davidson's "Messenger," to which we casually alluded in our No. 1, is couched in these three extracts:

1. What! the Baptist Church in St. Catherines thrown open to Alexander Campbell!! What next? How it may have been granted for his use we trow not, but would beg our readers to regard our beloved Bro. Ryerson as free of all blame in the matter.

2. If no other proofs of his [A. Campbell's] great—should we not rather say "damnable heresies?" could be produced than those given by bro. Frazer in his valuable letter published elsewhere in to-day's issue; these are sufficient to settle the matter forever. There are his own words deliberately written and publish to the world.

3. We should just as soon think of opening our chapels to Theodore Parker, James J. Strang, Brigham Young or to Andrew Jackson Davis, as we would think of opening them to any man, no matter who he was, or where he hailed from, who taught the monstrous errors which are taught by the teachers of the current Reformation.

Concerning the first and the last of these extracts, we studiously avoid enlarged comment, believing that they will not only answer the market for which they were designed, but ultimately subserve the cause of truth without interference on our part. Opponents of every reformation since the world began have very generally if not invariably defeated themselves by over-stepping the bounds of common caution. It has been their fortune to lose ground by not keeping sufficiently cool and collected. They draw extravagant pictures that excite suspicion in the mind of their own friends. Mistaking their own cause and the cause they oppose, looking as they do through the filmy microscope of blear-eyed prejudice, they blustrify and

bring out extravagancies which eventually prove fatal to their own ends and aims.

We have no special plea to urge against our friends the Baptists preserving their chapels pure from the reformation we plead. Baptist chapels for Baptist people—certainly; but why misrepresent and vilify those who are thus shut out of said sanctuaries? Is it a necessary accompaniment—or a requisite consequence—in closing Baptist doors, to bespatter with something not less than detraction those who are thus complimented?—those who are made to stand in the same relation to the Baptists and their chapels as the ancient friends of Jesus stood to the Jews and their synagogues? To group the Disciples who are teachers with such Christless, bible-hating, and heaven-insulting gentlemen as Parker of Boston, Davis of New York, and Young of Salt Lake, may be very clever and very praiseworthy in the eyes of a Regular Particular Calvinistic Orthodox Baptist Editor, and all who are as Regular, Particular, Calvinian, Orthodox and Baptist as himself; but we question if this sort of orthodoxy will redound to the glory or the prosperity of the Baptist cause in the Canadas.

Friend Davidson would peradventure be better equipped to purgate Baptist chapels by taking a slight lesson from our sterling old friend Mr. McFadden, of Wesleyan memory, if indeed he has not already been at the same school. There is in Brighton at present an intelligent and zealous preacher, who ministers stately according to the Baptist order; and we learn that a few week ago Mr. McFadden, who is also stationed in Brighton, gave his brethren and friends a lecture upon the utility of not going to hear any other preacher but himself or colleague. Would not this slice of Rome's catholicity fit well with our friend Davidson's lock and key against the Disciples?

Enough however on this topic. Will the reader now please turn again and read the second extract at the beginning of this article, in which we find the "Messenger" highly applauding "bro. Frazer," of Kincardine, for writing a valuable letter containing proofs of the *great and damnable heresies* of A. Campbell. These "proofs" consist of single sentences—parts of sentences—and curtailed quotations from the Millennial Harbinger. To do Mr. Davidson's "bro. Frazer" justice, though "bro. Frazer" seems not to know what is justice to another, we will quote some of his "proofs." We should quote them all, and "bro. Frazer's" comments too, but one or two proofs

of "damnable heresy" are just as weighty as one or two thousand. Our friend Frazer permits Mr. Campbell to prove himself a heretic by letting him speak these words—

"I would say that had there not been some act, such as immersion, agreed on all hands to be the medium of remission and the act of conversion or regeneration."

Well done, "bro. Frazer." Every reader who knows the difference between half a sentence and a whole one, will be able to testify that you have not in this instance even allowed the heretic to speak one sentence. You have put the gag in the speaker's mouth—according to good old Roman custom—ere the speaker completes one period. But here you come with another extract from the dangerous teacher—

"And to him that made the washing of clay from the eyes, the washing away of blindness, it is competent to make the immersion of the body in water efficacious to the washing away of sin from the conscience."

Here, too, "bro. Frazer," your work bears upon its face the marks of a mincing scrap-doctor. What means the *And* with which this quoted sentence begins? Your knowledge of Syntax and your acquaintance with the law of justice would appear to be equal!

A third extract reads—









"On this side and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved. On the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion."

Mr. Frazer, after offering these and a few other picked sentences as a fair representation of Mr. Campbell's teaching, adds, "I thought it best to give these most deadly errors without note or comment, as they speak for themselves, and clearly prove that the churches cannot be too much on their guard against this growing system of forms without grace and spirit." So speaks Mr. Davidson's "bro. Frazer." Now it is not to be supposed that friend Frazer will object to his own method of quoting from authors and proving heresy, should we turn from the writings of men and open the oracles of heaven. If he should 'condemn himself in that which he alloweth' he will please ascribe the glory of it to his own recklessness. Meantime, then, to give him the benefit of his manner of work-

ing as a "workman that needeth not to be ashamed," let us put some primitive heretics on one side and friend Frazer witnessing against them on the other :

WILLIAM FRAZER.

PETER, ANANIAS, PAUL.

"I thought it best to give these  Even baptism doth also now save us.—most deadly errors without note  Peter, 1 Epistle. or comment, as they speak for  Many of you as have been baptized into themselves, and prove that the  Christ. Gal. iii. 21. churches cannot be too much on  Be baptized, and wash away thy sins.—their guard against this growing  Ananias to Saul, Acts xxii. 16. system of forms without grace  Be baptized every one of you in the name and spirit."  of Jesus for remission of sins. Acts ii. 38.

Such is the manner in which Mr. Frazer treats Peter, Ananias, and Paul—he places these inspired men upon a gag-stool—allows them to speak just enough to express what they do not mean—thus makes them the witnesses and the judges of their own heresy—then sounds the alarm and warns the Baptist Churches to beware of these men. But we protest in the name of the Divine Prince against this rude usage of our Lord's true workmen. It is a high misdemeanor in friend Frazer to use inspired teachers after this manner. We cannot be astonished at his treatment of cotemporaries, men who are uninspired, when he can so rudely and unfairly treat holy apostles and inspired teachers. These laborers for the Lord never did baptize any man without first preaching to him Jesus Christ and then taking his confession that he did heartily believe in Christ. The workmen whom Jesus qualified, never baptized non-confessing men, and hence they neither proposed nor promised remission of sins by means only of baptism, though the valuable correspondent of the "Messenger" condemns them for this heresy by cruelly disjoining their words and putting a theologic stop to their utterance.

Now after rescuing Peter and his co-laborers from the incivilities of our friend at Kincardine, we ask no apology for attempting to take a beloved brother out of his Philistinic hands. We regard not A. Campbell as a religious leader, nor will we as a professor be called by his name ; but we think it no dishonor to put the words *esteemed brother* before his name, and, in fraternal love, regarding him as a laborer whose labors have been extensively blessed, expose the ruthless caricatures of him in his absence by such ' unjust judges ' as our friend Davidson and his " bro. Frazer." What, then, has Mr. Campbell affirmed in respect to baptism ?—baptism in its scriptural im-

port and baptism by itself, separate from a knowledge of the gospel and faith in Christ? Let us hear:

"Baptism is designed to introduce the subject of it into the participation of the blessings of the death and resurrection of Christ; "who died for our sins, and rose for our justification." But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action can secure to us the blessings of peace and pardon. It can merit nothing"

Then he immediately adds—

"Still, to the believing penitent, it is the means of receiving a formal release from guilt."

The author of these words would seem therefore, so far as we are able to discover, to be in good company while teaching that believing in Christ and being baptized into Christ are to be kept together for the enjoyment of remission or salvation. The Lord himself so arranged faith and baptism, saying: "He that believeth and is baptized," &c. And that blunt man Ananias, whom the Lord sent to Saul in straight street, city of Damascus, appeared to realize that his Master meant something when he proposed salvation to the person who believed and was baptized—for he says to the believing Saul, 'Arise, sir, the Lord now asks you to be baptized, and wash away your sins, calling on his name.' Bold phraseology, indeed; and if this same Ananias should take a circuit from Damascus *via* Paradise to Kincardine or Brantford, and address a believer, 'Be baptized and wash away your sins, invoking the Saviour's name,' no doubt Mr. Davidson or Mr. Frazer would send a Messenger before his face to prepare his way before him, warning the Regular Baptists that Ananias who spoke so barefacedly about baptism washing away sins, was no more to be countenanced than Brigham Young or Jackson Davis.

This however is only to our present point indirectly. It comes not within the scope of our design to prove Mr. Campbell's teaching apostolic. That is a chapter by itself. Our purpose is simply to show, in the face of misrepresentation, what Mr. C.'s teaching really is—that he does not attach the least importance to baptism, in itself considered, but that Christ being set forth, faith in him and baptism into him are means of salvation. Messrs. Davidson and Frazer are responsible to the Lord for their misrepresentations on this subject. They have, so far as they are able, stereotyped in the columns of the "Messenger" not only their own rampant prejudices, but

they have, under the plea of special sanctity and pious concern for Baptist interests, put their hands to paper and boldly put to blush that old law which says, "Thou shalt not bear false witness against thy neighbor."

While writing these plain items, we cherish not a single hostile feeling toward our friend at Brantford or at Kincardine. As fellow-citizens in this great Province of Canada, we owe them nothing but good will. Were we to regard them merely as fellow subjects of the same country, it is doubtful if they would be noticed at all in this publication, for we have discovered little that is noticeable in them as it respects either talent or learning, devotion to God or courtesy to men. In one sense, it seems to us very small business to handle these friends of the quill. But when we look at them as gentlemen who have been elevated by the Baptists of Canada as high as the pulpit, and one of them inducted into the editorial chair, where his witnessings are made to circulate far and wide among all sorts of spirits,—it is in this light we regard Messrs. T. L. Davidson and W. Frazer as entitled to attention. As men and as citizens, they may be very estimable and their testimony receiveable; but as theologians it seems that a pious twist for party sake is allowable. But if they can tell where they stand after we shall be done with them, it will not be uncourteous to wish them all success in reporting whether they are in the Arctic or the Antarctic circle.

D. OLIPHANT.

ZEAL IN AN APPEAL.

[The following will not only show how they co-operate in Pennsylvania State, but it may have the effect of stirring up latent energies in other sections than among the hills and vales of Pennsylvania. We copy from the "Age," of Cincinnati:]

TO THE BRETHREN OF PENNSYLVANIA:

DEAR BRETHREN:—I address you in behalf of the Pennsylvania State Mission. The Mission has now been in operation some five years, and thus far, although with limited means, yet much good has already resulted. Not more than some three thousand dollars have been expended during the whole of this time, yet several hundred have been brought through the Mission into the fold of Christ; new churches have been created, where our preaching was unknown before, and poor feeble churches, that had almost gone to decay, have

been raised to new life and activity. Probably, no similar Mission anywhere, has shown better results in proportion to its means of operation.

The brotherhood in many places are awakening to a high sense of duty on the subject of this Gospel Mission. An increased interest also is pervading the brethren of Pennsylvania. We desire to do much more than ever we have done in this glorious work.—Therefore in accordance with these desires, at the last State Convention at Somerset, held Aug. 9th, the whole scheme of the State Mission was organized, with a view to greater efficiency, and a more extended and energetic operation. A Mission Board has been appointed, of *fourteen* of the most zealous, intelligent, and active brethren, chosen from the various parts of Pennsylvania, to manage the Mission. These meet every three months, and through an Executive Committee, carry out their determinations. The object is, to enlarge the missionary operation as fast as our means will allow it. To this end it is indispensable that the liberality of the brethren be awakened earnestly and largely everywhere over the State. Great things are done elsewhere by our brethren:—we desire, by the God's help, to do the same in our part of the great vineyard.

There is not a nobler work on earth; nor one more solemnly enjoined upon us by the word of God, as well as by all the noblest feelings of a truly regenerated heart. Dear brethren, we call upon you to aid us in this blessed work; to use your utmost energies in stirring up all the holy brethren in your region to this high duty, and every possible way to co-operate with us, and all the zealous brethren over the State, to further the interests of the Mission.

Send us full information of the state of Christianity in your region,—its wants, its opportunities for the Mission's work,—and of the feelings of the brotherhood with you on this work. We want, especially, to know the general state of the cause with you. We also, fraternally, in the holy, common bonds of the Gospel, ask you to do your utmost in engaging the brethren to aid us by their liberalities, in carrying on the Mission vigorously, to the glory of our blessed Lord. Be earnest, dear brethren, for the Lord's sake;—for the sake of the perishing thousands, beloved of God and our Saviour, whom he purchased by his precious blood; and for the sake of our own joy in the gospel of our salvation, and in seeing many of our fellow men turning to the Lord.

All funds for the Mission, to be sent to brother Ross Forward,

Treasurer, Somerset ; all other communications, relative to the Mission to be addressed to me.

By order of the Board,

CHAS LOUIS LOOS.

Cor. Sec'y,

PEDOBAPTIST LOGIC—AGAIN.

MR. EDITOR :—In my former article I offered one or two thoughts on the *stronghold* of infant baptism. I will attend to a few of the REASONS for the practice. First, the giving of a christian name.

I speak of this first, not that it is regarded by the intelligent of first importance—but that with the many it is the first reason offered when interrogated on the subject ; which at once reveals its importance in this mammoth system of error : that argument being of most importance, which produces most important results, we cannot pass over it.

But who has or can tell us the origin of the practice of naming the candidate in baptism ? Did the apostles ? Did they change the name of the Gentile converts, or baptize their heathen name into a true, christian cognomen ? Or did they change the name of a Jewish convert, when they baptized him ? Answer, you that know. But the new testament being absolutely silent on that subject, and having never read the apocryphia. I must confess my ignorance, unless it is like infant baptism itself, falls back on the Jewish rite of circumcision,—in which the child was named, and that name recorded in the book of their generations. Or else that the yoke of the papal church might be riveted, and the tortures of the inquisition certainly succeed their apostacy. And to this latter I rather suppose we may look for the origin of naming the candidate. But Protestants will not readily admit it,—then the other must be their authority : and this pulls another straw from beneath their cob-house system. The want of evidence that the disciples named their candidates, most certainly proves that they did not know that baptism came in the room of circumcision.

As a specimen of the superstition existing on this subject—a pious woman once asked me “ How their names could be written in the Lamb's Book of Life, if they had never been named ? ”

Doubtless it is of importance that the saints have a name—the Lord would not know what to call his children if they were not

named and registered in the church book! And just think how convenient, when the recording angel comes to gather up the saints he has only to refer to the church books, and make the proper transfer!!

But irony aside. That the whole family in heaven and earth are named, we admit. But whose prerogative is it to confer the name? The Lord by the prophet says "I will call her beloved which was not beloved." Doubtless the only name that religiously affects us, is that which God confers. He gives "a white stone, and in it a new name written," a duplicate of which will be found written in heaven. But to have a name among others, some Arian, Socinian, Papist, Pagan, or Turk, vagrant, vile, or vicious, as they may turn out to be, is neither creditable nor religious. And a name written in a musty, moth or mouse eaten church book, will aid but little to find our name in the records of heaven, and will be of little consequence when the Books are opened, and they whose names are not found in the Book of life shall be turned into hell. But, why spend so much time on a subject so ridiculous that it is seldom presented in public by the advocates of the doctrine of infant sprinkling? But who is it that does not know that the arguments of which they are ashamed before the public, are the very ones that they ply in private with the most triumphant success? Take from this system the influence of parental sympathy, and it will crumble to the ground like the massive, mud walls of Babylon, and its existence be known only from history—a monument of the age of ignorance and superstition. Were not constant appeals made to the feelings of kind parents on this and like subjects, how long would infant sprinkling be continued? The judgment and consequences of the christian world are against it. And the more pious and scriptural the church is, in other things, the more numerous the cases in which this practice is refused or neglected. Compare the Methodist church with the Catholic,—none of the latter dare neglect it. Also the Congregational with the English church. The more deep-rooted superstition and ignorance are, the more tenaciously they cling to this practice. But who are they who preach and write most in defence of it—the priests of Rome or Wesley—of England or Geneva? Dear sirs, the farther you can get your flocks from Bible ground, the less labour it will take to keep them there. Gravitation decreases in proportion to the squares of its distance.

I will just refer to one more of the Pedobaptist arguments at

present (least my article extend beyond limits.) This argument is somewhat modern, and is perhaps a discovery of this progressive age, viz: The defenders of this papal dogma when pressed for scripture authority for their practice, tell us that one of the strongest evidences that the scripture affords, is, its entire silence on the subject. They exhaust their strength and skill in the effort to prove that the scriptures teach it, and failing—tell us the scripture indeed is silent, and that is proof enough to sustain it.

This argument is enough to make inconsistency ashamed, and bring the blush to the cheek of black impudenc herself.

But can you refute it? No! It is not capable of refutation, you can as well dissect a ghost. That a positive institution is given, and established by profound silence (!)—hear oh! heavens, and listen oh! earth—the decrees of thy God published not as in the days of Moses, with sound of a trumpet, nor as in the days of Jesus and his apostles, with the voice of a man, but in deep toned *silence*!!

But, it is not true that the scripture is silent on principles involved in this practice. Does not the scripture most pointedly denounce the teaching for doctrines the commandments of men? And let the plagues that are added to them that add, deter men from putting in *their* doctrines in places where scripture is silent. God will not hold him guiltless that taketh his name in vain; and by whose authority do men pronounce the name of Father, Son, and Holy Spirit, in the *gratuitous* ceremony and will-worship of infant sprinkling? Nor can the claim of sincerity extenuate their guilt, who thus confess that they have no authority for this unscriptural rite.

That this practice was not named under divine condemnation, no more proves it innocent, than that it is innocent to drink brandy—because it does not say “thou shalt not drink brandy.” God did not forbid the building of the tower of Babel, and yet he confounded their tongues, and surely when we see the conflicting doctrines of Pedobaptists we must conclude that God is against them, and hath confounded them in their work. But I leave this subject for another article.

THE GREAT WANT.

A praiseworthy brother, writing to us from Nova Scotia, says:
 “Our greatest want is evangelists. If more faithful laborers were

in the field, I think they would realize a considerable harvest of precious souls. It is often painful to go and labor in a place long enough to gain the attention of the people, and then leave them."

The greatest want in Nova Scotia is also the greatest want in Canada, and we would risk little in asserting that it is the greatest want in the field of the world, from the Equator to the two Poles. Within the current year we have heard more beseechings for laborers, expressed verbally or in writing, than during any preceding year since entering upon public life. What shall be done? These British American Provinces are as white for harvest as the fields on the hills and vales of Samaria when Jesus stood by Jacob's Well and pointed his attendants to them; yet our reapers are—where? And the solemn echo, answering back without an answer, merely repeats the question—WHERE?

Nova Scotia has two travelling laborers who are sounding out the primitive gospel, and for this token of prosperity we are thankful. In Canada, with regret be it said, we have not a single brother who travels and labors constantly. It is not to be doubted that the vineyard that the Lord has entrusted to us is grandly neglected; and yet complaint is not our remedy. We need laborers—not complaints. A whole stack of frettings and regrettings, piled up and topped out to the clouds, would help us to the amount of nothing. Reformation is needed. It is our only cure. Disgrace and death are our portion as a people without it. A few of the old Jerusalem pills, manufactured from the mint of the gospel, that set people healthfully to work, are the restoratives we ask. The nostrums of the day—the silver-coated compounds—the sweet-meat syrups of this generation—are as sickly as they are spurious. If we want primitive strength we must apply to the Primitive Fountain of Health.

Public workmen to the number of at least ten, who could rightly divide the word of truth, and who would have no need to be ashamed of their labours, should be engaged from day to day and from month to month and from year to year within the bounds of Nova Scotia, Prince Edward Island, and Canada. Besides supporting workmen engaged in a less extensive field, these laborers could be sustained, without reckoning upon the aid of new converts that might in the meantime, under the blessing of the God of all grace, be brought into the community of the faithful. Ten laborers carrying the same story with them that Barnabas, Silas, Timothy, Titus and their brethren helpers carried and delivered to the people and countries they visi-

ted, would revolutionize Canada West, Nova Scotia, and Prince Edward Island. In the language of the meek man Moses, "one could chase a thousand, and two could put ten thousand to flight," in any encounter with the King's enemies. The gospel plea, pruned of the overgrowth of tradition-dom and set free from the pious splicings of modern revivalism, is not only charmingly lovely, but it is the strongest and best supported plea this side of the Everlasting Throne. Where have the primitive heralds labored steadily without success? Where have they been foiled by the power of earth's might when the Great Captain's weapons were brought into the field? Where have the public soldiers of the Cross, pleading reformation in Jesus' name, where and when have they taken a step and been driven back? There is no such example. There can be none.

But the workmen? where are the workmen? A quorum of three good friends of the cause step forward to respond to this inquiry, when brother No. 1 says that we have no laborers among us who are suitably qualified for the work; brother No. 2 declares that we have the needed workmen, but that they cannot be got into the workfield on account of their backwardness to enter it; and brother No. 3 affirms that we have the right men and that there would be no difficulty to get them to proceed with the work, but the chief and only serious barrier is to sustain them. These and other assumed obstacles have one common root. There is only one reason why we have not proclaimers—we have not taken enough of the *Jerusalem medicine*. Were we religiously healthy and vigorous—in earnest to convert our fellows because we were ourselves enjoying the pure love of Christ and the power of the gospel—all the barriers and mountain-heaped difficulties that carnality could contrive or the old serpent suggest would not be able to deafen our ears nor blockade our way when the Master says, "Go ye also into the vineyard."

That good old primitive balm, therefore—compounded of the love divine, the spirit of Christ, the living energy of the tidings of great joy to all people—is precisely what is wanted; and until a little more of it is possessed and used, not only will there be a deficiency of evangelists, but very meagre efforts will be made in any department or by any instrumentality to enstamp the image of the Lord of Life upon the sons of men in this generation.

Men who are in health, and not struck with the rust of indolence, if they have anything to do, go about it and do it; and on this genuine basis we rest our assertion that as soon as our public brethren and

private brethren are wholly cured of religious dyspepsia and spiritual langour, and become "strong in the Lord and in the power of his might," the necessary sacrifices will be made by speakers and those who send them, to enter the field, remain in the field, and work in the field until the Lord's own trumpet shall call a halt. D. O.

RUSSIA AND ROME.

THE WAR.

The Greek and the Latin Pope, though their hostility had a share in the origin of the present war, have been making and cementing bargains of late, and offering each other little mutual conciliations. Russia concedes to Rome the right to nominate prelates and bishops to vacant seats in Poland, and in return Rome promises to brother and harrass Piedmont, one of the Allies, by dwelling upon and embittering their excommunication quarrel. If these vexations were confined to spiritual matters and to such possibilities of damnation as His Holiness is believed to control, doubtless VICTOR EMMANUEL would be but little moved. But other difficulties are feared, and so His Majesty of Piedmont is preparing a visit to LOUIS NAPOLEON, to ask advice and to implore protection. The efficient little ally will be protected of course. What a singular confusion of interests! The Greek Catholics and the Roman Catholics are at logger-heads—a war between a Christian and a Mahometan nation ensues—other Christian nations espouse the cause of the Mahometan—Protestant, Roman and Turk against Greek. Still later—the war continuing on purely political grounds—the heads of the two Churches, traditional enemies, agree to sundry little coalescements and mergings. From this results coolness between Rome and Piedmont—Piedmont flies for counsel and aid to France, whose bayonets alone preserve Rome from revolution and the Pope for ignominy, and to England whose State religion is the hereditary foe of the Catholic Church.—From such an entanglement, if by passion and violence it be pulled at and worked over, what can result but a knot of Gordian intricacy? But what may not be expected when we see Rome leagued with Russia against Catholic Piedmont? PRUS IX. should remember that LOUIS NAPOLEON will be as ready to abandon him as he was to succor him, the moment his own interest dictates that change in his policy. And the late scenes in the House of Commons indicate the feeling there against the course pursued by the Roman Government.—*Exchange.*

ONE OF THE CONSIDERATE.

Brother G. P., of Ohio, who has for years received and regularly paid for this paper, speaks in a recent epistle thus:—

“The Christian Banner is still a welcome visitor, and I like to know how the gospel is progressing in Canada; and I am well pleased generally with your own editorials and with the spirit and temper with which you conduct the Banner, and shall be glad if its publication is not a pecuniary loss to you while you are making others rich in imperishable riches. . . . Our brother Lanphear still preaches for us the one fourth of his time, and is in usual health.”

Much pleased to learn some of the movements of the zealous brother Lanphear. Touching the pecuniaries of this periodical we have come under covenant or vow to say little. While it is customary for a clergyman to ‘preach a sermon’ and at the end of it to ‘take up a collection,’ and while it is usual for the editor duly schooled by the times to refer to the tune ‘Pay up’ in the middle or at the end of his Weekly or Monthly Number, we are resolved not to be skilled in this branch of business. When however a friendly helper asks how the enterprise he has at heart is succeeding, it is not only brotherly but it is every way righteous and proper to give a cordial answer. And this we do by briefly stating that no greater sacrifices are made on our part to sustain the current volume of the Christian Banner than our duty and privilege require.

If all friends and sympathizers were as thoughtful and helpful as our brother who writes the above, the Christian Banner would not only be held up triumphantly, but its power of usefulness would be happily augmented.

D. O.

GREAT MEETING AT TULLY, N. Y.

Tully, 24th Sept., 1855.

BROTHER OLIPHANT:—Our state meeting has closed, and a state meeting indeed it was, and I had almost said a United States meeting, for we had visiting brethren and sisters from all around, excepting the dominions of Victoria. We had persons from Iowa and Ohio, Vermont and Connecticut, full of zeal for the Lord’s cause.—I have attended all our state meetings which have been held in our state, but this one exceeds them all in point of numbers and also in interest.

We labored under great inconvenience for the want of more room, as there is no House in our place large enough to hold the people.— We were very much crowded as early in the week as on Wednesday evening. We asked the privilege of occupying the Methodist House while our meeting continued, which was readily granted, for which favor they have our warmest thanks. Their House served us quite well until Lord's day, when we filled both the Methodist House and ours also. A great interest was manifested through the whole meeting, but for the want of room there was not as many added to the Lord as there would have been otherwise: There were eleven additions, and many more seemed waiting.

Our brethren from all parts say it was the best state meeting we have ever had. Our friends and neighbors were taken by surprise. They had no expectation that we could get up such a meeting.— Some opponents said, 'They make a great fuss, but it will end in wind.' But not so! We were all surprised as well as our neighbors to see people crowding together from parts and places so remote to attend a religious meeting. I cannot account for it on any other ground, than to say, it was pure love of the truth and love to one another that brought them together; and indeed *such a feast of love*. Never did I see such love and good feeling prevail. There was not a jar nor one discordant note during the whole meeting—a time long to be remembered. Each vied with the other to increase the happiness and enjoyment of all. The most unwearied efforts were put forth by our brethren and sisters to provide for the comfort of their guests, and as far as I can learn they were completely successful. They did indeed give them a cordial welcome!

That love which burned so brightly in the days of the martyrs, still lives; truly can I say at this time, "Behold how these Christians love one another."

We had thirteen of our teaching brethren present; we were much edified and strengthened, the hearts of our teachers also were much encouraged and refreshed—for there is a mighty host with them fighting the battles of the Lord.

Among other business done, a large sum is raised for missionary purposes for the ensuing year. Our next state meeting will be held with the church which meets at South Butler, Wayne county, at the same time next year.

Yours as ever,

H. A. CHASE.

QUERY AND REPLY.

Would you have the goodness to give your views through the *Christian Banner* on the 28th verse of the 7th chapter of the Gospel by Luke. Why is he that is least in the kingdom of God greater than the Baptist?

A. O.

Greater as a teacher, we respond. The least person in the current kingdom, knowing more of Christ the Saviour than the Baptist John ever knew, is able to say more about him and give a clearer view of who and what he is than the prophet who introduced the Saviour to the Jewish nation. No former prophet had spoken of the Lord Jesus so clearly as John, and this made him, in the sight of heaven, greater than any of them. The term prophet is, very generally, used for teacher; and the greatness of the prophets, we conclude, was measured by the clearness of their delineations of the Messiah—hence the Greater and Lesser Prophets. We understand the Lord to say, 'Among all past prophets, John is the greatest, for he has spoken of me most clearly; but the least subject in my kingdom, now at hand, will be able to teach me better than the Baptist.'

D. O.

BE GENTLE AT HOME.—There are few families, we imagine, any where, in which love is not abused as furnishing a license for impoliteness. A husband, father, brother, will speak harsh words to those whom he loves best, and those who love him the best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would dare to any other female except a low and vicious one. It is thus that the holiest effections of man's nature prove to be a weaker protection to woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward, and a very mean man. Kind words are the circulating medium between true gentlemen and true ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bands of conjugal love.

ART OF BEING AGREEABLE.

The true art of being agreeable, is to appear well pleased with all the company, and rather to seem well entertained with them, than to bring entertainment to them. A man thus disposed, perhaps, may not have much learning, nor any wit, if he has any wit, but if he has common sense, and something friendly in his behavior, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true, indeed, that we should not dissemble when in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please that he will gain upon every one that hears or beholds him.

The above, though only a brief paragraph, enters largely into the the explanation of the reason why many stern reformers are so generally *not* agreeable. The student who seeks reformation and the student whose aim is to be agreeable to his fellows and among his fellows in society, proceed upon very different principles. However, it is always a desideratum to have a little sweet oil on the rough axletree of things, "if it be possible," as Paul says on another subject.

D O.

PROTESTANTISM AND PAPALISM IN FRANCE.—A writer in Paris, speaking of Victoria's late visit to France, adds—

Other events which are now taking place in Paris are not less suggestive than has been the magnificent reception of Queen Victoria by an Emperor Napoleon. Just three hundred years ago on the 21th, 25th, and 26th of August, the Protestants of France were all but exterminated at the never to-be-forgotten Bartholomew massacre; and on those very days in the year 1855, the descendants of those persecuted Christians have held a Protestant Evangelical Conference in the same capital which beheld the bloody deeds of that horrible period of French history,—under Imperial Protection. How wonderful are the ways of Providence, and how omnipotent is truth! At the same time it must be confessed that the dark and blighting influence of Popery is still felt every where in France. It persecutes the disciples of Christ on the one hand and makes infidels on the other. The Protestant Conference now sitting it is hoped will prove of no little service in weakening the influence of Romanism both in France and on the Continent generally, and at the same time

aid in the extension of religious liberty amongst the people. It is perfectly appalling to witness the nature and extent of Papal tyranny even at this moment in all parts of the Continent as well as in France itself. Liberty of worship is almost wholly unknown. In Paris there is no attempt made to close Protestant churches, from reasons of prudence, but in many of the provincial districts all such places of worship, unconnected with the state, have been forcibly shut up, and the pastors commanded not to speak any more in the name of Christ to a larger number than twenty people at a time on pain of a civil prosecution. The priests seem to be terribly alarmed at the spread of Protestant opinions, for it is in those districts where awakenings have taken place among the people that those intolerant proceedings have been chiefly witnessed.

THE CHURCH.—The Christian Church is ‘the pillar and support of the truth,’ the patroness of piety, righteousness and holiness. She must never lose sight of her ‘high and holy calling;’ and must, therefore, have ‘no fellowship with the unfruitful works of darkness.’ She must not only be pure in doctrine, but irreprouchable in character. Her profession and her works must agree. That she may sustain her moral dignity, she must never display any partiality for evil doers, nor leniency for transgressors. That she may never pity the sinner so much as to forgive him to the dishonor of the Lord. Those that put her to shame, she must put to shame, before she receives them into the bosom of her sympathy and affection. She must have inscribed upon her shield, and displayed upon her ensigns as her motto, ‘*Without holiness no man shall see the Lord.*’ She is to cultivate, to exalt and to refine her sense of propriety, and to be highly sensitive, touching the honor of her beloved. She will remember that one of the highest encomiums that Jesus addressed to the Ephesian Church was, that she ‘could not bear them who are evil’ and one of the greatest censures pronounced upon the Church in Thyatira, was her suffering immoral and ungodly persons to remain within her communion.

“Your paper comes dressed in a better garb, and far more regularly than formerly.” So writes a warm friend who has done something for the Christian Banner in the state of Illinois. We promised amendment in sundry particulars in our volume for 1855, and it always gives us pleasure to fulfil promises.

THE DEPARTED.

Our brother Mr. James Post, near Mellville, Prince Edward County, has bid all earthly connexions adieu, having departed this life not far from the middle of July last. He was a devoted brother. For many years he walked with our friends the Baptists, and entertained strong prejudices against the people "everywhere spoken against," the Disciples. But some two or three years ago, after perusing some of our writings and making himself acquainted with the brethren, he gave a bill of divorce to his opposition and frankly gave us his hand, his heart, and his influence. Occasionally he exercised himself as a public speaker. At the time of his death he had an appointment to speak in Hillier, but he was borne to the grave before the appointed time arrived. His end was peace.

One who was still more endeared to us has left for "the better land." Father Kingsly Mason, remaining parent of sister D. Oliphant, departed this life on Tuesday, the 7th of August, 1855. He closed his eyes in death at the house of Mr. S. Giles, one of his sons-in-law, Weedsport, N. Y., after a brief but painful illness. At the time of his halting at Weedsport our father was on his way to Canada to make us a lengthy visit here, but instead of journeying to Canada, he took the final journey which we will all take either sooner or later. Father Mason was in his 72nd year, having publicly confessed the Lord some 25 years ago.

Mother Mason left us in July, 1854, and father Mason followed her in August, 1855—the fond parents of five daughters, on whom much parental affection was bestowed. While mourning the loss of these loved but now departed relatives, our prayer is that we may imitate every virtue they possessed and practically prize the motherly and fatherly counsels they affectionately imparted.

Brother S. H. Cone, President of the American Bible Union, New York city, finished his career on earth August 28th, current year. He was a great man in the true sense of the word. He called himself and the people called him a Baptist; and when his name was printed the letters D. D. were appended to it; but that name and these initials were too contracted for a man so large and noble as Spencer H. Cone.

D. O.

NAME OF THE DEITY.—It is singular that the name of God should be spelt with four letters in almost every language. It is in Latin Deus; French, Dieu; Greek, Deus; German, Gott; Scandinavian Odin; Swedish, Codd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dios; East Indian, Esgi, or Zeul; Turkish, Addi; Egyptian, Aumn, or Zuet; Japanese Zain; Peruvian Lian; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eher; Irish Dieh; Croatian, Doga; Magyarain, Oese; Arabian, Alle; Delmatian Rogt.

NEW GLASGOW, P. E. I.—Through brother Sillars we are informed that the Disciples at New Glasgow, Prince Edward Island, numbered last year 45—since which time the brethren there have “nearly doubled their number.” This is very encouraging tidings. The aged and esteemed brother Stevenson of that place will have more of the *happy care* upon him in ministering to the wants of these new friends of the Saviour.

D. O.

Brother Richards lets us know that the church at Rockford, Illinois, has enjoyed several accessions within a short period. Brother L. J. Correll is laboring at that point.

It will be remembered that reference was made in our last to a letter by Mr Cleghorn, denying the statements of an epistle from H. A. Chase; and it will not be forgotten that we sent Mr. Cleghorn's letter to our friend Chase. He immediately turned it over to the gentlemen who had furnished him with the items published. That gentleman, brother J. Benedict, has sent us a note for publication, which we propose publishing in our next, together with Mr. Cleghorn's letter.

D. O.

From two late Nos. of the *Record*, of Indianapolis, we learn that 500 disciples have been added to the brotherhood in Indiana within a few weeks. May all these new friends of the Saviour be taught “all things” appertaining to their new relationship.

D. O.

The August No. of the “American Christian Preacher” has not come to hand—nor the August No of the ‘Christian Evangelist.’