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T H E

CHRISTIAN BANNER.

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

VOL. VI.

COBOURG, JUNE, 1852.

NO. 6.

From the Christian Baptist.

LAW OF MOSES,—LAW OF JESUS.

The "moral law," or decalogue, is usually plead as the rule of life to believers in Christ, and it is said that it ought to be preached "as a means of conviction of sin." The scriptures never divide the law of Moses into moral, ceremonial, and judicial. This is the work of schoolmen, who have also divided the invisible world into heaven, hell and purgatory; who have divided the obedience of Christ into active passive, and both; who have divided the members of the church into speechless babes, seekers of religion and regenerated saints; who have divided the kingdom of heaven, or christian kingdom, into clergy, ruling elders, and laity; and who have philosophized, allegorized, and mysticized christianity into an incomprehensible and undefinable jargon of christianized praganism and judaism.

We published, seven years ago, a speech pronounced to the association on this subject, in which we objected to this division of the law; the substance of which, if we recollect right, was this: we objected to this division of the law, First, because it was unauthorized by either the Old or New Testament, i. e. neither God by Moses, his Son Jesus Christ, nor his apostles, had ever made such a division. They always spoke of the law as one grand whole. "The law was given by Moses, but the grace and the truth by Jesus Christ" "The law and the prophets continued until John the Baptist." "You are not under the law," &c. &c. Here is no moral, ceremonial or judicial law, but "the law" Secondly, because this division of the law perplexes the mind of the student of the bible, who, while he meets the words "the law," is puzzled to know which of the three is meant; whereas, if he would always view the phrase "the law," when not otherwise defined, as the one and undivided law of Moses, he would never be perplexed. Because, in the third place, this division is illogical or incorrect, as respects the moral and judicial law. All writers and speakers we have either heard or seen, blend, in their expositions, moral and judicial precepts, making the latter as moral as the former. They have no palpable or distinguishable criteria of distinction. Because, in the fourth place, they represent the ten commandments as the moral law; whereas they tell us that

the law contains two tables: the former teaching religion, or our duty to God; the second teaching morality, or our duty to our neighbour. This moral law, then, is both moral and religious; these same divines distinguish religion and morality. In the fifth place, because one precept of this moral law was as ceremonial as any item in their ceremonial law, viz: the fourth commandment. For these reasons and others, we objected then to this division of the law.— We have never heard anything said, though much has been said on that subject, of the least weight to change our views delivered at that time.

But, without going further into the detail on this part of the subject, we proceed to observe, that Moses, the great lawgiver to the Jews, delivered this law as a rule of life to the Jews only; and it was all equally important to them, and binding upon them. It was all holy, just, and good, as respected its design; and equally divine and authoritative. He that touched the ark died the death, as well as he who stole the golden wedge. He that offered strange fire upon the altar was consumed, as well as he that cursed his father. He that gathered fuel on the Sabbath, and he that blasphemed the God of Israel, were devoted to the same destruction. But the law of Moses was given for a limited time. The world was about twenty-five hundred years old before it was given; "for until the law, sin was in the world," and this law was designed only to continue till the promised seed should come, the great Lawgiver. Moses pointed Israel to this great Lawgiver. Malachi told the Jews to remember this law until Elias should come. The Messiah said plainly, "that the law and the prophets preached till John." But, "since that time, the kingdom of God was preached." Paul repeatedly affirms that christians are not under the law, but under the gospel, as a rule of life. In teaching the Jews he compared the law to a school-master until Christ came; since faith or Christ came, he assured them they were no longer under the school-master. He declared they "were delivered from the law"—"they were free from it"—"they were dead to it." He says, "it was done away"—"it is abolished"—"it is disannulled."

Moses had a brother of great dignity, of illustrious fame whose name was Aaron. This brother of the lawgiver was divinely ordained a high priest, and divine laws ordained concerning him and his successors. In process of time the son of Jesse was crowned king over Israel, under God, who still retained the sovereignty. Concerning this David and his successors divine laws were published. Israel were under Moses as a lawgiver, under Aaron as high priest, under David as king. These three were types of Christ as lawgiver, priest, and king. Now the populars and we agree in one grand point on this topic. They say that "Jesus Christ is our only prophet, priest and king." To this we cordially and fully agree. Therefore, we will not submit to Moses as our prophet or lawgiver, to Aaron as our high priest, to David as our king. If we would yield to Moses as our lawgiver, we would yield to his brother Aaron as our high priest, and to the son of Jesse as our king. We honour Moses, Aaron, and David. We study their history, their offices, and their deeds. We

revere them as Messiah's types. We will treat them with every due respect; but will not put ourselves under them. While we acknowledge Jesus to be the great lawgiver, the great prophet, the great high priest, David's son, and David's king, we are assured that every part of Moses' law worthy of our regard has been republished and re-enacted under more glorious circumstances and with more illustrious sanctions by him—that every item of Aaron's priesthood has been fulfilled by him—that every excellent trait in the character and government of David has been exhibited by him, free from imbecility and imperfection. Messiah, you are my only prophet, priest, and king; for you are worthy.

AMERICAN BIBLE UNION.

This organization, designed to present to the world a faithful revision of the English Scriptures, is making praiseworthy efforts in behalf of the great object it has in view. The following appeal we readily lay before our readers.

APPEAL FOR PRAYER.

The Board of the American Bible Union affectionately addresses all those who love the Lord Jesus Christ sincerely:

DEARLY BELOVED BROTHERS AND SISTERS,—The importance of faithfulness in the revision of the English Scriptures, cannot be too highly appreciated. "*Every word of God is pure.*" No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated Introduction to the Study of the Holy Scriptures, states that "the hardening of Pharaoh's heart (which idea he regards as the result of an erroneous translation) has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word, are precious.

Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewed vigor to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important then to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah.

DEUTERONOMY, 4: 2—Ye shall not add to the word that I command you, neither shall ye diminish *ought* from it.

Deut. 27: 8—And thou shalt write upon the stones all the words of this law very plainly.

Psalms 12: 6—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Psalm 119: 140.—Thy word is very pure; therefore thy servant loveth it.

Psalm 138: 2.—Thou hast magnified thy word above all thy names.

Jeremiah 23: 28.—He hath my word, let him speak my word faithfully.

Habakkuk 2: 2.—Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew 4: 4.—Man shall not live by eating bread alone, but by every word that proceedeth out of the mouth of God.

Matt. 5: 19.—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.

Acts 20: 20.—I kept back nothing that was profitable unto you.

Acts 20: 27.—I have not shunned to declare unto you the whole counsel of God.

2 Timothy 3: 16.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation 22: 18, 19.—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from things which are written in this book.

Every false translation, either *takes from* or *adds to* the word of God. When such faults are unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach.—But when the fault is known and permitted, or when ignorance results in negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision is enhanced by numerous considerations, among which are the following:

1. The English is our mother tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the world mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of a version among the heathen is very largely influenced by that of English. Most evangelical missionaries follow the rule, which, Rev. Francis Mason states, guided him in the

Karen Scriptures.

"When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency in case of doubt to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars in which the English is *wrong* and the others *right*.

7. Not a commentator has written upon the common version who has not discovered and pointed out erroneous translations.

8. Not a minister acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christians and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavors to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the revisors employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom, to influence the hearts and guide the judgment of those distinguished scholars, to whom they have been led by the providence of God to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and lovers of His truth, earnestly entreating you to remember the American Bible Union and its great objects at the throne of the heavenly grace, and especially to supplicate, that revisors of the English version may be kept from error of every kind, and be enabled by the aid and guidance of the Holy Spirit to render the translation so accurate and faithful, that it shall be a correct transcript of His mind as conveyed in the divine originals.

SPENCER H. CONE, President.

WM. H. WYCKOFF, Corresponding Secretary.

N. B. Pastors are requested to read this Appeal before their churches.

COMMUNION.

NO III.

It is not too much to presume, from conclusions arrived at already, that the following points are cordially and heartily acknowledged:—

1st. The Divine Scriptures, and not the leanings of something called charity, are to be our standard in deciding who are the chosen in Christ.

2nd. Members of Christ's body are made by receiving the doctrine of the Apostles and obeying it; in other words, by hearing the message of life called the Gospel, believing it, and submitting to it in the baptismal burial and resurrection.

3rd. Those who are members of Christ's body, are, by the authority of God himself, entitled to the commemorative table which is consecrated with his name.

4th. Open communion is too open: it creates church members by another standard than the oracles, and then gives them a title to feast at the Lord's board on the first day of the week.

5th. Close communion is too close: it interdicts and proscribes, without listening to the laws of the Master, with as much assurance as those who fill the ranks of the opposite extreme.

6th. Among those who agree in these particulars, and who freely give the hand of fraternal welcome to all who have put on Christ, there is a diversity of opinion respecting the proper treatment of those who are religious according to what they have learned, but who are not Christian citizens.

7th. An opinion is of no authority in the church of Jesus Christ, and, whether plausible or otherwise, must never become prominent.

8th. When an opinion becomes practically offensive to any brother or congregation, the law of Christ puts a veto upon it, and keeps it from continuing to exhibit itself in a practical and injurious form.

These eight points we believe cover the whole ground so far as we have our eye on the subject of communion; and, as there is one very tender item in the above, not often wisely looked at by any class of professors, let us touch upon it with all frankness and explicitness. As the reader will conjecture, the delicate point to be considered is that which is embraced in the question, How shall we treat those who are pious and yet not subjects of Christ's kingdom, when we are seated round the Lord's Table? Let us remember, 1st. that our Divine Master has left no specific directions for this class of religionists—half brothers, full cousins, brothers-in-law, or whatever they may be called; and therefore let us remember, 2nd, that in speaking of these friendly people whose piety might cause many a citizen of the kingdom to blush for very shame, we may not and dare not affirm anything by way of teaching, but only opinionatively. The authority of Christ is the only ground of teaching: human counsel and human propriety the basis of opinion.

But before we touch upon the opinionative side of things—a side which should always be touched with peculiar delicacy and very great caution (because teaching is invariably safe, while the expression of an opinion may be very unsafe)—let us pay a little more attention to what can be taught in the name of Jesus. We wish to aim another blow at both open and close communion; and in the meantime exhibit the cardinal principles on which the obedient friends of Jesus are to meet at the sacred board. We shall take the aid of a figure. Elder Open Communion, a very liberal professing gentleman, is desirous of seeing his people sit at the Lord's feast comfortably; and therefore while the new chapel is building he has a railing put around a certain part of it, and he gives orders to have a certain number of seats within the railing which encloses what we may call the communion sanctuary. The Elder counts his flock, selecting with all religious discrimination those whom *he* regards as pious and fit for what is popularly called fellowship; and finding just seventy-one, he takes by the hand precisely seventy and one to enter with him into the sanctuary to eat the sacred supper. Elder Close Communion, at the same hour, same town, and in a chapel furnished with a similar sanctuary, is at far more pains to discover *his* brethren and introduce them into the place of the Feast. In addition to faith, piety, obedience, and christian conduct, the Elder must needs know how the doctrine of election, such as Mr. Calvin taught, is received, how "our creed" is viewed, and if there be the least fraternal feeling for any religious men but strict or regular Calvinistic Baptists. The Elder finds thirty-five of the true and pure sort, of whom he has not the least doubt that they are "close" enough for him, and he holds everything tight and takes great care that exactly thirty five seats within the railing are filled, neither more nor less.

Now we maintain that in both these instances the Feast is not the Feast of saints at the Lord's Table. These Elders take upon themselves to say who are fit to sit and eat and who are not fit to sit at the table of commemoration. They cannot say to the communicants, *Examine yourselves*; but they can say, WE HAVE EXAMINED YOU AND WE FIND YOU WORTHY. Had this patent system of communion been in vogue while Paul took care of the churches among the Gentiles, he would not have written on one occasion, "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself"; but he would have written to the Elder of the church and said to him, 'See that no one sits at the Communion Table who will eat and drink unworthily.' The Apostles themselves did not officiate in this

capacity in the Church of God when first established. Where is the authority for it now?

We most heartily enter our protest against all these narrow, nut-shell, sixpenny views and practices when the noble philanthropy of heaven is to be exhibited. Protestant priests who stand up between the Lord and the consciences of men, and take upon themselves to determine who should eat and drink at the sacred Feast, have received their license from some other source than the author of life. The Open Communion principle is precisely as contracted, meagre, and bigoted as the other; but its contractedness is developed after another fashion.

It is difficult indeed to persuade all men that there is such a thing as standing upon ground occupied by neither the Open nor Close Communionists. Very many argue on this subject like the two great parties on the subject of Deity. When the Bible student is asked if he subscribes to the doctrine of the Trinity, and he responds that he finds nothing in the divine creed to warrant the use of such terms; he is without ceremony set down as a Unitarian. On the other hand, when he is enquired of whether he believes in the doctrine of Unitarianism, and his response clearly signifies that he regards the Unitarian doctrine as a speculation never heard of until long after the church of Christ was established; he is then accounted a Trinitarian. Thus the heterodox and the orthodox drive him this way or that way according to the pleasure of their own will, never realising that a pupil of the Lord is bound to receive the doctrine of the Apostles which leans neither to one side nor the other. The party communionist is of the same brotherhood. If he finds one who is not of the open principle, he ranks him immediately among the close men; and if he ascertains that he is not a close man, then he is counted with the open men. So it goes, and so it will go until we learn to stand upon better, because holier, ground.

We *teach* and *preach* against these fashionable forms of communion, because, in the first place, the Leaders or Elders assume a responsibility that heaven never authorised; because, in the second place, Scriptural communion is set at defiance—the guests looking at each other rather than at the Author of the Feast; and because, in the third place, the Table of the Lord is pushed out of its place to make it a test of fellowship or a standard of membership—a purpose for which the Christian lawgiver never designed it.

What, then, do we want? For what do we contend? We are striving for liberty—the “glorious liberty of the sons of God.” Let

teachers open out the great principles of the Christian Dispensation ; let them teach the things of Jesus Christ plainly, boldly, constantly, without fear or favor, whether men will hear or forbear, let them exhibit the cardinal elements which serve as the great basis of Christian communion ; let them speak and say to all men, that it is not any man's or any sect's Table, but that it is the Lord's, for those to feast at who have given themselves to him—those who love, honor, and obey him ; let them sound out the fact that the great Master has appointed no man or class of men to choose out persons who may be thought fit to sit at the Lord's table ; let them declare the language of the Lord,—“ Examine yourselves”—“ see that you do not eat and drink to yourselves condemnation.”

‘Stop, stop,’ says an objecting brother, ‘you will induce every professor who *thinks* he is one of the Lord's people to come and take part at the Lord's Table, spread for those only who are subjects of the kingdom ; and all who are not subjects, though very devout and exemplary otherwise, should be distinctly told that their presence at the Lord's table is not to be tolerated.’ Our response is, that if teaching the counsel of God will encourage some of the imperfectly taught pious to take their seats at the Communion Table, it is simply our opinion that we should not get up an artificial barrier to fence them out from the Feast. We assume nothing and take no responsibility such as the above objector ; for he assumes that his opinion is law, and by acting upon it becomes in a certain sense responsible where he should throw the entire responsibility on the parties personally interested. And here our pious friends can learn this most valuable lesson, namely, that it is every way wise to rely upon something more substantial and trustworthy than a mere opinion in things pertaining to an acceptance with God, our title to the blessings of the gospel, and the hope of life.

But it may be objected, that the language we have quoted from Paul, “ Examine yourselves,” &c., is addressed to those who have put on Christ. Granted. It still aptly illustrates one of the principles of approach to the Lord's Table, not by one professor examining another, but by each one making examination of himself. The question of title to the Table of communion is not now before us ; and indeed upon this question, viewed in a matter-of-fact light, there is much unanimity among all Protestant professors. In pleading for faith, for baptism, and for subsequent Christian deportment as the basis of the divine title to the Lord's Table, who is he that denies we stand upon safe, because scriptural, ground ?

D. OLIPHANT.

Victory, New York, June, 1852.

MINISTERIAL TITLES.

MY DEAR BROTHER EATON,—Some of my brethren have been led to the enquiry, How is it that you as a people professing to be guided solely by the Word of God, can possibly call your ministers by any other name than that of Bishops, &c, as in Paul's Epistle to Timothy. For their information, and perhaps a large class of professors, will you be so kind as to favor us with an article on this subject and also the propriety of calling a man though engaged in the work of proclaiming the gospel, a "preacher." Some individuals, honest brethren, are of the opinion that no man preaches the Gospel in these days, nor is it possible that any man can preach the Gospel since it was preached by the Apostles—that all any person can do is to teach that which has already been preached, with the "Holy Ghost sent down from heaven."

If it should prove that these titles are false, would it not cut off a good many titles and appellations given to vain erring man—appellations which hold certain individuals up before the community as "Divines," "D. Ds.," "Rev D. Ds.," &c! For my own part, I can hardly look at any denominational paper now-a-days without feeling disgusted at the sight of titles, which in my estimation would have made even Christ and his Apostles blush to wear. Men teaching the holy religion of Christ with him who was lowly, meek without guile, unassuming, for a pattern, and yet exalted by pride and vain-glory, wearing the mark of the beast upon them in the form of titles, &c. How clearly the prophet Isaiah saw these days in which we live. I am inclined to think that the 53rd chapter of Isaiah does not mean altogether man in an "unregenerate state." Many do in these days rejoice in the hope of salvation through him who has "borne our sorrows." By their example they fully declare that they esteem him as a man "stricken of God, and afflicted." They are not willing to stoop to the plain yet humble titles of the men who waded through fire and blood to give them the "knowledge of salvation." "Pride goeth before destruction, and a haughty spirit before a fall." In view of this, Brother Eaton, I am inclined to believe that the day is not far distant when the lofty mountains in Israel shall be levelled by the equalising spirit of God's mouth, and "Mystery Babylon" "be found no more at all." May heaven speed the day when righteousness shall cover the whole earth.

Your brother in Christ, J. D.

RESPONSE.

MY DEAR SIR,—I can see no impropriety in calling a teacher of the truth a "preacher of the Gospel." That the Gospel has been announced by the Apostles, and a record of the sentiments uttered handed down to us, do not preclude the necessity of a re-proclamation of the same facts. Our fathers may have been good linguists and mathematicians; but if they neglect us—if they refuse to give us instruction—we need teachers as much as those who first studied

these sciences. Our instructors are as really teachers as those who first became acquainted with science. Paul was a "preacher and an Apostle" (1 Timothy ii. 7). He exhorted Timothy to "preach the word" (2 Tim. iv, 1) and he further taught him that if he gave attention to his instructions, he should become a good "minister of Jesus Christ." (1. Tim. iv. 6.) Hence I conclude that it is scriptural and reasonable to call those who devote themselves to the proclamation of the Gospel, Ministers, Preachers, Proclaimers or Heralds of the Gospel or glad tidings of salvation. Evangelist is a name nearly equivalent to the above. Minister is more extensive in its meaning. All the officers of the congregation may properly be called Ministers; but not proclaimers or Evangelists. I therefore prefer, as an ordinary appellation, the phrase "Minister of the Gospel" to any other designation for one laboring as a teacher of the truth—an overseer of the church, and as a herald of life and salvation. But I would not spend time and strength in the discussion of the application of any of these terms to those who performed the indicated work.

As to the term Bishop: it has so long been misapplied, and is, to my mind, so manifestly an improper translation of the Greek *Episcopos*, that I seldom use it. The Baptists and dignitaries of the Anglican Church, who gave us the common version, were neither uniform nor consistent in their rendering of this word. Take a few instances. In Paul's address to the Elders of the church at Ephesus, he says "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you (*Episkopous*) overseers;" (Acts xx. 23) Why not translate the word "Bishops," here? Was it because the congregation at Ephesus had so many, and it would, therefore, militate against one man being a bishop over fifty congregations? Again; Peter, to the Elders of the churches in Pontus, Galatia, Cappadocia, Asia and Bythinia, says: "Feed the flock of Christ which is among you, taking the oversight (*Episkopountes*) not by constraint, but willingly, not for filthy lucre, but of a ready mind, &c" Here they were compelled to translate the word "oversight" they could not warp in the word Bishop without a circumlocution. But when Paul says, if a man desire the office of (*Episkopos*) Bishop, he desires a good work," (1 Timothy, iii 1). Or when Peter says "Ye were as sheep going astray; but are now returned unto the Shepherd and (*Episkopon*) Bishop of your souls, (1 Peter ii, 25) they translate the original Bishop. Why not a uniformity? Why overseer in one place, and the same word Bishop in another? Nothing in the connexion, that can be given as a reason. *Episkopos* means an

overseer—an instructor, guardian, patron, superintendent, &c., and should have been so rendered; but what then would have become of the Bishop's dignity? The common people know the meaning of the word overseer; and the man who sees his workman but once a year at most—seldom as often—would not be a faithful overseer; but call a man a Bishop, and to the mass it means a great man—an awful dignitary in “the church.”

For these and many other reasons, I seldom apply the term to the Overseers of the Lord's congregation. When such are 40 or 50 years old I often address them as Elders; but when they possess scriptural qualifications and discharge their duties faithfully, whatever may be their age or secular calling, I would designate them as overseers of the congregation of the Lord.

The profanity of addressing men as Divines (Gods), Reverend, and Very Reverend, and Fathers in God, is so manifest, I marvel that so many good men allow themselves to be thus addressed. But it is the fashion, and these great men must please the world; they know the “world will love its own.” “When in Rome we must do as Rome does,” is a maxim that few lose sight of. W. W. E.

POSITION AND PRINCIPLES OF DISCIPLES.

NO. VI.

“You are disorganizers,” is an accusation hurled against the Disciples by those whose religious schooling has given them a strong bias in favor of theology which shapes itself according to modern taste. The charge is acknowledged; not, however, in the sense in which it is made. We certainly desire to be disorganizers by weakening and destroying whatever is anti-scriptural and untruthful; and for this we have the highest authority and the very best example. But our principles are not disorganizing in any opprobrious or evil sense. As far from it as the heavens are higher than hades. No: our pleadings wherever successful bring order out of confusion, make peace where there is strife, and produce spirituality in the room of the genteel vices and religious profanity of the times.

What Protestant would not gladly disorganise the Romish Church? Who would not like to lend his influence in such a work? There is not a Protestant on earth but would, if he could by moral means, overthrow the ramparts which environ the city of the Great Babylon. It is no secret why. Every one believes that the elements and power of that ecclesiastical organization are essentially and irretrievably corrupt. Protestants, then, every one of them, are disorganizers!

And does not every well read man know that one of the unpardonable charges against the first Reformers who fought the "Holy Apostolic Church," was that they taught disorganizing doctrines? And the charge was true! But not as the Romish priests and bishops meant it. Tyndal, Wyckliffe, Huss, Luther, Knox, and many others with them were disorganizers. It could not be otherwise. Romanism was not Christianity; reformation was needed; and therefore wherever these principles were introduced, the old elements received their death-blow.

So it was when christianity began its triumphs. From the temple in Jerusalem to the furthest East of Judea's Province, and to the furthest West of the boundaries of Galilee, the Jewish Elders and Doctors ruled with uninterrupted sway. Jesus appears. He breathes words and utters principles which strike at the established customs. "Henceforth," says he, "there shall be three against two and two against three." His doctrine finally disorganizes the whole nation. What a disorganizer! And behold the working of the Apostle who was sent to bear light to the world of Gentiles. Temples are deserted, idols destroyed, consecrated books burned, and even priests turned away from their former services, wherever Paul successfully pleads Jesus and him crucified. The Apostle and his coadjutors had more fame than they desired on account of the effects of their labors.— "These men who turn the world up side down are come hither also," was said of them in bitterness while they were pleading the claims of the Saviour in a certain city.

Such were the upheavings, such the disturbances of the old elements among Jews and Gentiles, when Jesus and his witnessing Twelve introduced the religion of this dispensation.

From these premises we are willing to draw two arguments; 1st, that the founders of our divine religion, in one aspect of their labors were disorganizers while they were organizing the church of Christ; and 2ndly, if the Apostles and Jesus himself could not teach without giving offence and stirring up the wrath and enmity of their contemporaries, it is not to be wondered at if those who in these days seek to re-proclaim like principles, shall stir up opposition also. Hence the friendly reader may be assured that we are not intimidated when it is affirmed that our doctrine is disorganizing, nor are we to be discouraged when a multitude stand up against us opposingly and call us hard names. We cannot suffer more in these respects than those who have gone before us.

It is indeed curious to hear some sincere men talk about established

customs and venerated usages. Blind argument! Carried a single step to a legitimate issue, it would slay every Protestant from the least to the greatest; for surely if customs are made obligatory by the length of time they have been established, the adherents and worshippers of the supreme Bishop who sits on St. Peter's Chair are the nearest the truth, and Protestantism is a deception from first to last. Some of the pious men of our time, are therefore only imitating the loyal subjects of the Pope when they affirm that we must bow to customs because they have been long established; and indeed, if they only knew it, they yield their Protestant principles in full; and, if the logic be admissible, the quicker we are all found in the arms of the Papacy, the safer for us.

But in pleading for the pure teaching of Heaven as developed in the Record written by God's own pen, we do not, we cannot disorganize what is of God. Partyism indeed may suffer in the conflict; but partyism is worth little even in the esteem of those who are most imbued with it. The things of party are not the things of salvation; and only the things of salvation are therefore valuable. Now, in raising our standard for what is divine, there can be nothing of a disorganizing character to be feared. Hence, therefore, instead of the frightful cry of disorganization, let the opposers put their fingers on the passage in God's Holy Word by which our position or principles are discountenanced or condemned; or let it be shown that our principles condemn any word, sentence, sentiment, or doctrine, in the one Divine Book. Is not this fair?—is it not candid?—is it not right?

The simple organization and beautiful order of the christian church have not only been perverted; but the establishment and perpetuance of churches have been reduced to a speculation. Money and ministerial grace have become the bonds and cements of ecclesiastical organizations rather than the truth and love of the Gospel. The church primitively was a company of faithful men, redeemed from sin, who edified themselves and gave light to the world; now the church consists of a set of articles and doctrines, which articles and doctrines are to be implicitly subscribed to, and the adherents to pay a tax to a clergyman whose business is to do the religious thinking, preaching, exhorting and praying for all concerned. Thus wherever there is a "preacher" and a few adherents, there is a church;—but no minister, no church. And if there be no money there will be no minister!! Thus the religion of our Lord has been converted into an iniquitous speculation; and infidelity, the natural fruit of religious hypocrisy, has risen upon the ruins of the christian church.

Now, because the Disciples expose these awful departures from the faith, and honestly endeavor to be led themselves and to lead others by the inspired models given us by the Lord's Apostles, acknowledging what is good, and rejecting only what is human in all theological systems, we are treated by many as though we denied the religion of God, and spurned at religion itself.

Union, peace and love, are manifestly rich and true fruits of the Spirit, without which christianity has no attraction: and it is equally manifest that this union, this peace, this love, must rest upon the firm, broad, sure basis of truth. Where there is no such basis, there can be no union in the true and proper sense of the term. The platform must be as wide as the scope of the gospel—as strong as the power of the Spirit—as reliable as the authority of Jehovah—as enticing as the charms of salvation. * Where, in Protestantism, shall we find such a basis or a proposition looking in anywise towards it? We answer, without a boast, that if found at all, it is found in the pleadings of those who resist party tenets and party tests, and urge the whole professing world to return to primitive ground; and instead of the charge of disunion being applicable to these men's labors who take this stand they are to be viewed as the only real promoters of union. And here we may, without a retaliatory intent, gravely put to our opponents the very simple question, What have the numerous branches of Protestant Christendom done, or what are they now doing, for the comprehensive and wide-embracing unity of the Gospel of God's Son? Are not parties new parties, constantly forming among the very people who have the greatest dread of anything called primitive? During the three centuries in which the principles of Protestants have thrown the light of Catholicism into the shade, have not innumerable parties and most mischievous sects arisen to fight that against this, and this against that with all the animosity of political or national warfare? Petty foundations have been laid, and petty organizations defended, but where is the unity? Let us ask again.—where?—With what an ill grace, therefore, comes the common cry of, 'You create division,' from persons and parties who live, move, and have their being in contention, and whose principles necessarily lead to farther and greater division!

But after all, this is not the argument to be used, though it is argument enough in one aspect of the subject. The question, the great question, is, "What saith the Scriptures?" We love union; we plead for union; we work for union; we deprecate disunion; and that we may know how to destroy the seeds of division, and do all in

our power for the unity recommended by heaven, we look at the brotherhood which existed when the Gospel was first preached and took effect. "One Lord, one faith, one baptism, one God and Father of all" formed the basis of that holy union which was the wonder of the world for centuries; and shall we be told that such a basis as this has now a tendency to create discord and strife? And if we are found advocating union upon this heaven-laid foundation, is it not perceived that those who oppose our efforts do most certainly oppose the authority of the head of the church?

But what produces division? This is the query. Will not all respond with us,—'The teaching of men, and not the teaching of God.' Well, then, who is it that venerates, loves, and follows the customs and counsels of men? Who is it that refers to traditionary authority? Who is it that erects human platforms, and espouses human organizations? Are there any who have courage and candor to answer these questions?

The truth is, more than one Lord is acknowledged—several faiths have been manufactured and consecrated—a variety of baptisms are in fashion—and the God and Father of all has been speculated upon; and hence apostacy in doctrine has been followed by apostacy in practice. The bonds of union have been broken; and division, confusion, and every unhallowed work have been and now are the result. The Disciples deplore the evil, and invite all men to the remedy—not our remedy but God's.

Christian union, however, is not a union of opinion. To unite men in opinion is impossible; but to unite men in the truth of the Lord Jesus is what has been in the past, and will be again so soon as the primitive order supercedes the traditionary dogmas of our fathers and contemporaries. But what is opinion?—what is truth? We must speak of these more fully.

D. OLIPHANT.

Port Hope, 1852.

MARRIAGE—ANOTHER SENEX.

DEAR BROTHER OLIPHANT.—What is brother "Senex" driving at under "the marriage question" in a late issue? Is he afraid that christians will not avail themselves of an unlimited privilege to marry whom they think best, "choose well" of human kind, restricted only, I presume, to one as long as he or she lives? If this be his feeling, I must say I do not sympathise with him. My fears are, that many act so recklessly in reference to this most important relation, that caution is needed such as is implied in his second page at the bottom "if they make a judicious choice they may be happy; but if an unjudicious choice, misery will be the result." This is much more

necessary than to explain away the Scripture restriction as he attempts to do.

Any christian coming to the Word of the Lord only for instruction will perceive that the intermarriages of the *sons of God* with the *daughters of men*, (Gen. vi.) is there recorded with disapprobation, and as a warning to others. To support his notion, brother Senex labors to show that the phrases "of God," "of men," are equivalent! and that the antedeluvians enjoyed the liberty of marrying "all which they chose" He might add that the Israelites enjoyed the liberty of worshipping Baal, &c., but that does not prove it was right. His second witness, 1st Cor. vii 39, he says "beyond all dispute to be married 'only in the Lord' is a spiritual marriage, &c." I, and I think almost all except himself dispute this—and for good reasons: 1st, because the Apostle gives directions to those who were already "married to him who is raised from the dead," and could not mean what Senex says it does; 2nd, because Paul could not judge it happier for a widow to abide so than to be "married in the Lord" in Senex's view of that phrase.

I pass to his third and last witness to prove that according to the law and the gospel, "the whole of Adam's posterity have the liberty to be married to whom they will." And must not the reader be surprised to be here referred to the daughters of Zelophead, who were to be married *only* to the family of the tribe of their father, (Numbers xxxvi 6). Not one of his witnesses speak to the subject at all, much less prove "that the whole of Adam's posterity have the liberty of being married to whom they will." provided we mean not by "liberty" power to do "wrong as well as right." I may have misunderstood the meaning which he attaches to liberty. Thus I have briefly noticed his arguments, and wish he may see their irrelevance.

I will now, with your permission, offer some thoughts to the serious consideration of those who are members of churches and unmarried. Dear brothers and sisters: before you allow yourselves to take the first step towards this most important relation, view the subject with prayerful consideration in all its bearings in relation to yourselves, and your posterity, for time and eternity; notwithstanding all that Senex preaches to the contrary, you must discover (especially as there is no reason for a different course) the expediency of marrying christians. I must doubt the christianity of the individual who can make a choice of a companion for life, in sickness and in health, of one who is nowise qualified to help in the way of usefulness here, nor prepared for heaven hereafter. And I am certain that in order to bring up children in the ways of the Lord, the best efforts of both parents are needed. All who are anxious to train their offspring for everlasting life, know this to be true, while they also know that it would fill their hearts with sadness to raise a family of mere animal men and women.

Senex and others who desire to be taught *in one way*, may say, "where there is no law there is no transgression." Show us the prohibition. I am tired of the pertness and confidence with which some in this style speak. Who could show the law to those who eat

in idol's temples? and yet they sinned against Christ and against the brethren. It is not from *legislation* only that we learn the way of duty; but from the study of the sacred Oracles in every form in which they address us. On the subject before us, their testimony is clear and decisive from Noah's day. God prohibited Israel from intermarrying with the nations for fear of *turning* them from his own worship to that of false gods. The King of Moab at the suggestion of Baalam, by this means brought wrath upon Israel; and Solomon calculating that it was impossible for him to turn idolator, feared no danger and married many strange women, who succeeded in turning away his heart from God, so that we find him in his old age going after the goddess of the Sidonians and the abomination of the Ammonites, and building high places for other gods in the hill before Jerusalem. If the fashion now was, for every one whose heart was turned away by this means, to offer sacrifices to idols, there would be many high places in the hill before (our) Jerusalem (1 Kings xi 7) I could fill pages with names who once bid fair for eternal life and have turned from the ways of godliness by marrying ungodly persons, and can we wonder at it when they take no warning?

Any intelligent Disciple must know that the primitive Jewish Christians were cast out of the synagogue; and consequently could not, if unmarried, have the privilege of marrying one of that nation; and their education in the scriptures as well as their prejudices would prevent their marrying a heathen, so their circumstances favored their duty to marry christians only. The Gentile converts were in circumstances resembling the Jews; and it appears that instead of thinking it safe to marry an infidel or *paan*, they were in doubt concerning the propriety of living with their unbelieving partners, until corrected by the Apostle. At that time, however, the boundary line between the church and the world was more definitely marked; those who feared God and wrought righteousness were on one side, and those who cared for none of these things were on the other. Now it is different. In the church we have those whose christian character is very imperfectly developed, and we find some who fear God and govern themselves more like christians than church members, who never were baptized; and when such is the case, I am of opinion that if christians marry those whose characters have been formed under the influence of the Gospel, though they may not be church members, they sin not.

In conclusion, I would only add, that in the present state of society I cannot see *any reason* for *any christian* where *he can begin to make an excuse* for marrying an unbeliever, much less an ungodly person. "I speak as unto wise men; judge ye what I say."

The Lord give us wisdom in all things.

ANOTHER SENEX.

Grimsby, June 23rd, 1852.

OUR MEETING IN ERIN.

At a meeting of the Provincial Co-operation of the Disciples of Christ, for the spread of the Gospel, held in the village of Erin, on

Saturday, the 12th June, 1852, Brother Alexander Anderson was appointed *Chairman*, and James Lesslie, *Secretary*.

The Secretary of the Committee of Management for last year, Brother William Oliphant, submitted the annual Report, which was unanimously adopted.

The Treasurer of the Committee, Brother L. Parkinson, submitted also his account for the year, which was read and adopted.

R E P O R T

OF THE SECRETARY OF THE COMMITTEE OF CO-OPERATION.

The Committee of the Provincial Co operation, in presenting to the Churches a report of their proceedings during their term of office, now expired, desire to state that they have acted under a sense of the vast importance of the work committed to their care. To sound out the word of life for the salvation of a lost world would seem to be a work so peculiarly worthy of God and good men—so exceedingly important, honorable and glorious, as to call forth all the best efforts of the people of the Lord. Yet it has been the lament of good men of every age, that their labors in the Lord's cause have been comparatively feeble and inefficient. How rarely one can be found who can truly say, "for me to live is Christ." The first thing to which the attention of your committee was directed, was the liquidation of a debt for which certain members of a former committee had become personally responsible.

Your Committee, through the aid of a few churches applied to, were enabled to relieve those brethren from all liability in the matter referred to.

The funds of the Co operation being exhausted; and your committee considering it inexpedient to employ laborers without having in hand either the means, or satisfactory assurances of means, to remunerate those employed, resolved, in conformity with a suggestion adopted at the last annual meeting, to send to the churches a special messenger, to receive contributions and pledges for the support of Evangelists.

With this view a correspondence was entered into with Brother A. P. Jones, who consented to visit the churches in behalf of your committee. Circumstances, however, prevented his leaving home as contemplated; and your committee were subsequently enabled to avail themselves of the efficient services of Brother Anderson, whose labors resulted in the obtainment of contributions and promises to the amount of upwards of £142.

Your committee being thus enabled to enter upon their proper business—that of sending forth laborers into the fields, which are already white unto harvest—immediately endeavored to find suitable persons for the work. But here difficulties were met which appeared almost insurmountable. With an earnest desire to labor on the part of those applied, each had his peculiar obstacles and embarrassments, which constrained him to say, I pray you have me excused. After considerable, yet necessary, delay, in the way of negotiating and

corresponding, your committee obtained the services of brethren Black and Oliphant, whose zeal and devotion your committee feel confident will be duly appreciated by the brethren. An account of their proceedings and labors would no doubt be interesting; but as this will in due course be furnished by themselves, your committee would merely express the conviction that thus far the blessing of the Lord has attended their efforts.

Your committee were applied to by one of the conductors of the *Christian Banner*, for aid in placing that periodical on a more satisfactory basis, by directing the special attention of the brethren to the importance of the subject. Your committee, under the impression that this did not properly come under the scope of their jurisdiction, respectfully declined acting in the matter. Yet, for the sake of the cause of truth, and of those more immediately concerned in the publication of the *Banner*, they would now, with all due deference, urge upon the brethren the importance of answering, in the most decisive manner, the question, Is it expedient or inexpedient to make zealous efforts to sustain the *Christian Banner* until it shall be self-sustaining?

Your committee feel that they cannot properly close without directing attention to the nature of certain difficulties or objections presented by brethren who were solicited to labor for the Co-operation. These brethren are devoted to the Lord, and willing to spend and be spent in his service. They reason thus. "We desire to serve the Lord, not simply for a few months or a year; but for life, or so long as God shall grant ability. We stipulate for no monthly or yearly allowance. If the brethren will say to us, The Lord has need of you; do the work of an Evangelist, and we will provide for you and yours the things that are needed, we will leave all and labor to the extent of our ability. But to labor for a few months as ministers of the gospel, then resume our secular pursuits with diminished ability, but increased necessity, arising from the derangement of our business and again serve as Evangelists—our affairs meantime becoming more and more entangled—this appears like a fruitless attempt to serve two masters. We must therefore decline accepting the call of the brethren until a more scriptural system be introduced."

Your committee felt they had no authority to say, "Leave it, and you will be provided for." But they leave it with the brethren to say whether or not it is practicable to modify the present system of employing Evangelists, so that those employed could give themselves wholly to the work. In view of the inconvenience experienced by Evangelists who have found it necessary occasionally to attend to their private affairs, your committee deemed it expedient to allow those they might employ to distribute nine months' labor throughout the year. It is intimated that at the expiration of the term of service of the ministers now employed, there will remain in the treasury a balance of about £10, available for the general purposes of the Co-operation.

The attention of the brethren has been directed to the question, Shall the Provincial Co-operation be permanently established, or shall smaller Co-operations be substituted? However this subject may be

disposed of, your committee firmly trust that the brethren are fully determined to operate and co-operate to the extent of their ability, in extending the knowledge of the glorious gospel of the blessed God. For themselves and those with whom they are more immediately connected, your committee would say that they feel increasingly alive to the luty of sending forth chosen persons who are willing to spend and be spent in the service of the great King, who alone is worthy of all dominion in heaven and on earth.

Brethren, let us persevere unto the end. In due time we shall reap if we faint not. May the Father of Mercies pardon our shortcomings, and work in us more fully to will and to do of his good pleasure, and to his glorious name be ascribed all praise forever.

JAMES KILGOUR, *President.*

WILLIAM OLIPHANT, *Secretary.*

The names of the churches and of the brethren representing them were then called for, and were as follows:—

South Dorchester.—Brothers Randall Bentley, and Amos Whittemore.

Rainham.—Brothers Asher Holmes and Leonard Yager.

Esquesing.—Brothers Peter Laird and James Menzies.

Erin.—Brothers Dugald Thompson and Hugh McMillan.

Eramosa East.—Brothers William Oliphant and James Evans.

Eramosa West.—Brothers Lazarus Parkinson and R. Royce.

Eramosa Centre.—Brothers John Butchart, Jr., and Duncan Anderson.

Toronto City.—Brothers Thomas C. Scott, and James Lesslie.

Oshawa.—Brothers John Doyle and Asa Burke.

Pickering.—By letter from Elder Barelay.

Pictou.—Brothers Gilbert Trumpour and Thomas Ketchum.

King.—Brothers John Ross and Gabriel Wells.

The Chairman then called the attention of the brethren to the duty of deciding whether the existing organization for the purpose of sending out Evangelists should be sustained, modified, or changed.—A discussion then arose upon the question, in which most of the delegates took part. The church at Rainham was desirous to aid in any arrangement to send out a sufficient number of Evangelists into the field, and particularly into that neighborhood. The church at Aylmer had no means of forming a local organization, and were desirous to aid, by every means in their power, the spread of the Gospel. The church at Esquesing desired a continuance of the present arrangements, being unable of themselves to sustain an Evangelist. The brethren at Erin preferred dissolving the present organization and forming one of a local character. Eramosa East preferred upholding the present system of co-operation. Eramosa

West desired an organization of a local character. The centre church in Kramosa desired a lesser co-operation; but were prepared to submit to the decision of the majority. Toronto City, by its representatives from the church, was favorable to the existing arrangements. The brethren from Oshawa urged strongly the continuance of the present arrangements. The Picton church were very desirous for an organization with other bodies near their own locality. The church in King, having no hope of forming another organization which would be likely to subserve the interests of the cause, desired to continue the present co-operation. The church at Pickering communicated by letter that their peculiar circumstances rendered it inconvenient for them to contribute to the co-operation during the coming year.

It was then Resolved, That the present Co-operation be continued and sustained for one year.

It was then unanimously Resolved, That the following brethren should form the Committee of Management for the year, namely: Brethren L. Parkinson, W. Oliphant, J. Kilgour, Alexr. Anderson, R. Royce, James Mitchell, Hugh McMillan, Charles McMillan, and Alexander Adams.

The Chairman having reminded the brethren of the success which attended the employment of a messenger to visit the churches, in order to the raising of funds, desired an expression of the minds of the brethren upon the subject. It was then Resolved, That the Committee be empowered if they deem it necessary, to send an agent to visit the churches, in order to stir them up to a spirit of liberality, and to receive their contributions.

The attention of the meeting was called to the recommendation given in the report of the Committee that the monthly periodical published by Brother Oliphant should be more generally sustained. A statement was then read showing that it now paid expenses. An earnest appeal was then made to all the churches, there represented, to employ their utmost efforts to extend its circulation as an important means of aiding in the spread of Divine Truth.

The enquiry was then submitted, Where shall the next meeting be held? when it was Resolved, That it be held in the Village of Williamsville, in the Township of Rainham, on the third Friday in June, 1853.

A vote of thanks was then formally tendered by resolution to the Committee for last year; but was, by request of its members, set

aside as formal and unnecessary. The approbation expressed by the meeting of their labors during the year, was the best manifestation of the thanks of their brethren.

It was then Resolved, That the Report of the Committee and of the proceedings of the Meeting be published in the *Christian Banner*.

The meeting closed with devotional exercises about 9 P. M.

ALEXR. ANDERSON, *Chairman*.

J. LESSLIE, *Secretary*.

Erin Village, June 12th, 1852.

P. S The day following a letter was received from Brother William Bradt. of Jordan, intimating that the church in that village would contribute ten pounds to the funds of the Co-operation; but designed also to employ an Evangelist for that section of country East of Hamilton.

LABOURS OF EVANGELISTS.

REPORT NO. V.

[By reason of indisposition, I have been prevented for a season from laboring with brother Black —D. O.]

BROTHER OLIPHANT.—In some localities there are more obstacles to the progress of the gospel than in others; but the most discouraging of all are to be met with where the truth has been professed and not honored by its avowed friends. In the present state we do not expect to find *all* who profess the faith continuing faithful; but under proper training, I believe the majority will be kept from apostacy.

Near twenty years ago the original gospel was received in Prince Edward District; and from that time to this, it has had to struggle against many serious difficulties such as would have discouraged tried friends, were it not for their confidence in its divine origin and the blessing of its author. Among its first advocates in that place, were men of considerable talent and tact, but deficient in (or rather destitute of) piety. Their efforts terminated on the elucidation and enforcement of first principles, and exposing sectarianism, and family worship was considered an item of this ism. Along with this, discipline in the churches was neglected to such a degree that they could hardly maintain their visibility. I need not write the history of the cause here any further than to say that they now all see the necessity of making an effort to recover themselves from every error into which they had fallen. I labored among them alone for some time, and was treated with all christian kindness that could be manifested to a brother; and I cannot but hope things that accompany salvation from them.

They have many gifted and intelligent brethren there; and if they succeed in organizing themselves into harmonious working churches, they will be a blessing to the County of Prince Edward.

JAMES BLACK.

REPORT NO. VI.

Having understood from the brethren in Prince Edward that they would like brother Doyle to spend some time with them, I called upon him and Elder Ash at Oshawa, on my return, and stated my own convictions to be in accordance with the brethren's wish; and after some deliberation, it was agreed that he and myself should forthwith make them another visit. As soon as we could get ready, we returned and commenced our labors with the brethren at Hillier.—The church that used to meet there, ceased to meet as a church. Many went back to the world, and the faithful few became discouraged. Our object was to try to rally them; and before we left them we had the pleasure of seeing them reorganize; and several who backslid confessed their faults, and united with them. Their Elders are Wm. Whitney and Daniel Spencer; and brother Cornelius Ainsworth promises to labor among them in word and doctrine. Brother Jacob Platt, of Athol, and others continued to meet at West Lake, for edifying themselves and publishing the word; but owing to some difficulties in the way, many brethren and sisters did not meet with them. All the brethren were anxious to be united in the truth which they love; and we had the pleasure of witnessing a most interesting meeting of all who could attend at brother James Ketchum's, when the good sense, christian intelligence and strong attachment to Christ and each other exhibited, gave us satisfactory assurances of good times coming. Their Elders are brethren Henry Lambert, Gilbert Trumpour, Anson Palen, and George Werden. Brother J. Platt is considered by all the neighborhood to be a good man and a good preacher. The only baptism here was that of a very young girl who had a religious training from infancy.

Brother Doyle promised to spend one-fourth part of the present year among them; and I trust by his labors the churches will be edified, and many added to the saved.

JAMES BLACK.

REPORT NO. VII.

DEAR BROTHER OLIPHANT—Having at the request of the Co-operation met at the Township of Rainham, we held a series of meetings in that place to advocate the cause of the Redeemer. Though the season of the year was very unfavorable for obtaining a large audience on week-day evenings, we are happy to state that we were heard with attention by those present.

It is also with much pleasure that we acknowledge the kindness of our Baptist friends who allowed us to occupy their meeting house on three occasions while we were there; and that they manifested, in other respects, a friendly—even a brotherly—desire that God will promote the cause which we advocate.

After continuing the meetings for eight days, we brought them to a close on Lord's Day, the 11th instant, when our hearts were cheered by two females submitting themselves to the claims of their Redeemer in baptism.

Praying that God's blessing might rest upon our affectionate brethren in this place for their christian kindness towards us, we have

left them for the present; and have arrived in Wainfleet, where we hope to have the opportunity, to become acquainted with the Lord's people, and to proclaim 'the Gospel to sinners.' EDMUND SHEPPARD.

JAMES BLACK.

Wainfleet, July 15th, 1852.

THE BIBLE CHRISTIANS IN CANADA WEST.

This Society is connected with the Bible Christians in England, which was formed in the Parish of Shillbear, and County of Devon, in the year 1815, by Mr William O'Bryan, formerly a Local Preacher among the Wesleyan Methodists. Mr. O'Bryan having heard of upwards of twenty contiguous parishes in the north of Devon where there were no Methodists or dissenters of any kind, was induced to visit some of these parishes, and preach the gospel among the inhabitants. This irregular way of proceeding, as it was deemed by the Wesleyans, led to his separation from that body, and to the establishment of this connexion.

The work continued to extend in Devon and Cornwall, and preachers were raised up to carry it on, until in 1819, four years from the formation of the first society it was judged proper to hold a Conference. At this Conference the connexion was divided into twelve circuits, and thirty itinerant preachers were engaged in the work, fourteen of whom were females.

Some of the members having emigrated to Canada and requested a preacher, the Conference of 1831 appointed J. Glass to this Province, who, about two years after was followed by J. H. Eynon. The latter succeeded in collecting several of the emigrants and forming them with others into societies, and, as the work extended, additional preachers were sent from England, and some also raised up in this country.

The faith of this community is expressed in the following summary of doctrines:—

1. That the Holy Scriptures of the Old and New Testaments contain a revelation and are a complete rule of faith and practice.

2. That God is unoriginated, unchangeable, and independent; Almighty in power, every where present, and knowing all things; infinitely gracious, holy, just, and pure; the creator, preserver, and governor of all things.

3. That in the Godhead there are a plurality of persons, termed in the Scriptures, the Father the Word or Son, and Holy Ghost; and that these are co-equal and co-eternal.

4. Man was created free from all moral impurity, in righteousness and true holiness, capable of continuing in that state, but liable to fall.

5. That by the abuse of his pure agency he fell from that state, became morally departed and transmitted his defilement to all his posterity.

6. That to redeem mankind from the consequences of the fall, the eternal Word assumed human nature "tasted death for every man," and thereby made a complete atonement for the sins of all the huma-ⁿ

race, and procured the influence of the Holy Spirit to help their infirmities; and having confirmed the efficacy of that atonement by his resurrection, ascended into heaven, where he "ever liveth to make intercession" for them.

7. That repentance towards God, and faith in our Lord Jesus Christ are the only conditions on which the benefits of Christ's death are offered to those who partake of the light of the gospel.

8. That all who thus repent and believe the gospel, are regenerated, and have the witness in themselves that they are justified freely by his grace.

9. That it is the privilege of every true believer to be sanctified wholly in the name of our Lord Jesus, and by the Spirit of our God.

10. That Christian's continuance to this state of salvation, depends on his maintaining a life of humble and obedient faith.

11. That there are two sacraments appointed by Christ to be observed in his Church; namely, Baptism and the Lord's supper: the former showing the necessity and prefiguring the regeneration of the soul, and the latter commemorating the death of Christ Jesus, and containing on his part a pledge of gospel benefits, and on the part of the communicant, a manifestation of his firm trust in the Redeemer, and a solemn act of dedication to him.

12. That there will be a general Resurrection from the dead, both of the just and the unjust.

13. That there will be a day of Judgment at which God will judge the secrets of men by Jesus Christ, and unalterably determine the eternal destinies of all men according to their works.

14. That the punishment of the ungodly in hell, and the happiness of the saints in heaven, will endure for ever.

This connexion's affairs are managed by certain official meetings, termed **ELDERS' MEETINGS**, which are held for each society, or if the society be small, for two or more societies united, and are composed of one of the itinerant preachers, the class leaders, stewards, local preachers and such other members of the respective society or societies as may be chosen.

2. **CIRCUIT QUARTERLY MEETINGS** composed of all the preachers itinerant and local belonging to the circuit, the circuit and society Stewards, Class-leaders, and Chapel-Trustee-Stewards, when members of the Society.

3. **DISTRICT MEETINGS** held annually or oftener if circumstances require it: composed of all the itinerant preachers in the district, and a circuit steward from each circuit, if sent by his respective quarterly meeting.

4. **AN ANNUAL CONFERENCE** consisting of the President and Secretary of the preceding Conference, the superintendents of districts Preachers sent by their respective District meetings, and representatives of districts chosen by the stewards from among themselves at other District Meetings. The Annual Conference has jurisdiction over all the districts that compose it; the District Meeting manage the affairs of their respective districts; the Quarterly Meetings of the circuits, and the jurisdiction of the Elders' Meetings is confined to their respective society, or united societies as the case may be.

JORDAN MEETING.

BROTHER OLIPHANT,—The brethren at Jordan invited brethren Brown and Anderson and others to meet with them to hold a protracted meeting. Myself, and brethren Randall and Strickler from New York, assisted. From Friday noon (25th inst.) until Monday noon following, the attendance was good, especially on Lord's Day, when Elder Brown, of Newstead, New York, addressed a crowded house full of attentive hearers, besides a crowd of attentive and inattentive hearers outside. The subject of Elder Brown's discourse was the "wedding garment," which he handled very skilfully and effectually; and I know that there must have been many there, who, if they continue disobedient, must labor hard to forget what they must know. At the interval between the forenoon and afternoon exercises, brother Brown baptized six converts in the presence of a very respectable assemblage of between six and eight hundred spectators. In the afternoon the house could not hold the people who listened to brother Anderson on the Pentecostian address, which he analyzed and presented in his usual style. On Monday, considering that it was "training day" at Jordan, we had a good hearing also. Brother Brown addressed us; and one came forward to submit to Messiah's claims, by being baptized in his name.

The above is a formal notice of a meeting which was pleasing and I trust profitable to all who love the truth, and will long be remembered. Acquaintances were formed and thoughts suggested that may every way improve us. I was never more convinced than I then was of the power which men of good sense and scriptural views and facility of communicating them in the *speaking style* of their audience, have over a popular assembly which an accurate critic cannot have. When this preacher is tormenting himself with fears of improper diction, bad grammar, &c., the other, fearless and careless about such trifles, is "scudding his way to glory," and carries the sympathies of nine-tenths of his hearers with him, and they are all benefitted.

I remain,

Dear Brother Oliphant,

Yours truly,

JAMES BLACK.

Jordan, June 30th, 1852.

RELIGIOUS INTELLIGENCE.

BELoved BROTHER,—There is joy amongst us, as there is joy in heaven; sinners are repenting and believing the gospel. We have visited the water three times within the last four weeks. Six have put on Christ by immersion; and one has united who was baptized before. "The harvest truly is plenteous; but the laborers are few."

In the bonds of love,

I am yours affectionately,

EDMUND SHEPPARD.

South Dorchester, June 21st, 1852.

BROTHER OLIPHANT,—Knowing from experience it is good to hear good news, I am happy to have it in my power to communicate some

good news to the brethren; which I can do through the columns of the "Christian Banner."

Some three weeks ago, brother Döyle immersed a worthy man into Jesus Christ, who, together with his wife, who had been a Baptist, joined themselves with us. Thus another family is numbered with us; and we calculate they will be an honor to the cause we love.

Last Lord's Day we were again enlivened by the reception of another "household," a brother and sister Luxmore, from England about twelve months ago, united with us. They are truly devoted and godly persons; and we calculate somewhat upon him as a public speaker. Our prospects are encouraging.

I am happy to hear of the interesting meeting in Erin, I regretted much I could not be there. I will try next year and attend the annual gathering

Yours in the best of bonds,

JOSEPH ASH.

Oshawa, June 28th, 1852.

NOTICE.

The Church in Wainfleet has concluded to have a big meeting, commencing on Friday, the 24th of September next. Elder Brown of New York, and brother Anderson have promised to attend; and brethren Black and Oliphant are also requested to be in attendance. We trust that brethren, sisters, and friends will, by their presence, give encouragement and success to the meeting.

A. CLENDENAN.

WORDS FROM JOHN WESLEY.

We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without the love of God, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about my opinion; only see that your heart is right with God—that you love your neighbour, walk as your master walked; and I desire no more. I am sick of *opinions*; I am weary to hear them—my soul loathes their frothy food. Give me solid, substantial religion; give me an humble love of God and man—a man full of mercy and good fruits—a man laying himself out in works of faith, the patience of hope, the labour of love. Let my soul be with such christians wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."—*Am. Messenger.*

To an afflicted mother, at the grave of her dead child, it was said; "There was once a shepherd, whose tender care was over his flock day and night. One sheep would neither hear his voice nor follow him; so he took up her little lamb in his arms, and then the sheep came after him."—*Child's Paper.*