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THE
CHRISTIAN BANNER.

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

VOL. X. COBOURG AND BRIGHTON, OCTOBER, 1856. NO. 10

EVANGELISTS—THEIR CALL, WORK, AND REWARD.

[The office of evangelist—his education, his ordination, his labor, his earthly reward, and every class of sympathy and aid he ought to receive, not on his own personal account, but to accomplish the object for which he is appointed,—is a subject deserving a larger amount of attention than it has hitherto received. Disciples should study this subject with the scriptures wide open, and not in the light of the practice of any people on earth, not even their own practice.—D. O.]

From the Gospel Advocate.

Our purpose is to treat the whole subject in a manner that will leave no doubt as to our teaching. We beg permission to suggest very respectfully, that we profess to have discovered no new light on the Scriptures of truth, and especially in reference to the gospel ministry; but we most conscientiously believe that many have erred, and are still disposed to err, on questions connected with it, and therefore we feel that there is a positive necessity for maturely considering the whole matter. If the denominations and many of the brethren of "This Reformation" inculcate theoretically or practically the truth on this subject, we will be forced to begin all our investigations of sacred literature, *ab initio*; but if we are right, the evils arising from current views and practices are too numerous for Christian endurance. But to the law and the testimony. If we speak not according to the divine oracles, we hope our brethren in kindness will point out our error. We desire very much indeed a fair understanding with all who fear God, and more especially do we pray that the people who profess to take the Bible alone as their only government, may really and truly see and practice

the truth. For the purpose of aiding in bringing the brethren to unity, we are not only willing to write the fullest statement upon every point but we are also desirous to publish everything they may wish to say, having the least bearing upon any question in reference to which there is any real or apparent disagreement. In union there is strength, and if our forces in the South-west, particularly, cannot act in concert, our efforts must remain feeble, and of course the cause of Christ can but suffer. Will the brethren, and especially our preaching brethren, deal frankly with us? We have no selfish purposes to accomplish, but most devoutly desire the prosperity of Zion. With these prefatory thoughts we submit our teaching, fervently desiring all to read with care, and compare every conclusion with the sacred oracles.

1. THE TERM EVANGELIST.

The word *Evangelist* signifies a gospel preacher. There are two classes of Evangelists described in the New Testament—extraordinary and ordinary. An extraordinary Evangelist was an inspired man, as Peter, Paul, John, &c. They were not to study or premeditate either the matter or manner of their discourses. They were ministers to whom the Lord promised to be “mouth and wisdom,” and who, in the language of Paul, “brought forth glad tidings of good things.” These were the ambassadors of Christ, and earthen vessels in which dwelt all the treasures of knowledge and wisdom designed for the redemption of man. Through these agents the Lord Jesus gave the will of the Father, perfected the Christian ministry, revealed “all things that *pertain to life and godliness*,” and the vision closed, miraculous displays ceased the “testimony was bound up,” and consequently, since the death of the beloved John, no additions, changes, or emendations have been made to the law of the Spirit, and as there has been no occasion for an extraordinary Evangelist, no inspired man has been found, and no one can exist whilst the Lord sustains the truth of the Christian religion. Were another messenger to descend from heaven, or were another gospel preached, we could no longer respect Jesus of Nazareth or his appointments. Hence the utter and hopeless infidelity of all who are seeking for new lights, and are professing progressive developments in the science of religion.

Ordinary Evangelists were “faithful men,” to whom the Apostles committed the revelations with which they alone were favored, and were to “study” the word of life to enable them to teach the lost. From the close of the first century to the present, all that men have

known of God, the resurrection, the judgment and eternity, they have learned by patient research, and during the existence, we repeat, of the present dispensation, we must necessarily look through the Apostles and extraordinary Evangelists to Christ and to God for all light.

2. THE CALL TO THE MINISTRY.

Special messengers were needed for the perfection of the Christian institution, and as they were wanted, the Lord specially called them: Hence all the Apostles were called. Peter was called to go to the house of Cornelius, Paul was called to go to the Gentiles, and Philip was called to go down from Samaria. This call was no matter of *impression* or doubt, but calls—divine calls—were always in *word*. Hence the Spirit said to Peter, “go” with the messengers, and Philip was directed to “join himself to the chariot.” The angel said, Come over into Macedonia and help us. But after the completion of the Christian system, no special or extraordinary messenger has been needed, and hence there has been no special call.

All, however, who enter the body of Christ are required to labor according to the ability of each, and hence the demands of Christianity are equivalent to a call for all the saints to exert their influence to spread the truth of God. Such as suppose there is no requirement resting upon them, have poor conceptions of Christ's government. In a very short time after the planting of a Church, if the members are taught to exercise these gifts, it will be seen that some are qualified to perform one part of the service, and others are better fitted for other departments. Some can exhort, some can teach, and others are capable of overlooking the flock. Whenever the different members give demonstrable evidence of usefulness in the different departments, the Spirit substantially says, “Separate the members to their various labor.” With this view not only are some, in the language of Paul, made “overseers by the Spirit,” but they are also made exhorters and preachers by the Spirit.

Our conclusion then is, that the Spirit calls not specially, but generally, yet the call is as binding upon us to act well our part as if he were to call us each by name to our different departments of labor. It is the duty of the Church to call all her members into active exercise, and to see that each labors in his proper department; but no man should be consecrated to a work, who has not given practical evidence of ability to discharge the duties with credit to himself and honor to the Church.

3. THE EDUCATION OF PREACHERS.

There is perhaps no subject connected with the Christian institution in regard to which men differ more widely, than ministerial education, and in our investigations of the matter we shall take the liberty of noticing some views which we think most detrimental to the cause of Christ. In fashionable circles, a kind of light theological literature is preached with the best success. A class of men who fear not God, and who generally believe not his word, are the preachers. In the days of the Apostles, the ministers of Satan were transformed into messengers of light, and it is most singular that about two-thirds of the popular clergy in Germany at this hour, regard the sacred oracles as mere *myths*,—representations of false facts. In England perhaps most of the truly attractive clergy not only doubt the truth of the Bible, but preach a kind of philosophical skepticism; and in the United States many manifest much more confidence in their own peculiar views of expediency and powers of system-making, than in preaching the word of life. Unitarians, Universalists modern Spiritualists, *intuitive* theologians, new-light seekers and speculatists, universally profess not to believe the written oracles as the highest religious authority. Hence they rely not for success upon a preached gospel, and of course they must possess a varied and popular learning for which their adoring auditors will pay the best price. The consequence is, the flowers of Shakspeare, Bulwer, Milton, Young, with the more recent novelties, are retailed for gold under the sacred garb of religious teaching.

If we mistake not, many Christians, or such at least as profess the Christian name, are disposed to join with the parties in acquiring this kind of “a theological education.” The consequence is, we have in our country many seminaries styled “Divinity Schools.” Into these institutions no doubt many pious men are received, but from the character of most of the preachers made, we suppose young men are matriculated and pass through the course without a serious thought upon the high and holy responsibilities of a minister of the word. On this subject we find some sage declarations in the April number of the London Quarterly for 1856, in an editorial connected with the Haldanes, which we suppose may interest our readers. It seemed to be the ambition of Robert Haldane, to spend a large estate in combatting the “Protestant infidelity” of Europe. Though unlearned in the languages and popular literature, he courageously attacked the theological seminaries

of Geneva. The reviewer says, "The Socinian professors of Geneva were shallow and flippant Sciolists, utterly unacquainted with Scripture exegesis, and ignorant of the plainest statements in the Bible." Mr. Monad, a student of theology, says, "During the four years I attended the theological teachers of Geneva, I did not, as a part of my studies, read one single chapter of the word of God, except a few psalms and chapters to study Hebrew, and I did not receive one single lesson of exegesis of the Old or New Testaments." This may serve as a specimen of what the world is pleased to call theological education.

But our space admonishes us not to pursue this vein of thought. A truly useful theological education is easily defined. The gospel minister should—

1. Be able to read and speak English.
2. He should know what is written in the Bible.
3. He should be in earnest in telling the truth.

These qualifications will make a successful minister of the Gospel.

While circumstances permit, we are in favor of preachers learning all science and all the languages. But languages and science are more important in affording their possessor independence than otherwise. The best preachers in the world depended not upon human learning, but the teaching of the Spirit for success. Indeed, we never knew a preacher through whose discourses a rich vein of literature ran, that the word of God was not obscured in exact ratio of the exuberance of the learning. The gospel needs no embellishment, and therefore the more plainly and forcibly the words are spoken the better. We may be told that "preachers should have much school learning in order to be qualified to entertain educated and refined assemblies."

This intimation suggests the necessity of defining our position at once regarding ministerial education. The Church of God is the only authoritative theological school on earth; and it is the only one which Christians can consistently encourage. We are more than willing that young men should have the best means of improvement in school education; and we have during our whole life in the ministry also encouraged preachers deficient in the learning of this world, by all means to avail themselves of every advantage in their power. Indeed, after we had devoted several years to preaching the gospel, we took a full college course, and have had no cause to regret it. Still we maintain the important learning is obtained in the Church, and if we are correct, each Church of the Lord Jesus Christ is a seminary for instructing the

members in the various departments of labour they are to perform, and if we as a people would be successful advocates of the Christian religion, we must rely upon the learning, wisdom and goodness of the Church for the world's conversion.

Before dismissing this branch of our subject, we wish to suggest very respectfully, that the most of our misfortunes in Churches have arisen from the criminal *incompetency* of the preachers. Men who knew not God, and loved not his Church, have flattered the unsuspecting till they have gained a position so elevated that their fall could but crush the cause. There are several classes of these uneducated preachers. The first is composed of the light hearted, though popular preachers, who sell their pulpit exercises to the highest bidder; and the second, of the indolent who prefer preaching to honest industry; of the ignorant and ambitious, whose highest aspiration consists in abusing their superiors; and of the ill-natured and self-conceited, who preach themselves to flatter their own vanity. The genuine ministers of the word are all educated in the same school, and whether learned or unlearned in the world's view, they speak the same thing: and indeed there is not a discordant note throughout their ranks. It is the glory of the Church that she brings down the high and exalts the humble. We take this occasion to boast of having heard men from the old world and the best parts of the new—black, white, old and young, rich and poor, educated and uneducated—and we most solemnly declare that we know of no people on earth so uniform in their matter and manner of preaching, as the disciples of Christ.

4. THE ORDINATION OF EVANGELISTS.

The Church at Antioch concentrated Paul and Barnabas to the work for which the Spirit called them through her prophets and teachers. Acts 13, 1. "As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away."

Timothy was commanded to "Neglect not the gift that was in him, which was given him by prophesy, with the laying on the hands of the presbytery," and from the fact that Paul exhorts him to "Stir up the gift of God, which is in thee by the putting on of my hands," it is clear Paul constituted a part of the presbytery. From this teaching it is obvious that the congregation not only has the training and education

of the preachers in charge, but it is her peculiar province, when men give practical demonstration of preaching talent, to separate them for the work to which the Holy Spirit calls them.

The modern idea of preachers ordaining preachers, is wholly unauthorized; and the plan usually adopted of calling ministers to perform the work of the Church, by one preaching the ordination sermon, another giving the charge, a third making a prayer for the occasion, and a fourth presenting a Bible, is a consummate farce of all that is sacred. Surely it is time for Christians to examine the Scriptures on this matter. The word of God will enable us to adopt the same practice.

5. THE WORK OF THE EVANGELIST.

His first service is to preach the gospel to sinners; his second is to plant Churches by taking the confession of the taught, attending to their baptism, and congregating them as brethren; the third step is to teach the converts; the fourth is to set in order the Churches; the fifth is to ordain elders, or experienced members in all the Churches to the bishop's office; and the sixth is to supervise all the congregations of the Lord. In their teaching and supervision of the Churches the preachers are to see that no one shall be permitted to teach any doctrine save that of the Apostles.

The practice of teaching and baptizing the people, without congregating them and helping them to keep house till they not only learn to serve God, but also learn to *love* the service, has been productive of immense evil amongst us. From the nature and extent of the work of Evangelists, it must appear that the office is the most important by far: that preachers should be wise and good men; and also that they must have the constant help and co-operation of the brethren, to be successful. We would be pleased to elaborate the points stated under this head, but we must wait for a more favorable season; and in the meantime we most earnestly request our brethren to scrutinize all our propositions. We cannot, however, forbear suggesting that if our teaching is sound the modern idea of preachers, young and old, seeking pastorates which tend so powerfully to prostrate the spiritual energies of the Churches, is foreign to the Scriptures of truth. Evangelists, although they ordain the bishops, or overseers of the respective Churches, they cannot assume the bishop's office, or perform the pastor's service in the Churches, and still remain Evangelists, unless it can be shown that Evangelists and Bishops are identical in office and labor.

6. REWARD OF EVANGELISTS.

At present we feel no disposition to examine the practice of gospel ministers taking *salaries* for performing pastoral service in the congregations. To be sure we are much opposed to the whole plan, and believe it will destroy, in an incredibly short time any congregation on earth ; but we are aware that many of our brethren are opposed to our views on this point, and we are not disposed at present to do more than respectfully suggest our convictions of truth, and leave the results to time. We entertain, however, an abiding confidence that, as soon as we understand one another, all will speak the same thing.

The Churches that send out Evangelists are to see, as far as possible to their comfort and to the support of their families. There are at least two considerations in determining the support of Evangelists. First, The size and wants of the family should exert an influence on the Church, and especially upon the officers of the congregation, whose business it is to attend to such matters ; and secondly, the brethren should be much influenced by the *character* and *amount* of service performed by the preachers.

Wherever the Evangelists labor, the brethren are bound to promptly do their duty towards them. This should be the serious study of the respective congregations and members, as circumstances may require their action. It will be observed this plan entirely precludes the idea of raising salaries the first of the year for preachers, and before it can be known where they should labor, what they can do, or indeed if their services can be of any value, by subscribing the amount that we will give for the cause of religion. This system, it must be seen, interferes very seriously with the constant encouragement of benevolent feelings in our hearts, and we conscientiously believe it is a cause, and perhaps the chief reason, that so many of our preachers are driven from the field for want of bread for their families, or a decent support for themselves.

But we are not complaining. Our effort is to encourage the brethren to adopt a better system, and to endeavor to call forth a hundred well sustained Evangelists, where we have one at present. We believe the present are disposed to do justice at least on this subject, and all that is wanting is time, with patience and a little more grace, to determine upon the proper course. We are sorry to think we have had evidence that some are displeased with our plain teaching on this subject, but we will have a better understanding. Our self-sacrificing and devoted.

ministers must be sustained on earth, and for their labor in this world of poverty and sin, the Lord will enable them to "shine as the stars" when they shall have finished their work on earth.

T. F.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER VIII.

A short time after the foregoing interview, *Sincerity* called to have another conversation with *Mrs. Priscilla*, which resulted in the following:

Sincerity. I understand you to say that in the Acts of the Apostles we have the only historical accounts of conversions to Christianity found in the whole Bible. Am I right?

Priscilla. You are right, when the statement is properly qualified. The Acts of the Apostles contains all the accounts of conversions to Christianity after the Christian institution was complete, and the full gospel, *in fact*, was preached.

S. Let me interrupt you. What do you mean by the gospel being preached "in fact?"

P. I find a distinction made in the Bible between the gospel preached *in promise* and the gospel preached *in fact*. The gospel may be preached in promise and be believed in promise, without being understood. Paul says, Gal. iii. 8, that "The gospel was preached to Abraham, saying, In thee and thy seed shall all nations be blessed." This was the whole gospel, concentrated in a promise—the promise that God made to Abraham. But Paul defines the gospel, 1 Cor. xv, 3, to be "that Christ died for our sins according to the Scriptures." The language of the Almighty to Abraham is a promise. The death of Christ is the accomplishment of that promise *in fact*. The gospel in promise is the promise of Christ, and the gospel in him, many centuries before He came, but the gospel in fact is the death of Christ according to the Scriptures, and the full gospel developed through him, as Paul expresses it, "made manifest among all nations for the obedience of faith." In other words, the promise to Abraham preached the gospel prospectively, or as something *good to come*; but the Apostles, after the resurrection of Christ, preached it *in fact*, or as something *good that had come*.

All the good things which God had in store for the ages to come, or all included in the new institutions, were embraced in the promise to Abraham, but hid from the world—even from the wise and prudent, and revealed to babes—the Apostles, that they might preach to the nations the unsearchable riches of Christ. The whole history of the Bible—the dealings of God with the patriarchs, with the prophets, with the seed of Abraham, with all nations, and all the promises, are clearly seen to be from the one same omniscient Ruler of the universe, all tending forward and pointing to the one great fact—the death of Christ. All the prophecies, all the promises, and all the revelations of God to man, concentrate upon the person of Christ. His death for our sins, his burial and resurrection from the dead, according to the Scriptures, for our justification, may be regarded as the centre of the whole spiritual system. God has now exalted him to heaven, and demands the attention of the world to him, declaring that to him every knee shall bow, and every tongue confess.

S. Allow me again to interrupt you in your interesting remarks. I am delighted with Christianity; it honors our Saviour. But I am surprised on reading the Acts of Apostles to find that they did not explain their views to their converts before baptizing them, nor do I find where any related their experiences or gave their views of the gospel.

P. I was going on to set that matter forth when you stopped me. As Christ and all Christianity were included in the *promise* to Abraham, so Christ and all Christianity are included in the *fact* that he died for our sins according to the Scriptures. Therefore, he who anciently received the promise received Christ; so he now who receives the fact receives Christ and all that is contained in him. The Old Testament and the New center in him. God is in him. Heaven is in him. All the blessings that God bestows upon his children in this world are in him. The whole Christian revelation concentrates itself in him.

S. I can see now what is meant by "preaching Christ," as mentioned in Scripture. It includes all that he authorizes.

P. Precisely so; and on the other hand, when Paul determined to "know nothing but Christ, and him crucified," he determined to know nothing except what Christ authorizes. Hence receiving Christ is receiving all that he teaches, and rejecting him is rejecting all his teachings.

S. In that view of the subject I can see how people were converted immediately on hearing the gospel. They did not wait to understand

the whole system, but simply received the Author of it, being assured that he was a divine person, and could teach nothing wrong.

P. Yes, sir; and having such love for him and attachment to him, as to receive him with the determination to receive all he has revealed. The first converts of the Apostles were not converts to a long train of doctrines, but to the glorious and adorable *person of Christ*. After they had received him, it was the business of their lives to learn all they could of him and his doctrine, and do his will.

S. This relieves my mind of what, for a time, was a difficulty. I could not see how Philip received the eunuch with so little ceremony. But I see now, that he received everything in Christ when he said, "I believe that Jesus Christ is the Son of God."

P. It explains every case of conversion in the New Testament. The conversions all took place at the time of the first interview the Apostles had with the penitents. They never sent one away seeking. As a matter of course they did not indoctrinate them in any lengthy system, but presented them the system, as a whole, in the person of Christ. This is presenting the whole gospel in one proposition, so that a man may receive or reject it, by saying yes or no, and acting in conformity with that affirmative or denial. Your friend, Mr. H., has blamed us for receiving persons as Philip did the eunuch, upon his confession of his faith in Christ and baptism; but this covers the whole revelation of God to man—includes all that God has revealed to the world. He who makes confession, repents of his sins and is baptized in his name, receives him and all that he and his holy Apostles have taught, and binds himself, by the highest obligations, to do his commandments.

S. Do we not receive remission of sins through the name of Christ?

P. Most certainly, but you must come into his name.

S. Are we not justified by the Spirit of God?

P. Undoubtedly, when we come to his dwelling-place.

S. Are we not saved by his life?

P. Beyond all doubt, when we come to his life.

S. And yet his blood cleanses us from sin! How is this?

P. If you will examine every case of baptism, you will find that it is always to be administered in the name of the Lord. In baptism, then, the penitent believer takes upon him the name of the Lord. The

blood of Christ flowed in his death. When we come into his death, we come to his blood. Paul says, "As many as have been baptized into Christ, have been baptized into his death. Baptism, then, brings us into the name and into the death of Christ, and consequently to his blood. Paul says to the Corinthians, "Ye are the temple of God, and the Spirit of God dwells in you." This shows that the spirit dwells in the body, church or temple of God. The life, also, has the same dwelling-place. To come, then, to the spirit and the life, we must come into the body, or into Christ. The Apostle says, we are "baptized into Christ." The man, then, who believes with all his heart in Jesus Christ as the Son of God and Saviour of the world, confesses that faith with the mouth, and is solemnly baptized in the name of the Lord, comes into the name, to the blood, to the Spirit, and into the life of his Lord and Redeemer, who alone can save him.

Not only so, but it is here, and here alone, over the person who believes with all his heart in the Lord Jesus Christ, has repented of his sins, made confession of his faith in Christ, and is about to be buried with his Lord in baptism, that solemn and august formula is authorized to be pronounced: "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit." Here all Christianity concentrates itself in the great confession made by the penitent; and here in his first act of obedience, he comes to the blood of the covenant, the Spirit of Christ and his life, and the name of the Father, and of the Son, and of the Holy Spirit, is called upon him, as if to concentrate the whole Divinity upon his poor soul, for its deliverance from sin.

S. Mrs. P., what evidence will I have that I am pardoned?

P. The Lord's own unequivocal promise: "He that believeth and is baptized shall be saved." You have also the evidence of the Apostle, or the Holy Spirit speaking in him; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." His promise can never fail. Are you not willing to rely upon the promise of God for your salvation?

S. I certainly am, and truly thankful, too, that I have found how I could come to the promise of God, with assurance that I should be received. Where shall I go to make confession of my faith in Christ, and be baptized?

P. Attend our church on next Lord's day, and our preacher will baptize you without hesitation.

On the next Lord's day, at an early hour, *Sincerity* was in the Christian assembly, for the first time, to hear a man who preached nothing but Christ, no doctrine but Christianity, and no name but the name of the Lord. He listened, with intense interest, to a clear and satisfactory discourse on the great elementary principles of Christianity. At the close, he went forward, and in the presence of the assembly confessed the Saviour of the world. In a few minutes after, he and the preacher stood side by side in the water, some three feet deep, and the large audience standing in breathless silence, while the following words were pronounced: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." When these words had been uttered, the preacher gently lowered his noble form beneath the yielding waters. As he raised him up, the audience sang,

"How happy are they who their Saviour obey," etc.

Our young friend rejoiced, believing in the God of his salvation, and the Saviour of the world.

At three o'clock, P. M., of the same day, "when the disciples met together to break bread," *Sincerity* was present. An Elder of the congregation arose and read, in an impressive and solemn manner, the hymn commencing with the words:

"And is the gospel peace and love,
Such let our conversation be," etc.

The whole congregation arose, and united in singing the hymn read. The audience was then seated, and the account of the Lord's death was read from John's testimony. The request was then made, that if there were any persons present who had confessed the Lord, and submitted to him as the Saviour of the world, who desire to unite with or take membership in this individual congregation, they would come forward while the disciples unite in singing the song beginning with the words:

"How sweet, how heav'nly is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfil the Word," etc.

During the singing, our young friend presented himself in front of the stand, and when the song was ended, the Elder stood before him, and addressed him as follows:

"My dear young brother, I am truly happy to have the privilege of receiving you into this congregation, and trust that the union we this day form will prove both a blessing to yourself and to the church. You

have entered into a solemn covenant with the Lord, and are now bound by the highest and most important obligations that can rest upon a human being, to follow Jesus, to learn of him, to regard him as your infallible Teacher or Master, remembering that he has said, "I will never leave you nor forsake you, but will grant you grace and glory, no good thing will I withhold from you." He gave himself for you; He laid down his life for you; He made his soul an offering for sin, and in this has evinced his love to you. In this great manifestation of his love to you he has laid you under eternal obligations to love and serve him. Your conversion consists not in receiving a long train of speculative doctrines and notions, but in receiving him who came from heaven,—in an identification with him—in placing yourself, as we all are, under him, as our great Leader and the Captain of our salvation.

Look to him, then; put your whole trust in him. Read his blessed Word; call upon him every day, and do his commandments, that you may enter by the gates into the city and have access to the tree of life."

After this address, the church united in singing the song commencing with the words:

"Blessed be the tie that binds
Our hearts in Christian love,—
The fellowship of kindred minds,
Is like to that above," etc.

The members of the church all came forward, and gave him the hand, evincing his cordial and Christian reception, while tears of rejoicing flowed down his manly cheeks. May he serve God all the days of his life.

THE TEMPERANCE QUESTION.

A gentleman into whose hands fell some Numbers of the Christian Banner, vol. vi., has been moved by the spirit of a ready writer to prepare and forward lately a lengthy communication concerning some of our statements on the subject of temperance. He gives us two chapters of comment: the first relating to religion, the second relating to the 'mundane view of the case.' As all that has been affirmed by us on this interesting topic, has been exclusively on religious grounds we must very respectfully shut the gate upon every argument, statement, or comment not properly encompassed in the chapter of things religious. We walk and work by faith, under—not a political, a social, or an in-

tellectual banner, but the *christian* banner; and hence we leave all pure intellectuals, socials, and politicals to those whose province it is to treat, regulate, and modify these.

But we shall hear this new correspondent as he plants himself upon a religious basis—thus :

“ I have carefully examined your sentiments upon the subject of temperance, as recorded in the “ Christian Banner,” and I cannot refrain from telling you how nearly they agree with mine, and how exactly you define my position in the argument.

“ Although loath to say anything calculated to render nugatory the above approval, and however unwilling to allow the subject of religion to be included in my critique, you must forgive my saying that your courtesy and liberality have betrayed you into expressions that I must believe are antagonistic to your mature judgment, but, above all, eminently qualified to destroy your premises. (Permit me to quote) “ That the ‘ sons of temperance’ have in the past effected much good in society, is, to my mind, not only probable, but *indisputable*.” Now, sir, as a christian I *do* dispute any such conclusion. In the first place, (to take the highest ground) all good comes from on High. In the next place, by inducing many intelligent, industrious men to become its advocates, the institution has placed religion in a subordinate position and thereby set up a Deity of its own, to which they insist that the community shall “ bow down and worship.” This is one, and though the greatest, is far from being the only exception I take on the score of “ religion” to a society or institution that professes to “ serve two masters.” Does not that institution work in the dark? Have not its members a secret organization, with ulterior objects? Has it not the immediate and direct result of engendering “ envy, hatred, and malice, and all uncharitableness”?—refer to the Temperance *Advocate*’s reply to your truly christian remarks, for an answer. And has it not indirectly fostered the antithesis of “ peace and good will to all men?” Verily, “ by their fruits ye shall know them.” Does not this institution practically claim for itself infallibility, and does it not by the arrogance of its advocates (not excepting he of Montreal) stir up the evil passions of mankind and draw a line of demarkation between men, diametrically opposed to the spirit of christianity and the precepts of Him who came “ not to save the righteous, but to bring sinners to repentance.” But the Montreal *Advocate* will pooh, pooh, at all this. “ STUPID STUFF” and call it a “ sanctimonious paragraph” perchance. Such are a few of the objections in a religious point of view.”

In this manner and to this purport speaks our friend in his chapter first. And when it is hinted that we ascribe not religious but *moral* good to the efforts of our temperance friends, the mounds of objections thrown up by this correspondent between the Banner and himself are

all levelled and smoothed down as neatly and nicely as a glue-joint. The additional sores and bruises he professes to discover on the temperance body, come not under review. What is asserted on this score, it is not the province of the Christian Banner either to indorse or deny.

But the main position that we have taken and do take on the whole question of benevolent and moral organizations, from the least of them to the greatest of them, is, we devoutly judge, maintainable against every species of argument and influence which can be brought to bear upon it; and this main position is expressed in these simple words, That the Lord's people, because they are the Lord's, stand up *for* all good and *against* all evil, and neither for themselves nor for others are they at liberty or are under the necessity to borrow assistance to operate against iniquity or work in behalf of virtue.

D. O.

THE NEW TESTAMENT—HOW TO READ IT.

God has enjoined two testaments (covenants) upon men—the first testament and the new testament. And that they were both dedicated with blood. The former, with the blood of calves and goats; the latter, with the precious blood of the Lamb of God. And that they were neither of them of any force, till so dedicated. The first was national, local and temporary, (Gal. 3 : 18.) The second is spiritual, universal, and perpetual. The former was issued to the Jewish nation, at Mount Sinai in Arabia; the latter was announced to the world at Mount Zion in Jerusalem. The testament for the Jewish Nation was dedicated in the year of the world 2509. The testament, “for all nations,” was dedicated in the year of our Lord 33. No facts in the Bible are better settled than these.

These Testaments had each a splendid INTRODUCTION. This was most appropriate. When we examine the provisions of a testament, the mind naturally enquires after the character and ability of the maker of the Will. The Book of Genesis constitutes a preface to the old Testament, while the Evangelists constitute a preface to the new. The introduction to the old, contains a development of the character, perfections, and attributes of God. This development is connected with the history of creation; the apostacy, the flood, the call of Abraham, and the dealing of God with man for a period of 2500 years. It was essen-

tial for the nation to know that the relation which the author sustained to them as Creator, gave him a *right* to enjoin such a testament. It was also necessary in the introduction to the new testament, to develop the person, character, power, majesty and Divinity of the testator. Hence the Evangelists treat of the perfections of his morals, to establish his character; they treat of his wonderful works in curing diseases, raising the dead, expelling demons, and controlling the elements, to prove his power and Divinity; his transfiguration and ascension, to prove his majesty. They take care to give us his pedigree from David, to establish his legal right to the throne of his father David. Without all this, the world would never have discovered *their* interest in his Will.

A distinguished infidel once said to a christian, "You must confess, no mortal can tell what laws in the Bible are national and local, and what are designed to be universal." What a falsehood! We can tell the day and hour. It was in the year 33, on the day of the Jewish passover about the 9th hour of the day, that the national and local laws of the Jewish Nation ceased; and it was in the same year, on the day of the Jewish Pentecost, just 50 days after, about the third hour of the day, that the word of the Lord for "all nations," was first publicly announced to the world. It is indeed painful to know, that there was not a minister of any party in America, that could refute this captious infidel without refuting the doctrines of his own party. Infidels find it much more convenient to refute sectarianism than christianity.

Having found the grand division of the word of truth, we now proceed to the subdivisions of the New Testament. In reading the volume commonly called the New Testament, we meet with four books usually termed Evangelists. These four books are so near alike, that in reading the second, one almost imagines himself reading the first over again.—They all treat of the same general subject. They all treat of an extraordinary personage whom they call Jesus. They begin with his birth, give us his pedigree, and end with his resurrection and ascension. They resemble each other about as much as the memoirs of Andrew Jackson, written by different men, resemble each other. After reading them all through carefully, we perceive they are neither more nor less than the memoirs of one Jesus of Nazareth. They contain some geographical facts, but they are not geographies, they contain some prophetic allusions, but they are not prophecies; they contain some *laws*,

but they are not law-books ; in fact they contain no more of these subjects, or of any other subject, than what is necessary in giving the history of Jesus of Nazareth.

The fifth book is termed " Acts of Apostles." It is the most extraordinary book in the whole canon. It differs from the Evangelists, as might be expected : for the events it records happened *after* the death of the testator ; theirs happened before. *They* give the new and last commission, and this book records the preaching of the Apostles under said commission. Mathew, Mark, Luke and John record what *was* to take place after Jesus went away : this book informs us what *did* take place. They teach what a Jew must do to be acceptable under the administration of Moses ; this teaches what a Gentile must do to become a christian. If an *absurd idea ever entered the brain of fallen man, it is this*,—that the terms of a commission could be learned before that commission was in existence ! If men can be saved now, on the terms enjoined prior to the last commission, then the commission is itself a nullity. In short, the Acts is the only book in the Bible from which a sinner can now learn what he must do to be saved. It is the only book that contains any preaching whatever to unconverted men since the sufferings of Christ, (see Luke 24 : 46, 47.) *It is the only book that offers remission of sins to a guilty world IN HIS NAME.* How easy to refute if not true !

Next come the letters. These differ from all other compositions. These do not teach sinners how to become christians, for they are not addressed at all to sinners, but to christians. They do not teach christians how to become Christians, but how to *remain* christians. Universalists prove all will be saved by applying the letters to all men. The other sects remonstrate with them against applying the letters to the world ; and yet they all do the same thing, by quoting from them to prove what sinners must do to be saved. Alas ! If the blind lead the blind, they both fall into the ditch.

The Apocalypse or Revelation closes the volume. Its title reads thus, " The Revelation of Jesus Christ, which God gave unto Him, to show to His servants things that must *shortly come to pass.*" It is a book of *Revelation* ; not a book of *Law*. If men read this book to learn their duty to God, they read in vain. It is properly the prophetic department of the New Testament.

Afflictions are God's whet-stones--they put a new edge upon old principles.

From the Christian Union.

CHARITY, TRUE AND FALSE.

Among the objections we have heard to the principles promulgated, and the position occupied by the "CHRISTIAN UNION," is the grave charge of—a want of Charity. If it be true, we withdraw our periodical from the patronage of the public; for we no longer deserve the very flattering encouragement we have received from our Christian brethren, of all denominations. But we are not prepared to admit the charge. True, we may be deficient in that effeminate sentimentality, which is sometimes palmed upon the community for Charity: we trust we are. Whatever our success may be, our aims, at least, are higher and purer than the mere pandering to the vitiated tastes and false prejudices of any one. We have known many an ignorant man, with the humiliating consciousness of his own imbecility, too weak to expose a falsehood, and too timid to stand up for the truth, complacently leave his brother mortal to embrace and cherish, and teach doctrines which he knew to be false and ruinous; and flatter himself, all the while, that this is Charity. We have not so learned the Book of God—we have not so viewed the Example of incarnate Love in the New Testament. True Charity is calculated to elevate the world from earth to Heaven. Alas! for the happiness of our race, if this base, let-alone counterfeit had been uttered as genuine! Truth would long since have fled from the earth, and falsehood, triumphant, have reigned in every heart.

But such is not the course marked out by our Saviour for his disciples. They are to be the perpetual, uncompromising, incorruptible antagonists of error—the vigilant, courageous defenders of truth. They are forewarned that apostacies will come—that men will turn away their ears from the truth, and be turned unto fables—that they will not endure sound doctrine; but after their own lusts, will heap up to themselves teachers who will gratify their itching ears. Why are they thus forewarned and instructed? Is it that they should bid these errorists God speed? Is it that they should make their unholy teaching attractive and *neighborly* by throwing over it the covering of Charity? Certainly not. And yet we find men boasting of their liberality, who give as an evidence of it, that they leave these things all alone. "We have Charity," say they, "we let every one enjoy his own opinion undisturbed—but you are putting yourself up for perfection, and are presuming to say that you are right, and every body who differs from you,

is wrong." Not so fast, my brother, we simply say—"Let God be true and every man a liar." We hold up *His word* as the standard. We pronounce no man wrong because he differs with us, but because he departs from the Word. "Ah, yes," it is answered, "but so they all say; every man professes to take the Bible—what proof do you give that you take it more than others?" If he professes to take it, he should not be so sensitive about being tried by it—he should not accuse us of a want of Charity in quoting it against him. This is the proof we give; we say to every man, and invite every man to say to us, "To the law and to the testimony; if any man speak not according to this word, it is because there is no light in him." We ask no one to throw the veil of Charity over our views and teachings; but, on the contrary we urge men to examine them calmly and deliberately, to compare them with the word of God, and then to embrace them, not because we teach them, but because the Bible teaches them. But it will be asked—"Does no one hold this position but you? Do not all parties love the Bible as much as you, and equally with you, make it the great fountain of light and knowledge?" We hope so; we are sure we most earnestly desire it to be so; but the *prima facie* evidence we have to the contrary is, that, when we begin to examine their doctrines by the Bible, they cry out, "uncharitable—think no one is right but yourselves!" We do not thus act: we love to have our tenets examined, investigated, weighed, compared with the Scriptures; it is our delight—we court it—we urge it upon men, from the pulpit and the press, as due to themselves, due to the truth, due the word of their Maker. And we do so, because it is our deliberate and abiding conviction, that they will stand the test of the most rigid scrutiny; and that, when embraced, they will emancipate the mind from the shackles of falsehood and delusion.

But where is our charity all this while? Safe—bestowed where it belongs; upon *persons*, and not upon *things*—upon professors, and not that which is professed—upon men, and not upon their systems, their creeds, their doctrines or their peculiarities. Loving the man, we should oppose that which he holds, with kindness, with the spirit of love and gentleness, but yet with firmness and decision. We must oppose it, because we love him; we must do so, not for victory, not for our sakes, but for his, and for those who might be influenced by him. The religious world has much to learn in reference to the proper mode

of discussing points of difference, if the spirit of our religious press, in many quarters, is to be taken as an indication of the feeling of antagonists. Every man's religious views, however absurd, are to be treated with respect for the man's sake. His all is in them; he has so much confidence in their correctness as to suspend his salvation upon them. Let them not be roughly and rudely torn from him, but gradually supplanted by the truth. His foundation must not be taken away till you show him a better. Let him stand on the sand till you can show him it is sand, and then he will gladly stand with you on the rock.

In consequence of the exhibition of an uncharitable spirit in many who discuss questions of difference, some good men have retired ingloriously from the contest, and brought themselves to believe that discussions were unprofitable, if not injurious. This mistake is as bad as the other, if not worse. There will always be corruption, false teaching, and the worst of evils in the Church on earth, and so long as they exist, it is the imperative duty of the Christian to oppose them. Furthermore, let it be observed, no man has a right to promulgate private doctrines. Christianity was intended for the world, and any man, or any set of men, who promulgate a system of doctrines, under the name of the Christian Religion, thereby call upon us and you, and all men to embrace them. We have a *right*, therefore, to investigate them—to examine their claims upon our acceptance—to show their want of scriptural authority, if it exists, and to warn our fellow-citizens against them. It is the highest Charity, the purest philanthropy, to do it. Let no one be frightened from his duty and his right, by the cautions of the timorous, or the reproaches of those who feel that they have everything to lose and nothing to gain by such investigations. The truth is alarmed at no contest. Take to you the whole armour of God, and enter the conflict. Vigilantly, constantly, earnestly contend for the faith once delivered to the saints. Make no compromises with Satan, form no alliances with the world; but with Christ to lead you, and the spirit of Charity to direct you, strike for your faith, for your country and your God, and leave the result with Him who is the author of your souls and your salvation.

Whoever quotes any passage of Scripture reluctantly, or having quoted it, attempts to explain away its most obvious, common-sense meaning, is a heretic to that extent.

“SHARKS” ON DRY LAND.

A Toronto journal enjoying a widely extended circulation gives the community an editorial in which the following paragraph is found. It refers, as will be seen, to a religious professor who appears in one of our Western Provincial Counties in the double capacity of a candidate for Legislative honors and a candidate for a crown in the eternal kingdom as an official disciple of our Lord:—

“It is strange how heartily these Owen Sounders and men of Grey detest a ‘Disciple.’ Were it not that they are all wealthy, more or less, we should say that Bishop Beaty’s flock are a sadly persecuted remnant. “Why won’t you vote for Beaty?” “Because he’s a Disciple—they are all a set of sharks!” Complimentary, certainly, to the select saints! And then they ask, What right has a bishop, or a teacher of these Disciples, to be a member of the Assembly or the Council either, when Bishop Strachan and Dr. Ryerson and Parson Vanfelson are all excluded!”

—Upon the preceding we have two chapters of reflections. And first, we have a few words for the editor who penned these words:

Dear sir—you do not give this language concerning James Beaty as your own, but you seem to endorse it, and in so doing you make it virtually yours. Assuming it true that James Beaty is justly entitled to all the sanctity which belongs to a fish so pious, peaceful, and pure as a shark, are you prepared by the endorsement of another’s words to proclaim that the disciples in the County of Grey and in other sections of Canada are “a set of sharks”—? Does it logically, morally, or in any way follow that because the individual whom you call bishop Beaty may be related more or less to Judas (taking your own ground) that all who are called disciples must be regarded as Judas-like, deceitful, and dishonest? Shall we pursue the argument, and affirm that because Dr. Ryerson is very generally regarded as a slippery Wesleyan, and because Dr. Strachan is believed to be a very tricky Episcopalian, therefore Wesleyans and Episcopalians are all a set of godless schemers? Now, respected sir, if you could call upon the neighbors of W. Trout, J. Williams, and D. L. Layton, of St. Vincent—William A. Stephens, and the aged Mr. Boyd, of Owen Sound—Messrs. Legate and McKechnie, of Durham—men who are generally known in these regions—you would obtain certificates both in number and character sufficient to convince you, if among the convincible, that the disciples within the County of Grey are not in truth to be set down as “a set of sharks.”

And as it respects the moral standing of the leading disciples between Chatham and Picton, we will on application furnish you their names and places of residence, in order that, if disposed, you may inquire into their character; whereupon, if you do it candidly, you will find piles of evidence that the disciples in Canada are worthy of respect if not for their doctrine at least for their moral virtue.

In the second place, we have a word to offer in view of the premises to every disciple who can be addressed by this printed page within the bounds of Western Canada. It is time, it is high time, when the whole of us are denominated a set of sharks through the influence or reputation of one man—it is, certainly, full time to inquire whether his conduct is according to the doctrine of Christ or after the order of the shark. The character of a public disciple belongs, not only to one congregation, but to the whole brotherhood in the Lord; and therefore it is competent for any congregation of the faithful in Christ to inquire into and judge of the standing of any public member as occasion may demand. We state but need not prove this position at present, but proceed to observe that friend Beaty is entitled to as much justice as any other public professor; and as it would be unrighteous to put any avowed disciple among publicans and sinners in the absence of a hearing or the opportunity of a hearing, so would it be unpardonably unjust to place him among the common transgressors of this age of fashionable wickedness without a full, fair, and impartial hearing.

James Beaty himself, if he honors the laws of Christ, will earnestly favor such a scrutiny of his religious standing as is here suggested. Various serious charges at different periods and through divers channels have been brought against him. These charges either have no just foundation or otherwise they are more or less correct. Should not the disciples throughout the Province have the evidence that these charges are groundless, if groundless they are? And who more than he is interested, as an avowed friend of the Saviour, in allowing and even urging the bringing of these particulars to a proper bearing by due investigation?

No good man—no one who even respects the morality of christianity—desires to harbor the most distant suspicion that an avowed and public advocate of the Lord's gospel is to be classed with immoralists. When therefore such language as we have quoted is published against a brother disciple, should we not have the evidence at command to enter upon his defence?

We are aware that neighbor Beaty of the city of Toronto is possessed of shrewdness as a man, has a full share of what may be entitled popular tact, and withal is well stocked with that sort of wealth which worldly men worship. These things however ought not to deprive him of common religious justice, nor secure for him unusual favor. Nor should his social, financial, or governmental position prevent the brotherhood from making due investigation in some form into the merits of the charges so unceremoniously and repeatedly preferred against him. The christian discipline knows no man after the flesh and makes no provision for favoritism of any character or degree. "The rich and the poor meet together" in the household of our Divine Master. Alas for us as a community when the distinctions between rich men and poor men, as understood in this mammonized age, shall form and regulate our policy in the sanctuary of Christ.

Should a candid brother speak up here and intimate that all disciples^s must expect rude misrepresentation from opposers, and that James Beaty is only receiving the opposition and slander legitimately growing out of his position as a prominent disciple—we reply:—Yes, all the populars are against the disciples, and it is to be expected that very bitter things will be said of us, as very unlovely things were affirmed of the friends of Christ in old Judea. True, most true. But among all that was brought against the primitive disciples, when and where were immoralities charged against them? And where, among healthy disciples in this present age, do we find charges of immorality hurled against them? For our part, while being steadfastly opposed by contemporaries as ecclesiastically heterodox, we should be willing, so far as concerns moral character, to abide the verdict of any two or three men chosen even from the world, provided they were in honest repute by their own neighbors. No healthy disciple, however greatly he may be misrepresented otherwise, will be classed by the community as an immoralist. We have a full budget of proof to the contrary.

Doubtless if the Divine Lord and the inspired preachers of the first years of the present Covenant were to come again and labor as formerly, a stout and loud outcry would be raised against them; but who would or who could call Christ, or Paul, or James, or Timothy an all-devouring shark?

So far as this paper is concerned, why should we compel the community to judge that the brotherhood of disciples in this country entertain

low and loose conceptions of Christian behaviour or moral purity, by remaining silent when the public prints repeatedly affirm what has been and is affirmed of friend Beaty?

Certainly the disciples cannot be too watchful and scrupulous in respect to their religious standing. The weapons of the gospel are mighty: but the edge is taken off every one of them in every community where the avowed friends of the Saviour practically manifest the carnal instead of the spiritual man.

Let no one misunderstand this article. It is a suggestion and an exhortation upon a very grave particular. It is a response to what has already appeared in print, with calm and we trust kind reflections in view of the premises. We assume no ecclesiastic authority. We put not on the Judge's cap nor the Ruler's sceptre. The Press is not the Christian tribunal to try, acquit, condemn, or in any wise discipline any member of the Lord's peculiar community.

We have still a few words to offer on the subject which we propose offering to every friendly reader in one month from date. Meanwhile it is practicable for us all to permit "patience to have its perfect work."

D. O.

Steamer 'Plymouth Rock,' Lake Erie, 3rd Oct.

CONFORMITY TO THE WORLD.

That every one not regenerated is to a great extent conformed to the world, need not be discussed; but will be admitted by every enlightened mind. That the condition of the unregenerate must be changed before they are transformed from the world is equally evident. By being conformed to the world we bear its image, and are like it sinful and polluted, and cannot enjoy exalted society and the happiness of a sinless state. Our transformation from the world is a very important matter, requiring much self-examination, self-denial, prayer and humility. The conformity of the saints to the world, is the bane of the church. A canker which destroys piety, humility, and love. A worm which is constantly gnawing the vitals of all true religion. A veil which hides all the christian graces, and beclouds the bright prospect of the heavenly land. A stumbling block, over which many professors stumble into hopeless, endless misery and despair. 'Tis a rock in the sea of life, on which many make shipwreck of faith, and are drowned

in the waves of pollution and sin. It prevents prayer in the closet, destroys all desire for and pleasure in devotional exercises, both in the assembly of saints and in the private circle. It is the highway to ruin, in which many are daily led blindly on with eager haste by satan and his very polite and accomplished emissaries. It blinds the eyes, hardens the heart, cools our love, and dries up the fountain of our benevolence. Being transformed from the world reduces all our wants, relieves from many burdens imposed by fashion, and enables us to be contented in any condition in life in which we may be placed. It sweetens every relation of social life, and gives free scope to benevolence and piety. It makes "works of faith and labours of love" pleasant and gratifying. It frees the professor from many incumbrances, and enables him to run the races with pleasure and success. It strengthens our faith, brightens our hope, enables us to adorn our profession, and "walk worthy of the Lord to all pleasing." It lessens the "lust of the eyes and the pride of life," and shuts many avenues which lead away from God and holiness; and it widens the path which leads to the beautiful vale of humility, where so many beautiful and fragrant flowers bloom in luxuriance to attract us thither, and charm our hearts, while we wander through its shady and pleasant retreats to contemplate the wonders of redeeming love and mercy.

When christians allow themselves to become conformed to the world *in thought, in feeling, in words or actions*, it is evident they lack that heavenly wisdom which produces every good fruit, and renders the christian amiable and happy. Why should any one who has taken to him the "armour of righteousness"—be enticed by satan into his service, and lose his soul, and be made by conforming to the world the means of leading others to ruin? Why should any professor draw a veil over the bright prospect which lies before him, by allowing the world to intervene as a dark impenetrable cloud which will intercept the rays from the "sun of righteousness?" Why encumber ourselves with all the fashions of a vain and foolish world? Why seek to blend the cold and stiff formalism of the world with the warm, free, and easy manners of the humble christian? Why burden ourselves with the unmeaning ceremonies of those whose eyes are blinded by the god of this world, and whose lives are devoted to his service? Simplicity in all our manners and domestic arrangements, will be found to conduce to true enjoyment in this life and perfect happiness in that which is to come. Free born members of the Lord's family of faith, should neither

wear the costume, use the language, nor copy the manners of the devotees of sin and folly.

Fellow professors and brethren, let the light of truth shine forth through simple and easy manners, and a disregard for the vain pursuits and customs adopted by the unregenerated votaries of pleasure and sin. Let your light shine forth by walking humbly before God, using this "world without abusing it," and life will be happy, death peaceful, your hope bright and glorious, heaven sure, and your song before the throne, rapturous and triumphant.

J. B., JR.

EVANGELISTS' LABORS.

REPORT NO. 1.

DEAR BROTHER OLIPHANT:—Please insert in the Banner the following report of labours and travels which we furnish in compliance with a resolution recently passed by the Board of the Co-operation.

Having been called on by the Board of the "Co-operation," to engage in the work of preaching the gospel, and being instructed by them at their meeting on the 17th of August, to proceed to the work, we met at Bowmanville on the 18th ult. But as the harvest was not yet completed, some days elapsed before we could get arrangements made and find an opportunity to commence. After attending some evening meetings for devotional exercises while making arrangements, we proceeded to Oshawa on Saturday 2^d ult: and on Lord's day had meeting twice. Here we found it difficult to get a numerous meeting on account of harvest not being finished, and other more serious causes. On Tuesday evening 20th ult., we addressed a small but attentive audience at Harmony, and next evening had meeting in Oshawa, after which one was buried with her Lord. Next two evenings we had meetings in Bowmanville, and on Lord's day 31st ult., one of us and brother Ash were with the brethren in Pickering—had two meetings near brother Post's residence, and the other remained in Oshawa and spoke twice for the brethren there. On Tuesday evening, 2^d inst., had meeting near Elder Barclay's, and next evening also; and on Thursday and Friday evenings following, had meetings in the Baptist Chapel in Claremont, which was very kindly opened to us on application being made. On Lord's day 7th inst., we were both with the brethren in

the morning near bro. Post's, and in the evening one spoke in a School House near bro. D. Knowles', and the other spoke in the Temperance Hall in Brougham; at which place we had two meetings following which were numerously attended by intelligent and attentive hearers. During the four succeeding evenings, we held meetings near Elder Barclay's, which were as well attended as could be expected under existing circumstances. Lord's day 14th inst. we met with the brethren near bro. Post's, and after addressing saints and sinners, two persons whose parents belong to the church, and who had previously expressed their desire to obey the Lord, were immersed. Same evening we had a meeting near bro. D. Knowles, where we met a large and attentive audience. Next evening we had a meeting in the same place, and a good attendance. Tuesday evening, 16th inst., we had an appointment in a School House about a mile west of bro. T. Wood's, in Pickering, where a respectable number of the good people of that vicinity met and listened attentively to what was spoken on the occasion. One of us was absent on this and the preceding evening, having been called away to attend a funeral in Bowmanville, under such circumstances as made it necessary to submit to the request. After the funeral was over, there was one dear soul buried with her Lord by baptism. Last evening we had a meeting in the School House adjacent to bro. Knowles.

We take pleasure in recording the kindness to us, and interest in the good cause, manifested by the brethren and sisters, especially some, whose names we forbear mentioning. They will not lose their reward; and it is our earnest prayer that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Scarboro', September 19, 1856.

JNO. BUTCHART, JR.
C. J. LISTER.

NOVA SCOTIA ANNUAL MEETING. (3rd)

The Annual Meeting of Nova Scotia Branch of North Eastern Christian Co-operation, was held at Douglass, Nova Scotia, on the 7th of July, 1856: brother Sillars being called to the Chair. The funds collected by the Evangelists since last annual meeting reported thus—

COLLECTED BY BROTHER J. MACDONALD.

Halifax,-----	£1 0 0
Gore Douglass,-----	5 5 0
Newport,-----	9 13 9
Cornwallis,-----	0 15 0
Milton, (Liverpool)-----	50 13 0

Receipts by J. McDonald,----- 66 6 9

COLLECTED BY BROTHER D. CRAWFORD.

Collections in Digby,-----	£2	0	0
Sundry donations in Cornwallis,-----	6	10	0
In other places,-----	0	10	7½
Collections at Kenitcook,-----	1	10	0
From Newport Church,-----	0	15	0
Gore Douglass do. -----	6	13	0
Shubenacadie Mills do.-----	11	19	9
River John do.-----	7	11	10
Pictou, -----	1	3	1½
American Christian Missionary Society,--	6	2	6
Prince Edward Isle,-----	54	4	3

Receipts by D. Crawford,----- 99 0 1

Paid for arrears due at beginning of year past,	30	4	2
To D. Crawford remuneration,-----	68	1	4
To J. McDonald do -----	68	1	4

Total amount, £166 6 10 166 6 10

The following Resolutions were then taken :—

1st, That the following six brethren be chosen as a Committee to conduct the business of the Mission for the ensuing year, of which three shall constitute a quorum, viz: Michael Wallace, William Casey, John A. Harvy, William Baily, John Minard and John Kelcup.

2nd, That John Kelcup be Chairman, and Michael Wallace Secretary and Treasurer.

3rd, That the next Annual Meeting be held at Newport on the last Saturday in June, 1857.

4th, That the brethren on their return home make an effort to raise a fund for the Mission, and report to the Committee, through their Secretary at Douglass as early as practicable, an account of their success.

5th, That the Committee on receiving such report do call one or more Evangelists to labour for the Mission and expend said funds.

Will bro. Oliphant please give the within Report a place in the Christian Banner and oblige the brotherhood.

MICHAEL WALLACE, Cor. Sec.

[The preceding was either long in being dispatched to us or lingered long on the way. Very glad however to see it—so doubtless will all the true friends of our Lord in Nova Scotia.—D. O.]

 NEWS OF ACCESSIONS.

It is gratifying to learn from brother H. T. Wood that five confessed the Lord at Jordan in September while brother Stark, of Ohio, was laboring in that region. Our friend Wood states that the labors of brother Bamford have done much for the cause of Christ in Jordan.

Not far from the middle of September we halted at Berlin while journeying westward, and making our way to the house of Elder Bamford, found him preparing to visit a place of 'much water' to immerse one of his daughters. By his request we consented to be immerser, and meantime another daughter resolved also to obey; so we all rejoiced the more. Brother Bamford desired us particularly to mention that he and his sister wife regarded our coming at that day and hour as Providential.

At Chatham we had the joy of immersing one who confessed faith in the Lord. The particulars of our efforts in our Provincial West in our next.

Returning homeward, we met with brother Stark, Lister, and Butchart at Bowmanville. Eight had been immersed at that point during a meeting then being held. Other additions were expected. Brother Scott, of Toronto, had preached at Bowmanville on the occasion of the brethren opening their new chapel there. D. O.

 THE OFFICERS OF THE BIBLE UNION.

It was due to every friend of the American Bible Union, and it was due to the officers of the Union, that a qualified committee of inquiry should examine and report upon the numerous and weighty charges preferred and pressed by Drs. Maclay and Judd. Promptly was this step taken. The Bible Union Quarterly, just received, tells us that at the late Anniversary, Oct. 1st, the whole matter was elaborately examined by a competent quorum of brethren. Ten men of reputable name were appointed as a committee of inquiry and scrutiny, the clear-headed and discriminating S. W. Lynd in the middle of them as chairman. His name alone is a guarantee of integrity, honor, and vigilance.

These ten friends of truth and of pure versions of the scriptures patiently go over the entire ground of complaint against the acting officials of the American Bible Union, and present a lengthened report.

We need not copy it. Two sentences taken from it will convey to our readers all requisite ground for the full assurance of faith in the managing department of the Union. The committee at the close of their report, say, "In view of the whole premises, we have great reason to congratulate the friends of the Bible Union that its concerns are managed by such able, faithful, and self-sacrificing officers; and the manner in which they have discharged the duties of their respective offices, demands, and justly entitles them to, the highest confidence and commendation." Previously they say, "The financial management of the Bible Union is admirable." The readers of the Christian Banner will ask from these investigating brethren no further testimony pertaining to the official management of the affairs of the Union.

We observe that the receipts of the Union for the past twelve months have been a few cents over \$45,203. This is the largest sum received into the treasury of the Bible Union within the period of a year. Still, the proportion it bears to the collections of the previous yearly period is far from being so great as last year's receipts overbalanced those of the year before. We trust, however, that the present year's collections will figure up so prettily that a good round sum may be shown for the current year and something for making up what is lacking in the past.

We are occasionally asked why so large an amount of funds is required for revision purposes. This query ought to be answered. We will yet answer it, if the Lord will.

D. O.

SPIRITED AND SPIRITUAL HORSE-RACING.

Away over in South America they have the most devout horse-racing of any portion of this little world. Strange, unaccountably strange things are affirmed by Protestants respecting the Holy Spirit and its active influences; but Romanists outdo all competitors in this line. See how they keep the "Festival of the Holy Ghost" in a section of Brazil, as gathered from an advertisement:

"The Brotherhood of the Divine Holy Ghost of San Goncalo, will hold the Feast of the Holy Ghost on the 31st instant, with all possible splendor. On the 1st, the Feast of the Most Holy Sacrament, with a procession in the evening, a Te Deum, and a sermon. On the 2nd, the feast of the patron, San Goncalo; at 3 P. M., there will be BRILLIANT HORSE-RACING, after which a Te Deum and magnificent fire-works."

PERSEVERANCE AMID DIFFICULTIES.

“For more than seven weary years, the first missionaries to India—Dr. Carey and Dr. J. Thomas—labored, amid trials and difficulties most perplexing and painful, before a single convert cheered their faith, or gave promise of success in their work.”

WILLIAM OLIPHANT DEPARTED.

[The “Brighton Weekly Flag” contains the subjoined obituary notice, which embraces the essence of all that we ought at present to say of the now departed brother William Oliphant. Our dear brother still lives in the affections of very many: and it is confidently hoped that his example in life, even though he is personally removed from us, may long be of service in the cause of the Prince of Salvation who is also the Resurrection and the Life.—D. O.]

Died, at Eramosa, on the 7th day of September, WILLIAM OLIPHANT, aged 42. As a member of the domestic circle—as a citizen of the community in which he lived—as one of the Lord’s pure family, William Oliphant was affectionate, faithful, and exemplary. No one could depart to the unseen world with greater composure, no one could leave behind a purer or greater share of general esteem.

A FASHIONABLE CHURCH IN TORONTO.

The Christian Advocate & Journal says: “This morning I attended service at the Great English Church, where, I am told, the wealth and the aristocracy of the city attend. It is a magnificent building, in the Grecian style of architecture, and cost \$128,000. I should judge it to be nearly one hundred and fifty feet long, one hundred feet up to the central arch, and every way in proportion. There could not have been less than three or four thousand persons present. The discourse was made up of fine sentiments, and beautifully rounded periods. But not a single practical duty did it inculcate. Half the audience were asleep.”

↪ A debate upon the question, “Is Methodist doctrine scriptural?” is to be held in Jordan, commencing on the first Monday in November. Mr. English is the affirmant; Mr. Stark says No.

D. O.

↪ In the November issue we will take the liberty of naming those in the Eastern Provinces who will do this periodical a favor and render it service by agency.

D. O.