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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. VIII.

COBOURG, JUNE, 1854.

NO. 6

WHY DID YOU LEAVE THE BAPTISTS?

*From the Christian Evangelist.*

I am frequently asked the above question in different parts of the country, by different individuals. A man said to me a few days ago—"You split off from the Baptists—you left the Baptists." I wish the following statements distinctly understood and remembered: First, I write for the information of such as do not know the reasons of our separation from the Baptists, and not to provoke altercation with the Baptists, with whom we wish to cultivate and cherish a Christian spirit. I write for the rising generation, who do not know the reasons of our separation; and for posterity, who may ask, Why did these people leave the Baptists? Secondly, I write in behalf of my venerable uncle, Jacob Creath, son, now of Kentucky, nearly four score years old, and brother John Smith, brother Jehn T. Johnson, and the brethren who were associated with us at the time of our *excision* by the Baptists in Kentucky. I take this opportunity frankly to state, that I regard all the parties of Baptists to be constitutionally in the kingdom or Church of Jesus Christ, according to the New Testament, and am perfectly willing to fraternize with all of them, so far as their characters are moral and Christian, notwithstanding their peculiarities and their difference with us. And I furthermore state that I freely forgive them for all the injustice and injuries which they did me and my brethren. And I further state, that as I do not intend nor desire to provoke controversy with the Baptists, so neither do I wish to court their favor; nor do we fear them. We believe that the Baptists know by this time that we can keep house as well as they can—we can cook our own meat as well as they can—make as good coffee, and bake as good biscuit, and eat them as heartily as they can. I proceed to state that we were living in full fellowship with the Baptists, we were unimpeached in our moral character by them—we stood well with them, and we would have remained with them—we desired to do so—we strove to remain with them—but they would not permit us to do it.

At a *called* Association of the Franklin Extra Association in Frankfort, Kentucky, in July, 1830, there were certain allegations preferred by that Association against the Elkhorn Association, of which my uncle and myself were members, for retaining us. We were present and desired the liberty of replying to those charges, then and there.

but we were refused the liberty of speech ; we were clapped down, and not permitted to speak in answer to the charges alleged against us. Some persons present said we were worse treated than barbarians ; that it was worse than the Spanish Inquisition. In August following (1830) the Elkhorn Association met at Silas meeting house, Harrison county, Ky. We were there out off and thrown out of the Association most violently, without any other charge except that of heresy. We did all that men could do to stay with them ; but no, they would not permit us. They excommunicated us and the Churches to which we belonged, against our wills and remonstrance. It would be as true to say that Jonah left the ship, that he split off from the crew, as to say that we split off from the Baptists. People had as well ask Jonah why he did not stay in the ship, or why he left the ship, as to ask us why we left the Baptists. We left them because they declared, by words and acts, that we should not stay with them ; that we were unworthy to stay with them. People had better ask the Baptists, Why would you not permit these Christians to remain with you ? Why did you expel such men from you ? What were they guilty of ? Were you not precipitate in your course ? Did you not do these men great injustice in expelling them ; in publishing them to the world as unworthy of your fellowship ? Were they not slandered and most injuriously treated ? If we differed from them, it was because they had departed from the New Testament. We can prove that we, in our teaching and practice, are nearer the New Testament Baptists than those who expelled us. We can prove that in our teaching and practice we are more like Wickliffe, Tyndal, Huss, Jerome and Simmon Menno—the Apostles of the English, Bohemian and German Baptists, than our persecutors are. If we had left them, they had left Jesus Christ and the Apostles before we left them—had left their teaching. I hope these few remarks may stop persons from slandering us, by saying, You split off from the Baptists. *We never did.*

“MY VIEWS.”

The above caption will appear strange to some persons. They will desire to know the reason of it. The reason is, it is made by preachers, especially, a kind of scapegoat word to carry off all the sins of the preachers, for refusing to believe and do what the Lord says. Did not the Lord say so ? Yes ; but then my views of the Gospel and yours differ. My views are the things which justify me in disobeying God. Words are things. I hope our preachers will cease to use the expression, our views. I have heard some preachers use it so often that I have been tempted to conjugate it thus, while they were preaching : I view, thou viewest, he views, we view, you view, they view, my views, our views, your views, their views of the Gospel. A man's views of the Gospel, and the Gospel itself, are as different as a man and his shadow. A man's shadow is sometimes longer and sometimes shorter, according to his position to the sun. So a man's views of the Bible, of Christianity, are according to his religious education, his prejudices, his interests, his party, his capacity, his opportunity, &c, &c. What is Catholicism but the views of the Pope, the Cardinals, Jesuits and Popish Clergy, about the Bible ? It is

not what the Bible says, but what they make it say. What are all sectarian views, but what each sectarian makes the Bible say? Paul defines the Gospel to be—Christ's death, burial and resurrection.—[1 Cor. 15.] There can be no different views about this. We either believe this or we do not. A true belief of this and obedience to it saves a man. We may have different sentiments about different verses in the Bible, but none about the Gospel of Salvation. It is these idolatrous views or opinions that keep the people of God apart. Which are the most important, our views or what the Lord says? Will our views justify our disobedience to God's plain declarations? Are we to obey God, or our views of what God says? When God says a thing we ought not to *view* it in any other light than in the fair interpretation of the words. Is every different view which a person has of the different verses in the Bible a sufficient justification for partyism, for our non-fellowship of each other? I hope not. We ought first to believe the Gospel and obey it; then keep all the ordinances of Christianity, love each other, and then bear and forbear each other; and let the views go to the moles and to the bats.

I subscribe myself

Yours in the gospel,

JACOB CREATH, JR.

## DEACONS—ELDERS—EVANGELISTS.

### ARTICLE SECOND.

After Paul has referred to the traits of qualification necessary for those who are ordained to fill the deacon's office, he adds, "Let these also first be proved; then let them use the office of a deacon, being blameless." 1 Tim. iii. 10. The fact that a deacon has an office, and the fact that he is to be proved before entrusted with or inducted into office, are weighty facts in indicating that he is an important workman in the Christian congregation. And the record of Stephen's speech, one of the longest and strongest speeches registered on the inspired pages of the New Oracles, is not without its significance. Stephen, one of the Jerusalem deacons, apart from his inspiration and discreet natural judgment, was possessed of a master mind. His speech before the Council at the Jewish capital was a logical as well as a theological thunderbolt against the whole pretensions of the Jews. They were chagrined into rage by its irresistible power, and with awful and instant vengeance slew the sacred orator. Their only reply was immediate death to the speaker. This is of consequence at present merely as tending to confirm what has been our purpose to impress, that the deacon's office is a large one and demands not simply integrity and steadiness on the part of the officer, but also wisdom and capacity. Philip, too, one of the seven, became a well known and noted evangelist.

Now let no one misconceive what we have attempted to suggest or teach relative to the large and honorable yet responsible duties legitimately embraced in the deacon's office. Deacons have no official power to elect or appoint evangelists. This is done by the whole wisdom of a Church or churches. Nor are they appointed chiefly or primarily to hold up the hands of evangelists by disbursements from the church treasury. Look at our meaning, respected reader, through the following leading points:—1. That each church has a treasury for its liberality,—its liberality, not in one object only, but all objects of congregational benevolence and effort. 2. That the deacons have the official superintendence of this treasury. 3. That, as a portion of this treasury rightfully belongs to labourers who proclaim the word, the deacons are to handle and manage this part of the church's treasure because they are deacons and because the whole treasury with all that it contains is under their charge.

But we dismiss this department for the time being, having, we trust, thrown out ample reflections and suggestions as a basis for a fair beginning.

Next come the elders, or overseers, a class of men intended to fill a very different sphere. Elders are presidents and watchers. They are not to exercise lordship, but in fulfilling the will of the Master, they preside, and watch, and feed. The Lord of the congregation lays down their work for them, and they are to perform it in his fear, and hence, like Moses, they are to have, 'respect to the recompence of reward.'

Each primitive church, when "set in order," had two or more elders. They were local officers, appointed by the Head of the church for the efficient and orderly working of the brethren in the locality where they were appointed. This arrangement, like every other arrangement of heaven, was and is admirable. A christian community whether at old Ephesus, Philippi, or Crete, or at New York, Eramosa, St. John, Halifax, or New Glasgow in Prince Edward Island, must have, in order to thrive, good lessons, good guidance, and good living models by which to work. Few men understand abstract principles,—nay, it is doubtful if any of us apprehend or comprehend precepts or principles uttered like mathematical rules or put together like skeletons. The Lord of heaven and earth knew all men's weakness and slowness to learn mere principles when he descended from above and made himself a model of goodness in a life without sin among us on earth. "The Chief Shepherd," while he was pleased to give us principles, laws, precepts, and ordinances, also let us now what they were by giving us the meaning and power of

them by exhibiting them in lively patterns drawn as large as life in himself.

And the brethren in every location, whether numbering six or sixty times six, need instruction, guidance, and oversight according to this rule by the best representatives of the Lord Jesus to be found among them. The Lord asks every man who professedly follows him to be like himself, and because this is his will, he chooses; by his oracles, those who are nearest like himself within the church who can always remain with it and labour in it, in order to bring all as far as it is possible to be Christ-like. And the dullest pupil, who may not be able to tell a principle from a specific precept, can appreciate in a moment the difference between a harsh word or a harsh act from a loving word or a loving act. It is the wisdom of the Great Teacher, both through himself and through his chosen officers, to make much use of the best models to instruct, direct, and perfect the saints.

What a noble work for noble workmen! No marvel that the far-seeing Paul would say, "He that desires the office of a bishop, desires a good work." It is not to be supposed however that the apostle here countenances self-conceit and self-sufficiency in any one who might, by ambition, pride, or self-importance, desire to be a bishop. It is a question if a desire to be a bishop is at all referred to in the passage. But *the office*—*THE WORK*—of a bishop being desired, is not far short of the very best evidence that the party so desiring is nobly inclined to take the lead in working up to Christ's standard simply because it is that standard.

There is at least a trinity of misconceptions in relation to the position of elders or bishops; and we propose in passing barely to allude to these three examples of departure from the scriptures. No thanks can be asked or expected of the errorists while saluting them as out of the way.

1. There are elders in these Provinces who are apparently ordained to fill the place of the cardinals, bishops, and priests of the papacy, with a slice of the pope's power besides. Elder A., for illustration, is ordained to preach, to teach, to rule, to ordain, to take care of one church, two churches, three or more churches, in all things ecclesiastical and spiritual. He is two deacons, two elders, evangelist, teacher, pastor, and everything else in one church; and doubles himself with every additional church he takes under his charge. If he labours for four churches, as in some instance he undertakes to do, he takes upon himself the responsibilities and labours of at least eight deacons, eight or ten scriptural elders or overseers, four or six teach-

ers and ten or twelve exhorters ; and perhaps unwittingly he remodels the legislation of the Great Lawgiver to a certain extent in order to make all this pass off smoothly.

2. Quite on another extreme, we have found elders or overseers who do not even theoretically realize that they are such, but who feel themselves called upon at every step to take a vote of their brethren to decide on doing anything whatever. They do not regard themselves as officially entrusted with the care of the spiritual family that appointed them. Peradventure they have not, either through negligence of the things of God or through lack of opportunity, studied the apostolic word relative to what they are to do as overseers or bishops.

3. Here and there, the telescope of observation discovers new-fashioned elders who ape the first class, but who, either from superior knowledge or from lack of habit, or because they fear to go so far, confine themselves within narrower bounds. But if Titus of old, or Paul, or Jesus himself should for a time be with a church where one or more of this sort of modern elders exercise official rule, the evangelist or the apostle or the Lord in person would be kindly or unkindly given to understand that the church was under the authority or charge of the elder or elders.

Not an elder fairly ranked in any of these three classes can apprehend, appreciate, or fulfil his office. An intelligent, efficient, competent overseer or bishop stands not in the place of the first, the second, or third class.

The peculiar mixture and diverse character of modern assemblies would seem to have led even intelligent men astray in respect to the circle of duty divinely sketched for the overseers of a church of the Lord. A bishop or elder is not a president of a mixed congregation—he does not stand in the same position to an assembly such as usually congregates on Lord's day as he stands to the members of the Lord's family. Very true, if he possesses a general teaching or preaching gift, able to instruct not only his brethren but a promiscuous assemblage, or capacitated to 'labour in word' as well as the edifying of the saints, he may be recognized and appointed as a preacher as well as an elder ; but officially, as one of the Lord's public servants, his place is among his own brethren ; and he is a standing, official, rightful president in all meetings of worship or of business among the brethren and for the brethren by whom he has been set apart as an elder. It is therefore, we contend, a virtual though perhaps unmeant mark of disrespect to the elders of a church, when, on meeting at any time for business, the brethren of a church proceed to elect a

chairman or president. If there be two or more elders in the congregation of believers thus assembling, these official men should come to an understanding between themselves whether one or two should preside, and who he or they should be. For why is a man chosen and ordained to be an overseer? Is it not because, among other things he is grave, orderly, prudent, and able to rule, thus indicating that he is a good moderator, chairman, or president? If he be not such, he ought not to fill the office of bishop or overseer.

More anon.

D. O.

## INCONSISTENCY OF INFIDELS.

### NUMBER FIVE.

[For No. 4, see the Banner for November, '53.]

"Great is the mystery of godliness: God was manifested in the flesh.—1 Tim. iii. 16.

**BROTHER OLIPHANT:**—That Jesus of Nazareth was Emmanuel—God with us, is confessedly a great mystery. That two natures should be united in one person, a mortal with an immortal, the Creator with the creature, a heavenly with an earthly nature, is truly an overwhelming thought. Thousands reject the Messiah because of their inability to fathom this profound. Hence the preaching of this mystery to them is foolishness, simply because their crania are incapable of sounding the depths of God's wisdom. It is said that the doctrine of the Incarnation of Christ is unnatural: and as Nature with our infidel friends never errs, of course, where the Bible is supposed to conflict with Nature, it must bow to Nature's nod. It is taken for granted that there is a discordance between God's two great Books—Nature and the Bible. Nothing is farther from the truth. On the contrary they harmonize not only in teaching the evident truth of God's Eternal Power and Divinity, but even in what is mysterious and apparently contradictory.

Now it is both possible and natural to unite two natures into one mysterious intermediate link, and so make an easy and gradual passage from one to the other; and if so, it effectually blunts the edge of objection to the supposed unreasonableness of Christ's wearing a human and divine nature.

The kingdom of Nature may be divided into several kingdoms, and each kingdom of things, possessing a distinct nature. We have the vegetable and animal kingdoms. The latter embraces the domains of the fishes, fowls and beasts. But each of these possesses a distinct nature peculiar to itself. Above the animal are the realms of spirits of a different and still higher nature. Here then we submit the governing truth in our argument, viz; between each of these natures and on the very confines of any two adjacent kingdoms there is a uniting link combining the two adjacent natures in one creature. Nature in her transitions from one realm to another never leaped



from that which wholly belongs to one kingdom to that which exclusively belongs to another. For instance, in passing from vegetable to animal nature, the *sponge* was produced, which, like a vegetable, grows upon a rock in the sea, but which like an animal, has a stomach. It was for a long time contested to which kingdom it belonged. The truth is it belongs to both. See the coral insect which, though it has, as an animal, mouth and stomach and the two senses of taste and feeling, yet like a vegetable reproduces its kind by a sort of successive *budding* or projection of protuberances from its sides. Now these analogies show that the principles of intermediate links is not by Nature repudiated.

Again has not Nature, if she be a creatrix, acknowledged the same principle when she produced an amphibious animal? The musk-rat, the beaver and hippopotamus unite the natures both of land and water animals. Why these connecting links? Why not separate all terrene and aqueous animals as far apart as the horse is from the shark, the dog from the trout, or the goat from the salmon? Nature so disdains such chasms that she has even attempted to unite the interests, feelings and natures of the winged tribes and quadrupeds when she made the bat and flying-squirrel.

When Nature wished to humble our pride by showing us that there was but one step between the mere physical man and the brute creation, she brought forth the man of the Woods. His hands, feet, conformation of the brain and upright form are very similar to man. Compare the orang outang with some of the tribes of south Africa, and the disparity between their physical appearance will not be so very great. True, in these links we may not be able to discover precisely how much of each nature there may be in the compound, for they form a kind of twilight where the darkness of an inferior order is mingled with the rising light of the order immediately above it—we may not tell just where night ends and daylight begins, but that Nature abhors abrupt changes and delights in easy and gradual transitions is surely very demonstrable. Surely then there being two natures in Jesus Christ is not *unnatural*.

Once more. Man certainly has in himself two natures, the inward and the outward man. As an animal he is associated with all that is below him, and as a spirit with all above him. He drinks of the same water, eats of the same food and breathes of the same atmosphere as the ox, the sheep, or the coney. But as a spirit he is associated with all above him—with the Father, the Son and the Holy Spirit—with angels, principalities and powers—with the spirits of all the dead and all the living, whether good or bad. A world above him and a world below him, he stands in the centre of all things. We can pass down through all the ranks of inferior creatures to the ephemeral insect, and even lower, to one of those animalcula, thirty thousand of which God has crowded into a single drop of water, and can contemplate man as allied to all these *by his flesh*. But his spiritual relations are less degrading. From a human spirit we may ascend to the lowest angel and thence on through

their splendid ranks to Gabriel and the Throne, and believe that one day

“ Nearest the throne and first in song,  
We shall our hallalujahs raise.”

And all below look up to him, and all above look down upon him, a mystery alike to angels and men—the key stone of that arch that spans the gulf lying between the flesh and spirit worlds, upon whom the ends of these two worlds rest.

How wonderful are the works of Nature and how wise. How much better to unite all her great and distinct kingdoms by a twilight link than to have midnight darkness flash into open day. Hence the inconsistency of infidels who object to Christ's having two natures, as unnatural, when Nature so often recognizes the same principle. Jesus came not to give us spirits but to quicken us. He who was “Eternal Life” took upon him a mortal dying body, that upon him as a mighty arch, mortal man might pass over to an immortal state. God was manifested in the flesh, and thus constitutes a link between the realms of life and death.

EVANGELICUS.

*For the Christian Banner.*

### A FREE CHURCHMAN'S VIEWS OF MINISTERIAL SUPPORT.

*Grafton, 6th May, 1854.*

MR. OLIPHANT: SIR:—In a late number of the Christian Banner appeared an article copied from an American periodical, having for its object the support of the ministers of the gospel. As I cannot endorse your sentiments appended to said article, and as you appear from the scope of your remarks to disapprove of the spirit that some preachers manifest of having a definite sum assured them before they enter upon the work of proclaiming the gospel, and which you designate “No preaching without money,” I wish to record my sentiments through the pages of the “Banner,” believing it to be alike reasonable and scriptural—scriptural, for the word of truth tells us “the labourer is worthy of his hire,” and reasonable, for is it not just, if the ministers of the word communicates to his hearers in things spiritual that they on the other hand should so act that while he is abroad proclaiming, apart and separate from his family, the words of life, they should be rendered proof to the attacks of the tyrant poverty?—and how can this be better done than by having a definite salary assured him while employed in the work of the ministry—instead of leaving it to the people to give as the impulse of the moment guides them, which is often little, and more frequently nothing at all.

I am perfectly aware that both in Canada and Great Britain a party has sprung into existence who are “ever and anon” shouting against what they call a “hired ministry;” but surely they must be very ignorant of their Bibles and the Christian Church, if they can not discover both in the “living oracles” and in the history of the church of Christ, that a ministry such as they are pleased to denominate hireling did exist during the three first centuries of our Era;

and also that a treasury or "sustenance fund" existed in the primitive church, from which the temporal wants of the then heralds of the gospel were supplied. Do you think, Mr. Editor, it can be proved otherwise? The second commandment requireth the keeping and observing of God's ordinances, and among these ordinances the Westminster Confession enumerates the ministry and maintenance thereof. The maintenance of the ministry being a divine ordinance, the obligation to keep it pure and entire is still binding on every believer.

Mr. Editor, I think that from the day a man is employed by the church, so long as he is continued in the work, he should be maintained; and that no man be set apart for the work of the ministry until adequate provision be made for his maintenance. There should be a fixed rate, and reason, justice, and religion unite in saying that in our times, no preacher should have less than a dollar a day, and all his traveling expenses paid. If such a system were adopted in the province, appointments would be cheerfully fulfilled even in the remotest parts of our province. I think it would be a good rule to adopt in Canada, what is followed up among some of the Presbyterians in Scotland, that those asking for preaching or requiring the same, should give vouchers previous to the time that the proclaimer begins his work among them, that the money will be paid him and he insured against loss. I have now given you my thoughts anent the subject above spoken of, leaving to you to state a "more excellent way" if you can: and please do so in an early number of your esteemed serial the Christian Banner.

I am, sir, yours.

A friend to free discussion, and

A FREE CHURCHMAN.

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### MONEY, MINISTERS, AND MISSIONS.

To A Free Churchman:

MY DEAR SIR:—I cannot say that I have objections to clergymen being paid for their labor according to the strictest and most approved rules of commerce; and in all cases where *religious* men are less honest than *worldly* men, it is a prudent and wise step to take extra pains to make sure beforehand that their pay shall be received the moment their work is performed. It is a simple matter of business, and it is carrying out the regular laws of trade for a clergyman to stipulate to preach so many times for so many dollars. It seems to me, and I say it frankly, that a clergyman is attending to his legitimate business in making a bargain for his sermons, and finding vouchers and sureties for the prompt payment of what shall belong to him after he has pronounced his closing discourse within a given period. In sundry instances, also, it would be judicious to demand from him proper vouchers, that the parties who employ him may

be assured that he will fulfil his part of the contract. Bargains should be secure on both sides.

With laborers appointed *by* and *for* the Lord Jesus, it is quite different. They are not clergymen. They love the truth. They lay themselves out to "spend and be spent" as the Lord's public servants—the ministers of his favor. They deal with one Treasurer, and work for one Master, in whose service every man is rewarded, though oftentimes in pecuniary things they "suffer need." It is true, strictly true, that the laborer in the gospel is *worthy* of his hire; and it is also true that he can only be called a hireling when he cares not for the flock; but there is no living laborer more worthy of prompt and ample support than the primitive and heaven-sent workmen of our Lord and Saviour—none more *worthy* of their hire than those laborers called apostles and prophets, teachers and preachers inspired, and who were without doubt both 'called and sent':—but who ever read, or heard, or seriously thought, of an apostle, prophet, or inspired teacher, or primitive christian laborer, making a bargain to repeat a certain number of discourses, travel so many miles, or make so many missionary visits for a stipulated sum of silver or gold? Who ever heard of such bargains and stipulations until the Christian religion was made a medium of commerce between priests and those who depended on them?

But all ministers or public servants of our Lord, are, according to the infallible Book, *worthy* of receiving the necessary temporals while engaged in spirituals. The Lord asks us to treat his public servants as mercifully as an ox was treated by an agricultural Jew. God would not allow a Jewish farmer to put a muzzle upon his ox while thrashing; and Paul, an excellent commentator, intimates that if oxen are thus taken care of by the Lord, the laborer in the gospel is not to be neglected. And my impression is, that the great Master has a long and large account to settle with those of his professed people, who, while well stocked with this world's goods, have allowed faithful and true gospel workmen to suffer a lack of temporalities. While therefore I lift my pen against the clergy who make a trade of preaching, and while my voice is against preachers entering upon the business of bargaining for such a sum of money for so much labor, the oracles teach me that the Lord's people are responsible to HIM for the way they use public brethren and faithful servants.

Had I the power therefore I would lash all the clericals out of the preaching trade into some other trade far more honorable as well as lawful; and I would put heavy religious stripes on every gospel

workman who so far imitated Babylon as to demand a certain price for his preaching; and I would make a whip of spiritual cords and whip with great mercy every professed son and daughter of the Lord having pecuniary ability who would fail to supply necessary wants to the Christian minister. And if a Churchman, Bond or Free, has objections to efforts such as these, the pages of the Christian Banner are as open as they ever have been, and hence to hear, to consider, to confer, in order to ascertain and develop the truth, will still be orthodox.

If you peruse this paper from month to month, you will perceive my dear sir, that I am made the subject of two sorts of salutation on this ministerial topic. One class would seem to say to me, 'You are leaning too much toward the interests of the clergy.' while others appear to address me from the opposite side, saying, 'You are too radical, for you would destroy the ministry.' So that I keep my eye upon the Lord Jesus, his apostles, his church, and the heaven-given creed, these contrary voices will only be effectual in drawing from me in greater perfection my budget of reflections upon the divine teaching in reference to the whole subject.

Yours,

With much desire for all religious truth,

D. OLIPHANT.

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#### LIBERTY OF SPEECH.

The Mayor of Baltimore recently caused the arrest of a street preacher, and declared that under no circumstances would he be permitted to pursue his vocation in that city. The occurrence created some excitement in Baltimore, and has called forth the expression of various opinions from the public all over the country. The propriety of the proceeding of the Mayor depends, of course, on the circumstances that led to it. The individual arrested was a "preacher against Popery," stationing himself, by appointment, or otherwise, in the most public places, and declaiming against and denouncing Romanism. When arrested he was preaching on this subject by appointment, in the Market Place, on Sunday, and the Mayor regarding his conduct dangerous to the public peace, ordered his arrest.

If the preaching was such as we have had a good deal of in this country lately, from Gavazzi and others, we are most decidedly of the opinion that the Mayor was right in the course he pursued, and deserves the thanks of every friend of good order and the public welfare. The liberty of speech, one of the most sacred and valuable of our rights, must be limited by considerations of public security and private quiet. It does not authorise a man to libel individuals, to excite to riot, disturb, directly or by consequence, the public tranquillity, and if the speech of any man, in whatever place, or on whatever subject

produces or tends to produce any of these results, his mouth should be shut; and if the public authorities fail to shut his mouth they fail in their duty, or the law is deficient in its behests.

We are no friends of the Catholic Religion; we regard it as a system of mental slavery, resting on the ignorance and superstition of men. We trust confidently to the increasing intelligence of the community to overthrow it, or at least to deprive it of its evil features. — But the apprehension of danger to our civil and religious rights from the assaults or intrigues of Popery are simply ridiculous. In the fair field which we have in this country, truth will prevail. There is then, no necessity for the fierce and abusive assaults which over-zealous Protestants are constantly making upon the Roman religion. Moderate and charitable men are tired of this pulpit and tract crusade of Protestant bigotry and intolerance. The great charities of the Catholic religion, the sincere piety of many of its members, and the toils and sacrifices in the true spirit of religion, of large numbers of its clergy, may well claim some words of indulgence, if not praise. These you never hear from Protestant preachers.

The above is copied from a paper published in Oswego, New York; the "Times" we believe. It is a precious specimen of the love of liberty, intelligence, and moral tone of the writer. If he could think so, that sweet place we call Tuscany would suit him admirably, where the reading of the Bible, teaching it, and the circulation of certain tracts are regarded as misdemeanors worthy of imprisonment or death, because "dangerous to the public peace."

Should the Lord Jesus in person appear in Baltimore or Oswego to deliver a discourse, and should Catholic Bishops, Episcopalian Priests, or other dignitaries, see fit to close his mouth by raising a disturbance, this virtuous and liberty-loving editor at Oswego would applaud the civil authorities in shutting the mouth of the Lord from heaven. Those old heretics and disturbers, the apostles, whose preaching was made the occasion of many a riot, and not at times without bloodshed, both among the Jews and Greeks, would meet the same treatment from our editorial neighbour and the mayors of some of the American cities that they received from the old plump Pharisees and the Priests of Jupiter. Alas for liberty! even in America! when an editor is sustained and sympathized with while publishing and advocating such ~~an~~ terrible democracy.

D. O.

#### "ASSOCIATION OF PRAYERS AND GOOD WORKS."

Under the head of "a Joint Stock Company" the *Christian Guardian* following the example of other organs of piebald sectarianism, raises his sickly sneer against an association recently formed in this city, the aim and objects of which are to procure for the indigent

members the rites of a decent and christian sepulture. Like every other Catholic institution, the members are united by the communion of prayer and good works, involving, of course, a strict attention to religious observances, and a regular and frequent use of the Holy Sacraments. We could hardly imagine that scepticism or infidelity could find anything here on which to exercise the powers of ridicule; yet ignorance and bigotry united render the human sensibilities obtuse, not merely to the neglect of the common courtesies of society, but even to extend their sacrilegious impertinence to the sanctuary. We advise our pious friend to omit in future all allusion to Catholic subjects, of which he betrays the most profound ignorance, and by way of set off to the matter in question, and to vary his amusement, we would direct his attention to the "Burial Clubs" of Protestant England.—They are associations for a cognate purpose; but neither "prayers" nor "good works" are enjoined, and their fruits are, in consequence, unblest by heaven, and productive of the most monstrous iniquities.

The preceding is taken from the *Mirror*, of Toronto—a journal under the influence and in the interest of Pius IX. It is quite interesting to observe the reciprocal castigation given by the *Mirror* and *Guardian* while keeping in their eye the lately established association of prayers at Toronto in connexion with good works. We are at times informed by Wesleyans that they let all other people alone—ne v disturb them; but here the proof comes to us that the devout Catholics, while establishing a Society to say prayers for a particular purpose, and to get up a treasury of good works to ensure "the grace of a happy death," are assailed or "attacked" by the *Guardian*. O consistency! Our Wesleyan friends never meddle controversially with professors, but they will volunteer to dip into the affections of the Romanists;!

But let us look at some of the features of the Association, as set forth by the zealous Catholics of Toronto City:

I. This Association has principally two ends in view; 1st. The abridgement of the pains of Purgatory for each member as he departs this life. 2nd. The grace of a happy death for each departing Member. For this end, each Associate engages to say every day, *Our Father* and *Hail Mary*, for the last Member who died, and the same for the first who is to die, as also, the following invocation: "Holy St. Joseph, obtain for us the grace of a happy death."

II. The Holy Viaticum being the greatest consolation of the dying, the Associates should be diligent in approaching frequently the Holy Eucharist during life, in order thus to prepare for receiving it well at the hour of death; for this end, they are earnestly invited to approach the Holy Communion once a month, and if convenient on the third Sunday.

III. The Associates will remember that as all graces are dispensed through Mary, they are to honor her with a special devotion, by imitat-

ing her virtues, and invoking her often with faith and confidence, particularly dwelling on those beautiful words: "Holy Mary, Mother of God, pray for us sinners now and at the hour of death. Amen."

IV. The Associates, being in a particular manner under the protection of St. Joseph, whom they have chosen for their patron, will be careful to invoke him in all their trials and temptations.

The charitable *Guardian* calls this "A new Joint Stock Company!!!" And our Wesleyan friend closes a lengthy article against it by affirming, "were it is not for the awful consequences which this proposed delusive scheme involves, upon those who may become its victims, it would merit no more serious notice than a comic performance." Yes, Mr. *Guardian*, the new Association whether in its comic or awful features can match the prayers of the camp or the protracted meeting.

D. O.

#### THE LATE VISIT OF DR. DUFF.

*From the Globe.*

Never we believe was Toronto so much aroused as it was by the visit and addresses of Dr. Duff. The subjects which that noble missionary of the Gospel handled were of far greater and more enduring importance, than any other which the human mind can reach.—His addresses were not those of a missionary pleading for pecuniary aid to a mission connected with his own section of the Christian Church. He spoke for the church universal. He breathed the truly evangelical spirit of a man whose views are too lofty to rest on the minor distinctions which mark the dissensions of Evangelical Christendom. Like one raised to a high elevation in a rich country, his eye took in all the beauties of the landscape below, although he could not descry the enclosures which divided the different fields. His great object seemed to be to imbue his hearers with a missionary spirit—and we doubt not that much success attended his exertions—that many prejudices were overcome, and many hearts were warmed with a zeal for the mission cause never felt before. It were idle and trifling to dwell on the peculiarities of Dr. Duff's manner and style of address. A Highland Scotsman, although having left his native country when only twenty-three, after an absence with a short interruption, of twenty-five years, Dr. Duff yet retains much of the distinguishing characteristics of his own land. The graces of studied oratory, either in language or in delivery, seem never to have occupied him for a moment. His oratory soars far above the mere ornaments of artistic eloquence. He speaks in the most simple manner, but with an earnestness and pathos that must ever reach the heart. His soul seems overwhelmed with the greatness of his subject, and if ever the heart of man spoke to the hearts of his fellows, that man was the missionary of Calcutta. In his various addresses, which hundreds, and probably thousands were shut out from hearing, from want of accommodation, Dr. Duff brought prominently out the state of the world



at large in regard to religion—shewing how small is yet the number of Evangelical Christians, and how large the number of Heathens, Mahometans, and members of the Greek and Roman Churches—with a noble and lofty patriotism, he described the vast extent of the British Empire, embracing a vast portion of the globe, and one-fifth of the whole people of the world. But rejecting every approach to that pride which such greatness is apt to engender, he showed that the mission of Great Britain is the conversion of the world to Him by whom “kings reign and princes decree justice”—that for this cause was such power bestowed,—and the standing miracle allowed to exist that with less than fifty thousand native British in India, one hundred and fifty millions submit to the sceptre of Queen Victoria. His sketch of the different nations which had successively attempted to civilize India, was given most graphically. The Portuguese with their superstition and their inquisition; the Dutch with their thirst for wealth; the French with their priests and their infidelity—all in their turn were driven from India. He spoke of the fact that it is not a century since Great Britain owned any of the soil of India, as before the year 1757, they were merely permitted to occupy a small part of the coast as merchants. He noticed the crimes committed by British agents and governors in the early part of our career in India, and the exposure made of them in the British Parliament. He defended the governors of modern times against the charges of extending our Empire in India, showing that they had often come out with the most fixed resolution, and even with express orders to make no additional conquests, and had only been compelled by the necessity of resisting attacks to depart from these instructions, and to extend the territories under British sway. He showed how beneficial to the mass of the people had been the change from their native princes to the constitutional government of Britain. But ever and anon he led back his enraptured audience to the purpose for which this power had been bestowed—that the Gospel might be introduced in these vast regions. It was impossible to hear this noble champion of the cross without contrasting him with the celebrated Hermit who incited the superstitious Crusaders to make war on the Saracens. The eloquence of the enthusiastic monk produced one universal shout among his ignorant and warlike hearers—“It is the will of God!” “It is the will of God!” When will such a burst of enthusiasm be heard, when such servants of his Divine Master as Dr. Duff pour out their eloquence in a cause so infinitely more noble? No widows’ nor orphans’ tears attend the triumphs of the evangelical missionary. These have for their sole object the happiness and civilization of their converts in time, and their felicity in eternity.

Dr. Duff, since leaving Toronto, has visited Montreal and some of the intervening cities, and has been everywhere received with the utmost enthusiasm by every denomination of Christians. He is to be in New York this week, and purposes thereafter to proceed to Scotland.

To-Day.—Feelings may be awakened to-day which may never be extinguished. Hope may be excited to-day which may not expire. Acts may be performed to-day which may not be realized till eternity.

*For the Christian Banner.*

AMERICAN CHRISTIAN BIBLE SOCIETY.  
AND AMERICAN BIBLE UNION.

DEAR BROTHER OLIPHANT:—From the April and May Numbers of the Christian Banner I perceive you of the Canadas have become interested in the labours of the Bible Union in regard to the revision of our authorized English version of the Sacred Scriptures. I was pleased with that fact, though I could but wish that your information in the premises had led you to co-operate with the Bible Union indirectly as the churches of the States are now largely doing; that is, by sending their funds to the Bible Union through the Treasury of the American Christian Bible Society. I have but few words to say now on this subject, on account of the pressure of engagements, and for brevity I will arrange these under two divisions.

I. THE REVISION ENTERPRIZE IS RIGHT. This will appear from a few considerations.

First. The translation of King James was originally *defective*, in many respects, some of which I will particularize without occupying your room to elaborate them.

The common version is *sectarian*. One sect only was concerned in the making of it. No other was asked to participate, but all parties were commanded to use it.

The sectarianism of this version is of the worst kind. It is political as well as ecclesiastical. The worst hybrid in the universe, is the progeny of Church and State. It is like the bears, leopards, lions, and great beasts with unnatural heads and parts, in the prophecies—monstrous. Now that this monster should say who shall translate, what shall be translated, and what not, and that words consecrated to its own politico-ecclesiastical use should not be meddled with, all this is wholly inadmissible.

The translation is *incomplete*. That is complete which has all its parts. The common version yet needs the translator's hand. *Hosanna mimmon. rava, hallelujah. anathema maranatha, baptize, baptist, baptism*, etc., are not English words and need yet to be rendered into the vernacular of our people. The inspired writers translated the foreign words which they introduced into their narratives.

Our translation abounds in *indecicate expressions*. In the discharge of their duties in the family, the church, and the Sunday School, parents, preachers, and teachers have been greatly embarrassed by this defect of the translation. The burning cheek demands its correction.

But there are many equivocal translations, loose translations, positively bad translations, such as could have been expected from the times, the men, the regal directions, the state of literature, &c. The general style of the book needs no change. We wish yet to have pure Anglo-Saxon words containing the inspired thoughts. But.

"Secondly. *The changes in our composite language during two hundred and forty three years require an amendment of our version.*

God destroyed the Hebrew as a spoken language by the captivity in Babylon of seventy years. He in like manner subverted the Greek

language. After it, like the Hebrew, had attained maturity and polish. For about twenty centuries those languages have lived only in books, and consequently have ceased to change. They are more durable than cyclopean and classic sculpture. Though not as ancient they are as permanent as the ante-historic hand-writing of God in the rock-foundations of our planet. Few or no translations will be like them. Certainly no translation into our language can, for a long time to come, anticipate its changes,—for no language has ever changed more. As the spoken and written language of the two nations which have taken the initiative in science and literature, and the lead in commerce, it has enriched itself with the utilities and adorned itself with the beauties of every polished dialect living or dead.

Now, how could such a language remain unchanged during the period in which literature was revised, science born, and art has achieved its crowning victories,—the period in which nomenclature was invented and a new philosophy arose!

We need not wonder that our "authorized" translation should be the depository of provincialisms and obsolete expressions. It has truly been said to be "a mine of pure English," and was in its time the standard of the tongue; but who would prefer the time-honored words of Shakespeare to dress his thoughts in, to the language of this age. Who would prefer an *hungering*, *bruiting*, *leasing*, *beuraying*, *wisting*, *seatheing*, *waxing*, *trouing*, *poling*, *hoping*, to the modern *hungering*, *noising*, *lying*, *betraying*, *knowing*, *boiling*, *increasing*, *thinking*, *shearing the hair off the head*, *helping*, etc.

It is not proposed that the body of the translation should be changed, but that the obsolete phrases should give place to present English, that the transferred Hebrew and Greek words should be translated, and that false rendering should be corrected.

II. I propose to show that ALL OUR PEOPLE SHOULD MAKE THEIR CONTRIBUTIONS TO THE BIBLE UNION THROUGH THE AMERICAN CHRISTIAN BIBLE SOCIETY. In behalf of this proposition I will offer some reasons.

First. The Bible Union is a Baptist institution and its general labours accrue to the benefit of that denomination. This is not the case with the English translation. We as a people share the expense of that enterprise and will be as much benefitted as they. But the foreign translations are especially connected with that church. Although, perhaps, this difficulty might be overcome, it could not be in any manner so well as by your Society becoming auxiliary to the American Christian Bible Society, as will appear by what follows.

Secondly. We have a Bible Society of our own as stated above, and we should sustain it. Our whole people assembled in general convention, determined to sustain it. The Society is in successful operation, and is enjoying the confidence of the brotherhood.

Thirdly. Our Society is doing much good by its colporteur system in many parts of the United States. If the brethren in Canada choose to co-operate with us, they may at once select a brother on their side of the lake, of the proper qualifications, and, having charge of that department, I guaranty his appointment by the Board, thereby securing a laborer in your midst who shall carry from house to

house the glad tidings of salvation.

Fourthly. We as a Society are co-operating with the Union, and are the proper point of contact between our people and the Union, having already raised in money and subscriptions several thousands of dollars for that object. Brother Walter Scott and myself have both raised large funds for this object. The brethren assembled at our Missionary Meetings have several times called upon our churches, by resolution, to contribute all their funds for revision through their own Bible Society.

Fifthly. There is in existence an arrangement by which any one for the price of a life-membership in the Bible Union, can secure a life-membership in both institutions; that is, by paying thirty dollars into the treasury of our Society (in annual instalments of five dollars if preferred) for Bible revision, and receive a certificate of life-membership in each institution.

But my paper is nearly full and perhaps your patience is also exhausted, but if I shall have succeeded in persuading our Canadian brethren that it is necessary that we maintain an unbroken front by a long pull, a strong pull, and a pull altogether, I shall feel myself amply repaid. Hoping to hear from you shortly in the premises, I subscribe myself,

Fraternally yours.

D. S. BURNET.

*Cincinnati, 23rd May, 1854.*

#### NOTE TO D. S. BURNET.

*Cobourg, C. W., 29th May, 1854.*

BROTHER D. S. BURNET: DEAR SIR:—Your epistle of the 23rd was handed to me by our Post Master on the 26th. On the third Friday in June a meeting will be held, at which probably the principal part of the chief brethren in Canada West will be in attendance and your communication will be laid before them for consideration. Subsequently, as speedily as possible, you will be informed, either by pen or press, how the friends of revision in this region regard your proposal.

Respecting the American Christian Bible Society our knowledge is exceedingly meagre, amounting as near to nothing as may be. Some of us know that such a Society was commenced six or eight or ten years ago; but what it proposed to do—what basis it was established on—what it has done in the past, and what it is doing at present—we know not. So far as my memory serves, not a page in the form of a report has ever reached this office appertaining to these important particulars. And my own impression is, that ere we are in a position to consider intelligently the proposition you submit in your present communication, we need the documents, facts, and figures

clearly exhibiting the principles, objects, basis, and operations of the Society past and present. Hence it has seemed good to me to note these items and call your attention to them, so that the necessary documents relative to the American Christian Bible Society may be obtained before the meeting to which I have already alluded.

A question here Are not all the brethren both in the United States and Canada interested in procuring pure versions of the scriptures in Italian, Spanish, French, and other languages, as well as in English? Excuse brevity, and believe me to be,

Yours in the blessed bonds.

D. OLIPHANT.

### ENCOURAGING WORDS.

*Hiram, Ohio, April 28th.*

DEAR BROTHER OLIPHANT:—So long it has been since my pen has traced a word to you. I scarcely know how to begin now. My conscience has smitten me with "forty save one" for this neglect. Not that I suppose myself much indebted to you, or aspire to the rank of a correspondent with an "editor." But, Brother Oliphant, you are laboring *pro bono publico*; and you are human enough to feel the depression of discouragement and the cheering effect of sympathy in your labors.—I look upon your paper as a most important auxiliary of the cause of original christianity in Canada. I think it serves like the great sympathetic nerve of the system.—it keeps up a correspondence of the churches and laborers in the gospel with one another. My duties in connexion with the ecclesiastic institute continue and are so multifarious that epistolary duties are often neglected: not that friendship wanes. Many now seldom or never hear from me, who bloom and flourish in the garden of my memory like perennial plants of paradise: and until we reach paradise, we may be strangers to each other, as well as pilgrims to zion.

Truly in love, A. S. HAYDEN.

And the following is a specimen of various epistles received at this office in relation to the Christian Banner. It is written by a brother in the western part of Canada West, who has been a reader for years. Being quite free in publishing what opponents have to offer by way of opposition, a little variety may not be out of place:—"I am monthly cheered with the timely visits of your periodical, and feel grateful to the Giver of all Good that the truth in its plain and simple garb continues to be proclaimed through the pages of the Christian Banner, and men's systems so ably opposed, and people invited to receive the unerring standard of Divine Revelation. . . I hope that you may long continue a proclaimer by pen and voice as opportunity offers, knowing that heaven will bless its own appointed means for the furtherance of the interests of the kingdom of our common Lord."

## RELIGIOUS INTELLIGENCE.

Brother R. Bamford, of Cleveland, who made us a visit at Cobourg recently and spoke several times, acceptably, reports fifteen which were added to the saved through his labours at Westville, Indiana, last March. Brother Bamford was a Wesleyan for many a year, and preached as a minister in that connexion in sundry regions in Canada West, and among other places in the vicinity of Cobourg when the town was not in existence. Four years ago, having an opportunity of hearing the gospel as preached by the apostles, he was baptized, and henceforth enjoyed an assurance of acceptance with the Lord Jesus never before "experienced."

D O.

The "Christian Philanthropist," from Palestine, Texas, brings good tidings. Late Numbers tell us that in Texas some one hundred and seventy-five have been added to the Disciples. Brother Kendrick, editor of the Philanthropist, formerly of Kentucky, appears to be exerting a very favorable influence in Texas.

D O.

## OBITUARIES.

Died, in Pompey, N. Y. on the third of Feb'y last Asa Wells; commonly known among us as father Wells, and such he was truly. Br. Wells spent a large share of his life in usefulness to his country as a statesman and a soldier; to the general satisfaction of those whom he represented. But when he heard the gospel, he saw a beauty there that he had never seen before: And he was the first individual in Pompey, to volunteer for the Prince of peace. Though more than 20 years have passed away since his adoption into the family of the faithful, his love never waxed cold; his zeal never abated in the least. His greatest anxiety was to see the Lord Jesus honored in his institutions by his disciples, often exhorting the brotherhood to be faithful, and they would receive a crown of life. The Lord's day before his death he came into the congregation leaning upon the top of his staff, and as if to bid us farewell he gave a most thrilling and impressive exhortation to diligence that awakened in many a bosom, the deepest emotions and the dearest recollections. It may be emphatically said of him he lived and labored in the cause of religious reformation. Oh! who that has enjoyed the pleasure of his society, can ever forget that countenance of benignity; those thoughtful eyes; beaming with affectionate regard; those venerable silvery locks as the tokens of the ripeness of his years, that slender frame tottering under the accumulation of years. But we have borne him to his resting place to await the trump of God: and say "blessed are the dead that die in the Lord."

H. KNAPP.

*Nottawasaga, 18th May, 1854.*

**BROTHER OLIPHANT:**—One more of the household of faith has gone to the unseen world. Departed this life on the 17th of April, John McArthur, aged 24, at his father's house here, after a lingering illness of two years, which he endured with Christian patience, cheered with the good hope of eternal life. The church here mourns his loss, with an aged father, mother, brother and sister in the church; but our loss is his gain. More than three years ago he made the good confession, and he adorned his profession with a walk and conversion becoming it. Blessed are the dead that die in the Lord.

Yours in the good hope.

JAMES HOOD.

—Our brother McArthur is parting with his children one after another, yet he feels that he is separated from them only for a time. There is therefore happiness even in our brother's grief.—D. O.

### BRETHREN ! LOOK AT THIS PICTURE.

In March we received an epistle from an esteemed public labourer, a brother who has exerted himself in the gospel field, in which we found these words: "I am now engaged in business, in order to support my family."

Sad—sad. "O Jerusalem! Jerusalem! that killest the prophets, and" starvost out of the field "them that God sendest thee." Blessed Lord! may thy people awake and act worthy of themselves and thy cause!

Let the reader, if he chooses, suppose that the brother to whom reference is made, lives on the south side of the Rocky Mountains.

D. O.

### POSTAGE ON THE CHRISTIAN BANNER.

*Brighton, 12th April, 1854.*

HON. M. CAMERON,

Post Master General:

RESPECTED SIR—By to-day's mail I forward to your office two copies of the Christian Banner, one No. of last year's and one this, in order to learn officially what should be the regular postal charge to subscribers. Last year Post Masters throughout the Province charged uniformly one half penny per No., and learning from what I regarded good authority that the late reduction of postage would allow the periodical (monthly) to pass through the Post Office for 4d per year, I notified subscribers through the paper to this effect. I learn that there are various charges at various offices to subscribers; and hence

my communication to you for the purpose of learning definitely what shall be uniformly charged.

Very Respectfully,

D. OLIPHANT, of Cobourg.

HON. M. CAMERON,  
Post Master General, }  
Quebec.

POST OFFICE DEPARTMENT.

Quebec, 22nd April, 1854.

SIR,—As, without the cover, your publication the Christian Banner, weighs less than an ounce, the Post Master General is of opinion that it may be permitted to pass through the Post at a charge of 4d. per annum, under the Regulation dated 1st January last; it is however very desirable that there should be no room for doubt or misconception on this point, and the Post Master General would be glad therefore if you could conveniently so reduce the weight of your Publication, as to bring it clearly within the application of the fourpence annual rate—and the difference is so trifling that you may be able to accomplish this without interfering with the interests of your Magazine.

I am, Sir,

Your very ob't serv't,

W. H. GRIFFIN,

Secretary.

Rev. D. Oliphant, Cobourg.

#### NOTICE OF NEW EXCHANGES.

"The Sower," Pittsburg, Pa., edited by brother W. W. Eaton: issued weekly; newspaper form. Brethren Loos and Pettigrew, assistant editors. A few days after April commenced, this Pennsylvania Sower visited us, which was its No. 1 sowing excursion. As an expression of affection for our former co-labourer, the following note was despatched to the editor of the Sower.

As you are now in a new locality, and occupy a new editorial seat, it seems good to me to send you a token of remembrance and of interest in your labor.

You have become a publishing "Sower." Very well; I trust you will sow regularly, plentifully, and carefully, especially the last,—and yet, let me ask your indulgence for the expression, because from my past knowledge of the discretion and care you have exercised, it ought to be taken for granted that you will look well to the seed you scatter and the manner of scattering it.

O how much decidedly bad and much more sadly mixed seed is sown! The crop produced is the best proof of the real character of



the seed. In passing the field of some indifferent, unskilful, and slothful farmer, where we find oats, wheat, peas, chess, cockle, rye and smut, all mixed and assorted in regular irregularity, he will make a slight impression upon us as he enters upon the merit and cleanness of the seed he sowed.

But the "seed of the kingdom" is pure and good. And this we can "sow in hope." Hence you are, I presume, sowing in hope, realizing that the time of harvest comes apace, and that the good fruit will be gathered into the Great Master's grainery, or treasure-house.

We are all, in an enlarged sense, sowers and reapers. Daily and yearly we are sowing and reaping, and even while we reap we are sowing, the great gathering of which will be when the reapers of the everlasting Lord shall thrust forth the sickle. A month brings some seeds to all the maturity of germs, plants, and full ripe fruit; others require a whole yearly season; others longer;—but our seed time is our lifetime,—then cometh the end—the harvest—the everlastingly matured product. A farmer in the respectable state of Pennsylvania justly thinks that he reaps largely when he reaps 50,000 bushels of wheat; but to "reap everlasting life"—yes—that's worth something. Then let us sow truth and love and gospel goodness, and our harvest will be happy.

Some of us in this Province are not only sowing but battling. Like the returned Jews who found a broken down city, barren fields, and numerous opposers and soldierly enemies, and who therefore had to sow, and build and fight all apparently in one effort, we, in having "a mind to work," have "many opposers." Hence our Banner is yet hoisted and the weapons of our warfare are still retained for the service. We are looking for the victory. Our King's triumph is certain. He and his attendant hosts will close the campaign, but meantime he asks us, for our own sake, as well as for the honor of his name and cause, that we should "quit ourselves like men" in the great struggle against the prince of "the powers of darkness." While the nations on the other side of the magnificent Atlantic basin are marshaling their forces, with their colors set for "Turkey," for "France," for "England," for "Russia," we are delighted to serve under the Captain of Salvation, the Prince of Peace and of Love—of Truth and of Holiness.

And now as I am closing, permit me to desire for you all joy as well as all success in every effort to make known, sustain, defend, and advance the truth of our only Lord and Saviour.—Peace, grace, and many blessings be thine.

Yours, D. OLIPHANT.

April 13th, 1854.

"The Crusader:" weekly: New York City: edited by Secchi de Casali,—Alex. Gavazzi, the Italian reformer, regular contributor.—We thank the editor of the Crusader for calling upon us weekly in his paper; and as he is doing good service in his crusade against the most corrupt sectarianism, it is our design to allow him to speak to

our readers occasionally. See a short article in this number from his pen.

"The Canadian Presbyterian Magazine": Toronto. This is a very respectable monthly, conducted (we infer) by J. Jennings. Extracts from the Magazine may be expected hereafter.

"The Liberal Christian": monthly: 32 pages: published by H. & G. M. Rose, Montreal. The Messrs. Rose issue a neat periodical, "designed to illustrate the spirit of liberal christianity, and to promote the practical religious life." It is devoted, we gather from various allusions and reminiscences, to the cause of Unitarianism. We should be pleased to hear its conductor, with the New Testament before him, give us the definition of a 'liberal Christian' and likewise an 'illiberal christian.'

"The Ladies' Christian Annual": monthly: Philadelphia: James Challen, editor. The Annual is a large, superbly printed, and finely illustrated monthly at one dollar, or six copies for five dollars. Having only received a few numbers of the work, and not having had leisure to peruse even an old fashioned tittle of these, we cannot speak of the merit of the work from personal inspection. It is very courteously treated by the press generally. It enters its third volume in July.

D. O.

#### PREACHING ZEAL.

Lately Mr. W. Ryerson, a widely known Wesleyan minister, in a sermon at Hamilton, C. W., says, 'I remember traveling as a preacher, with a wife and two children, and paying also for provender for my horse, and my receipts for a year were only \$52.' This was only thirty two years ago. Such is a sample of the early labours and sacrifices of Wesleyans in Canada; and the success of Methodism is at the present day in the ratio of past zeal and self-denial.

D. O.

TRACTS AND LETTERS.—The two tracts on the Holy Spirit and the three Letters on the modern altar of regeneration, are finding their way to many a reader through the exertion and co-operation of reform friends and co-workers. Quite a number of brethren have co-operated with us in circulating these documents. The supply has not yet run out, so that orders may still be filled.—Indeed the tracts on the Spirit were printed on such a liberal wholesale scale, that the year 1854 will probably pass away before they are all circulated: though they will scarcely hold out if ordered at the rate of from 200 to 300 per week as in the past. The three Letters are not all spoken for, but they are finding readers from month to month. A quarter of a dollar will purchase 50 of the tracts, that is, 25 of Nos. 1 & 2;

and the same amount will purchase 36 of said Letters, that is, 12 copies of the three Letters neatly put up and stitched for united distribution. The price of these tracts and Letters are thus reduced, because we have already nearly received the entire cost of the printer's charge for some six thousand of them.

D. O.

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“NOT AN ENEMY IN THE WORLD.”

HASN'T ! Well, we are sorry for him ! For he has mighty little character who has no enemies. Give us rather, as our ideal of virtue, one who has many enemies—one who has made them by his manhood and downright sincerity, candor, and fearless love of the thing he sees to be right. The man of earnest purposes, strong will, and love of principle, for its own sake, must have enemies. The strong tree is more deeply rooted and fastened in the soil by the blast than the summer breeze. A man never knows how much there is of him, till he has confronted and braved bitter opposition.

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QUERY.

Is the doctrine of immortality, as taught to the people of the present day, a Bible doctrine ?

E. G.

Immortality, as developed in the gospel, is a topic of superlative grandeur ; but in the mouths of modern Divines it is a mere speculative puzzle or a skeleton of philosophy. The immortality of the Book of God and the immortality of philosophers are as distinct as the lingo of the schools and the teaching of the Lord's preachers.

D. O.

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A BISHOP'S SOUL SAFE.

The following is from a Dublin paper :

A solemn office and high mass, for the *Repose* of the Soul of the late Very Rev. Timothy Bannon will be celebrated at the Church of St. Francis, merchants-quay, on to-morrow 19th instant, at Half-past Eleven o'clock.

*18th January, 1854.*

Mr. Bannon's soul is doubtless quite comfortable after the solemn office and high mass for his soul's repose.

D. O.

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“LIFE OF FAITH IN THE SON OF GOD.”

Christian brother ! do you read the divine scriptures daily ? Do you compare the spirit that is in you with the Spirit of Christ ? Do you pray without ceasing ? Do your affections centre upon and cling fondly to the truth, and love, and cause of the Lord Jesus ? Do you

make progress in gaining the victory over carnal desires and passions? Do you not more like a perfect man? Do you 'adorn the doctrine' of the Saviour by living according to it? Do you engage from day to day, in the holy Master's work, striving against sin in yourself; against sin among your neighbors; and against sin in the world?

What portion of your thoughts; your feelings; your talk, your purposes, your actions; day after day, do you soberly realize to be approved by the sovereign Lord? Brother! think of these things; and let your life testify for you that you are a disciple of Christ.

D. O.

JOHN WESLEY'S SPIRIT.

When Wesleyanism was eighteen years old, its author and founder wrote to his Assistants thus:

"In visiting the classes, ask every one—Do you go to *Church* as often as ever you did? Set the example yourself, and immediately alter every plan that interferes therewith; so that every preacher may attend the Church, at least two Sundays out of four.—Is there not a cause? Are we not unawares; by little and little, sliding into a separation from the Church? Oh remove every tendency thereto, with all diligence."

"1—Let all our preachers go to Church.

"2—Let all the people go *constantly*.

"3—Receive the sacrament at every opportunity.

"4—Warn all against niceness in hearing—a great and prevailing evil.

"5—Warn them also against despising the prayers of the Church.

"6—Against calling our *Society a Church* or *the Church*.

"Against calling our preachers *Ministers*, our *Houses Meeting Houses*; calling them plainly *Preaching Houses*."

"THE WATCHMAN" AND THE SONS OF TEMPERANCE.

Long ago we proposed to copy what was said in the *Watchman* paper relative to our position on the Sons' question. It was put off to a more convenient season until the *Watchman* was no longer issued; and now we must postpone it wholly—for it would not be genteel to reply to a departed friend. This will be a sufficient explanation to those who remember what we long since proposed on this topic.

D. O.

SECRET OF HAPPINESS.—An Italian bishop, who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always so happy, replied: "It consists in a single thing, and that is making a right use of my eyes."—His


friend in surprise begged him to explain his meaning. "Most willingly," replied the bishop, "In whatsoever state I am in, I first of all look up to heaven, and remember that my great business is to get there. I then look down upon earth, and call to mind how small a space I shall soon fill in it. I then look abroad in the world, and see what multitudes are, in all respects, less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever had to murmur, or to be otherwise than thankful. And to live in this spirit is to be always happy."


**THE MISSION OF MINISTERS IN IRELAND**—Readers will recollect that we announced the fact that a hundred Protestant ministers had entered upon a mission in Ireland. The *Dublin Nation* says:

"There can be no longer any question that the systematized proselytism has met with immense success in Connaught and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland." "The west of Ireland is deserting the ancient fold."

**WOMEN AND LADIES.**—In the days of our fathers there were such things to be met with as men and women; but now they are all gone, and in their place a race of gentlemen and ladies—or, to be still more refined, a race of ladies and gentlemen—has sprung up. Women and girls are among the things that were; but "ladies" are found everywhere. Miss Martineau, wishing to see the women wards in a prison in Tennessee, was answered by the warden, "We have no ladies here at present, madam." Now, so far as the ladies were concerned, it was very well that none of them were in prison; but then it sounds a little odd—ladies in prison! It would seem bad enough for women to go to such a place.

A lecturer, discoursing upon the character of women, illustrated thus: "Who were the last at the cross? Ladies. Who were the first at the sepulchre? Ladies." On the modern improvement we have heard of but one thing that outstrips the above. It was the finishing touch to a marriage ceremony, performed by an exquisite divine up to all modern refinements. When he had thrown the chain of hymen around the happy couple, he concluded by saying, "I now pronounce you husband and lady." The audience stuffed their handkerchiefs into their mouths and got out of the room as quickly as possible to take breath.

 New subscribers are still being added to our list through the attention of various friends. We left several blank leaves in the Subscription Book for the current year to be filled with the names of new readers by the active friends of the cause! We have not been disappointed. The Christian Banner in sundry places is meeting with a warm reception.

 Funds in aid of the Bible Union, through the Canada Auxiliary, should be forwarded to the Treasurer at Norval.