

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue /
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue /
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead /
Générique (périodiques) de la livraison |

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE
CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love, that we walk after his commandments."

VOL. XI.

COBOURG AND BRIGHTON, AUG., 1857.

NO. 8.

THE 'PROPHETIC EXPOSITOR' AND KINGDOM OF CHRIST.

In one of our early Numbers for the current year, we copied a few words from our friend the 'Expositor,' of Rochester, which brought to us the startling intelligence that a gentleman had embraced "the gospel preached to Abraham." Upon this we offered a word of comment. We doubted if this gentleman, like Abraham, was promised, he and his children, the land of Canaan as an inheritance, and likewise doubted that in him, as in Abraham, all nations should be blessed. A correspondent of the 'Expositor' takes up the three sentences we uttered relative to this remarkable gospel heard and received by a gentleman in America, and this correspondent, in his persevering zeal, treats us to something like fourteen columns in the 'Expositor' in review of what we affirmed on the subject, our friend taking the position that every man who is saved must hear, believe, and receive the gospel that God preached to the father of Isaac.

Our friend's review, lengthy though it is, may be answered in one sentence. God preached glad tidings to Abraham; he preached glad tidings to the sons of Abraham in the days of Moses; he preached glad tidings to the people of Judea at the end of the Jewish age by the Harbinger John; he preached glad tidings to all nations by chosen heralds at the beginning of the Christian dispensation;—and while good news from heaven was in every instance announced, yet the tidings in every case differed,—for God himself preached to Abraham, and gave him promises given to no other man upon the footstool, before or since; the preaching to the Israelites was by Moses, and the tidings to them,

was that they should obtain rest in Canaan after their journey through the wilderness; John preached at Jordan, and the glad tidings he announced, was, that the kingdom of heaven was about to commence; and the joyful tidings to the nations, which first saluted the ears of the people of Jerusalem who slew Jesus, carried with it as its chief element the offer of remission of sins in the name of Jesus Christ, reconciling Jew and Gentile in one covenant under the One Lawgiver and Princee.

But on turning the leaves of the same Number of the 'Expositor,' we find a critical examination of a phrase made use of by a writer in the Christian Banner. A laboring brother, who introduced into the Christian family by authority of the Lord a number of believers, wrote to us and affirmed that he had introduced these men "into the kingdom of our Lord Jesus Christ." The candid 'Expositor' is offended at this phraseology, and says:

"Paul declares that 'flesh and blood cannot inherit the kingdom.' The kingdom of Christ has not yet come, and will not until our Lord comes again to establish it. Thus, instead of having been introduced into the kingdom of Christ, they have been immersed, sprinkled or voted into an anti-apostolic church organization. If they should ever be so highly blessed as to be inducted into the kingdom, it will not be by any mortal man, but by Christ, Jehovah's King, who will then say, 'Come ye blessed of my Father, inherit the kingdom.' It is truly astonishing, to see the darkness which prevails throughout christendom on this subject!"

Cordially do we agree with our neighbor on the opposite side of Ontario when he affirms that it is marvelous to see the darkness that spreads over christendom on this subject; yet doubtless were we to define who are encompassed and beclouded by this darkness, we could not so happily agree.

We keep Paul's company as he teaches us that mortals cannot occupy a place in the kingdom of immortals. This is inspiredly orthodox. In this the apostle, the 'Expositor,' and the 'Banner' speak the same thing. Paul too is worthy of all acceptance as a pattern teacher when he tells us that at the time he used his inspired pen in writing to the saved in the city of Colosse, both he and his brethren had been inducted "into the kingdom." Nor is the much loved John to be ruled out of the christian college of teachers because he was so little attached to the standard of the 'Expositor' as to declare in unmistakable words that he himself and sundry congregations of the Lord's servants were, while still on the footstool, "in the kingdom."

But we have a growing distaste for verbal criticisms when there is no spiritual marrow or religious fatness enveloped in them. The entire gospel can be preached to sinners, and by faith and the manifestation of it they may be brought into the house of God, without the term kingdom being once named. *Things*, not mere *verbals*, convert men and bind them to each other and to the Lord in the bonds of gospel unity and perfectness. Now, brother 'Expositor,' here follows our gospel inventory—challenge it, if you please, and measure, weigh, and analyse it by the heavenly oracles, and if found wanting or if found redundant, we stand ready to approach still nearer the perfection of the infallible creed:—

1. God has loved us.

2. Christ among men and the Holy Spirit sent down from heaven are the demonstrations of the Divine affection.

3. Jesus our Lord taught, wrought signs, died, left the dead, showed himself alive, went up on high, and took the place of a mediator and highpriest, in development of his power, wisdom, favor, divinity, and readiness to redeem us from sin.

4. He made a gift to the world of certain men, twelve in number, whom he qualified to be his heralds, to deliver to the world the news concerning himself and his ability and willingness to save sinners.

5. These ambassadors of the Lord of Glory not only proclaim their Master's affection and rich grace, but declare his precepts and government, so that those who confide in and love Jesus may be obedient to him.

6. We proclaim to men, in imitation of the apostolic proclamation, the things Jesus said and did on earth, and the things that the Holy Spirit said and did by the inspired twelve after Jesus resumed his place in the heavens.

7. When men heartily trust in Christ and fondly yield their affections to him, we repeat Christ's first precept to them, take their confession, and assure them by authority of heaven that in thus yielding to Christ they do enjoy promised pardon and the Holy Spirit.

8. Thus we receive, by the gospel, as we have learned it, the saved in Christ into the Christian household.

9. Those who are thus inducted into the Lord's peculiar family, are regarded as pupils of the Lord to learn the entire code of laws and manners of the Divine Teacher.

10. This 'knowledge of the Lord'—this learning which pertains to 'spiritual things'—is held to be useful only as the scholars in the christian school increasingly practice the precepts of the Great Prince.

11. We teach the believers in joyful hope, that as Christ once came and brought to us the blessings of the present salvation, so will he come again and bring with him for the benefit of the faithful the blissfulness and unwasting fulness of the eternal salvation.

12. That Christ our Saviour is now to be enjoyed by hearing him, by believing in him, by affection to him, and by a watchful and ready obedience to him in all things embraced in his existing covenant of favor, waiting in patient yet happy hope of the more excellent salvation to be 'revealed in the last time' at the opening of the new dispensation when our Lord and Redeemer shall disclose to the charmed vision of his people superior chapters of his loveliness and glory—chapters that we are not at present able to read or appreciate.

Here, then, friend 'Expositor,' you have a rude and brief draft of the gospel panorama approved in this latitude; examine it, if you please, and see how it accords with the old patterns and colors certified as genuine by the master workmen who heard and saw and imitated and worked under the Lord. For once, dear sir, will you not allow a sweet shade to be put over the left side of your prophetic eye long enough to behold the things already clearly revealed and most solemnly and affectionately pressed upon us by the Lord of All for our active and constant practice? When the coming dispensation comes, can we not all engage in the things of it and participate in the joys of it, provided we unitedly acknowledge and devoutly submit to the pleasing duties of the existing dispensation? Who were blessed at the Lord's first appearance among men? Was it not those who, in faithfulness, were giving practical attention to the requirements announced and enforced in the then existing covenant?

For argument's sake, then, let it be granted that you, friend 'Expositor,' are correct in the use of the word "kingdom"—that it refers only and solely to the future government of Christ; and for peace' sake let us strike the term "kingdom" out of our religious vocabulary, only as it refers to what is yet to be revealed;—with these branches of the Olive tree, one in each hand, let the queries be put, Do we or shall we preach the same things to sinners?—do we or shall we teach the same things to saints? Have you, Mr. Prophetic Expositor, by faith and the

obedience of faith yielded to the One Lord?—have we, the Christian Banner, confessed Jesus and come under him as the One Lord of Life? These are the questions; and if we can answer them by a Yes, then it follows, by the same authority that brings salvation, that we are at liberty to work only as members of one common brotherhood, presided over by the Prince of Peace and Lord of Love.

D. O.

A SOUTHERN BAPTIST ON A SOUTHERN QUESTION.

The 'Examiner,' of New York city, a Baptist journal, has given its readers an epistle from a Baptist preacher who resides and labors in the State of Georgia—an extract from which we serve to the readers of the Christian Banner. No man, christian or infidel, bond or free, in the South or in the North, can be injured, we think, but may be benefitted, by the calm affirmations of this writer. Read:

D. O.

We Baptists of the South, have no hesitation in avowing our belief that God "hath made of one blood all nations." We maintain, whether against 'politicians' or infidels, philosophers or fanatics, that the negro is a man. Because we believe this, we preach the gospel to the negro at home: and we send the missionary to Africa to preach to him there. We witness the effect of a preached gospel in the conversion of the negro; and when converted the negro is as gladly welcomed into our churches as a brother, as if he were of pure Anglo Saxon blood. Not more than a mile from where I now write, stands an humble building erected for the worship of God. Among the people who worship there, more than a hundred negroes were baptized during last year. The church now numbers two hundred and eighty-five members, of whom two hundred and twenty-eight are colored. By invitation of the pastor I preached there Sunday before last. Two-thirds of the congregation were negroes, and as I proclaimed the truth "Ye are bought with a price," their streaming eyes witnessed that there was a common tie of brotherhood, felt and recognized between the preacher and the people, without regard to color. Not many months ago, it was my privilege, as pastor of a Baptist Church, to preside in conference, when two women presented themselves as candidates for admission. They took seats on the same bench. One was a lady of weakly, intelligence,

and high social position : the other a negro servant. They related their experience. No difference could be perceived in the cordiality of the vote by which they were received. The next morning I baptized them both in the same running stream. We then repaired to the church. In the beginning of the service, in the presence of an unusually large congregation, the newly baptized took a stand together, in front of the pulpit, and were addressed by the pastor in the same words of warning, exhortation, encouragement, and confidence. Then, while we sung a hymn, all the members of the church, white and colored, bond and free, came forward and gave the right hand of fellowship to the new sisters. Among them, servants gave the hand to their mistress, yet was not that mistress more sincerely welcomed as a sister in the church, than the humble servant who stood by her side.

God, we trust, has called us to this ministry, permits us to preach to the negro as a man and brother, and the Minutes of our Association, (Georgia Baptist) now before me, show a membership of 4,532 colored, to 2,796 whites. Whether this result is owing to the manner of preaching prevalent among us, or to the fact of God's having an elect people among us, I will not decide : but we do thank God that he calls us to the work which is thus instrumental in saving the soul of the poor slave. Can we engage in this work, without believing in our very heart that the negro is a man, without affirming the essential manhood and brotherhood of the negro? Here, in the South, among Southern Christians, are the negro's best friends, and eternity will declare the fact.

It was my privilege, two months ago, to attend the meeting of our Western Baptist Association. The claims of our colored population for religious instruction were presented in a strong and able report. Many brethren, ministers and not ministers, discussed the subject, and every one felt deeply, saw clearly, and expressed strongly, the obligation to give the negroes religious instruction. One minister, especially a man of wealth, with a pathos which I have seldom seen equalled, avowed his determination to devote himself to this service. Deeply, truly, does he feel the essential brotherhood of the negro.

The revival of the African slave-trade will never be sanctioned by Southern Christians, nor by the Southern people. The horrors of that trade are keenly felt. The name of Wilberforce is truly honored by us. The Africans are among us, but we have no desire to import

more. We have slaves among us, brought here by no act of ours, or of our fathers, but we have no wish to enslave a single freeman,—no matter what his color, or where his birthplace. Ultraists at the South are as far from being reliable exponents of public sentiment, as ultraists at the North. There are fanatics of Slavery, as intensely mad as the fanatics of Abolitionism. But rest assured that neither Southern Christians nor the Southern people, will sanction the revival of the African slave-trade. We are ready for the issue on this subject whenever it shall be made.

That extreme opinions prevail among many in the North and in the South, is undeniably true; and it is matter of regret that the extreme men in both sections strengthen each other—for violence on one side begets corresponding violence on the other, and in the tumult reason, wisdom, and justice are unheard.

One of these measures, unwisely resorted to by most of the Southern States, is the law which forbids teaching negroes to read. This law is in many cases, a nullity in fact, but it should be removed from our statute book which it disgraces. Senator Toombs, in his Boston lecture, condemns it, and other eminent men throughout the South, coincide with him in its condemnation.

The injudicious and unauthorized interference, of Northern men, with slavery in the Southern States, has done great injury to the negro. All that the true friends of the colored race in the South ask of the people of the Northern States is, LET US ALONE. We—not the North—are responsible to God for our treatment of the Africans whom Northern fathers brought here, and sold to our fathers. A wrong was then done, which is badly atoned for by measures which prompt to oppress on the one hand and to insurrection and murder on the other.

UNION—AN INTERESTING DIALOGUE.

CHAPTER VII.

The parties having met at an early hour, proceeded as follows:

Meth. I have been thinking, Mr. C., of your remark in regard to meeting upon *catholic ground*. Our Discipline requires belief in "The Holy Catholic Church," as a prerequisite to baptism. I have noticed the explanation of the word "Catholic," at the bottom of the page, but still the definition did not strike me fully before.

Chr. The definition of this word in your Discipline in good. Webster defines the word, "universal, orthodox." The truly *Catholic Church* is the universal, general, or orthodox Church. The true catholic ground, is *orthodox* or *common* ground—undeniable or indisputable ground, admitted by all truly pious and well informed persons, in all parties. It is not, of course, Romish ground, for it never was catholic, nor was the Romish Church ever catholic.

Meth. If I understand you, then, Mr. C., you think, we must do it upon *catholic ground*—that is, orthodox or generally admitted ground, and not upon doubtful and speculative peculiarities, such as have been the basis of the union of the various parties in modern times.

Chr. Precisely so. Our spiritual life is not drawn from these speculative peculiarities, nor in any way dependent upon them, but from Him who said, "I am the *way*, the *truth*, and the *life*." Our strength is not in speculative peculiarities, but in common, generally admitted, and orthodox truth.

Pres. Mr. C., you are the last man I should have expected to mention *orthodoxy*! It is a fact known generally, that you are not *orthodox*. Of course, then, if we should unite upon orthodox ground, we should not unite upon your ground.

Chr. We shall see presently, who is *orthodox*. Presbyterianism is not orthodox. It is not *catholic* in any sense of the word. It is not general or universal in any sense.

Pres. I deny your assertions, sir; we hold, in common, the fundamental truths of the Gospel, as faithfully and firmly as any other denomination. We are, therefore, *catholic*.

Chr. I am aware that you hold the great catholic truths of the Gospel, but these are not *Presbyterianism*, for Methodists and Baptists hold these as firmly as yourself, and still are not Presbyterians. This shows that the great general truths, held in common by all the principal parties, are not Presbyterian, Methodist, nor Episcopalian, but Christian, orthodox, or catholic.

Pres. Will you, then, tell me what Presbyterianism is?

Chr. It consists wholly of speculative and governmental points peculiar to Presbyterians, and no others. In other words, it is precisely that which distinguishes them from all others—that in which they differ from all others, and not that which they hold in common with all others. If you will, by some process, extract from the great catholic system, held in common by all the good, that which is pecu-

liar to Presbyterians—that in which they differ from all others—you will have only *Presbyterianism*—the whole of it, but you will find it a meagre skeleton at that.

Pres. I admit that if Presbyterianism is to be cut down to that in which we are peculiar, or in which we differ from all others, it will be a slender affair. But I am not in the habit of viewing things in that light.

Chr. I do not see how you can avoid the conclusion. In all the great features of the Christian religion, held in common by all, we are all one—not Presbyterian, Methodist, Baptist or Lutheran, but *Christian*. It is, also, though these great catholic truths, held in common by all the pious—the great catholic or orthodox system—that we have been made Christians, and not through any efficacy or power in any of the partisan peculiarities of any party.

Bap. If I understand you, Mr. C., you consider that all partisan peculiarities must go for nothing, and that we must unite upon the great catholic truths received in common by us all, as it is through these we have received all spiritual good, and not through partisan peculiarities. Now I like the appearance of this pretty well in *theory*, but I fear it is not practicable. I will give you a case. You hold that baptism is essential; I presume that no other one present agrees with you. We all hold that it is not essential. What will you do in this case? Must we all give up to you?

Pres., Lu., Ep. and Meth. That is to the point. What will you do in that case?

Chr. Gentlemen, do you believe that baptism is a command of Jesus Christ?

Pres., Lu., Ep., and Meth. Yes, sir, it is an ordinance of the New Testament appointed by Jesus Christ.

Chr. Is it right to obey this commandment of Jesus Christ?

Pres., Lu., Ep., and Meth. Certainly it is.

Chr. All those who have been baptized, then, have done right. This we all admit; it is, therefore, common ground.

Pres., Lu., Ep., and Meth. Please meet the question fairly. Can a man be saved without Baptism?

Chr. Gentlemen, you have admitted that baptism is a commandment of Christ, and that it is right to obey that commandment. Here then, the *right course* of action is agreed upon by us all. Your question, then, is not a question to ascertain *what is right*, but whether

persons who do right, will be saved? This is a shocking question to come from four ministers of the Gospel, truly! Are you willing that it shall go to the public, that a dispute arose in our deliberations, to this effect? You four contended that a man could be saved who did *not do right*, and I denied it. Do you intend to plead for the salvation of those who do not keep the commandments of God?

Pres., Lu., Ep., and Meth. No, sir, we shall defend no such doctrine. We believe that men must keep the commandments of God, or that they can not be saved. But is it not possible for a man to be saved without baptism?

Chr. That question does not in the least concern one of us. We all admit that baptism is a commandment of God, and that it is right to obey this commandment. Here we all agree upon what is right. That which we all agree to be right, we must enforce upon all men. There is a class of men who should think of your question. If there be any who have never been baptized, and never intend to be, they should study the question, whether a man can be saved without baptism? But it is entirely out of place, for men who know it to be a commandment of God, and right that it should be obeyed—who, also, expect to preach and enjoin it upon others, to be everlastingly puzzling their brains on the question whether it is *possible* for a man to be saved without baptism. All inquiries into that question are of the same nature as the Universalian investigations. They are not in the remotest degree calculated to make men better, or feel their responsibility to God; but, on the other hand, to harden their hearts, in the deceptive hope that they can be saved without keeping the commandments of God. We must constantly keep the words of Jesus before us, “Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.”—Mat. v, 19.

Bap. If I understand the remarks of Mr. C., I am well pleased with them. We are to dispose of this question by uniting upon what we agree to, viz: That baptism is a commandment of Jesus Christ, and that it is right to obey the commandment, “Be baptized.” We are certainly all willing to agree upon what we admit to be right, and to enforce it upon others. So far, then, as I am concerned, this difficulty is disposed of.

Pres. I am unable to make any further objection on this point. It appears that there is common, or catholic ground, upon which we all agree, covering our whole practice, upon which we can unite. At least I see no flaw in it now. But I have another serious difficulty on baptism, which I must reserve for another meeting. I will barely mention it now, that all parties may think of it against our next meeting. It relates to the *mode* of baptism. It will puzzle Mr. C. to find catholic ground on this subject.

THE LORD'S TREASURY AND THE LORD'S LABORERS.

Speaking on these subjects, the 'Gospel Advocate' says:

The idea of a salary to a preacher, or to the poor—which would be quite as appropriate—was not known in the days of the apostles, but as the preachers or the saints had need the churches supplied their wants.

Whilst on the salary system, it may not be amiss to state a few objections to it in plain contrast with the teaching of the Scriptures.

1. No people can adopt it, who regard the authority of the Scriptures.
2. The salary system never fails to produce strife amongst the preachers.
3. The tendency of the system is to make preachers mere flatterers of the flesh. In turn they receive pay in large salaries, rich presents, and the flatteries of the giddy and corrupt. Remember Nashville and Lot's wife.
4. In raising a salary, the sole idea with nine-tenths of the people is to subscribe in proportion to their love for the pastor, and, consequently, their sacrifice is not to God, but to their own vicious appetites.
5. The system makes preachers a set of sycophants, always electioneering for place and money.
6. It also unmakes the gospel minister, and a preacher is not judged by his talent, Biblical knowledge, goodness of heart, or ability to reprove sin and reform transgressors; but according to his ability to collect a *crowd* of the indolent, most of whom will subscribe liberally to be flattered into a good opinion of themselves. Hence a preacher's points are discussed just as traders discuss the good points of a mule or

or horse. A few years ago we happened in Louisville, Ky., to hear, in a book store, some old wine-drinking elders discuss the good points of a preacher they had on trial. His person, dress, walk, voice, were closely scrutinized, but we heard not a word in regard to his piety or any legitimate trait of a minister of Jesus Christ. This is the effect of the system.

7. Worse than all, upon this plan no proper pastors can be trained up in the congregation, and the worship is taken out of the hands of the members of the church, and let out frequently to pert boys and gossiping women. It is said the famous young Baptist preacher of London, Spurgeon, was "*pastor at seventeen.*" Truly the Lord said, "I will give children to be their princes, and babes shall rule over them." (Isa. iii, 4.)

But the system of the New Testament exhibits incomparable wisdom. The cardinal features are easily stated.

1. The Church of God is the only divine authorized Missionary, Bible, Sunday School and Temperance Society; the only institution in which the Heavenly Father will be honored in the salvation of the world, and though no other agency can man glorify his Maker. It is not only the extreme of folly for Christians to talk of other benevolent institutions, but we see not, and never have seen, how it is possible for any people professing the Christian religion to attempt to do the work of the church through merely human agencies, such as Missionary Societies, etc., whilst we have so full provision for all spiritual labor in the body of Christ. Furthermore, we have not been able to see how it is possible for human institutions to engross our time, energy, and money, without our losing sight of the church and her agencies.

2. Each congregation of the Lord should have a treasury, into which the disciples should cast their contributions upon every first day of the week as the Lord prospers them. Upon this system it would not be difficult for any church to keep an ample supply of means on hand to defray all incidental expenses of the congregation, to send relief to poor saints at a distance, and what is of vital importance, to sustain the minister or ministers of the body in accomplishing the service of God in the church and out of the church.

As some of the brethren have not seemed to understand our teaching, particularly upon the subject of *sustaining evangelists* and *co-operation of the churches*, we think it in place to make a remark or two:

When a church, as Christ's school, has educated a member for performing the work of an evangelist, it is the duty of such church to have him consecrated to the work by the presbytery of the congregation, and to send him forth into the gospel field. Such an one is the evangelist of the church that trained him, consecrated him, and commended him to the work; and the church is bound to see that he and family are supported. No bargain need be struck, but when his wife and children need, their wants should be known by the *pastors*—under-shepherds of the flock—and supplied. Should the brother be in a foreign clime, and need aid the church should send "*once and again to his necessities.*" Of course evangelists should make known their wants, and should a church fail to sustain a truly gospel evangelist, there can be no pardon, either in this world, or the world to come. The obligations resting upon a church in sending out an evangelist, relieves not those for whose benefit he labors, from the most sacred obligation to co-operate in his support. This we may denominate church co-operation. In the apostolic age churches co-operated for various purposes, without thinking it at all necessary to form any new society to aid the co-operation; and we cannot for our life see any thing to prevent the congregations from co-operating in sustaining evangelists, relieving the poor, building up and supporting schools, or even in translating, publishing, and distributing the Scriptures, as churches and not as societies foreign to the Bible.

The purpose is for churches, upon consultation, to *agree* in carrying out any required work, and thus they can obey the injunction to "*be of one mind.*" If the beloved brethren will exercise a little patience in the examination of the subjects presented, all, we think, will see eye to eye, and speak the same thing. In our present condition it is of great moment to understand each other regarding the Lord's treasury, and the co-operation of the disciples and churches in the work of our Father.

A PROMISE FULFILLED.

We promised to furnish the readers of this work with a general view of the claims of a Society established by a number of Disciples in the chief city of the State of Ohio—Cincinnati. This pledge we now redeem. The Secretary of the Society is to be regarded as happily qualified to set forth its claims, and therefore we freely give place to

him to recommend it. He writes, in December last, in matter and spirit as follows—the spirit being most excellent, but the subject matter far from excellent :

Cincinnati, Dec. 1856.

To our Editors :

DEAR BRETHREN—You have doubtless already learned that the general Convention of the brotherhood, held in this city, resolved that the Publication and Bible Societies should cease to exist, and that the Missionary Society alone should stand among us, to concentrate the general liberality of the brotherhood upon it, as an object of first and vital importance. The whole action of the Convention was most harmonious. All the brethren present pledged their cordial support to the great work represented by the General Missionary Society, and resolved that the mission cause at home and abroad be pushed on with renewed vigor. The spirit of the Lord, we felt was in our midst, urging us on to these noble resolves. It was unanimously resolved, also, and with great enthusiasm, that we begin our renewed efforts in missions by at once permanently and efficiently establishing the Jerusalem Mission. All of these resolves were nobly advocated by the most prominent of our brethren, for age, experience, and wisdom.

The design of the Missionary Society is now first to re-establish *permanently* the Palestine Mission, by sending the Barclay family, who are fully devoted to the work, to Jerusalem, in the early part of the coming year. The family expect now to remain there for life, if the liberality of the brethren will sustain them.

To accomplish this end is the immediate object of the Society. After this object is gained, other missions will be established at the most inviting places. We hope, ere the close of the coming year, to have one or two other missions in operation.

Our object, as expressed by the Convention, is, that the Missionary Society should not be a weak, partial institution, but a strong, national one ; that it should concentrate upon itself the warm affections, and the strong, cordial support, every way, of the general brotherhood of America. This alone, we feel, will enable it to do such a work for the Cross, as we all long to see and pray for. But such a concentration and strong support can only be called forth by a general awakening of the churches, and individual Christians, to see and feel their great interest and duty in this great matter. But this again can only be done by the vigorous co-operation, above all, of our public journals and of our preach-

ers, to this end. By this means, most effectually can the public mind of our people be aroused to feel the proper interest in so great a cause.

We, therefore, appeal to you, beloved brethren, by our common interest, common love, and common joy, in the redemption of the world, to give this missionary cause your cordial and strong support in your journals. We would affectionately appeal to you to keep it permanently before the brethren whom you reach, and urge them to come up nobly to the help of the Lord against the mighty, in this good work.

All stumbling blocks that have before divided the sentiments of the brethren, in the previous state of our general enterprises for the conversion of the world, have, by the unanimous voice and aid of these brethren, been taken out of the way, and the Missionary Society inaugurated into renewed confidence and life. All those brethren present at the Convention unite in earnestly recommending the Society's claims to your hearts. We have, therefore, now a free, undisturbed path before us. Shall we *now*, when all is favorable, show ourselves backward and lukewarm in our duty?

Brethren, we appeal to you, in all confidence, to lend your willing and liberal aid in this our general effort, the only one we have ever made, to labor, by the blessing and under the guidance of God, for the spread of the glorious gospel of God over the wide world.

CHAS. L. LOOS,
Cor. Sec'y.

THE "AWFUL VIEWS" OF THE DISCIPLES.

EPISTLES TO CANDID READERS.

NO. I.

To the People of Hillier and Neighbors East and West:

The attention which Mr. Allison, of Hillier, has seen fit to bestow upon the Disciples for the greater part of a year, seems to demand that some public Disciple should pay a little attention to him by way of useful reciprocity. A letter written under the title of "Scales with which to weigh Messrs. Madden and Allison" has, since its publication in November last, been an enlarged text for Mr. Allison's preaching powers; and to permit all his public and private assertions concerning the "Scales" and concerning the Disciples for the bye-gone three quarters of a year to pass without notice, would appear uncourteous.

In the epistles here offered to the reading community, it will be our aim to speak respectfully—not because friend Allison is viewed as meriting great respect, but because the hallowed topics we shall dwell upon merit and demand respectful treatment.

Neighbor Allison, who, according to the evidence before us, is both talented and unscrupulous, is pleased to hint very broadly that the Disciples are infidels. Let us inquire into this new kind of infidelity. We are solicitous to give the people everywhere an opportunity of deciding for themselves whether what a Hillier minister calls infidelity be not a more reliable guide to heaven than some of the singular sorts of religion which have been introduced among men since the christian religion was established. Remembering that what Christ himself taught was by some zealous ministers called blasphemy, let us look at the teaching of the Disciples in order to see whether this teaching be rightly named when it is called infidelity.

1. The Disciples, one and all, joyfully and confidently accept the Bible as God's volume of instructions, laws, examples, exhortations, promises, warnings, and directions to men. The library of the whole world, we say, contains only one authoritative Book in matters spiritual and eternal; and hence a direct 'Thus saith Jehovah' must regulate our faith and call out our obedience, thus making the language of the Holy Spirit, as uttered by Prophets and Apostles, our religious directory or spiritual creed. We do not and dare not, as Disciples of the Lord, subscribe to any man-written Formula, Articles, Confession, or Discipline. Is this infidelity—to choose God's pure revelations and reject the religious standards dictated and enforced by men to whom God has communicated no inspired message?

2. The Disciples in studying the Divine Book, find revelations made directly 'to the fathers' from Adam to Moses—revelations made directly 'to the house of Israel' or the nation of Jews—revelations made directly by the apostles to 'all nations' at the beginning of the Christian Era; and while every portion of the Scriptures is inspired, and every revealed truth, every example of wrath and love, every lesson in the sacred volume must be received as divinely useful, the Scriptures called the New Testament contain and develop the religion of this dispensation. Or, to express the same thing in different words, God spake to the fathers before nations were formed, and revealed to them laws and rules to worship him, and thus what we may call the family age

was blessed with a family religion ; God spake to the nation of Israel and blessed the nation with national laws and ordinances, and so the Jewish religion was given for the Jewish age ; God spake latterly by his Son from heaven, by whom he reveals himself not to some families or to one nation, but to 'every creature'—to all the world—from Jerusalem to the uttermost part of the earth ; and while the revelations specially given to the fathers and to the people of Israel are contained in the Writings entitled the Old Testament, the revelations by Christ Jesus to every man and every nation are found in the next or New Testament. May we ask if there be infidelity in believing thus ?

3. The Disciples regard and receive Jesus as the Divine Founder of the Christian Religion, and the only Leader whose standard should be followed. Founders of ecclesiastic bodies, and leaders of denominational people, however great or pure, we can not trust : for the Temple in which there is salvation has only one foundation, and that Divine—Jesus, the Son of God, who is likewise to be admired and adored as the Captain of salvation. Where is the infidelity of believing that the Lord our Righteousness, Emmanuel, God with us, is the Founder of the church and Leader of the saved ?

4. The Disciples urge that as there is one Great Teacher, one Lord of Life, one infallible Lawgiver, one Sacrifice for sin, one spiritual Tabernacle, one Holy Spirit, one ever-living High Priest, one perfect Advocate, one Lord of Glory—one gospel, one faith, one remission, one hope, one heaven ; therefore all who renounce sin and receive the one Saviour should be united in him. We hold firmly and teach diligently that the Blessed Lord, our Redeemer, when he saves also unites men. With the oracles of heaven before us, how much infidelity is to be found in this ?

5. The Disciples behold in the twelve apostles the model witnesses and preachers of Christ ; and the same gospel these unerring ministers preached to sinners, we believe must now be proclaimed to men for their conversion, and the same doctrine of Christ in order to the edification of the converted. In our preaching labors, we turn to the discourses conveyed to us by inspired penmen from the lips of Christ's called and sent preachers. It is a part of our faith that the same gospel that saved a man at Jerusalem, at Ephesus, or at Corinth, when the Galilean fishermen were the proclaimers, will save a man at Toronto, Bowmanville, Cobourg, Brighton, or Hillier at this day. Is this infidelity ?

6. The Disciples in setting forth the Lord's gospel, labor to show, amid the diversities of the times, that THE THINGS OF GOD are to be separated from THE THINGS OF MEN, as the wheat is separated from the chaff or the pure gold from the worthless dross. A sample of what is here meant may be given as follows :

Christ visited the world—he came from the Father—he was God with us—he opened his lips and spoke the words of God—he proved by mighty works that he was from above, the Beloved One, the Blessed Redeemer—he offered himself an offering for sin—he remained not in the sepulchre of death, but victoriously arose—he justly claimed all authority celestial and terrestrial—he ordained chosen men to be perfect ministers to preach and act for him—he ascended and took his seat on the throne in the heavens—he fulfilled his promise in sending the sacred Spirit—his inspired ambassadors proclaim to the people his coming, teaching, miracles, death, resurrection, exaltation, divinity, and favor—he promises salvation to all who believe and obey him by the gospel he thus announces through his preachers, so that remission of sins, the Holy Spirit, hope, favor, and love are enjoyed in Christ who is Lord of All.

These and other things brought to us by the Lord's Creed are as sure as the testimony of heaven, and the reception of these does not produce an opinion of Christ, but FAITH IN CHRIST. On the other hand, let us in the most friendly spirit look at some of the things concerning which the oracles of the Lord are silent :—

—That God did from all eternity determine to save a definite number of the human race, and destroy all the rest—that Christ died only for those called the elect—that heaven is well pleased with professors who follow uninspired leaders—that different ecclesiastic bodies are branches of Christ's church—that faith comes in some other way than by hearing the word of God—that men are called and sent to preach who use their gifts to oppose each other and build up rival denominations—that it is necessary to adopt a creed in addition to the Creed of the Lord—that children, without a knowledge of the gospel and without faith, are subjects of the 'initiator y rite' of the church, &c., &c. These things are not of heaven but of men, and belong to the department of opinion, and not of faith. Let it also be said that these things of 'man's teaching,' based upon pious conjecture and not upon the christian oracles, naturally tend to separate and corrupt men, leading them to a great-

er or less extent from the 'sure word,' while the things of faith, resting on the testimony of God, are calculated to unite and purify men. Shall the question be now put, if an honest effort to cast aside the 'doctrines of men' and adhere strictly to 'the things of the Spirit' be dangerous or infidel?

7. The Disciples teach that conversion to Christ is not merely an intellectual or theoretical change, or a change of feeling; that it implies a change of mind, a change of affections or the whole heart, a change of state, and a change of conduct. With us conversion signifies a thorough reformation embracing soul, body, and spirit—a change of the whole man, so that he can be scripturally called 'a new creature,' being moulded after the image of his Lord. Is it not to be solemnly regretted that any one calling himself a minister should teach so differently from this, that he is obliged to term it infidelity?

8. The Disciples most firmly hold that a man to become 'a member of the Lord's body,' requires to hear the gospel of Christ, heartily believe it and place his full trust in Christ, repent, confess, and 'put on Christ,' and that after thus being 'added to the Lord' or numbered with 'the saved in Christ,' he must needs cultivate the 'spirit of Christ' and practically remember that he is 'created again in Christ Jesus unto good works'—that, whatever his views or feelings, God will not save him unless practically conformed to the image of his Son. Hence we devoutly fear that even some Disciples along with others who glory in party titles are depending for salvation upon good views and beautiful theories, while they are neglecting the spirit and precepts of the Lord's religion, and instead of walking by faith to the new Jerusalem they are evidently walking and working by the flesh to the headquarters of satan: for they that 'work righteousness' shall dwell with the 'Lord our Righteousness,' while they that 'work iniquity' shall eternally associate with the Prince of Evil. Is it infidelity to combine faith in the Lord, the spirit of the Lord, and the works of faith in order to the enjoyment of present and eternal salvation?

9. The Disciples gladly realize that the development and demonstration of Deity by Father, Son, and Holy Spirit are to be enjoyed by the Christian brotherhood—that the Father's love, the Son's grace, and the Spirit's communion and comfort are participated in by the whole 'household of faith.' Will any Christian man call this infidelity?

10. The Disciples have entire confidence in Paul as he teaches that

the Spirit bears a peculiar kind of fruit, a sample of which is love, joy, peace, long-suffering, forbearance, brotherly kindness, goodness, unity, purity, truth,—hence when the opposite of this spiritual "cluster" hatred, variance, evil speaking, railings, bitterness, hypocrisy, false testimony and such like are exhibited in the character of any man or number of men, we are certain that not the Spirit but the flesh gives this joyless, loveless, hopeless, and worthless growth. Are the Disciples infidel for so believing?

11. The Disciples are taught to return good for ill, to pray for opposers, and bless persecutors; and therefore we endeavor to bless all persecuting men, in Hillier and elsewhere, by offering them in Christ's name the pure medicine of truth according to the oracles, in place of the ecclesiastic pills composed of some truth and much error. Is he an infidel who applies for a cure from sin to the Great Physician instead of applying to the partizan Doctors?

12. The Disciples, all Disciples who follow the inspired preachers as they were followers of Christ, 'pray without ceasing,' praying for these things the Lord Jesus has promised in his word of favor, and in everything give thanks, which is the Lord's will. We even give thanks that the Lord grants us patience and the triumph of faith while we bear and bear the ungodly things spoken against us by pious ministers who have yet to learn 'the first principles of the oracles of Christ.' When Jesus our Divine Master was reviled, he reviled not in return, but 'committed his cause to him who judges righteously,' thus leaving us 'an example that we should follow his steps,'—and as it is the privilege of every Disciple so may it be the pleasure of every one of us to pray that we may be filled with the Spirit of the Lord and not the spirit of the reviler, and pray also for those who, while they oppose others, do in a worse degree oppose themselves, praying that though they have greatly sinned, God peradventure may grant them space for repentance to the acknowledgement of the truth. (See 2 Tim. 2. 25.)

Shall we close this our first epistle to the citizens of Hillier in 1857 by asking if infidels thus receive the instructions of Christ pertaining to prayer and thanksgiving, or do they give diligence to imitate the Lord Jesus by prayer for evil speakers and opposers?

Yours, pleading for Christ's pure religion,

D. OLIPHANT.

Brighton, Aug., 1857.

 'DEATH PASSED UPON ALL.'

If, unbiased by theory, system or any analogous doctrine whatever, we inquire into the structure of revealed religion, and observe what the Scriptures say of death, we shall see that, as it regards man, the physical are the minor laws in the case, and that life and death, in him, were laid originally on an axle of moral truth; and not on atoms and an imperfect fibre, "In the day thou eatest thereof thou shalt surely die." Gen. ii.

In the moral, as in the physical world, the Creator operates not by a succession of individual acts, but develops details from units—Eve from Adam and all from Eve. The species, follow the laws of the genus; the laws of the unit are the laws of the details; the laws of the whole the laws of all the parts. Therefore when Adam sinned, the race sinned; and *ergo* his sin accounts for both his own death and ours. It follows also that, when he was condemned, the race was condemned. Hence he by the organic moral law, and we both by this and the organic natural law are a sinful race, born out of communion with God, and existing under his wrath according to that original adjudication to death. "Dust thou art and unto dust shalt thou return." Gen. iii. By one sweeping fiat of the moral Governor of the universe, the thousands of millions that make the details of the race, have since the fall, successively sunk into the abyss of death. Fatal fall! could we see this crowd in a column, wending its solitary course around the globe; weeping oceans of tears; filling the concave of heaven with its despairing cries; and finally animating the path it trod with its blood, what desperation would inspire us! the grizzly anatomy stalks from rank to rank, and, by disease and casualty, strikes through the staggered column with dismay, anguish, and death. Who can arrest his arm? Who abolish death? May a man strip her robes of light from the shoulders of the Morn? or set fire to and burn up the curtains of Night? May he drive the Sun from the zodiac, or the Moon from the sapphire sky? or chase the flock of golden stars from heaven's ethereal fold? No! God can. He can abolish death.—Walter Scott.

As the antagonistic forces of gravitation and repulsion are harmonized in the motion of the earth, so God's foreknowledge and our own free-will and agency are sweetly consorted and wedded to each other in our obedience to Christ.

BENEFITS OF RELIGIOUS CONTROVERSY.

There are some who think that controversy on religious subjects does no good, and ought, therefore, to be avoided. It is, no doubt, true that there have been often controversies about trifles, and there have been, also, controversies about matters of great moment, that have been conducted in such a manner and spirit as to have done, probably, more harm than good. While we are willing to allow all this, we are, however, bold to affirm that religious controversy, when conducted in a right spirit, with proper ends in view, has been, and still is, a most important means of tending to promote a healthfulness in the religious world. A thunder-storm in the air, and an agitation in the ocean, are not more necessary in the natural world to promote salubrity and drive away noxious influences, than is a controversial agitation in eliciting truth, dispelling error, and tending to separate the healthful from the pernicious.

What would tend more to the elimination of truth among the adherents of Rome than a properly conducted discussion in that Church of some of the more vital doctrines of Christianity? Is not the stagnation of controversy on these points an occasion of great spiritual corruption and miasma? And even among Protestant churches we are verily persuaded, that a most important step towards a healthful and consistent union will be in connexion with a rightly conducted controversy or discussion about those matters that form, at present, barriers between them, and keep them partially or entirely alienated from one another. How are many of these difficulties to be overcome? It is not by repressing all discussion, but by a friendly interchange of views on the points of difference, in order to a better mutual understanding, which may promote "the unity of the Spirit in the bond of peace." The agitation of controversy will tend to shake the things which can be shaken that they may be removed, in order that, "the things which cannot be shaken may remain." The Free and United Presbyterian Churches have, for some time, been contemplating the desirableness of a union; but how is it to be effected?—Is it by quashing all discussion of the points that now divide them? No, it is by a free and friendly interchange of sentiment on the controverted subjects, so that they may reciprocally apprehend what the real difference between them is, and whether that difference, if any, is sufficient to keep them in separate ecclesiastical organizations. We repeat it, that religious controversy,

conducted with a proper object in view, is an important step towards the removal of those barriers that now prevent a fuller union among Christians of different denominations. For our own part, we engage in controversy, not for the sake of controversy, but for the sake of truth.—Truth has less to fear from the agitation of discussion than from the stagnation of indifference or non-enquiry.—*Canada Evangelist.*

LL. D.

“I know what that means,” I hear a schoolboy say; “it means *Doctor of Laws*; and perhaps he adds musingly, “I hope it will some day be attached to my name. How fine it would sound! ‘*Richard Williams, LL.D.*’ Well, I won’t soil my hands at a dirty trade, like Philip Smith, who is learning to be a blacksmith; but I’ll stick to my books, go to college, study law, and then I shall have a chance for a great name in the world.”

All that may be, Master Richard, though I warn you to look out for Philip Smith, that he does not become an educated, honorable man before you, with all your high notions, and hope of college training. His love of reading, and fondness for listening to the conversation of sensible men, speak well for him, even though his hands and face are soiled with his trade. I read of an LL.D. the other day, very unlike the kind you hope to become. He never went to college, and worked hard most of his life, at the trade of leather dressing, so that he was called LL.D., or the “*Learned Leather Dresser.*” He scorned not to soil his hands at what you call a “dirty trade,” and worked so well at it, that the leather he dressed was the best that could be obtained. Yet with all this, he became a truly educated, refined man. *He found time at night to read and improve his mind*, and when he died left a library to the Historical Society of Massachusetts worth ten thousand pounds. What was better than all, he did not buy his books for display, or to pretend to a literary taste, but read them himself, and as his native language was the only one he understood, selected principally English books. Yet to compensate for his lack of college training, he owned and read translations of all the Greek and Latin authors.

He died, leaving behind him the name of an honorable, refined, and truly educated man, and yet worked most of his life at a trade. So you see, Richard, the boys who are forced to learn trades have a chance

to make as great attainments as those to which you aspire. You must study hard, and improve your advantages well, or some of them will outstrip you.

The sons of working men like Philip Smith, may receive great encouragement by the life of the "*Learned Leather Dresser*;" and those who say they have no time for books, and no need of knowledge, as they are expecting to become mechanics, should blush as they read of his wonderful acquirements and faithful labours. I hope that if any who read this paper, sigh over their shortened schooldays and hard work, and envy their companions who have more liberal advantages, they will remember that there is more than one kind of LL. D.

M. E. W.

INFIDELITY IN LONDON.

Few, indeed, can have any conception, how thoroughly infidel London, as a whole, has become. Not many, we suppose, regard the Island of Jamaica as altogether the model of a Christian country; and the South Sea Islands, when thought of at all, must be thought of as still in some degree, darkened by the departed shadows of Paganism. And yet it is a statistical fact, that tried by the test of church membership, in proportion to the population, Jamaica is about *six* times more Christian than London, and that tried by the test of church attendance, in proportion to the population, Tonga and its sister islands are about *seven* times more so. The capital of the most Christian country in the world, in its downward progress, and these remote islands of the sea, in what, we trust, may be deemed their progress upwards, passed one another long ago, and are now so widely apart in their religious standing, as to have become the legitimate subjects, not of comparison, but of contrast. It is ascertained that considerably more than a million of the adult citizens of the metropolis—a greater than formed, in the middle of the last century, the entire population of Scotland—attend no place of public worship. Well does a gentleman remark, that while some delight to designate the Established Church of England as the Church of the poor, and others to speak of Methodism as the poor man's religion, the poor of London have no church whatever, and their only religion is practical heathenism.

REPORT OF THE NOVA SCOTIA ANNUAL MEETING.

According to appointment, the Annual Meeting of the Disciples in Nova Scotia convened at Newport, on Saturday, 27th June, and the two following days. The brotherhood seemed to enjoy a truly refreshing season, being favored with speaking brethren who proved themselves quite competent for their task. Monday afternoon brother John McDonald being called to the Chair, the whole meeting went into committee on business after reading the committee's report for the year ending June 29th, 1857,—Thus:

MISSIONARY FUNDS COLLECTED.

From Missionary friends at Milton, by J. Minard, . . .	£15 10 0
“ Church at Newport, by J. A. Harvie, . . .	5 7 6
Do. River John, by James Lang, . . .	5 15 0
Do. Douglas, by J. Kuleup, . . .	5 2 6
Do. Cornwallis, by J. A. Wood, . . .	2 1 3
	<hr/>
	£33 16 3

EXPENDED BY ORDER OF THE BOARD.

To brother John McDonald,	£5 0 0
To brother E. Pickings,	5 3 9
To brother Livingston, on visiting us, . . .	1 10 0
To brother Jas. B. Barnaby,	2 10 0
	<hr/>
	£14 3 9
Balance left in funds not expended,	£19 12 6

PROSPECTIVE SUBSCRIPTIONS.

Friends at Milton, by brother John Minard,	£14 0 0
Church at Newport, by brother J. A. Harvie,	8 12 6
Do. at Douglas, by brother J. Kelcup,	8 0 0
	<hr/>
	£30 12 6

Resolved, 1st. that the following seven brethren constitute the managing committee for Missionary business during the year ending June, 1858, viz:—John Minard, Jas. A. Harvie, Jas. A. Wood, Jas. Alex. Maginnis, Wm. E. Casey, James Stevens and John B. Wallace, of whom four shall constitute a quorum.

2nd. That Wm. E. Casey, preside, and John B. Wallace be cor-

responding secretary and treasurer.

3rd. That the next Annual Co-operation Meeting be held in Cornwallis, on the last Saturday in June, 1858, and following days.

4th. That a vote of thanks by the church at Newport be offered to the brethren at Milton for their christian expression of brotherly kindness in the gift thankfully received by the hand of brother John McDonald.

Then adjourned.

The Committee feel themselves bound in behalf of the meeting to express their most sincere thanks to brothers H. Vaughan and James Harvie for their liberality and kindness so heartily expressed toward the friends during the term of the meetings, not forgetting the unwearied attention and kindness of every member of their families, both old and young, who took such deep interest in making all comfortable.

Signed in behalf of the Committee,

JOHN B. WALLACE,
Cor. Sec.

CO-OPERATION FOR SPREADING THE GOSPEL.

Under the direction of the inspired Apostles we read of no organization or institution for the diffusion and perpetuation of christianity in the world, but the church. And this when properly equipped is adequate for all the purposes contemplated by God. Let it be noted that the work entrusted to the disciples by the Saviour before he left the world, was not to civilize mankind—not to diffuse literature, or science, or morality, though all these necessarily follow in the train: but to propagate the Gospel—to proclaim the glad tidings of salvation—to turn men from darkness to light, and from the power of Satan to the service of the living God.

No other institution, therefore, can occupy the position or undertake to perform the work without becoming a rival to that appointed by God, implying either the divine arrangement in instituting the church is imperfect—that it cannot answer the purpose in view, or that it has become recreant, and abandoned the work.

That the Gospel was widely diffused over the world in the days of the Apostles cannot be called in question by any one who has read the New Testament. Paul says, (Rom. xv: 19,) "that from Jerusalem and

round about unto Illyricum I have fully preached the Gospel of Christ." If it was the case then, that without any other agency than the church, the Gospel was propagated over the world, cannot the same results be obtained in the present day by the same means? If the Apostles called in the aid of no Missionary Society, nor human organization, to accomplish the work in their day, but operated only through the church, and such glorious results were produced; does it not show that the church was every way adequate for the work assigned it, and needed nothing of the arrangements of men to render it more efficient? And if competent for the work in the days of the Apostles, what is there to prevent its entire competence in the present day? Indeed, every thing is in favor of the present period. The facilities of travelling and of transmitting letters and books, are greater in the present day than in the days of the apostles; and these were the means by which they kept up co-operation among the churches.

I regard this as an unanswerable argument, then, in favor of all evangelical operations being accomplished through the church, to the exclusion of any society of human appointment. It stands upon the same footing as the argument which we are accustomed to use in reference to creeds and formulas. We are accustomed to say, that, if the Word of God is able to make us wise unto salvation and thoroughly to furnish us to all good works—what need of human creeds? If the world was converted and churches disciplined and instructed without human creeds, what use can there be for them now. So we say in reference to the propagation of the Gospel. If the apostles and primitive disciples effected its rapid and extensive diffusion with no other organization than the church, what need is there now to set up any rival establishment, to aid in accomplishing that for which the church has been appointed, and for which work it has proved itself every way competent. To institute any such organization is to take for granted that what wrought well in the days of the Apostles does not suit now; and that man's devices are to be preferred to the instituted arrangement of God.

But perhaps it will be replied, that, in instituting Missionary, State, District, and other societies, it is not designed to detract any from the operations of any particular church—that the centralization of a Missionary society is asked for, only as a means of connecting the different churches in associations, so as to accomplish by them, in their united capacity, what, as single congregations, they could not effect. This

would imply then, that there was no co-operation of churches in the apostles' day as they had no such associational arrangement. If this association of churches had been required to produce co-operation would not the Apostles have had it? Was it the case then, that the Apostles and primitive disciples had no co-operation among the churches, by not having any associational arrangements? Rather, had they not co-operation to the greatest extent, and of the very best kind? They evidently avoided this centralizing method of co-operation, because of its inefficiency and dangerous tendency: for history informs us that whenever the representative councils and assemblies began to be convened, the churches began to decline in zeal, and envyings, jealousies, debates, pride and domination, became the order of the day: paving the way for the final development of the Man of Sin, in all his arrogance and deceitfulness.

But that the Apostles had co-operation, and that of the very best kind, is abundantly manifest from all that is recorded of them in the New Testament. When Paul was laboring at Thessalonica, did not the church at Philippi minister to his support, sending once and again for that purpose? When the disciples at Jerusalem were in a state of necessity, did not the church in Antioch, Corinth, and the regions of Macedonia and Achaia send to their relief? And if further information is wanted on the subject, see how the church in Antioch proceeded in reference to the sending forth of Barnabas and Saul. Indeed, it is manifest to me that the co-operation in those days was much more extensive and efficient than it can ever possibly be by means of any representative assemblies whatever.—Wm. Thompson.

DR. S. E. SHEPARD ABROAD.

Dr. S. E. Shepard, late pastor of the Seventeenth st. Disciples church, in this city, has sailed for Europe, to be absent from one to two years. He left in the steamer "Atlantic," Saturday, August 1st, in company with A. C. Bullett, Esq., of Louisville, and other friends.—During his absence, Dr. Shepard is expected to visit Germany, France, Italy, Great Britain, Egypt, Palestine, and perhaps some other countries of the old world. He will collect curiosities and works of rare value for the Library of Christian University, Mo., in behalf of which this journey is undertaken. We hope to hear from him occasionally through the columns of the Chronicle.

While in this city, Dr. Shepard has won the esteem of a large circle

of friends in his church, and in the Bible Union, whose prayers will follow him through all his travels.

The New York Chronicle brings to us this intelligence. In a brief epistle received from brother Shepard a few weeks ago, we were assured that he would, if he could obtain a little leisure, send us a communication for the Christian Banner; but having learned that he has been chosen to fill the chair of Biblical Literature in Christian University, of Canton, Missouri, and having observed that he has set out upon a long foreign tour, we need not now expect to hear from him directly.— Brother Bullet, of whom mention is made above, has been pleased to make a donation to Christian University of \$25,000.

D. O.

RELIGIOUS INTELLIGENCE.

Exchange papers tell us of eight hundred and ten additions made within the past two months to the household of Disciples.

Friend Richards, of Illinois, reports two who recently confessed Jesus the Redeemer.

Brother J. C. Stark, who labored faithfully for a number of weeks at Athol and Hillier, immersed nine at the former place of meeting and also nine at the latter. There were likewise three reclaimed during these meetings. The prospects in all that country are as favorable for the successful presentation of the gospel of Christ as at any period within our knowledge; but laborers are not obtainable. Brother Stark, with whom the brethren are sorry to part, has left for his own abode in Ohio.

D. O.

GOOD NEWS FROM COBOURG.

Cobourg, 7th Aug., 1857.

DEAR BROTHER OLIPHANT:—My duty required me to write a few lines for the "Banner" before now, but it has been delayed in order to embody as much information as possible in the same letter. We had a visit from our beloved brethren Kilgour and Lister in the Spring, and though they had to encounter difficulties, their labors were crowned with success. Eight confessed Christ, and were immersed in his name,

and nine of the Lord's people who were not before members of this congregation united with us. We now number twenty-four members, and there are some regular hearers whom we hope to see give themselves to the Lord ere long. O! that we may walk together as brethren, and love each other with a pure heart fervently.

We have two public meetings on Lord's day, and a Bible Class well attended by the youth of the congregation. There are two evening meetings during the week—one for the practice of singing, the other for prayer. When we look at the past and compare it with the present, we thank the Lord and take courage.

We have erected a neat little chapel on Seminary Street, which will be opened for worship the first Lord's day in September, (the Lord willing,) and trust that you and sister Oliphant will be with us on the occasion.

Yours in the gospel,

A. E.

SUPPORT FOR PERIODICALS.

“Two of the oldest papers in the country have formally eschewed the credit system, and taken to the cash plan. The enormous losses sustained by papers, on the credit system, is, no doubt, the cause of this change. Even religious papers, whose subscribers might be supposed to be honest, are read year after year by those who pay nothing for them.”

The above we extract from an exchange paper. What is called the cash principle in the periodical department is becoming fashionable. We have steadfastly resisted it, believing that we could honor the Lord and his cause much more by sending this paper to every one calling for it and trusting to every honorable friend to forward the ‘needful’ according to ability. It is our desire to carry with us into every chapter of life the living generousness of the religion of Jesus; yet the question is forcing itself upon our attention whether it be possible by our labors to benefit to any material extent that class of unmindful men who will for years receive and read this monthly without doing their part to furnish it with diet to live on. Those helpers everywhere who punctually ‘give those things that are needful’ as well as say ‘be ye warned and be ye filled’ will please accept of our christian acknowledgements—not that they have done anything for us, but we thank them in the name of christianity.

D. O.

JUDSON'S NAME.

At a late anniversary of Baptist brethren in the city of the great London, a nobleman or some high man spoke as follows :

I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive, and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify in the feeble manner that I do to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it : and I hope I may say, for all the denomination of Baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause.

THE MESSENGER AND THE INDEPENDENT.

Speaking of the Baptist Messenger, our neighbor the Independent, of Toronto City, says—

“The *Christian* [Baptist] *Messenger*, for reasons, best known to itself, will not show to us the ordinary courtesy due from one man to another, to say nothing of religious journalists of copying our disclaimer of certain feelings it ascribed to us. If this is a specimen of its mode of conducting controversy, it may safely challenge us to the combat, for no one with any self-respect would engage on such terms.”

It seems that the Messenger is disposed to treat other journals as well as the Christian Banner with discourtesy.

D. O.

NOT ENDORSED.

In a recent issue of this monthly, speaking of conventions and state societies, we quoted a paragraph from the “*Christian Sentinel*,” of Illinois, which gave an account of a convention of evangelists. We did this simply to call attention to the fact that it was full time for the ‘wise men’ of the brotherhood everywhere to examine the merits of such conventions. A brother writes to us that he is sorry we endorsed the “*Sentinel*”—and we too should be sorry if the Banner had endorsed what our friend the “*Sentinel*” said concerning this convention of evangelists.

D. O.

DR. BARCLAY'S NEW WORK:

"THE CITY OF THE GREAT KING."

James Challen & Son, Bulletin Building, Philadelphia, will publish, October, 1857, **THE CITY OF THE GREAT KING**; or Jerusalem, as it was, as it is, and as it is to be, by Dr. J. T. Barclay, late Missionary to Jerusalem. Highly embellished with Chromographic Illuminations, Steel Engravings by the best Artists, Periscopic Panorama of the entire Circuit of the City and Environs, Explanatory Diagrams and Maps, and fine Wood Engravings. The Engravings will be executed in the highest style of art, from Photographs and original designs illustrating the various phrases of the City **ANCIENT, MEDIEVAL, MODERN, AND MILLENNIAL**. Also, Restoration of the Temple and City as invested by Titus—Notices of its Jewish, Christian, and Heathen Antiquities—Its Present Political and Moral Condition—Future Prospects, &c., &c.

This work is the result of investigations made during three and a half years residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the Works of Josephus, the Crusaders, and Pilgrim Chroniclers. The many valuable discoveries made in the Temple Enclosure, and other sacred localities, to which Dr. Barclay was admitted by *special* Firman, with permission to explore these hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred topography.

It will be printed on superior paper, from new type, and handsomely bound in embossed cloth, with gilt emblematic backs and sides. Over 500 large 8vo. pages.

Price \$3.50. Morocco, full gilt, \$5.00. *Ey mail, postpaid.*

As this work will be sold chiefly by subscription, and be universally popular, we wish Agents in every town and county in the Union and the Canadas. Liberal per centage allowed.

Orders for the work must be accompanied with cash.

Agents applying must furnish testimonials of character. The work will be sold to them on liberal terms. All orders filled in rotation.—Send on immediately.

. This work, it is expected, will be issued early in October.