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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. XII. COBOURG AND BRIGHTON, AUGUST, 1858. NO. 8.

REVIEW OF THE POSITION OF HOME AND FOREIGN
MISSION ADVOCATES, NO. 1.

MISSIONARY SOCIETIES, NO. XI.

Let the reader add to his other virtues patience. Friends accustomed to the business of thinking, will see before these essays close that we have more than one thing in view while taking a steady peep at the singular structure entitled a missionary society; and, hence, on the whole, it is in harmony with *our* discretion to make slow haste.

Having looked over the original field of evangelic action, witnessing the Lord's friends and workers at Jerusalem, at Antioch, at Corinth, at Philippi, and at primitive Rome, without finding an organization for missionary specialities, we may now pass round and double Cape Horn to examine with deliberate care the logical and theological position of friends who gravely teach that it is a part of our duty in this generation to construct and use societies to assist in the alleged work of saving sinners, as well as to increase the zeal of saints. Hitherto we have only paid attention enough to missionary logic to keep our road clear while taking a view of things as seen in former days when Jesus' religion and discretionary societies belonged to two diverse chapters; but it is both expedient and lawful to take a full look at the missionary features of our beloved relatives who need a new class of spiritual cogs, bands, and motive forces to execute their work, or to missionize the world; which would be—what?

Taking our very hearty friend the 'Review' as a par specimen of the seven pillars on which the mission tabernacle rests, it is in good order to direct reflection to his reasons why he volunteers to hold up his share of the latter-day building. It will be safe for us to deal out 'sugar lumps' sparingly; but if too many of these are offered, he has our license to put the extra sweet in his pocket or in his cupboard as a stock to be drawn upon for future use. And seeing that brethren scribes, during the past twenty years, have oft times used harder words than arguments, while examining each other's positions, why should we not have a little variety by way of editorial loving-kindness?

More than a few months ago epistles, essays, and disquisitions were rife in some of the journals of the brethren chiefly charged with complaints that the cause which we have urged has proved itself by facts to be defective. An impression of this nature was so largely expressed and so widely credited, that the hard working and well braced Franklin was impelled to give the family of reformers a number of lengthy articles entitled 'Reformation *not* a Failure.' Even Dr. Richardson, of Virginia, one of the first helpers in the grand affair of reform, was induced to point his pen and utter some things quite perpendicular looking. He began well. Of his middle and end we have at this sitting not one syllable to say. His commencement can be seen in one of our early issues for last year, under the question, 'Is the Reformation a Failure?'—remarks that we are able still to commend to every intelligent professor between the north and south poles. Concerning some other things he afterwards offered to the public, we have a word to say if a convenient season arrives.

Friend Franklin found one sign of life among the brethren, we believe, in the fact that a missionary tabernacle was being equipped and used by the brotherhood. Let us concur with our brother in saying that it was a proof of life. Nothing is lost by candor. Whether however it evinced that mixed life which originates partly in the arguments of popular doings and partly in the arguments of the Sacred Book we pause not now to calculate. One fact however is note-worthy. The financiering ministers and agents of the Giant Bishop whose palace is on the banks of the Tiber are doubtless the most expert operatives on earth in the grace of getting up schemes to collect funds and actually securing the funds for what they call missions. Prosperity or the want of it in this chapter of traffic proves nothing in our logical market—

or at least cannot be enrolled with good evidence in favor of the spirituality of any people.

But our work of review should be prosecuted more directly. There are three things avetred by the good brother Franklin which, when grouped together, appear not to fit with each other handsomely:—That the Cincinnati mission arrangements are discretionary; that such arrangements were made by primitive brethren agreeably to their convenience; and that we are not to look into the Bible for these arrangements. How these three things can be matched in order to be placed near enough to prevent crevices through which we may see daylight or darkness on the other side of them, is beyond our powers. A project which is purely prudential is quite understandable; but when we say that it is an affair of prudence, and then add that it was in vogue among primitive brethren, and finally aver that its dimensions and features are not embraced in the scriptures,—the whole of this taken together forms a picture on which we cannot look admiringly. Our sarcasm cannot be let loose on it. We merely intimate that the estimable Franklin's religious taste, so far as these particulars indicate, is peculiar. The missionary logic, brought into this tri-angle, is too rickety to match with the materials of Christ's temple.

Again, the same logic takes a seat in the centre of the mission building, and declares: 'I can see no danger to the cause in these arrangements.' This is doubtless a candid avowal. No danger is seen. Will this serve as guarantee that there is no danger? Suppose the friends at Cincinnati and at Brighton cannot see danger here: what of it? Can we see everything? This logic is fearful. It makes our weak vision the test of safety, if not of duty. The work of converting the world is too great and too sacred to be coupled with logic so full of our own wisdom.

Another reason why the recent society can be recommended, it appears, is, that the Banner is so inconsistent in reviewing it while one of the conductors heralds the gospel without learning from the oracles whether he should speak on the north or south side of the American line. For the purpose of admitting the 'Review' to be as perfect as possible, let us assume that we have acted inconsistently. The missionary arrangements, then, according to this logic, are proper and scriptural because not more inconsistent than what is just as inconsistent—! We at once hand over this argument to the new society. It belongs to that circle of things.

The soundness of the late scheme is also argued from the assumed position that there is no money between the eyes of friends and the Banner's opposition to it. The strength of this statement is hurled beneath the walls of Jericho in a moment by one fact,—we ask, in the name of the gospel, far larger as also purer liberality to sound abroad the word than missionary devisings ever put into men's hearts or ever exhibited. Nay, we know friends who stoutly stand up against missionary creations, who are, we believe, ten or twenty times more liberal than the standard advocates of, and workers with, the late devices. Admit however that it were otherwise: what is thus proved for the new scheme as a reliable institution?

But a valiant effort is made to show that the recently ordained society is tolerably good by comparing it with the use of the Press. From two to four times this position has been taken by our beloved cotemporary at Cincinnati. We pass it not by. 1. It is conceded by friend Franklin that no one objects to the discretion that employs the Press. So far, then, the printing discretion and the organized missionary discretion are not equal. This is important. 2. If objections can be urged against writing the truth, and allowing the manuscript to become print, we are obligated to discontinue the custom whatever Mr. Discretion may decide. 3. A printing office is not a religious institution. The Press is a wholesale copyist. Nothing more. It is neither good nor evil, religiously considered. An infidel writes, and the Press multiplies copies of his written thoughts; a disciple of Jesus writes, and his manuscript is turned into print and likenesses of it are multiplied. The institutions of heaven, with all their proofs, are fourteen centuries older than the printing art. 4. At least eight competent writers among the model disciples of Jesus have given their labors to us by way of teaching us through this medium the things of the Lord: and until the opening of a new dispensation, we shall not be ashamed of copying this pattern of labors according to the ability and opportunity that God gives.

Ah! but what about writing in America? What concerning writing in English? What in reference to the use of a steel pen? Was any inspired writer ever in the United States or Canada?—did he write in current English?—is it apostolic to employ a patented pen?—or to write on modern made paper?—! What shall be said relative to laboring either as speakers or as writers on this Continent, seeing no apostle

or primitive preacher or writer labored on this side of the Atlantic?—!! Will any one argue with us after this sort?

But we stand up against a publication organization, as against a missionary organization, because contrary to well established gospel principles. So at least we conclude. We meet fairly and squarely friend Franklin's publishing argument, then, in three ways; 1. Our writing is after the old model, professedly so at least, and, what is not bad in our sight, it is untainted with the grace of an organization; 2. The moment that any intelligent friend puts in a plea that this imitation of the true model is what some western men would call 'bogus,' offering reasons which show that our labor is anti-scriptural, we shall employ our mind and knowledge otherwise. 3. If it be improper to publish, it is certain this impropriety will not make a missionary society proper; for it takes more than one wrong thing to make another wrong thing right. In Canada it requires as many evils to make a good, as it requires nothings to make a something. How in Ohio?

It would appear also that a stout underpin or sidepin of the new framework is encompassed in the repeated intimation that it is easy to oppose a new society and call it unscriptural. Friend 'Review' ought to know. For years he has employed himself in exposing untaught and unsanctified customs in the name of christianity. What a compliment our religious neighbor and serviceable co-laborer now pays himself!—he tells us of his light task and his very easy work during his active life. Not only so. The forty years' warfare on the part of the brethren against traditionary and popular christendom, has been, agreeably to this reasoning, only a stout edition of child's play. But what is the backbone of the argument? Is it this: That the society at Cincinnati must be a good one, for it is easy to call it unscriptural?

Will it be kindly whispered that these items have not been offered as arguments? Concede it, and what follows? If these are not presented as the stays, guards, and defences of the missionary citadel, where shall we find them?

But the mission friends at Cincinnati, according to our benevolent brother, 'send the heralds [missionaries?] under the scriptural directions.' We seriously question it, and respectfully solicit the proof of this affirmative. Also it is stated, 'We give the evangelist [missionary?] a scriptural support.' Very doubtful. Will we have the privilege of looking at and weighing the evidence?

A livelier branch of logic is met with as follows: Brother 'Review' steps into the desk of the mission house and surveys the funds in the missionary treasury—casts a glance at the treasurer and secretary of the institution—beholds the delegates from the churches pressing to their seats—hears the speeches and then the resolutions—sees that the convention, by duly organized authority, resolves that every person paying ten, twenty, or thirty dollars is by virtue of the money created a member of the society—observes the election of president, vice presidents, lecturers, agents, and other officers—takes a note of the amounts pledged as salaries for secretary, treasurer, agents, and lecturers for exactly twelve months, neither more nor less—listens to the plan and cost of printing the missionary report—recognizes the wisdom of the brethren in appointing Mr. Somebody or Dr. Anybody as 'our FOREIGN missionary'—sees that the contract with him is satisfactory and apostolic, his salary being properly 'fixed' after the discussion in respect to it, and approves of the resolution which guarantees the salary every three months in advance—explains (with others) that the secretary and agents of the society need to use every means to collect into the general society's drawer the guaranteed funds for the support of the foreign missionary—draws up a crowning resolution binding the delegates to keep their own resolutions—exhorts them to instruct the churches to act agreeably to the resolutions passed by the collected wisdom of the brethren in convention assembled:—

And after looking upon and listening to all this, while the old patterns of action have been to a large extent unheeded, friend Franklin turns to us with particular innocence, and asks: 'Brother O., what are we doing that is wrong?'—! Part of our response is in a sarcastic sentence: Nothing, dear brother, you are doubtless doing nothing wrong—only engaged in some other business than the business that the Lord asks you to do. Part second of our response is in another sentence: Brother Franklin, you are exhibiting in a wholesale way what a slight supply of faith, a meagre amount of love, and an inferior article of zeal the friends possess: for your missionary works are fully as like 'a house of merchandise' and a house of politics, as like the house of the Lord.

D. O.

EVANGELISTS—THEIR POSITION AND WORK, NO. 5.

Independency, first modernly urged by a gentleman by the name of Robertson in Holland, if we rightly remember, was imported into Eng-

land and then passed into Scotland ; and a portion of the free-minded and liberty-loving Scots grasped it and retained it with the tenacity of their nationality. So well does this term, and the popular import of it, sound in our ear and fit with our mind, even yet, that we have not fully overcome the once firm impression that there is something specially pretty both in the word and what it signifies. It is said that a sugar barrel long retains its sweetness after the sweet contents are extracted : and perchance some shrewd reader may conclude that the sour material which we have received, as he will say, although very noxious, may have allowed some particles of past stock to remain. But 'flesh and blood' cannot be consulted here. Paul waxes particularly earnest on one occasion when arguing with Judaizing friends, and exclaims, 'Let God be true, and every man a liar.' In this spirit of confidence in the Lord, we claim the liberty to learn and follow the lessons of the Divine Statutes, believing that the brethren Baptists of Scotland and the brethren Disciples in America will account to the Master for all conclusions and all customs in reference to independency as well as all things else.

One thing is most happyfying. No question of this character can separate the intelligent of the Lord's household. Those who have confessed Christ—hold him as the Head—confide in one another as following the Lord according to the measure of knowledge possessed—are all brethren in the saved compact ; and they are able by 'the love of the Spirit' to entreat, bear, and forbear as fellow subjects of the One Prince.

But, without enlarging upon independency, when we think of the Ecclesiastic Councils, the Prelatic Convocations, the General Assemblies, the Conferences, the Associations, the Conventions, and the Organizations which have the fountain of their power in the finely moulded phrase, 'authority of the church,' used both by independents and anti-independents, our new Adam or our old Adam is stirred up to the point of activity. And although we would gladly, if we could, follow Samson in pulling out the pillars of this great structure, (but they are not all Philistines within it—!) we would not ask to be blessed by pulling down the bulky building to perish beneath it.

Very deliberately the following sentiment is uttered : WE WILL NEVER UNITE THE AVOWED WORSHIPERS OF THE LORD, NEVER WORK COLLECTIVELY AND EARNESTLY

AS HEAVEN'S CHOSEN PEOPLE, AND THEREFORE NEVER CONVERT THE WORLD TILL WE LEARN THAT THE CHURCH IS NOT ENTRUSTED WITH AUTHORITY.

This is only an assertion. Who calls for the proof?—for we have plenty on hand.

So waywardly independent and rebelliously authoritative are churches on both sides of the Atlantic, that it is evident to us that if brother Timothy or the hard working Barnabas should come out of his grave and visit these friends, he would be told that the independence of each church could not be interfered with, and that he could only be looked upon as an intruder if he would speak or act without special church authority. Nay, he could not be recognized at all in some latitudes as a brother member until the pleasure and authority of the church were made plain by a formal vote!

Once, while pondering this matter, we were at a house where there were three lovely children. They looked very much alike with the exception of size. And no wonder. On inquiry it was ascertained they all enjoyed the same parentage. We found, too, that it was not the first kiss that made each of these children a member of the family. Nor was it three times the authority of a vote that made these three pretty little ones members one with another in the domestic circle. Parentage was the capital reason of their family relationship. To have stated to father or mother that the first salute of affection that each child received had anything to do in making it a member of the family, or a vote of the parties interested, or the hand of family fellowship, would have made the parents and perchance the children smile.

Nor is any official grace necessary to enable the Lord's disciples to assemble and worship wherever their lot may be cast. The authority of the Lord in *discipleship* is the groundwork of congregational as well as individual worship, and not the official sanction of any man on earth. It is the truth of Jesus, by the authority of Jesus, which converts and unites men; and no officer can add to, or take from, this bond of brotherhood and of worship. Hence, our aged friend at River John, Nova Scotia, who, last year, requested to know if they had acted inconsistently in meeting and worshipping in the absence of an evangelist, may be assured that we agree with him if he believes that the truth of Christ in the affections of the friends there, and the authority of the whole college of apostles, found in the inspired scriptures, were amply large enough for them to meet upon.

Still, this by no means changes the correctness of the proposition sustained by the oracles respecting evangelists. Let us take up a parable. The sower goes forth to sow. In husbandry it is correct to say that we need the labor of the sower to distribute the seed over the ground. There is no agricultural grace in the sower's hand or in the sower's skill; all that his hand or skill can do is to scatter speedily and properly the good seed on the prepared soil. If a few grains fall from the sack of the sower upon the field without being touched at all by his hand, they will grow if they fall upon suitable ground; and what husbandman either in Old Scotia or New Scotia would think of pulling up or trampling down the product of good seed because not sown in the regularly ordained manner? And again, what could be thought of the man's wisdom who, on finding some grains thus bring him a large return, would henceforth contend that the work of sowing was useless in husbandry, or that too much was made of the sower's work?

Our attention however has recently been variously directed to a learned and well skilled friend in another part of Her Majesty's realm who has felt it to be duty to give a very emphatic thrust at what he religiously regards official presumption. Before us lies a pamphlet of no less than 92 pages, the title of which is in these words: "The Church and its Creed: an Address delivered before the Prince Edward Island Association, on Monday, the 20th July, by John Knox, Moderator, Pastor of the First Baptist Church, author of 'Moral Renovation,' the Prize Essay; 'Real Education;' 'Missionary Exertion,' &c., &c." This work we had the pleasure of announcing to the Banner's reading friends a number of months since. It is, we judge, from a rapid glance at some of its pages, a document embracing choice sentiments. If brother Knox, who has a good report among the brethren, both as a speaker and as a christian gentleman, will not regard it as a symptom of impoliteness we may take the license to look into the centre of the Address and note the following language:—

"The revival of an order of evangelists under a new character, with all the powers of the apostles, only lacking the most important, the power of working miracles which constituted *their credentials*, in an issue of recent date, on which the claimants to this office pretend to be called by Christ, sent by Him to preach, to be invested by Christ with power over churches, deacons, and pastors, having authority to call all to account, and to judge all and reprove all, while they at the same time are amenable to no tribunal on earth, and having no conceivable credentials to make good their pretensions or prove their authority."

So speaks the learned and talented brother Knox to the 'Prince Edward Island Association'—an Association, we judge from its name, made up of the protestants, catholics, saints and sinners that the Island contains. The construction of the sentence above quoted calls for notice, but it is our present business to look at two things clearly brought before us in the first words:—The existence in the past of an order of evangelists possessing authority; and the revival or re-existence of such a class of officials in these days, with superadded authority. We candidly opine that evangelizing revivalists such as these, if there be any of them on the Island in the St. Lawrence Gulf, or elsewhere in this great little world, are unworthy of grave attention. They can do little injury. Could we logically or theologically slay ten dozen of such revival men at every time of taking aim and firing, we should be compelled to conclude, on cool reflection, that our labor and ammunition would be wasted. Still, when we learn more concerning these former dignitaries, and the nature of the effort to create or manufacture their larger successors, it may appear to us, as it appears to the esteemed Knox, the part of wisdom to give them a sharp salute.

It would not accord with our sense of propriety to omit noticing the singular specimens of language employed by teachers and taught in this partizan age relative to highest and lowest, greatest and smallest officials. It seems impossible to take the flesh out of men's hearts, or extract the politics from their minds, sufficiently to teach them scriptural conceptions and a corresponding style of address. In the kingdoms and republics of what we may call the civil world, it is popular and appropriate to speak of low and high officers. Human power and human pride must and will bloom, flourish, and bear fruit after this style. But the Teacher of teachers has different lessons for us; and to us it appears very like a species of spiritual rebellion to believe and speak concerning his government as we believe and speak of earthly governments. The Gentiles exercise lordship, says the Sovereign Master: it shall not be so among my subjects.

What piles of religious nonsense and ecclesiastic haughtiness the Froud Mistress at the seat of the Babylonian Government has put into the minds and instilled in the hearts of the people of this generation. We cannot say that we are free from the darkening influence and jargon of this 'Holy Mother;' but with us, even at this date, to say nothing of what shall be, if the Lord gives us life and opportunity to study his oracles, there are no high offices or low offices in the kingdom of

Jesus. Discipleship is, we believe, the blessed level on which we all are; and if any one has more strength of body to serve the brotherhood, or a greater share of mental capacity, or enlarged opportunity, or more of that proud something men call learning, he is obligated by heaven's truth and by the Lord's love to employ that strength, that mind, that opportunity, that learning, in honor of the Master, the benefit of his cause, and the good of the church and the world. There is no official grace—there are no high and low places—there are no lords and underlings in the Saviour's spiritual court, and hence 'every high thing that exalts itself' must be cast down, when it is against 'the knowledge of God.'

We may lawfully speak of many gifts and duties, and of chief brethren, because, from capacity and fitness, they are qualified for extended servitude; and those who serve most are the greatest *servants*; but this is not lifting up and making men TALL to look down on others, but making them BROAD to serve men. In the work of the Lord we are fond of seeing brethren busy in making themselves broader, still realising that they occupy the temple basement of discipleship; but we cannot and will not bear them when they strive to make themselves higher: for it is written as well as decreed that he who exalts himself is certain to be brought low by the same Lord who went into the lowest place himself to raise us all up as high as heaven, if we only accept of and work by, his directions.

D. O.

THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 4.

We have noticed already that remarkable era in the history of the world when first the glad tidings of salvation resounded throughout the romantic regions of Jerusalem and Judea preparatory to a more universal promulgation. If, instigated by motives of benevolence, we adopt a theory enthroning the Son of God before his ascension, it will not tally with the teachings of the scriptures; and if we proclaim a kingdom of Christ before the notable day of Pentecost, it will be deficient in one of its most essential elements, since our dear Redeemer wore not the crown of triumph until after his resurrection from the dead—gave

no commission embracing the world or incorporating his name for remission until the grave gave up its dead and Jesus had removed its darkness, illuminating its dark caverns with the torch of immortality.

If we have a church before Pentecost, it not only existed without the Spirit, and was therefore lifeless, but, likened to a temple, its foundation was not complete until the resurrection of Jesus; for the divine proposition, the Messiahship and Divinity of Jesus, is the rock upon which this most glorious temple was to rest. Pentecost was the first effort to build upon this newly completed foundation, the Holy Spirit being the architect, the apostles the master-builders, and christians both male and female co-laborers. Math. 16: 18, 19, 'And I say, Thou art Peter (Petros) and upon this rock (Petra) I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven.' From this important extract we learn that Peter is to open the kingdom to the world, including Jew and Gentile. Did he invite the world to enter previous to the death and resurrection of Jesus, events so vital in establishing the kingdom of Christ upon earth, concerning which facts Peter was so profoundly ignorant? For when the women, the first commissioned proclaimers of the resurrection, announced the fact, Peter believed them not but considered the whole matter as visionary and incredible. But after his resurrection Jesus appeared to the apostles by many 'infallible proofs, being seen of them forty days and speaking of the things pertaining to 'the kingdom of God.' Here, then, we see a College of Apostles for the first time receiving instructions specially relative to the nature of the reign of Christ upon earth. He tells his ambassadors to tarry in Jerusalem—he then in majestic glory leaves these scenes of suffering—his mission being finished—ascending to his Father where being seated on the throne of eternal Truth and Justice and Love, he sways the sceptre of spiritual dominion over heaven and earth, having all authority over beings terrestrial and celestial. If we have therefore a kingdom before Pentecost it is locked up and therefore not available to our race, Peter never before having announced to the world remission through the name of Jesus.

The book of Acts contains a history of primitive and apostolic conversions, and most assuredly all will harmonize, as the commission of Jesus applied to "all the world" and "every creature." It is therefore

forever fixed, whether listened to by Jews or Greeks, barbarians, bond or free—all must bow submissively to this same gospel, made known on Pentecost in all its richness, fulness, and power. The immutability of their laws was the pride of Persian princes: how much more indelibly should the laws of Jesus be impressed upon the heart—written by the Spirit of truth—sealed by the blood of Christ, and confirmed by miraculous demonstration.

During the first discourse ever proclaimed by christian ministers in the kingdom of Christ, believers were induced to cry out, What shall we do? under circumstances the most solemn and impressive. Having heard the word of prophesy proclaimed, showing that Jesus must die and rise again; and being convinced that he is the promised Messiah, the question is propounded, amid the demonstration of divinity all around—the heaven begotten truths of salvation reaching the hearts of the multitude, through the different dialects of earth, their power moving that assemblage of sinners to surrender to Prince Messiah as king eternal,—they repent and are baptized for the remission of sins by his authority. Here, then, we find the conditions of justification when first proclaimed to the world, as made known by that apostle having the keys of the kingdom of heaven, whose position should be honored; and sinners of all climates and conditions should cherish these words as more precious than priceless jewels of earth.

We therefore should come reverently to the feet of Jesus, receiving the conditions of justification humbly and with hearts of gratitude and joy, hoping that heaven may be our home, if we obey all the requirements of God with a pure heart, loving him because he first loved us.

Having found the conditions of pardon as first proclaimed to alien sinners, we will examine a few other conversions recorded by Luke, looking for corroborative testimony in a matter so universal and vital and everlasting in its consequences. The next person who stands conspicuously among the converts of apostolic times, is the Roman centurion, the devout Cornelius. Many have been the interpretations of the scriptures relating to this remarkable man, as though the Son of God would change or remodel the principles or precepts of his kingdom for any man—when the race was included within the commission delivered in person before his ascension and after assuming the sceptre of universal dominion. And should the Lord give evidence of pardon before the conditions of the commission were complied with, it would teach us that the Monarch of celestial intelligences was less reliable in the

administration of his government than many earthly rulers in their reign over their provincial possessions ; having given laws, they are enforced until repealed.

If the apostles taught any other doctrine to Cornelius than that contained in the commission, it must be from one of two reasons ; either they were ignorant of its universal application, or knowing this, wilfully disregarded the command of Jesus—neither of which charges will be ascribed to the holy apostles by the christian world. The conclusion is therefore inevitable, that the commission of the Lord was respected and Cornelius was taught faith and baptism as cardinal means to salvation. This conversion is the first among the Gentiles—the door of salvation offered to those formerly living without a knowledge of the true God, although in this case we find a proselyte to the Jewish ritual—a devout man—a worshiper of God.

As there was miraculous demonstration when the gospel was first proclaimed to Jews it is appropriate that similar demonstrations should be made in opening the kingdom to Gentile sinners, and as the baptism of the Holy Ghost in the first case was not to produce holiness of heart, or for personal benefit, we may conclude that it was necessarily so in the latter instance. Paul to the Corinthians shows the design of tongues—1 Cor. 14, 22. “Tongues are for a sign not for them that believe but for them that believe not.” The apostles believed ; therefore the tongues were not for them : the multitude did not believe, the tongues must have been for their benefit. In the case of Cornelius the display of tongues was not to give him faith in Christ, for he already was a believer. These tongues were not therefore given to assure Cornelius that his sins were forgiven before obeying the commission of Christ, for they were designed for the especial benefit of unbelievers. Why should God give evidence of pardon before Peter had announced the gospel of Jesus—something that the angel of the Lord could not do without violating God’s order. For an angel told him to send for Peter ; an angel could not now officiate, since the ministry of salvation was given to men. The baptism of the Holy Ghost on this occasion must have been for the benefit of those not fully believing that the Gentiles had any right to enter the kingdom, and if we say that Peter’s faith did not need increasing, since he was told to go ‘nothing doubting,’ yet there were six brethren, who had neither seen the angel nor the vision, and therefore must have some evidence, as they could not accompany Peter merely from idle curiosity—they were to appear with Peter at Jerusalem where this

matter was to be investigated; and without this demonstration they could have had no assurance that the work was of God; and there would have been but one witness in favor, and there must be two or three to establish the fact.

We therefore conclude the proper place for this demonstration of divine power is to convince the unbelieving and not to make Cornelius any holier. Still, with all his former morality he was not saved. Peter comes; rehearses the facts of the gospel; and finally says, 'Who can forbid water that he should be baptized' &c., and he commands him to obey, which, when completed reaches to the extent of the apostolic commission in preaching to the unconverted, and saves him from past sins; and if God's word is authority, never before. Thus we realize that the commission of Jesus has been respected, and we approach reverently the divine commands, but conversion sooner than this, capsizes the ark of safety. We likewise find a scriptural place for the baptism of the Holy Ghost, and in harmony find the conversions of apostolic times. Let us prayerfully read the word of inspiration, breathing life into the heart of man, inspiring him with a hope of heaven and everlasting happiness.

W. T. HORNER.

RELIGIOUS TEACHING OF THE CURRENT AGE.

DOES THE HOLY SPIRIT MAKE MEN TO DIFFER?

Under the head of 'Revival,' the Presbyterian Magazine, published at Toronto, May Number, after alluding to the late religious movement in the United States, thus speaks:

"In many parts of Canada, numerous Prayer Meetings have been held. We are not aware of any very striking effects, but the attendance has generally been considerable, and there has been the appearance of seriousness and earnestness. The impression produced seems, for the most part, to have been calm and solemn. Certainly, nothing can be more fully sanctioned by Scripture than that the people of God should unite in imploring him to pour out his Spirit, and there are most explicit promises that such prayers will be answered."

The last sentence deserves to be repeated and studied. 'Nothing,' says our religious neighbor, 'can be more fully sanctioned by Scripture than that the people of God should unite in imploring him to pour out his Spirit, and there are most explicit promises that such prayers will

be answered.' We find five things at least in these words, all worthy of earnest reflection. 1. There is an allusion to the sanction of Scripture. It is delightful, in an age like the present wherein we witness such a stock of unscriptural elements, to find a disposition to appeal to the standard creed. We much approve of this desire to sanction what is scriptural. 2. 'The people of God' are alluded to in connexion with the authority of the divine oracles. So far these conceptions recommended themselves as being divinely orthodox. 3. And the 'union' of the 'people of God,' in all that has the sanction of heaven, may be safely regarded as one of the fruits of the Spirit. 4. When the Lord's servants implore him to 'pour out his Spirit,' and the sanction of God's Word is referred to, is it not proper for us to solicit our friend the Magazine to point out a passage clearly indicating this duty before we join our fellow professors in the exercise? For years we have cultivated a frame of mind which would lead us most joyfully to accept every item of teaching that we could learn from the pure oracles; and if this duty could be made manifest from the oracles of heaven, we would engage in it heartily. 5. It would appear easy for the friends who pray for the Spirit's outpouring to furnish evidence that they have the Lord's sanction for so doing, since it is affirmed 'there are most explicit promises that such prayers will be answered.' The moment that any man, inclined to be loyal to the Prince of Life, is shown the scriptural directions for thus praying, and the explicit promises that the Lord will hear and answer the prayer so offered, he will not 'consult flesh and blood' nor be influenced by the philosophy of 'the carnal mind,' but fervently as well as gladly engage in the service upon the reliable principle of faith.

Some time since we noticed the following report on the south side of the American line:—

"In the Presbytery of Rochester, the congregations of Ogden, Rochester, Ridgeway, and Shelby, have received special communications of Divine grace; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions."

Thus it is written, and thus it behooves our New York neighbors who are Presbyterians to believe, that certain congregations at a specified time received 'special communications of divine grace' result-

ing in the 'conversion of upwards of 160 souls'; and also 'the towns of Brutus and Auburn shared extensively the effusions of the Spirit,' by which nearly 200 were 'hopefully converted.'

From this language, then, it is candidly to be understood that at Ogden, Rochester, Ridgeway, Shelby, Brutus, and Auburn, certain special communications of Divine grace otherwise called effusions of the Spirit did make some hundreds of men devout Presbyterians. Could we accept of this as a fact, properly documented and capable of unequivocal proof, we honestly avow that it would change our whole religious position and our entire religious life and labors. It would have all the power upon us of a new dispensation; and instead of studying and yielding to the revelations consequent upon the outpouring of the Spirit on Simon Peter and his companions a number of centuries since in one of the provinces of Asia, we should study and submit to the developments of the Spirit as specially communicated to cotemporaries who have received it in one of the United States. We would freely yield to the things of the Presbyterian economy, brought to men directly by the Holy Spirit, and not only become a Presbyterian but engage actively in heralding this gospel to make Presbyterians of all men, according to the message, 'Go, preach the gospel' [the same that was made effectual in converting hundreds to the Presbyterian faith in New York;] because if it pleased the Holy Spirit to make men Presbyterians in the state of New York, the same Spirit would make Presbyterians in every other place where it operated.

But while pondering and weighing these things, we open the Canadian Independent, of Toronto, an intelligent Congregational journal, and read the following as a recommendation from the 60 or 70 ministers of the Congregational Union in this Province:—

"That this Union, in view of the necessity of Divine influence to accompany the word and render effectual the efforts of God's people to maintain and spread the truth, affectionately recommends the churches to set apart the third Sabbath of October as a day of special prayer for the outpouring of the Spirit of God on all our churches."

On these words we would remark—

1. That the devotional friends comprising this Union appear to have participated in the like Divine influence with that said to be made manifest in New York, which accompanied and rendered effectual the word of God; for they would not desire to convert others by means different from the means which converted their own souls, and it is explicitly

stated that they desire the [special] Divine influence to accompany the word to assist them to spread the truth, or in order to the conversion of others.

2. Our sincere Congregational neighbors propose (as the Presbyterian Magazine says is sanctioned by Scripture) unitedly to pray for the outpouring of the Spirit of God. But this united work of prayer is appointed for next October. How many now living will be numbered with the dead by that date! Why should so great a work, issuing, as it is anticipated, in such material results, be put off? If these really pious and honest brethren can in faith engage unitedly in prayer for the Spirit's outpouring, expecting as well as desiring that the Spirit will be poured out from heaven when they pray, on what principle, in philosophy or spirituality, is this united prayer delayed from June to October?

3. The recommendation is to the Congregational churches, and the 'special prayer' is for the Spirit to be poured out 'on all our [Congregational] churches.' It appears from this recommendation, and from the object of the prayer, that it is anticipated that the united and particular prayer of the Congregational churches in Canada will bring the Spirit on these churches, and these only; and it is justly inferable therefore that these our friends expect that whatever increase there may be through the special Divine power, will be an increase, not to the churches generally, but to the churches of Congregationalists. Unless we greatly mistake, it is the prayer of Congregational brethren for the Spirit from heaven to make them spiritually better and to make other men Congregationalists like themselves.

Such persons as we are, who cling to the orthodoxy of the apostles, become solemnly puzzled here, if indeed it be true that the Holy Spirit is manifested in New York and in Canada as our Presbyterian and Congregational brethren testify. At the very moment that we propose examining all the evidences of the Holy Spirit descending upon men to constitute them Presbyterians, more than three score Congregational ministers lift their voice and assure us that the like Divine operation has made them Congregationalists. The perplexity is deepened when both these classes of honest worshipers declare that united prayer brings this converting power directly from above; and that the petitions of the one party result in bringing the Spirit to enlarge that party, and petitions from the other party result to the enlargement of said

party in like manner. Our brethren the devout Baptists render the mystery greater rather than less by stating that the Spirit immediately from heaven makes Baptists, and that when Baptists engage fervently and unitedly in prayer the Lord hearkens and sends the Spirit [special-ly] to build up the Baptists, converting the unconverted and making them members of the Baptist church.

Believing that all these our neighbors are, in the general sense, perfectly honest, what shall we believe and what shall we do in view of the premises? To assert that there is a Presbyterian Holy Spirit which operates for the purpose of making Presbyterians, and, on the like principle, a Holy Spirit for every denomination in christendom, would, we know, be far from the grace of 'sound theology;' and to think that the same Spirit, co-operating and working with the same Lord and Redeemer, makes converts and church members who are not only different in name but who will not worship with one another, is, to us, with all that we know of the divine favor, among the things not possible. And while studying these solemn particulars, every additional thought making the perplexity still more perplexing, we hear a pious and anxious man speak up and say that the Holy Spirit has operated upon his heart, but he thinks after looking at Presbyterians, Congregationalists, and Baptists, that he cannot be a member with any of them, and is at a loss who or where the brethren are whom he should join. This is the crowning puzzle of all the religious puzzles. The crowning one, do we say? Grant that it is; yet here is another apparently or positively as great:—a man who has prayed for the Spirit, whom others also have prayed for that he might receive the Spirit of God, and who declares that he has received the Spirit, and is still in doubt whether his sins are remitted; still unassured of being saved in Christ. If the whole world were his, all would be exchanged for the knowledge and assurance that he was in the sight of heaven a pardoned man.

Nor is the sad and distressing picture fully before us without beholding an anxious gentleman who has just stepped out of a chapel where he has heard a faithful representative of the Rev. John Calvin. We listen to the gentleman's story as he tells us: 'I went with many others to hear the tidings of life and salvation. I above all things was eager to know and enjoy the gospel: yet the last and most emphatic thing the preacher said to me, was, that I must wait till God sent upon me his Holy Spirit.'

Not one syllable would we say by way of review of our zealous contemporaries in their prayers and teachings relative to the Spirit of God which is a most solemn topic, were it not for these three things—

1. The current teachings concerning the Spirit's power render union among the avowed followers of Christ absolutely impossible.

2. Men who are under the popular impression that salvation comes immediately and like electricity from above by the Spirit, are almost constantly more or less in doubt whether or not they are the Lord's saved.

3. And sincere men who fondly desire to know, obey, and enjoy the gospel of Jesus the Saviour, are, by the advocates of direct spiritual power, told to continue waiting in an unconverted state until such time as the particular mercy of God is made manifest to them in the immediate gift of the Spirit.

While speaking of the impossibility of union among those who look up to Heaven for the special operations of the Spirit, let us exercise a share of the patience and grace of the gospel in order to hear our fervent and former friend Mr. Davidson as he addresses the reading community through his paper—the Baptist 'Messenger'—of Brantford :

"It is a peculiarly pleasing sight to see the different churches in a town uniting in prayer at the throne of grace for the outpouring of the Spirit of God. And why should it be otherwise? The great work to be done is to persuade men to be reconciled to God. It is a patent fact that so soon as the Spirit of God thoroughly permeates the heart, so soon will all petty jealousies and strifes cease, and during the present revival we have every reason to believe this has been the case."

This extract is cheering; and yet it is the most melancholy cheer that any sinner or saint can easily conceive. Could we credit it, we frankly say it would be refreshing to body, soul, and spirit to be assured that the Holy Spirit [specially received] during the late revival has caused to cease certain jealousies and strifes among the Baptists and their religious neighbors with whom before the revival they steadfastly refused to fellowship as brethren in full, if indeed they could recognize these religious neighbors as members of the Baptist church in part. But the rejoicing is at a fearful discount from the following considerations, candidly offered to every honest thinker: 1st, the jealousies and strifes said to have ceased by reason of what the Spirit did last winter in Canada are only the 'petty' or small kind; all the larger strifes and jealousies remain in full vigor; 2nd, since the revival and

the operation of the Spirit at the time of it, the editor of the 'Messenger' was pleased to pen these words—'We hold that consistency requires us to commune only with churches of our own faith and order, and the members of such churches only do we invite to commune with us on sacramental occasions. . . . The articles of our faith in detail are to be found set forth very fully in the New Hampshire declaration of faith and practice;' and 3d, if it be a fact, 'patent' or not patent, 'that so soon as the Spirit of God thoroughly permeates the heart, so soon all petty jealousies and strifes cease,' this fact very clear evinces one of two things—either that the Holy Spirit has never till last winter operated upon men in Canada, or if the Spirit has thus operated it has not 'thoroughly permeated the heart' of each person on which its influence was exerted; for strifes, jealousies, and divisions of almost every name and character have been the fruits of the righteousness of Baptists and cotemporary professors more than all other fruits; and this we state not in the spirit of the fault-finder but in the spirit of truth and faithfulness.

And now, as far as our voice or as far as the power of our pen can reach, we earnestly address all teachers and all who are taught by them, holding and spreading such conceptions of the Spirit as the preceding; we affectionately and fervently speak to them as follows:—Beloved Friends: look yonder as the Holy Spirit descends with power on the apostles of Jesus. It rests not on a single sinner. It enters not one unconverted Jew or Gentile. It falls upon and fills the apostles. Nor does it fall upon the hearts of the apostles to convert them, (the Spirit primitively fell not upon *hearts* but upon *men*); but descends in the majesty and might of heaven upon them because they are the chosen disciples and public witnesses of the once abased Messiah; and these ambassadors of the Lord, the moment they are qualified by the teachings, quickening, favor, and power of the Holy Spirit, begin setting forth the gospel of salvation, *revealing to their hearers remission THROUGH CHRIST by proclamation*, and promising both remission of sins and the divine Spirit to every man who would accept thereof on the terms embraced in what they proclaimed in the name of the Redeemer.

Thus the inspired preachers proclaimed the gospel by the Holy Spirit sent down from heaven; many believed in Jesus by the word that they spoke, and so received the things uttered by the Spirit as it possessed the preachers and empowered them to declare the whole counsel of

heaven concerning remission ; and having received and obeyed these things thus expressed, they also received, according to promise, the gift of the Spirit. Read the first eight verses of the first chapter of the Acts ; also the first six verses of the second chapter ; and likewise from the fourteenth verse to the forty-second verse of the same chapter.

Even in the days of miraculous manifestations, not one unbeliever was operated on by direct power of the Spirit ; but it was the privilege of unpardoned men to give heed to the message of life called the gospel, delivered by the chosen preachers of the Lord, who testified as the Spirit enabled them ; and on being persuaded by the things of the Spirit thus pressed upon them by Christ's preachers to induce them to yield themselves to Jesus the Lord of Life, they had the assurance of receiving and enjoying the Spirit as well as remission of sins.

Behold the power of the Holy Spirit as it fell upon Cornelius and his kinsmen and near friends who heard the word of the Lord by the mouth of preacher Simon Peter, Acts 10. Those Jews who were present as the companions of the inspired preacher 'heard them [Cornelius and others] speak with tongues and magnify God.' Did the Spirit thus come upon them before or after they believed? Let the same preacher who 'told them words whereby they were saved' answer this question : 'Peter rose up [in the church at Jerusalem] and said, Brethren, you know how that a good while ago God made choice among us, that the Gentiles (Cornelius and relatives) BY MY MOUTH should *hear the word of the gospel*, and BELIEVE.' Acts 15 : 7.

The question is settled. Peter's authority is decisive. He declares that God chose him to go to these Gentile sinners, pious though they were, proclaim to them the gospel, and that their faith in Christ by the apostle's word was testified of by the Holy Spirit descending upon them as it did upon the apostles themselves at the beginning. See Acts 11 : 12—15.

And a joy not fully utterable, charged to overflowing with the richest and purest glory, possessed those who received the word of the Lord primitively. Yes, and men in these Provinces and in the United States are happily privileged to hear the same gospel from the same inspired preachers, and to rejoice in the same pardon, and to share in the same love, the same hope, the same unity and spirituality. And blessed be the Redeemer of men, whenever we all hear the one gospel from the one company of heaven-made preachers who speak by the one Holy Spirit, we will all be united instead of divided ; all enjoy the assurance of re-

mission of sins, and not spend a lifetime of alternate doubting and hoping, some of us according to current theology not knowing certainly whether we ever were or now are christians; all who are truly desirous of sharing in the salvation of the Lord of heaven and earth will be taught the divine salvation, and not one mourning and seriously anxious soul will be coldly told to wait till the Author of Eternal Life does something more for him before he moves to obey and enjoy the Lord of Love.

May the period speedily arrive when fervent, honest, earnest men will no longer listen to the philosopher Augustine and the reasoning reformer Calvin, but whole-heartedly grasp and retain the things of the Lord's proclaimers who were ordained and set apart for the work by a notable baptism of the Holy Spirit.

D. O.

TO THE NEWLY CONVERTED.

True conversion implies more than is now often felt, done, or experienced by many styled converts. We may be converted to a party, to a doctrine, or from one practice to another, and not be converted to God nor have any change of heart. True conversion to God affects the entire will and heart—all the affections. Conversion to God implies that we enter his service willingly, devoting all our powers to his service—that we have become servants from choice or constrained by love. The converted person is always justified as well as purified by faith, and becomes a child of God, adopted into the household of faith, there to enjoy and exhibit the spirit of adoption and show the obedience of a son.

Peter when addressing a large company of Jews uttered an important oracle when he said "repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:" Acts 3: 9. Here conversion is made as much a means of enjoying pardon as repentance. On the genuineness of our conversion will depend our steadfastness in the faith and enjoyment of all the gospel promises. Conversion being personal and palpable in all its effects, there is no reason for doubt left as to whether we are converted or not. The dead tree can as easily produce leaves and fruit as the unconverted walk uprightly, show piety to God or enjoy

that hope which fills with joy and makes one not aslamed to be reproached for Christ. Also every one knows whether he has sought the Lord and his ways with sincerity of heart and whether he has turned away from serving satan and walking in the ways of ungodly men.

Conversion implies a change of state and brings into a new service, yielding new pleasures, and new and rich rewards. The one then whose faith, working by love, has resulted in his conversion, has a new heart, has put on "the new man," has a new name, a new hope, a new life, and new and heavenly desires.

Do we, then, address one who is a new convert to God through faith in Christ? Remember the race begun is not the crown won. Arm yourself with the whole armour of God to stand fast in the faith. The warfare against sin is but begun. The battle must be fought, not with fleshly weapons, but with the weapons found in the word of the Lord. You must fight "the fight of faith" under the Captain of Salvation and a victory and glory will be gained. The race set before you must be run with humble diligence. Unbelief, "the sin which doth so easily beset us," and every other encumbering sin must be forsaken and guarded against, and then looking to Jesus for an example, the race may be run with success, all obstacles overcome, and that crown gained which is greater than all treasures below and equal to all that is great above. Do not think the race is long; for life will soon come to a close. Do not think the way too narrow; for the Lord himself prepared it and fitted it to be the path to life and glory. Nor view the country through which you travel as bearing no good fruit; for faith and hope produce many pleasant, nay, heavenly fruits to gladden the pilgrim even while below.

You now have new duties to perform and new pleasures to enjoy. The Lord has prepared a weekly feast for you, a company of friends to meet with, on his own day. Your aim should be then to be in your place in the assembly to hear the word of the Lord, sing his praise, and join to supplicate his favour and pardon. And with a glad and grateful heart to celebrate that crowning act of his love, the shedding of his precious blood to purge you from sin. Let his love control your heart, and call forth that love and that gratitude due to him from every sinner redeemed by him from destruction which could never end. And ever think of that crown which the Saviour will set on the heads of all his faithful followers which will sparkle and shine with glory to ail eternity while you may traverse the pathless celestial fields and ever learn to adore and praise the Lamb who redeemed you and gave himself for you on calvary.

J. B., jr.

REVIEW OF THE POSITION OF HOME AND FOREIGN MISSION ADVOCATES, NO. 2.

MISSIONARY SOCIETIES, NO. XII.

While meditating the other morning, we met in our reflective excursion a sharp and shrewd reasoner who had prepared himself with a number of acute questions. He first asked, 'Are you the person who wrote several Letters a year or two ago against new arrangements to assist in saving men?' Judging in a moment what was his drift, we responded calmly, 'Yes, sir.' Then he queried by wholesale as follows:

'Do you remain in the same mind?—did I not understand you to argue that men of faith were in no case to work by discretion in things relating to the church?—were you not warm in contending that the scriptures were all-sufficient to direct in all things that the church should do?—why now do you have a human society for missions and missionary labor?—how is it that among reformers this new organization is set forth as making its members more zealous and actually saving some of them alive?—and am I mistaken in saying that you reformers, one and all, came out at one time against such societies?—and are you changing, and if so, is it for the better on your own principles?'

So spake our reasoning friend, and he heard with more or less patience this response:

'We continue to speak and write against fallible prudence and the grace of expediency as in the past; that discretion, whether it erects an anxious seat or makes missionary furniture, is, with us, to that extent, disloyal; that the scriptures ask us to do nothing as members of the body of Christ without giving us the knowledge enabling us to do it; that some reformers, whom we dearly love, and who in preaching, teaching, and writing are evidently doing much that is acceptable to the Lord, have, by the power and authority of discretion, allowed themselves to create a missionary society; that, as an individual, we wash ourselves clean of this earthly grace and popular unction by openly and frankly protesting against it; and that whether brethren reformers have or have not changed, we intend to keep our affection for them in a healthy state even while freely remonstrating against the patches of prudential missionary material found upon the dress of some of them.'

But it is embarrassing, we will not say mortifying, when standing up to plead reformation in this traditional age to be saluted by keen opponents, who, having spent all their other artillery, turn and tell us that brethren who also stand up for reform are engaged in the like unwhole-

some trade that we reprove in others. Our spirit waxes very brave when thus tested; and if our spiritual relatives will not excuse us, we have the pleasing assurance that the Lord will; for we firmly vow that we would choose the position of the reformer Elijah at the moment that he gravely concluded that he stood all alone as a servant of the God of Israel rather than move and work with the multitude. Unlike him, however, there is no need for a direct voice from heaven to tell us that we are not alone.

And this very naturally leads us to consider one or two cardinal and practical items, the first of which is, *union for the world's conversion*. The very friendly and persuasive brother Errett, who is a new and extra officer, said, only last April:—

‘If we fritter away our strength and waste our precious time in theorizing, cavilings, oppositions to all expedients for harmonious and effective concentration of means—*what will we do in the end thereof?* Our plea for union must have a practical, living demonstration. Let all who stand in the way of it, count well the cost, and satisfy themselves as to the answer they will give at the judgment seat.’

This, certainly, is bold enough. We approve of this feature of it. The reference to the judgment seat is also very cordially accepted. And will the esteemed Errett, with beloved friends such as Franklin, Burnett, Loos, and Elley, gather round the missionary expedients, pleading union and effective action from this centre, and look up to the grand tribunal and call all cavilers and theorizers who will not press to this centre? These good brethren, with this sort of union plea, will signally fail. ‘Expedients’ do not and can not form a ground of harmony in any one of the great chapters of action in the Lord’s vineyard. Among many weighty reasons, this is a cardinal reason why we incline to have the mission tabernacle pushed over—we see fearful disunion in it, as indeed there is in all ‘expedients’ attempted to be thrust upon the Lord’s people as more or less obligatory. Union is indispensable; without it we must become a weak and inefficient people. Therefore we plead in the name of the gospel against ‘expedients,’ for union upon them is almost if not altogether as difficult as to be saved by them.

And what a cannonading friend Errett gives the whole rank and file of reformers while firing at the dissentients from the missionary scheme. Ask why, at this moment, do the Baptists and Disciples occupy separate ranks? Because the disciples, as reformers, desired upon principle to plead the union of christians and to work for the recovery of sinners

on a scriptural basis without human elements; but the 'Baptist usages' or their 'expedients' were so strong, that those who proposed to work without them must needs be disowned. And will not the mission 'expedients'—we mean, *our* missionary society, *our* missionary fervency, *our* missionary funds, *our* missionary officers—secure union in the same way by getting stout enough ere many years to reject in famous old style all the 'cavilers' who will not bow to them? There are symptoms of this masculine goodness already.

The next capital item calling for remark, is, *zeal for man's conversion*. We need, and must have, workmen who are alive. Union is essential, and zeal is equally so. Indolent men are united in one thing, for they are a race of do-nothings. The gospel not only carries with it the power of divine harmony, but it is full of sparkling life, and gospel men are the warmest as well as hardest workers this side of the swift messengers in celestial regions. They work for their own salvation; they work for the salvation of others, because the Lord has worked in the first place for them, and because they realize the loving work which the Lord did. But a man's zeal for the conversion of his near neighbor or his far off neighbor is always in the ratio of his zeal for his own salvation. Men therefore must be thoroughly Christified ere they are disposed to move with lively step to carry Christ to others; and because the Lord of Life is not in the people deep enough—because of their shallow faith, stunted love, and meagre hope—they seek life and zeal and other spiritualities, for themselves and others, in the untaught and unreliable expedients known by the name of organizations.

To our mind, there are few broader signs of carnality than those which are seen in expedients, schemes, organizations, or arrangements to impart or increase this zeal to save the unsaved or perfect those who are saved. And yet, for a period of years we have suffered a due share of agony while coolly ruminating over the crudities, organizations, and devices which have been proposed by really devout and large minded friends to save the brotherhood from death and give a vigorous pulse and working health to the cause. The next thing we shall probably hear of, perchance in the East but possibly in the West, is that of a convention of particularly zealous Gardeners, and a sample of their resolutions we may conclude in advance will be to the following effect:—
'Resolved, that we shall have gardens in 1859 and subsequent years. Resolved, secondly, that we shall have real good and very productive gardens.' What horticultural zeal!

There are gentlemen, we believe, in the great cities of Boston, New York, and Philadelphia—perhaps too in our own Toronto and London—who make, sell, and use receipts for making wine. Drugs and decoctions of sundry sorts are mixed with rain or spring water; and the mixture looks red, tastes sweet, and it is bought, served, and used for wine. There is also a certain amount of what the imbibers call fuddle in it for those who partake of such articles freely. We are compelled to conclude that these expert gentlemen have their brethren in the religious market. Instead of using the clusters that grow upon the vines which flourish in the vallies and on the slopes of Judea, pressing from them the pure and simple juice, they get up new receipts and bring into the market wine manufactured upon some novel principle. For our part, we cannot use it. We will not use it. There is no health in it. We solemnly call it spiritual quackery, alike destructive to vender and receiver. It is not for a moment thought that any one called a disciple knowingly participates in this business; yet, that some of our fervent relatives are, unconsciously to themselves, entangled in this trade, is to us as sure as that the Lord Jesus is now on the throne.

The pure zeal is of, and by, and in, and though the sacred truth, apart from any device that ever sprang or grew from human ingenuity. There is nothing surer than that every saved man should co-work with the apostles in the enterprise that Jesus gave them to fulfil, namely, to preach the gospel to every one who has intelligence to realise and receive it. If 'Christ is in us,' we will manifest him thus. Myriads of men primitively moved forward in gospel zeal to perform every obligation at the bidding of the apostles from love to the Redeemer. These disciples were governed, not by missionary society law, nor by any organization stimulant, but by 'the law of the Spirit.' Were half the people on the Continent of America disciplined to the lowly Nazarene, they would, without one lesson, impulse, or bond from a politico-ecclesiastic organization, be able in like manner to unite zealously to carry out every purpose expressed in the true creed. And yet,—and yet,—friends, hearty and active friends tell us, even while preparing and using new stimulants to foster something called zeal, that the existing company of disciples are following the primitive pattern!

Dominic and Francis, sometimes titled St. Dominic and St. Francis, knew as much about this sort of zeal as the best organizationist in North America. They preserved and perpetuated their discretion and

made a legacy of their different grades of zeal by organizations. It is doubtful if any pious man has made the slightest improvement upon organizations since their day. We are, in this respect, merely a generation of borrowers, and the source whence we borrow is decidedly dubious; at least the smell and look and taste of the fruit, according to the best tests known to us, can not be recommended.

Even yet it seems to us the next thing to incredible that we are, as a people, to pass at railroad speed from the life of the gospel to the sickly life of organizations and societies. Certain it is that strong and fervent friends such as Errett, Franklin, A. S. Hayden, Loos, and others can marshal a greater or less host and make the ranks usually expert in the missionary drill; but it is lawful to ask, both in view of this world and the world to come, Will these captains of hundreds or of thousands ever secure any reward for THIS CHAPTER of their labors?

—After two or three pages to be occupied in the September issue, our words on this topic will be ended till we have other premises before us.

D. O.

TRUE.

Our fellow-laborer and beloved brother A. S. Hayden, of Ohio, has seldom written or spoken words more appropriate than the following:—

D. O.

“There is *need of much more plain, pungent and scriptural preaching of the gospel among us*. Many are now in the *business of preaching*, who rather preach themselves than the Lord Jesus. In many communities there is much more preaching on the ordinances of the gospel and the theory of salvation, than there is of presenting and pressing the claims of the Son of God on the souls of the hearers. The former course makes *theorists and professors*; the latter brings men to Christ, and makes them **CHRISTIANS**. One may correct some errors, the other saves sinners. The one fills the converts with criticism and debate; the other brings into the soul the spirit of Christ. It is probably not unjust to declare that the theorizing, speculative, opinionative discourses are alarmingly abundant, while the ineffable glories of the crucified Redeemer, the love of God, the condescension and humiliation of the Holy One, his sufferings for our sins, and resurrection for our justification, themes so appropriate and full of mercy to man, are less frequently the subject of discussion and appeal.”

TWO BISHOPS AGAINST INFANT BAPTISM.

Bishop Jeremy Taylor and Dr. Hammond admit that infant baptism cannot be proved by Holy Scripture, but rests on tradition alone.

If all the Bishops of the English Churches were equally candid and generous in their admissions, and all other teachers who agree with the Established Church in this particular practice, we would shortly have only two great parties—the tradition men and the bible men.

D. O.

MORE REFORMERS IN SCOTLAND.

A brother, residing in the Island of Prince Edward, very justly says in a lately received letter—

‘I am glad there are more getting out of the snares of the creeds. The ‘Morrisonians,’ so called by the other sects, but among themselves Evangelists, are excellent people. They have cast from them the Westminster Confession of Faith, and expose the absurdity of the doctrine of personal unconditional election and reprobation. They are willing to abide by the oracles as they know them.’

We have had our eye upon these reformers for a number of years, and have frequently purposed to offer a word concerning their history and labors, but hitherto other duties have pressed this duty aside. The way that some of these active reforming workmen handle the great Calvin, leads us sometimes almost to wish that the Genevan philosopher was now living, that we might know what his philosophy would do with the weapons brought up against him. We very much rejoice in the work of brother Morrison and his assisting friends. They are working out principles and dependable elements which, ultimately must issue in through reform.

D. O.

RELIGIOUS INTELLIGENCE.

The late meeting at Bowmanville was a cheering success. At the time of preparing this notice of it, we are from home, and therefore cannot give extracts from letters received pertaining to it; but all friends, far and near, are assured that this general meeting was an excellent one. Of the public laborers present it is not in our power to speak particularly, but we believe that brethren Black, A. B. Green of Ohio,

Kilgour, Anderson, Sheppard, Lister, if not others were there, and took due part in making the meeting profitable. From five to ten confessed the Lord Jesus.

We had the pleasure of taking the confession of one recently. And a short tour of a week was taken away in the Ottawa country, some thirty miles below the City of Ottawa, where three discourses were delivered, one on the Canada East side of the Ottawa River and two on the Canada West side. The Baptists were sufficiently liberal in both instances to open their chapels.

D. O.

Hillier, 13th July.

THRONE OF GRACE BESIEGED.

A fervent Protestant minister, writing to one of the religious papers from a locality in the old Niagara District, expresses himself thus while describing his labors :

We commenced in what is called Merritt's neighborhood. Here we had no society. The word of God was proclaimed, the Throne of Grace besieged, the promises pleaded, and, thank God, it was not in vain. Sinners trembled, and soon the cry was heard, "What must I do to be saved?" The man of seventy years and the youth in his teens were seen side by side at the altar of prayer, confessing their sins and supplicating pardon through the merits of the Lamb.

In the above few words there are no less than six things that we do not believe. We are not able to believe that the word of God was proclaimed by this minister—nor can we believe that God's Throne was or can be besieged—we cannot believe that heaven's promises were pleaded—we are certain that the Lord's altar of prayer was not there at all—nor are we prepared to believe that these old and young men confessed their sins—and, in all soberness, it is evident that they did not supplicate pardon through the merits of the Lamb.

D. O.

NOT PUBLISHED.—No. 6 pertaining to evangelists and the ground they occupy was written for insertion in the present issue of the Banner; but room was not found for it. Next month's Number, if there be no unusual obstacle, will carry it to the Banner's readers. In the meantime the friends in Nova Scotia and Prince Edward Island, or a number of the most active of them, may, if they choose, unite to invite some

one best capable of expressing their views relative to the main scope of these essays; and the friends in other localities, if they are not willing to leave the review wholly to those in the Eastern Provinces, can likewise come to an understanding who is the best and ablest brother to examine the leading positions we have taken, provided any number of them seriously dissent from these positions. Let us have the strongest documents at once.

D. O.

THE CATHOLIC 'WITNESS' AND COMMON SCHOOLS.

The journal at Montreal called the 'True Witness' which is a stout supporter of the Roman Catholic religion, is responsible for the following language and sentiments:

"Indeed, had we the misfortune of being a resident of Upper Canada, we would quite as willingly entrust the education of our children to an ordinary house of ill-fame, as to one of the Rev. Mr. Ryerson's State supported academies."

And the Romish paper puts into the lips of a pious papist mother the subjoined:

"No! No, by heavens; sooner would I follow my daughter to the grave, and hear the cold earth fall heavy upon her coffin, than send her to one of those hell-begotten 'common' schools; sooner would I close her eyes in death, and commend her pure spirit to Him who gave it, than expose a daughter of mine to the unspeakable degradation, and almost inevitable pollution that awaits the pupils of the 'common' schools of Upper Canada."

NEW YORK STATE MEETING.

The Disciples of the State of New York, will hold their Annual Meeting for the present year, with the church meeting at Clarksville, in the County of Cayuga, the second Lord's day of Sept. next, at ten o'clock, A. M.

We would most earnestly invite all who love the Lord, and the prosperity of his cause, to meet with us on this festive occasion.

Abundant provisions will be made for all that may think best to attend.

H. A. CHASE, Sec'y.

July, 1858.