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THE
CHRISTIAN BANNER.

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

VOL. X.

COBOURG AND BRIGHTON, MARCH, 1856.

NO. 3.

WALTER SCOTT ON UNION.

[Reader, look over these pages on the union of Christians, by Walter Scott, of Cincinnati, and if you have one objection to the language or the sentiment, let us hear from you.—D. O.]

In our efforts for Union we must not neglect the lights and aids of history. It is our duty to watch the ever-moving finger of Providence as it passes over the dial of human society, and mark its indications of duty. For the moral government of the world, as well as the catastrophes of nature and the reformations of religion, concurs with our religious necessities, and meets them with a voice of its own. History tells us what to do, and what not to do. When the ancients strayed, the command was, to seek for "the old paths, and walk in them." This is our duty. The history of Apostolic Christianity is in the Scriptures. When we open the holy book, therefore, it is all before us. In other volumes, if we search for its history, all is dark, mysterious, and unlovely; but from the pages of the holy oracles it looks forth with bright and beaming eyes, forever young, forever fair: the word of the Lord is immortal and eternal.

What then was the nature of the union of the Apostolic Church? This question is easily answered. These Churches being everywhere *constitutionally* the same, for the apostle says he acted as a wise master builder in this matter, and taught the same things in every church, the members passed from one organization to another by letters of introduction and commendation, and when Churches co-operated it was by districts, and not by parties, as in Protestantism, or by the Pope, as in

Romanism; hence we read of the Churches in districts, as the Churches of Achaia, of Macedonia, of Galatia, of Judea, of Asia, of Bethynia, &c. This was a safe sort of union, because it secured the co-operation of the Churches without endangering their liberties by the centralization of spiritual power in any individual. It was conservative both of the liberty and the strength of the Churches. It was God's plan of union. And the demonstrations of history confirm and vindicate its excellence. In fact it resembled our own republican plan of union, in which the interaction of right, liberty, and authority are admirably harmonized. Christ and the holy apostles, by the Holy Scriptures, constituted the general government, and each particular church, bound in all duty by the force of its own doctrine and God's authority, to co-operate with others and to admit nothing exclusive into its constitution, nothing that would dis sever it from the communion of all saints. The primitive Christians were so jealous of their rights and liberties, and of this plan of union, that they did not allow two meeting-houses to exist in the same city for the first three hundred years of Christian history. Now, touching the position of my brethren, they are standing with the living oracles open before them; and this scheme of union is looking them full in the face. They are its advocates.

In the prosecution of this advocacy, we are subject to error. We may be imperfectly informed in regard to the points to plead from. We may confound things that are different, or make distinctions where there is no difference, or run into extremes; there is a wisdom necessary to the elimination of truth; there is a wisdom of ways and means; a wisdom of practice to join extremes, and make truth a reality. The Scriptures discriminate, I believe, between the following matters:

1. The basis of union.
2. The bond of peace; and
3. The bond of perfection.

1st. The first of these is the Messiahship; the second is the solemn considerations that there is but one Christian body or Church—one spirit, one hope, one Lord, one faith, one baptism, and one God and Father to all the brethren. The third is love. Love is the bond of perfection; our moral nature is perfected by love. It is the central virtue, and sheds its radiance over all our religious instincts, feelings, and passions; it is the sapphire of the soul; the virtue of the virtues. It is one thing, therefore, to sit down as a Church on the Messiahship; it is a second to

preserve the peace when sitting there; and it is a third matter in this union and peace to perfect ourselves in love. The three expressions above refer severally to constitutional union, the general peace, and to personal perfection.

I. CONSTITUTIONAL UNION.

Constitutional union is to be pleaded for, from

1. The one Creed.
2. The prayer of Christ. John 17.
3. The common destinies of all the Churches.
4. The duty of converting the world. John 17.
5. The duty of perfecting the saints. John 17.

These arguments should be linked to the general sentiment of union as with a chain of adamant by a direct and impassioned eloquence till union obtains.

So remarkable did the Apostolic Christians make themselves with mankind by their virtues, that others were wont to say: "See how these Christians love one another." And so jealous were they and the Primitive Church of union, that they did not permit two meeting-houses in the same city for the first three hundred years. Lord Chancellor King, in his book on the primitive Church, proves this fact. Even in the largest cities of the Empire—Antioch, Jerusalem, Alexandria, and Rome, the brethren worshiped in the same house for three hundred years. His lordship says, that an additional chapel was first permitted in Alexandria about the end of the third century.

II. THE BOND OF PEACE.

But secondly: Although no man can lay another foundation for God's Church than that which God himself has laid, namely; that Jesus is the Christ, yet when planted even on this basis, Christians may pursue a bad policy, indulge in bad temper, or a bad spirit, and, like Joseph's brethren, require to be admonished not to fall out by the way. There is, therefore, given to them "*a bond of peace*," Eph. 4, as well as a basis of Union. The Church is encircled with a band of great and high considerations conservative of her peace, namely:

1. That there is but one body or Church.
2. One spirit of which all are partakers.
3. One hope to which all are called.
4. One Lord who has died for all.
5. One faith—the Creed of all.

6. One baptism for the pardon of all.

7. One God the father of all.

These high arguments shut up the Church to tranquility, and if duly pled, make her peace a necessity. They should be ceaselessly stirred.

III. THE BOND OF PERFECTNESS.

If union is to be argued from the one truth as revealed by the Father, accepted by the Son, and proved true by the Holy Spirit; if peace is to be inculcated by the bond of peace; love is to be enforced as the "bond of perfectness" from

1. God is love. John 1 Epistle.
2. God has loved us all.
3. Shed abroad in our hearts by the Holy Spirit.
4. Its comparative excellence. 1 Cor. 13: 1, 2, 3.
5. Its practical character. 1 Cor. 13: 4, 5, 6, 7.
6. Its eternity over prophesy, tongues, knowledge, faith, and hope. 1 Cor. 13: 8-13.

LETTERS TO THE PREACHERS.

For the Christian Banner.

Some preachers among the disciples used to have a favorite illustration of the relative value of Orthodox currency, representing the different denominations of professors something like this:—A counterfeit bill may very much resemble a genuine issue, but the nearer its resemblance to the true the more dangerous, as it would be more likely to pass; even so some of the sects may be very near the truth but not having it all, they are still counterfeits, and the more dangerous the nearer they approximate the truth. This and such like comparisons I think tend rather to render the mind narrow and ungenerous than to convert any one from the error of his way.

Now as nothing is gained for truth by defending it with weak arguments that might be turned against ourselves, such positions should be first refuted and rejected by ourselves. For the above illustration, if true, operates more severely against us than any one else; for if we are not *exactly* right, if we deviate a hair's breadth to the right or left in theory or practice, and are, yet, nearer the truth than they, it only shows that we are a more dangerous counterfeit than they. This tact

in an opponent would floor the confident disputant without the hope of recovery unless he should stoutly maintain our absolute perfection in christiandy.

But the illustration is logically false : for it is not the mere style of the execution of a bill that makes it good or bad, for if a counterfeit were executed exactly as the genuine, it would on that account have no more value than one most clumsily finished. Its value depends on something else.

Again, the sects are not like counterfeits, wholly wrong ; many of them have a large per centum of truth in their systems. If their gold is not 24 carats fine, perhaps it is 16 or 20, more or less. Grant that they have quite too large a per cent. of alloy, still it cannot be denied that their common faith in one God, one Saviour, one Spirit, man's immortality and accountability, the authority of the Bible, the necessity of holy living and of love to God and man, the resurrection of the dead, eternal judgment, &c., &c., gives them a very large per centum of truth ; and this makes it quite manifest that to compare them to a counterfeit is doing much violence to truth and but little for their conversion.

It is always well to give credit for all the good there is : so did the Saviour and his Apostles whether writing to the seven churches of Asia or preaching to the Jews. Paul would commence with Abraham and preach over all that the Jews believed, and come down their history, agreeing with them in everything till he was obliged to dissent. When compelled to go beyond them and teach truths the Jews believed not ; he did it kindly, calling them brethren, although they were much farther apart than we and our christian friends are whom we sometimes call *counterfeits*. Paul knew the Jews had much truth in their faith. This he did not wish them to abandon. He only wished to lead them farther. They believed in God ; he would have them also believe in Christ. They believed in Creation, he would have them also believe in Redemption. They acknowledged the necessity of righteousness, he would teach them how to obtain it. I think it is clear, that the Apostles, if now living, would not undertake to tear down everything in the sectarian systems, but would encourage their prayer, devotion, happy feelings, sole reliance on Christ, reverence for the Bible, &c., correcting even in these things what was wrong and pointing them on to new truths not yet understood by them. And this I believe to be the true policy as well as the true religion for us to follow in our preaching to the sects.

This indiscriminate slaughter of everything that others hold, because they hold it, is impolitic as well as irreligious. We need sacrifice no truth. All we ought to say of ourselves is, not that we are wholly right and others wholly wrong, but that we have seen more truth than some others, and therefore we try to enlighten them and lead them to a fuller enjoyment of the kingdom of Christ. True, some of their errors are very great ones, and so far as they cause ORGANIC derangement in the system of religion must be more or less fatal to their own happiness and their acceptance with God; so that it becomes us to preach very faithfully the whole counsel of God. It may, however, be very difficult for us to weigh the consequences of any error in a system of things and tell what will and what will not shut any one out of the kingdom of heaven unless that error be a fundamental one. In saying this I would not diminish any one's ardor in preaching the whole truth, but only that we are not too lightly to pass sentence upon any honest man who may be out of the way. I am satisfied that the tone of much of our preaching is quite too severe, denunciatory, and condemnatory of others. In many cases we seem to have forgotten that the servant of the Lord must in meekness instruct those who oppose themselves to us.

The reader may expect to hear from me again on this topic next month.

T. M.

Williamsville, Feb. 22.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER III.

According to promise, our young friend, *Sincerity*, read the Psalms of David through, and attended the prayer-meeting on Thursday night following the time of the preceding conversation. In the place of the prayer meeting, (as *Mr. A. onesty*, the Presiding Elder, had expected,) he found the church in the midst of a protracted meeting. He said to himself, "I am rejoiced to find such a meeting as this in progress, for I shall have the way to heaven clearly pointed out to me." On entering the house he was rejoiced to find *Mr. H.* in the pulpit, reading the following words, "He who seeks shall find." "What precious words to me," said young *Sincerity* to himself. "I will then seek the Lord with all my heart."

Mr. H. divided his discourse as follows :

1. To show that it is the duty of all to seek.
2. That the way is plain.
3. That the promise is unequivocal—that all who seek shall find.

Upon each of these heads he discoursed as follows :

1. It is the duty of all to seek the Lord. This is sustained by the clear language of Scripture: "He hath made of one blood all nations of men, to dwell on all the face of the earth, that they should *seek the Lord*, if haply they might feel after him and find him, though he be not far from every one of us." Again: "I will be sought unto by prayer." Thus we have shown, from God's written word, that all are commanded to seek the Lord.

2. The way is plain. This is proved by the word of the Lord. The prophet says, "The way is so plain, th^t the wayfaring men, though fools, need not err therein." The gospel was to be a lamp to our path, which shows that the path was to be plain. Thus you discover the way is plain, so that the man is left without excuse.

3. The promise is unequivocal. "To him who asks, it shall be given; to him who knocks, it shall be opened; he who seeks *shall find*." And again: "He that cometh to me I shall in nowise cast out." "Now is the accepted time: behold, now is the day of salvation." "Whosoever will, let him partake of the water of life freely."

Having now proved from God's written word,—

1. That it is the duty of all to seek.
2. That the way is plain.
3. That the promise is unequivocal—that they who seek *shall find*—the duty of all is manifest.

What, then, must the perdition be of those who refuse to seek God! Let me exhort you, then, to haste, as for life, to the altar of prayer, and seek God while it is called to-day. Come, now, all things are ready; come, and give us your hand, and we will do you good.

At the conclusion an invitation was given, and a number of persons rushed to the altar and fell upon their knees. But our young friend, *Sincerity*, kept his seat in the middle of the house, and showed, from his countenance, that deep trouble was upon his heart. He sat still, apparently in deep meditation, during some two hours, while the usual exercises of a mourner's bench scene transpired, and, at the close, withdrew in great sadness. As he walked away, he said to himself, "I am afraid this matter of becoming a Christian is a dark subject. The more

I think about it, the thicker the gloom. What does it avail to hear a man argue that the *way is plain*, who does not show me this very plain way? I will go to the residence of *Mr. Honesty*, and have another conversation." In a few moments he rapped at the door. "Walk in," responded from within. "Good evening, Mr. S.: I am happy to see you, and was greatly rejoiced to see you at our meeting to-night. Have you read the Psalms of David?" said Mr. H.

Sincerity. Yes, sir, and find them extremely interesting, but could not find as I expected, the way pointed out for me to become a Christian.

Honesty. I labored to point out that to you in my discourse to-night, I hope I have satisfied you in regard to that matter.

S. I am sorry to be compelled to say, Mr. H., that you shed no light on the main difficulty with me. I was satisfied before that it was my duty to seek God, and I had supposed, as you contended, that the way was plain. But from all that you have said, I could not see that you pointed out any way to come.

H. Did you not see how those others came?

S. Yes, sir; I saw how they came to the mourner's bench, but I did not see or hear any Scripture, as I hoped to do, requiring them to come *in that way*. If you had shown the Scripture, requiring such procedure, I was ready, at any moment, to have done as they did. But seeing these come as they did, and observing the whole procedure, has involved my mind in such perplexities that I know not what to do.

H. I don't see anything to perplex you, unless it is your own unbelief.

S. It may be unbelief, for anything I know, but so it is. I am a miserable being, and hoped that you might relieve me. I cannot rest in this condition.

H. I cannot relieve you unless I know your difficulty. I trust, however, it is the work of conviction you feel: and, if so, I hope it may progress to complete regeneration.

S. My difficulty is this; you argued that it was the sinner's duty to seek; that the way was plain; and that those who seek *shall find*. A large number came forward *seeking*, and inquired what they should do to be saved. I anxiously listened to hear you tell them what to do. I heard the directions you gave them, and saw them do what you told them to do, in every particular, as it appeared to me, with the deepest

anxiety. Am I not right? Did they not seek according to your directions?

H. They did, and I think did right in so doing. You should have done the same.

S. Well, sir, here is my difficulty. After they had sought according to your directions; had done all you directed, you recollect that you passed along among them, and inquired of them personally, after which you arose and reported that not one of them had got religion! Now, I could not understand this. It was their duty to seek. You said the way was plain, and insisted upon the unequivocal promise, "They who seek shall find." These persons *did seek*, but, you said, *did not find!* How is this?

H. Perhaps they may find peace to their souls on to-morrow night.

S. My dear sir, am I in all this anxiety, and are all those persons in their deep and intense solicitude, as I saw them to-night, to depend on a "*perhaps*" for the salvation of the soul? If this is where I am to be left, I am in a worse condition than if I had never heard the gospel.

H. My young friend, you are entirely too impatient. I was a seeker six months before the Lord spoke peace to my soul. I have known many to seek for years, and not find peace with God. In some instances I have known persons to join on trial, and seek as high as ten, fifteen, and in some few instances, as high as twenty years, without finding.

S. And yet you tell them the *way is plain*, and they who seek *shall find*. Alas! for your *plain way*, and your *bible promises*, if a man may seek fifteen or twenty years and not find!

H. Young man, I see that you have no adequate conception of Christianity.

S. No, sir, I perceive I have not, and what is more mortifying than all, that I am not likely to have any adequate understanding of the subject; for nothing but clouds of gloom and darkness rise before me. Am I to have no scriptural directions to guide me? Is there no way laid down in the Bible, by which I can come to the Lord?

H. I do not say that you must seek as great a length of time as some I have mentioned—many get through much sooner. You may get through in a week, two weeks, or six months. You might get religion the first time you came to the mourner's bench. You should not despair nor become impatient.

S. But, my dear sir, if the way is so plain, as you have represented, and we have the promise that they who seek *shall find*, how is it

that you suspend the whole matter in doubt, saying, "I *may* get religion," on the first application, the second, etc.? Is there no definite place where I can come to the unequivocal promise of God?

H. I have already shown you the promise: and, if you have any faith, you cannot doubt the Lord's promise; but you must pray for the Lord's own good time.

S. Does not the Scripture say, "*now* is the accepted time, and *now* is the day of salvation," some place? Does it not say, "*To-day*, if you will hear his voice," etc.? Did not many thousands anciently come to the Lord in a single day?

H. There are such passages as you refer to, and many did come, and obtain peace with God in a single day in olden times, but it is not so now.

S. Why is it not so now? Who has changed the order?

H. Times have changed. The Scripture says—, I—I—If you desire to go with us, we will do all for you we can; but, with your notions, I can do but little for you.

S. I have no notions, know nothing about what is right, but wish you would show me how so many turned to the Lord in a day. Good night.—B. FRANKLIN'S BOOK.

WALKING BY FAITH—No. II. •

PREACHING THE GOSPEL.

Among all ranks of professors the Bible is professedly the basis of the principles upon which they act, as well as the foundation of faith and doctrine, but in reality it is not treated as such; for its principles are not in many respects treated as worthy of confidence. Whilst the bible is professedly received as a revelation from God, containing his complete and unerring instructions to man, and as a record of his past acts of mercy and divine favour, unfolding the future and presenting its infinite series of celestial scenes to view, yet very few seem to be prepared practically to make it their counsellor and submit in all things to its mandates.

That the world should be converted, and be converted on bible principles, all may admit; but few act accordingly. Many are engaged in converting the world not to God but to their party; and hence not bible principles but party principles are relied on and made the basis of action,

and party designs and objects the centre around which everything is made to turn. If the principles of the bible were relied on, we should hear nothing of many of the appliances now so much used and so highly esteemed among men who say that their great object is to convert the world to God. The influences of partyism on the efforts put forth by many in their attempts to enlighten many regions of the world and benefit certain classes of society, render these efforts very inadequate to the end proposed. So long as the present peculiarities, tastes, and fashionalities of society are studied, and truth is presented in such portions and forms as will just suit present society, the reformation accomplished by such a procedure will be limited in extent and very doubtful in character. When everything is to be moulded into a certain shape by human reason and wisdom, there cannot be in such a system properly a walking by faith: for that implies an unreserved reliance upon the teaching and principles of the inspired volume. Even many of those who repudiate all the forms prescribed by the "man of sin" and whose motto is the bible alone, often walk as much by sight or reason as by faith when they attempt to present the scheme of redemption to the consideration of a vain and perishing world. With some who have discovered the gospel and the true plan of presenting it, we fear it is judged too plain and unattractive to answer the great end for which it was designed, and hence they would embellish it with human ornaments to make it attract the attention and render it more suitable to the present condition of society.

Such is the course pursued by many, and it shows as little faith in the wisdom of God as it does reverence for his authority. Walking by faith is a much wider and important principle than many perceive or are prepared to admit. Those who think to convert sinners to God by presenting the gospel modified so as to correspond with the confession of faith, catechism, or rules of discipline which they may have adopted, around which their system turns, and from which all their teaching receives a certain form, are not walking by faith in this matter, but endeavouring to walk by faith and reason or sight combined, and their success will be in proportion to their conformity to the divine plan. To present abstract truths or detached portions of the gospel will prove insufficient to convert sinners to the Lord and enable them understandingly to make the good confession and begin the heavenly course, determined to follow truth wherever it may lead, "to prove all things and hold fast that which is good," to reject all party feelings and views, and regard

all those who have the truth and obey it as brethren beloved for the truth's sake. The good old way adopted by Paul of presenting the death, burial, and resurrection of the Saviour as the great facts of the gospel and the foundation of all hope, presenting next the precepts of the gospel, or things to be obeyed first, and then pointing them to the great promises given to the obedient, is the only divinely authorized way of presenting the gospel to sinners. It is the only way by which the sinner will be able to understand and perceive the course which he must pursue to lay hold of the hope set before him, begin to walk intelligently by faith in the Son of God, and rejoice in hope of the glory to be revealed when the Saviour comes in "flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord and Saviour Jesus Christ." To present theories of conversion, spiritual influences, and theological speculations and deductions will never convert the sinner, nothing else than the fact of the death of the Lamb of God for the sinner can really subdue the heart, humble the mind, and inspire that faith and love which will lead to sincere repentance and humble submission to the Lord.

Most of the modern systems of preaching the gospel are "broken cisterns" which hold very little water, and those who follow them have no faith in the way pursued by the apostles: for some must have the law which was issued from amidst the thunders of Sinai to kill the sinner already dead in sin; others would terrify the sinner into obedience and holiness by presenting the terrors of the Lord and not his love; whilst again others will tell him that he cannot believe and obey the gospel until the Lord shall be pleased to make him do so independently of his own desire. How unlike is all this to the teaching of Paul who declares we are not under the law but under grace, and also that the gospel has been made known for the obedience of faith, and that the Lord will not hold him guiltless who refuses to obey it.

J. B., Jr.

☞ Our responsibilities are overwhelming! Now is the time for action. Nothing should be permitted to impede or retard our march for the prize. No sacrifice is too great. Men and money; life, fortune, and sacred honor, should all be devoted to the enterprise!—*Johnson.*

☞ The Rev. Sidney Smith, in speaking of the prosy nature of some sermons, said—"They are written as if sin were to be taken out of man, like Eve out of Adam, by putting him to sleep."

FORMER DAYS AND THESE DAYS.

An aged minister, by name D. Nutter, a Baptist, writing to the *Christian Visitor*, St. John, New Brunswick, allows himself occasionally to compare Baptists as they were in his younger days with the present generation of Baptists. It requires no spirit of prophecy to see, that, ere many years pass, some faithful disciple, grown old in the service of the Master, will be compelled to draw the like contrast between disciples when he was a young laborer, and disciples when he is old:—

“In the days to which I allude, gentlemen—stop, I am too fast, we had no gentlemen in those days. Nor had we any ladies! They had not come into fashion then. We had men and women; and they had substance in them in those times. Indeed, I may say, “There were giants in the land in those days.” Well, in the days to which I allude, as I was going to say, men and women did not wear broad cloth and silk. In the country, at least, such things as Paris fashions had not arrived. French merinos, delaines, fancy dresses, paisley shawls, artificial flowers, French kid gloves, and such like, were unknown. Brown and gray thick homespun cloth, was generally the article worn by men; and the ladies and misses—no, the women and girls—were clothed in a similar home-made article. Men wore cowhide boots and shoes: and women those made of calf skin. We had no fine carriages, or blood horses with silver mounted harness—no mahogany furniture, no sofas, or dressing tables; no silk or damask curtains—no Wilton, Brussels or ingrain carpets, or tufted rugs. Nor had our mothers or sisters any pianos, melodeons or seraphines. No, but they had other things, such as cheese presses, churns, spinning wheels, and looms; and with these they discoursed sweet music. And their husbands and fathers thought them quite as melodious and equally profitable as the modern instruments.

But our places of worship,—what shall we say of them. We worshipped in frame houses; in log cabins; in barns; and sometimes in the woods, or open air. In a few places, a place called a meeting house was provided, but they were few, and very poor. They consisted of a mere shell, without any clapboards, or plaster, or pews, or settees, or pulpit. With loose boards for a floor; and no stove, or other apparatus to heat the house. Surely, our modern worshippers will enquire, how did the people contrive to keep themselves warm? We answer, partly by their thick comfortable garments; and partly by the heavenly fire within;

and when it glowed, they were wont to sing, "Christians if your hearts be warm, cold and snow will do no harm." In these things there is a great difference, between then and now. But in another particular, there is a greater difference still. In those cold and uncomfortable places, the people would sit and hear a sermon two-hours long, without complaining or rebuking the minister. Could you now, christians, submit to such an infliction in your warm temples, and pews lined, stuffed and cushioned? Could you stay and attend two services, each three hours long, with an intermission of half an hour; and go without your dinner till sundown; and not in summer? This your old fathers and mothers have done; and done without crying! Perhaps I never delivered a discourse shorter than an hour and a half; yet, I never heard the first word of complaint, until within the last twenty years. Many times have I been told they were too short."

"IGNORANCE OF FOOLISH MEN."

Not many of our readers can even imagine how bitterly a public advocate of religious reformation is sometimes assailed by determined opposers. Under the plea of greater holiness and spirituality than disciples possess, these pious Pharisees and Scribes employ language fit only for bedlam. We have thought it expedient to let our readers see a sample. Behold it in the following:

"Have you ever looked in your "back-track" to see the sirocco of skepticism knowing the heartstrings of persons who were happy in hope anterior to your ravages in their peaceful communities: "mark those who cause divisions" is a mandate that will be executed. Try not to shield yourself by talking about the practice of Peter and Paul and others. They were, and are known by their fruits, and so are you, and the contrast is as wide as Infinity. You oppose all that do not act according to your will, not the will of the New Testament remember, *but your own*. But they (the real disciples) were reprimanded for opposing some who did not follow with *them*. Not so, Mr. D. Oliphant—he intrudes, opposes, challenges and makes game of all who do not come up to what he deems the proper mark. Hence, as his course is so dissimilar to the true disciples, he must be and is a false pretender.

"Do not flatter yourself Mr. O., that I am afraid of either your head, tongue, or pen. I make no pretensions to great learning, nor is it my

wish to become a public scribbler. Still more, I never have, and I never will discuss any matter with you publicly. I love the New Testament as well as yourself, and I should rejoice in the universal practice of its precepts, but I believe it will be "*woe to those who practice as you teach.*" You have reduced the plan or way of life, to a mere formula, in which the affections have nothing to do. Do you deny this? Repeat your credendum as you have oftentimes published it in the "Banner," and you will confirm the assertion. Now acknowledge it frankly, that in the religion you preach there is nothing to be done to obtain it, but what can be seen, and you will have told at least one truth. You will probably call this abusive language, and rate my moral worth a few degrees lower. *My moral worth and your opinion are not at all dependent on each other.* I look upon you as a dangerous man in community trying to deceive all you can, and consequently regard your hatred the same as your love."

Such is the language of one who conceives of himself that he is a spiritual man, in contrast with those carnal people whose creed is the Divine Scriptures.

Only one reflection may be offered relative to the foregoing effusion. "Mark those who cause divisions" may be a quotation every way consistent with the spirit of the Clergy who get up and keep up divisions, and even glory in the work of their own power, while spouting terrible things to those who work not with them. But the inspired apostle, when allowed to speak for himself, says, "I beseech you, brethren, mark them who cause divisions and offences *contrary to the doctrine which you have learned;*" which doctrine is the doctrine of Christ; and in this work, as the Lord helps, we are busily engaged—endeavoring to show who are working according to the doctrine which the saints at Rome in Paul's time had learned, and pointing out and marking those who are causing divisions and offences contrary to this doctrine.

D. O.

☞ The happy man was born in the city of Regeneration, in the parish of Repentance unto life. He was educated in the school of Obedience, and now lives in the province of Perseverance, laboring with all diligence in the employment of self-denial, notwithstanding he is the possessor of a prince's estate in the country of Christian contentment.

THE BIBLE.

A nation, would, indeed, be truly blessed, if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it, or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to the senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her*, how to manage. It entails honour to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of the Almighty, to all that walk by its rules. It gives directions for weddings, and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises a father to the former, and husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left. It defends the right of all,—and reveals vengeance to every defaulter, over-reacher, and oppressor. It is the *first* book,—the *best* book, and the *oldest* book in the world. It contains the best laws, and the most profound mysteries that ever were penned; it brings the best tidings, and affords the best of comfort, to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the minds and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in such; in short, it is a book of laws, to show the right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies and confutes all errors: and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world—the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars : it describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the accomplished mechanic, and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skilful arithmetician : puzzles the wisest anatomist, and exercises the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws—a perfect body of divinity—an unequalled narrative—a book of lives—a book of travels, and a book of voyages. It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed ; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion ; it is the schoolboy's spelling book, and the learned man's master-piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave ; and is its own interpreter. It encourages the wise, the warrior, the swift, and the overcomer ; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all, is, that the Author is without partiality, and without hypocrisy, " In whom is no variable-ness or shadow of turning." Reader, value your Bible.

THE WARFARE WESTWARD.

St. Vincent, January 9, 1856.

BROTHER OLIPHANT :—It is during the gloom of one of our long winter evenings, that I take my pen in hand and sit down to communicate to you a few thoughts, suggested to my mind by reading a number of articles in your highly valuable periodical, the Christian Banner, entitled " Pedobaptist Logic Reviewed," in which is aimed a death blow at

that limb of the papacy, infant sprinkling; it is somewhat pleasing to me to see its foundations thus torn from under it, and its fallacy and human origin exposed.

Methinks the lovers of that papal dogma will now commence with renewed vigor to dig in the mines of the prophetic and apostolic writings for the required verse or verses; but more especially when we take into consideration this money-loving age, when ten pounds appears to be rated as high as a man's soul. What a different view our Saviour took of it when he said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul."

The position taken by the writer of the above mentioned articles in reference to this subject, is one that is no doubt quite tenable; it is a fortress that will resist all the cannon balls, (those however are very rare) musket shot, chaff, and other material they may direct against it.

My brother, the cause you plead is gaining ground in this part of Her Majesty's dominions. One more has seen fit to take up our Master's cross to-day.

We had the opportunity of witnessing an instance not long since of one of the "called and sent," on behalf of anti-christ, wherein he attempted to prove from the revelation of God's will concerning man, that sprinkling is the only scripturally authorized mode of christian baptism.

In order to put a smooth face upon his crafty designs, and assume a degree of fairness, he invites brother Trout, sen., to attend, saying, "If I am wrong I want you to put me right; it is truth I want not error." It was before a congregation composed almost exclusively of the adherents of an erroneous system, that he delivered a long harangue, beginning with the circumstance of the children of Israel passing through the Red Sea, and from thence down to the latest records of Christian baptism. But oh! such perversions of God's holy book, as would make demons laugh and angels shudder. There is a similar case recorded in the New Testament, Acts 13: 8. Had good old Paul been there, full of the Holy Ghost as he was, he would have addressed him in the following language. "O thou, full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." In proof of, and by way of elucidating what I have said, I will call the attention of the reader to one instance. He first quoted Exodus chap. 14, and endeavoured to make it appear that the children of Israel were here sprinkled in the

same manner as J. Wesley does (read Wesley's notes on the New Testament 2nd Cor. 10 : 2,) namely, by supposed drops of water from the sea or cloud. He next quoted Isaiah 52 : 15, "So shall he sprinkle many nations," &c. Also Ezekiel 36 : 25, "Then will I sprinkle clean water upon you," &c. I will omit any remarks upon those passages at present, and submit them to the careful perusal of the candid reader with this suggestion : was it not the Almighty who was to sprinkle the nations ? And was it not the water of cleansing instituted by Moses, and recorded in the nineteenth chapter of the book of Numbers, (read carefully) to which the prophet Ezekiel alludes, in the afore mentioned passage ? And then to cap the climax, he turns to Acts 26 : 22, and reads as follows : "Having therefore obtained help from God, I continue witnessing to both small and great, and teaching none other things than those which the prophets and Moses did say should come," and here stops ; thereby basely misrepresenting the noble Apostle, who spake as the Spirit gave him utterance, and making him say in effect that the prophets and Moses prophesied of sprinkling, and that he taught nothing else. Shameful absurdity !! For a man, and what is infinitely worse, a person professing to be one of the "called and sent" of God, to proclaim his message of truth and love to the world, to thus pull to pieces the words of the Holy Spirit and invent a falsehood, to support a favorite dogma. And there sat a number of the votaries of his system, without a bible in their hands, as usual, highly delighted, and one of the most intelligent of the congregation, a local preacher, was afterwards heard to say, "He done well, proved his points well."

The reader will observe upon referring to his bible, that in quoting the above mentioned passage, he carefully avoided reading any farther, lest the truth should be brought to light and be defeated. And when our venerable brother aforementioned arose to reply, there ensued a scene disgraceful to record, and worthy only of a set of men tied to a darling system of human invention, for life or death ; suffice it to say, that during the one hour to which he was limited, it was almost one continued scene of interruption and annoyance ; the most ungentlemanly and unchristian-like in its nature.

Notwithstanding all this, our cause moves forward like a mighty wave of the ocean, bearing down error and everything opposed to its course ; and what is better yet, to make use of the testimony of a certain methodist elder, residing in this place, when exhorting his flock—said he,

“these discipleites are just like the Canada thistles, when they once get into a place it is impossible to root them out.” A brief comparison of the weapons of our warfare with those of the enemy will at once make it clear why the cause moves forward. In the first place, our sword is the sharp two-edged sword of the Spirit sent down from heaven, while theirs is a poor soft thing of human manufacture, and that too badly blunted and broken by coming in collision with ours. Our helmet the hope of triumphing over death and the grave : theirs of triumphing over us. Our shield is faith ; theirs excitement. Our shoes are the preparation of the gospel of peace ; in this respect they are wholly destitute. Our girdle is that of truth ; theirs is error. Our breastplate righteousness ; theirs noise and hooting down truth as before described. And what is greater and more than all, our General or our Captain is “the Lord, strong and mighty in battle,” the God of armies, who often shook the kingdom of the earth to their foundations, while theirs is some poor fallible mortal ; perhaps John Wesley, or John Calvin, or perhaps Henry the Eighth.

The disciple of Christ has a firm foundation upon which to build his hopes, even one laid in Zion, firm and immovable as the rock of ages,

And which will stand secure,
“ While endless ages shall endure.”

Taking this view of our position, as disciples of Christ I am led to entertain with assurance and delight, the well-grounded hope that the standard of King Immanuel, will yet be waved over the last remaining kingdom of earth. Let us then be courageous, and fight bravely on, being assured that the victory is ours. I must now close my communication, extended perhaps already to too great a length, but nevertheless drawn forth by an earnest desire for the welfare of that cause, which of all others should lie closest to our hearts.

Yours in the hope of eternal life,

A DISCIPLE.

THE INFLUENCE OF MAN OVER MAN.

The world is filled with the countless and interlacing filaments of influence, that spread from each individual over the whole surface and framework of society. The infant that lies wailing and helpless in the arms of its mother, is already wielding an influence felt through the whole household, by his fretfulness disturbing, or by his serene smiles

gladdening that entire house ; and, as with added years his faculties are expanded, and the sphere of his activity widens itself, his influence increases ; and every man whom he meets, much more whom he moulds and governs, becomes the mere happy or the more wretched, the better or the worse, according to the character of his spirit and example. Nor can he strip from himself this influence. If he flee away from the society of his fellows to dwell alone in the wilderness, he leaves behind him the example of neglected duty, and the memory of disregarded love, to curse the family he has abandoned. Even in the pathless desert he finds his own feet caught in the thorns and entangled web of influence that bound him to society, and his cords remain wherever he was once known, sending home to the hearts that twined around him sorrow and pain. Nor can the possessor expect it to go down into the grave with him. The sepulchre may have closed in silence over him, and his name may have perished from among men, yet his influence, nameless as it is, and untraceable by the human eye, is floating over the face of society. As in the external and visible world the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the earth ; thus in the world of morals every act of every spirit is telling upon the whole system of moral beings, to which God has bound him. No man leaves the world in all things such as he found it. The habits which he was instrumental in forming, may go on from century to century an heir-loom for good or for evil, doing their work of misery or of happiness, blasting or blessing the country that has now lost all records of his memory. In the case of some this influence is most sensible. Every age beholds and owns their power. Such men have lived. The church yet feels throughout all lands the influence of the thoughts that passed, perhaps in the solitude of midnight, through the bosom of Paul, as he sat in the shadows of his prison, and an old unbefriended man : thoughts which, lifting his manacled hands, he spread in his epistles before the eyes of men, there to remain forever. They feel the effect of the pious meditations of David while roaming on the hill-side, an humble shepherd lad, of the family piety of Abraham, and of the religious nurture that trained up the infancy of Moses. Every nation is affected at this moment by the moral power that emanated from the despised Noah, as that preacher of righteousness sat among his family, perhaps dejected and faint with unsuccessful toil, teaching them to call upon God, when all the families of the earth besides had forgotten Him. And, if the mind, taking its flight from the narrow precincts of these walls, were to wander abroad

along the peopled highways, and to the farthest hamlets of our own land, and passing the seas, to traverse distant realms and barbarous coasts, every man whom its travels met, nay, every being of human mould that has ever trodden this earth in earlier ages, or that is now to be found among its moving myriads, has felt or is feeling the influence of the thoughts of a solitary woman, who, centuries since, stood debating the claims of conscience and of sin amid the verdant glories of the yet unforfeited paradise.—*Williams.*

THE GOSPEL TRIBUNE AND BETHANY COLLEGE.

Our neighbor the Tribune, of Toronto, open communion Baptist, is a monthly of some merit. Shortly after our Toronto friend appeared, our readers were made acquainted with the fact, and the centre around which he proposed to work was duly announced. Although it became duty to review one or two of the positions he assumed (—which, by the way, remains untouched by the Tribune, and will probably so remain— for this simple reason, that doubtless our neighbor feels that his feet are on a moist spot where we reviewed him—) yet on the whole we could speak of his work approvingly.

In the February Number of the Tribune we observe an article legitimately calling for a word of comment on our part; and we shall endeavor to keep perfectly easy whether our friendly cotemporary, as in the past, gives us a chapter of silence instead of a response, or chooses to present us with a sample of orthodox utterance by way of reciprocity.

Let us first hear a few sentences from Mr. Tribune:—

“When the Rev. Alexander Campbell, President of Bethany College, visited Canada last autumn, the bigoted opponents of his views called upon all the churches over which they had any influence, to shut their chapel doors against him, lest he should have an opportunity of disturbing the minds of the faithful. by what they were pleased to style his dangerous and pernicious sentiments. To render these appeals the more effective, certain Baptists accused this foreigner (the Rev. A. Campbell) at aiming at the overthrow and subversion of their peculiar church institutions. And in addition to all these things, charges direct and indirect, were so ruthlessly hurled at him that the *Tribune* was constrained to speak in his behalf, in the full belief that he, as a Christian brother, was entitled to a fair and candid hearing; that no obstacle should be thrown in the way of his proclaiming to us the doctrines of his reforma-

tion—but that he should have every facility of convicting us in sin and of error wherever he deemed it is duty to make the attempt.

“While in Canada, the Rev. A. Camp’ell was an advocate of liberty of speech and of freedom of discussion, even where the interests of peculiar institutions were directly at stake; and, where his sentiments could not be uttered without awakening serious and determined opposition. In Bethany, however, it seems to be far otherwise.”

Speaking of the Faculty of Bethany College, their treatment of insubordinate students, and the explanations of the Harbinger relative thereto, our Tribune friend says;

“Vain, gentlemen, utterly vain are all your apologies for the scrapings, howlings and breaking of windows, that took place in and around Bethany College; these are simply the fruits of your sin. And for it you offer no apology. For it you know not how to blush. Henceforth let Bethany College and its President be dumb, in relation to the proscriptions of *Rome* and of the *Sects*.”

Candid reader! you will be anxious to learn what “Bethany College and its President” have done to deserve the above castigation. Without entering into minute details we shall attempt to give a faithful view of the proceedings of the Faculty of Bethany College in a late critical case of discipline, leaving every impartial man to form his own judgment of the tenability of their position and procedure. We are not about to discuss any social or sectional question appertaining to American or Canadian institutions. The subject of politics is a subject that we have not yet seen fit to discuss in the Christian Banner. So soon as we turn politician and propose disseminating our notions of political orthodoxy, we will give due notice. The simple and unmythified question before us is, *The action of the Faculty of Bethany College in a disciplinary case.* And will our friend at the Tribune office, Toronto, please take into account the fact, that, having been at Bethany, as a student too, we are in some degree able to speak advisedly of matters and particulars connected with the College.

It appears that several students, among them a young man from Sarnia, Canada, well stocked with political zeal of a peculiar stamp, commenced studying at Bethany on the opening of the current session in September last. Before many weeks elapsed, the young student from Sarnia, Mr. Burns, was called upon, as a pupil preparing for the work of evangelizing, to deliver a discourse in the Meeting House at Bethany. Previously, however, it would seem that there had been a longer or shorter chapter of bickering between him and others attending College

relative to southern institutions. This antagonism, however, was merely between him and some of his fellow students, for which the College was not responsible, and by which the College was undisturbed. But when Mr. Burns walked into the "pulpit," he took with him, it appears, his previous personal or political quarrel, read a sentence from Paul, "Stand fast in the liberty wherewith Christ has made us free," and instead of preaching Christ and his liberty, he proceeded to dilate upon some sort of state liberty concerning which the "children of this world" have many a hard battle, sometimes by the sword, at other times by the pen, and then again by the ballot-box.

Still, with all this, up to the last word of said discourse, there was no disturbance in the College. There were some indecorous movements and mobocratic manifestations in and around the *Bethany Meeting House*, on the part of some not overly wise youths, who either had not been taught or were not capable of being taught the wholesome alphabet of self-control.

But a serious excitement now commenced. Mr. Burns and a number of students with him were offended, and on the other hand a number were offended at him and them. There were two parties. Both parties passed resolutions. The students, and only the students, were accountable. Who will say that the Faculty of the College were responsible for either set of resolves? But when Mr. Burns and those who stood with him refused to fill their places in the Institution as formerly, unless specially permitted to preach politics *out* of the College *in* the church, the Faculty had a right to deal with them, not on account of their politico-ecclesiastic zeal, but on account of their *non-obedience* of College law. The Harbinger, alluding to the disobedient stand taken by these students, says:

"They absented themselves from their classes, and set the authority and laws of the Institution, which they had pledged themselves to obey, at open defiance. Notwithstanding this, the faculty were inclined to deal very gently with them, and it was not till all reasonable efforts had proved more than abortive, that they resolved to put an end to the excitement and insubordination by dismissing the ringleaders in the whole affair. This, after two or three days of most earnest and respectful, but fruitless counsel and admonition, was announced to them. They were told that the Faculty were determined to maintain order on all sides; that they would punish disorder and violence promptly, no matter by whom perpetrated, as soon as the guilty could be identified; but that, whilst all due allowance should be made for excited feelings, and the

rash judgment of youths, in matters that they were not qualified impartially to weigh or fully comprehend, that forbearance could extend no farther, and that they must return to their duty."

The Faculty of Bethany College therefore, as a Faculty, having to do with the College and not with the church, did act in their proper place in dealing with these students. Not for any sentiments, opinions, religious or political views held or uttered were these Bethany scholars dealt with by the College Faculty. At the remonstrance referred to, (for disobeying and setting at defiance the authority of the Institution,) all returned to their places and duties excepting five who were dismissed and five who sympathized with them in their dismissal.

Now if there be any evasion or any unfair or incorrect statement in the preceding brief recital, our neighbor the Tribune at Toronto, will be able to show it. Should he attempt it and fail, or should he fail to attempt it, his attitude to "Bethany College and its President" will be anything but enviable. To charge the President of this reputable Institution with a species of duplicity in advocating liberty of speech in Canada but the reverse in Bethany, is a charge that demands very transparent and unequivocal evidence, and we trust that the Tribune will be so far accommodating as to substantiate it or repudiate it.

D. O.

AMERICAN BIBLE UNION EMERGENCY.

AMERICAN BIBLE UNION ROOM, 350 BROOK ST., }
New York, March 10th, 1856. }

MY DEAR BROTHER,—

Enclosed please find a copy of our earnest request for aid, issued last month; and also a copy of the action of our Board in relation to the anticipated completion of the New Testament.

We regret to have to inform you that our receipts still average below our expenses: that our revisers cannot be paid; and unless assistance be rendered to us by the friends of pure versions, the work will be most disastrously suspended.

If a reviser is dismissed for want of compensation, and engages himself elsewhere, he cannot be recalled at our option. But the injurious consequences of a suspension of operations, will not be confined to the loss of revisers. The reputation of the Union will be sullied, and the

reproach of not meeting our engagements, will cast a blight over the history of the enterprise.

You can aid us, my dear brother, to some extent in this season of difficulty. We need personal contributions, collections in churches, payments on life-memberships, and every form of assistance, which will relieve the pressing demand for funds. May the Lord grant you grace and wisdom to adopt and prosecute the best measures to meet the present emergency.

Your brother in Christ,

W. M. H. WYCKOFF, *Cor. Sec.*

SHALL THE WORK CEASE?

AMERICAN BIBLE UNION ROOMS, }
New York, Feb. 9, 1856. }

FRIENDS OF PURE VERSIONS:—

You know, that we do not make frequent appeals for pecuniary aid. Were there not a pressing necessity, we would not appeal to you at this time.

At our last anniversary, there was so general a desire manifested for the early completion of the New Testament, that the Board ventured largely to increase its force of revisers at these rooms, in order to press through the work as rapidly as possible, consistently with its thorough and faithful execution. Our expenses have thereby greatly increased.

Last year, our venerable Brother Maclay raised for us between seven and eight thousand dollars. He has now resigned his agency, and confines himself to his presidential duties. Brother G. W. Huntley, who collected for us last year a very large amount of money, has been prevented thus far, this year, by domestic affliction, from prosecuting the agency for the Union. Under these circumstances, our balance on hand has gradually run down, until, this day, we have to announce AN EMPTY TREASURY.

At the same time, we are under a weight of engagements, never before equaled. No reserve fund exists, and we have no resource, under God, but the zeal and liberality of the friends of pure versions.

We feel assured that the knowledge of these facts will impel you to do all for us in your power. The Bible Union has never been in debt; and we believe that you would regret with us such a lamentable affliction. For the sake of the sacred Scriptures of Divine truth, of which

we are endeavoring to procure a complete revision in our own language, and for the sake of the Author of truth, who is best pleased with His children when they are most anxious to know and do His will, we entreat you to aid us to the extent of your ability, and to do it *cheerfully, promptly, and effectually.*

If practicable, let the mail, which bears to you this intelligence, bring back to us the first fruits of your sympathetic response.

On behalf of the Board,

WM. H. WYCKOFF, *Cor. Sec.*

ENGLISH BAPTISTS AND AMERICAN PRESBYTERIANS.

We extract the following from a reputable journal:—

“A correspondent of an American paper relates the particulars of a visit to a chapel of the Rev. Baptist Noel in London. After preaching, the communion of the Lord’s Supper was administered. ‘We thought we should leave,’ says the writer; ‘but brother R. inquired whether we had not better remain, if only to look upon a scene so dear to any true Christian, especially Christian clergymen, as we were, in a foreign land. We did so, and were invited to a seat in the body of the church. It was soon plain that we had been put in the midst of the communicants. What to do we knew not. *Presbyterian* ministers without a ‘token,’ in the midst of a foreign Baptist Church! As persons generally do, when in close quarters, we began to look about as to the next step, and on inquiry of a gentleman next to us, a member of the church, we were told, that, as we were strangers unexpectedly there, we might send our cards on the plate to the Pastor, who would furnish us with ‘tokens.’ We then told him the whole truth, that we were clergymen of another denomination, strangers and foreigners from America. ‘Ah, Sir, we are happy to see you: we hold no close communion sentiments; and just put your cards on the token plate; that will be sufficient. The service was truly solemn and strengthening, and, I need not say, unusual to me. I never before had joined in this precious ordinance with my Baptist Brethren; and it appeared as if I could sympathise with them in an increased degree, and view them as brethren in a new light. But still I had some misgivings as to the real extent and value of this variation from the course pursued by our American Baptist brethren. After ser-

vice we spent a short season with Mr. Noel. We expressed to him the satisfaction we had enjoyed so fully in being permitted to unite thus with brethren; but we thought it strange, being Presbyterians. *‘Why, sir, our Baptist brethren in America must be very bigoted.’* *‘But,’* I replied, *‘is this open sentiment general with you; how is it throughout all England?’* *‘Why, sir, it is getting to be general, if it is not so already. It is so in all our large towns. Perhaps there are some places in the country, where they are a little independent and high-minded; but we welcome all who love the Saviour.’*”

PRAYER.

What Christian has not realized the consolation of prayer, when, wearied with the cares and vexations of life, beset by temptations within and without, we find rest and strength at the foot of the cross. When earthly sorrows press heavily upon us, or death lays his pale hand upon some idol we have shrined within our hearts and worshipped, we find in humble prayer alone “that peace which passeth all understanding, and which the world can neither give nor take away.” In proportion to the growth of religion in the heart is manifested a spirit of prayer. When the fire of heavenly love burns brightest on its hidden altar; when the world, with its pleasures and allurements, pales before the brightness of that hope to which the soul is anchored, and which “entereth within the veil,” revealing the “glories which our Father has prepared for those who love him;” then it is that the closet, the sanctuary of prayer, is best loved, and most frequented.

But when love to God and zeal for the promotion of His cause becomes swallowed up in business or pleasure, the family altar is broken down, the closet is seldom entered, and prayer has become a burden.

As with the individual, so with the Church. When she stands forth in her brightness and beauty, as a light unto the world, “fair as the sun, pure as the moon, and terrible as an army with banners;” zealous to do her Master’s work; laboring day and night without ceasing, to bring “those who sit in darkness and the shadow of death” unto the “marvellous light of the gospel of Christ Jesus;” then her prayer-circles are filled to overflowing, and the voice of supplication is heard in her midst; when that voice ceases, and that prayer-room is silent, the

Church has wandered far from her God. Backsliders are in her fold; her members sleep in coldness and apathy, forgetful of perishing souls around them, forgetful of their own neglected duties, and the just anger of an offended God. Have we not need, as Christians, to search our own hearts diligently, and see how great is our neglect of this duty, how trivial are the excuses, how perishing the pleasures which we allow to come between us and communion with our Maker and our Saviour.

Prayer is a mighty weapon, did we but wield it firmly what good might we not accomplish! What victories over our besetting sins and the temptations of the powers of darkness might we not obtain! To what heights on Zion's hill and what nearness unto God might we not rise! And how many precious souls, now treading the downward road to death and ruin, might we not win by the beauty of holiness unto that glorious and immortal life which the Gospel brings to light!

Then let us be, "watchful, prayerful, diligent," wearying the throne of grace with our petitions, wrestling with the angel through the long night-watches, till the blessing comes.

RELIGIOUS CENSUS OF CANADA WEST.

(CENSUS TAKEN IN 1851.)

Church of England, 223,190; Church of Scotland, 57,542; Church of Rome, 167,695; Free Presbyterian Church, 65,807; Other Presbyterians, 80,799; Wesleyan Methodists, 96,640; Episcopal, 43,884; New Connexion, 7,547; Other Methodists, 59,585; Baptists, 45,353; Lutherans, 12,089; Congregationalists, 7,747; Quakers, 7,460; Bible Christians, 5,726; Christian Church, 4,993; Second Adventists, 663; Protestants, 1,733; Disciples, 2,064; Jews, 103; Menonists and Tunkers, 8,230; Universalists, 2,684; Unitarians, 834; Mormons, 247; Creed not known, 6,744; No Creed given, 35,740; All other Creeds not classed, 7,805.

We are too apt to educate some one faculty at the expense of all the rest. A man of observation alone, is like a man all legs; whilst the mere money-getter occupies the dignified position of a breeches pocket.

TRAVELS AND LABORS.

NUMBER TWO.

Returning home from the County of Prince Edward, where the first two Lord's days of January were spent, I set out during the third week in January, on a two month's tour in our Provincial West; not the far West but the near West. Passing over a distance of two hundred and twenty-five miles, *via* Toronto and Collingwood, my first halt was at St. Vincent, in which vicinity and at Owen Sound about two weeks were occupied. The church at St. Vincent, which has a membership of one or two less than eighty, was found to be in average spiritual health. It was gratifying and encouraging to form the acquaintance of not a few new members, and very refreshing to meet such well tried and estimable brethren and sisters as brother and sister Trout, brother Layton and his sister companion, brethren Williams and Whitelaw with their partners, the Coxes and their Christian wives, brother Mallory and brother McMillen, and their helpers in life and in the gospel, and sister Blanchard. It also ministered the best of good cheer to find every grown up member of some families a member likewise of the Christian family. Our brother Trout has, if my memory is not astray, six children who are also children of the Lord. Brother McMillen's daughters, two in number, constituting his whole family, are disciples. Some of brother Williams' and sister Blanchard's children are likewise doubly related to them. So also one, if not both of the brethren Cox, it was understood, had the pleasure of having children who were born twice.

Owen Sound, twenty miles farther west, is not only a growing town, but the disciples there are multiplying. Among old friends and brethren I saw the four brethren Stephens with their companions, the zealous W. A. Stephens taking the lead in every good work, the Boyds and their partners, sister Miller and sister Mary Stephens, brethren Sinclair, Tucker, Inglis, Maitland, Cummings and their wives.

In St. Vincent and Owen Sound a series of meetings were held, and one at Sydenham, where brethren McLaren and McCutchins are located. While passing over a portion of Sydenham I observed some stoney ground as well as ledges of rock; but the friends of truth there will be glad if the soil of humanity, in which the good seed has been sown, does not prove stoney.

The meetings in all that region were usually well attended, especially

when the very stormy weather was taken into account. Several were immersed at Owen Sound, at which point, for some time previous, a number had been favorably impressed with the truth, through the influence of the brethren and the labors of their speaker—Elder Doyle, whom I saw while in that vicinity. He produced unhappiness in himself, if not in others, by arriving at the conclusion and expressing it that I was not friendly enough to him. Waiving the question respecting how he ascertained better than myself the amount of friendship due to him, I will trust that he was right, and that I shall have the pleasure of greatly increasing my friendliness: for I should be very happy to love with greater fervor for the truth's sake everybody.

D. O.

CONGREGATIONAL CHAPEL—BELLEVILLE.

The following has been waiting its turn for a place in this monthly since September last. We desire our readers to be fully posted up relative to the means employed by the pious of the present generation for building places in which to worship God "in spirit and in truth." Paul and Peter, were they to visit Canada in person, would witness some commercial spirituals which would remind them of Athens, Rome, and Ephesus before christianity was introduced in these cities. Our Congregational neighbors have excellent traits and in sundry particulars are far in advance of cotemporaries: what a pity that they should copy the worldly schemes of this worldly age "for the promotion of religion"! Read the following advertisement:

A FANCY SALE OF LADIES' WORK,

And various other useful and ornamental articles is intended to be held in Belleville, on the 16th of October, in aid of the Funds for the re-erection of the Congregational Church, recently destroyed by Fire. Contributions for this object of useful or ornamental work, PAINTINGS, DRAWINGS, PRINTS, MUSIC BOOKS, TOYS, SHELLS, FLOWERS, FRUIT, or any kind of saleable articles, are earnestly solicited, and will be thankfully acknowledged. They may be sent to Mrs. Powis, Hotel Street; Mrs. Bedford, Front Street; or Mrs. Flower, the Grove.

N. B.—An elegant French Moderator Lamp, some Worsted Work by Mrs. Ellis, (the authoress,) Original Works presented by the Rev. Dr. Winslow, the Rev. Newman Hall, of London, &c., have been contributed expressly from England for this object.

THE JEWS.

WAILING OF THE JEWS OVER THEIR LOST TEMPLE.—The Mahometan Mosque of Omar occupies the site of the ancient Jewish Temple, and is surrounded by a lofty massive wall, which none but Mahometans are allowed to enter. The Jews have purchased the privilege of repairing on Friday afternoons to the exterior of a very ancient portion of this wall, their to bewail the fate of their Temple. I was present on one of these occasions, and a more impressive scene I have seldom witnessed. I found collected a large number of both sexes and of all ages and conditions. Most of them were seated on the pavement in the shadow of the wall, and were engaged either in reciting from the Book of the Law or in repeating to themselves prayers and ejaculations. The sorrow of desolate hearts was depicted in every countenance. Soon they all joined in a dirge of indelible mournfulness, after which they rose, and, leaning against the wall with their faces inwards, they read from the Law, repeated another dolorous chant, and then motionless and silent, all remained absorbed in their own prayers and meditations. The matron and the maid, the boy and the grey-headed man, the rich in sumptuous robes and the poor in filthy rags, all alike seemed oppressed with a sense of desertion, and burdened with misery. I turned from the spot and left them alone with their sorrow, struck as I had never been struck before by the history and fate of the chosen people of God.—*Scenes in the East.*

The AMERICAN CHRISTIAN REVIEW for January, edited by B. Franklin, Cincinnati, Ohio, has been received. It is got up in the right spirit—is a large dollar monthly—and is worthy of extensive circulation.

ORVIS & MAGRUDER DEBATE on the punishment of the wicked, and the kingdom of God, its character, locality, and the time of its establishment. This debate was held at Acquinton Church, Virginia, on the 11th, 12th, 13th and 14th of June, 1855. We have not read the report of this controversy of some 435 octavo pages, but we announce its appearance, and also announce that parties who desire to obtain it may so do by sending \$1 to E. E. Orvis, King William Court House, Virginia.