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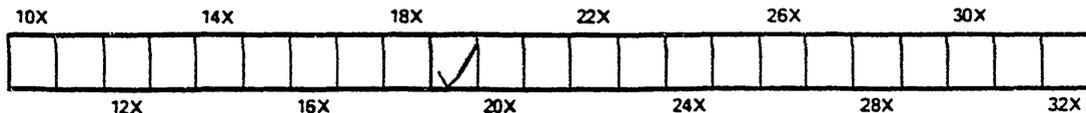
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THE

CHRISTIAN BANNER.

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

VOL. VII.

COBOURG, NOVEMBER, 1853.

NO. 11.

CHRISTIAN UNION.

[From the Christian Baptist.]

NOTHING can reconcile the different sects in religion to relinquish their sectarian names and creeds for the name of christian and the word of God, but a clear proof that their names and creeds are not only unscriptural, but are subversive of the christian character, and in their consequences prevent the world from believing in Jesus Christ. In former essays I have shown, in some degree, the truth of these things, and feel sure that every tender-hearted christian cannot fail to feel much affected by such considerations.

I promised, in my last essay, to give a short account of the origin of creeds as distinguished from the word of God in the gospel. This I do, the more effectually, to evince the deception that is practised upon the world and the delusion under which it labors on this subject.

The first creed of which we are informed, as distinguished from "the faith which was once delivered to the saints," is presented to us under the imposing but false title of "The Apostle's Creed," which is so often repeated by the Roman Catholics and the Episcopalians as of divine origin. Dupin, in his *Ecclesiastical History of the first century*, than whom a more correct and impartial historian has not lived, though of Catholic profession, makes it abundantly evident that this creed was not composed by the apostles. Saint Jerome says that the faith of the creed was an apostolic tradition, and was not written on paper by the apostles. "The fathers of the three first ages," Dupin observes, "disputing with heretics, do not pretend to say that the creed was composed by the apostles, but that the doctrine comprised in the creed is that of the apostles." "We find," he farther remarks, "in the second and third ages of the church as many creeds as authors, and the same author sets the creed down after a different manner in several places of his works, which plainly shows that there was not then any creed that was reputed to be the apostles, nor even any reputed or established form of faith except that which was written in the word of God. St Jerome exhibits two different creeds, and Tertullian made use of three different creeds in three several places; all of which creeds are different from the Vulgate." So much for the origin of the first creed, which is rung upon all the changes so

often every Sabbath by Catholics and Episcopalians as apostolic.

The next one which we shall notice, and which is the most distinguished instance of creed making in history, is the Nicene Creed, which was made by and under the authority of Constantine the Great, in the year 325, and was established as the constitution and test of the true Catholic church, and the divine measure of all orthodoxy.

The history of this creed is the following. There were in the church of Alexandria, in Egypt, two pastors, one named Alexander, and the other Arius. Alexander, on a certain occasion, affirmed in reference to the Trinity, that there was "an unity in Trinity, and particularly that the Son was co-eternal, and co-substantial, and of the same dignity with the Father." Arius objected to the language, and urged that "If the Father begat the Son, he who was begotten must have a beginning of his existence as Son; and from hence, said he, it is manifest that there was a time when the Son was not," &c. This difference in speculation between these two men, neither of whom seems to have attended to the scriptural statements on the subject, involved all christendom in a flame and set bishops against bishops, who set the people together by the ears, and gave occasion, as Louates in his church history observes, to the heathen to ridicule the christian religion upon their public theatres. Julian, the nephew of Constantine, who, by reason of these disputes, renounced christianity and returned to Paganism, used to call into his presence the boxers on each side of the controversy, to abuse each other for his amusement.

The dispute between Alexander and Arius occasioned Constantine to call his Ecumenical Council—the council of the whole world, as it was called, to settle the orthodoxy on the subject, who decreed as follows:—"We believe in one God, the Father Almighty, maker of all things, visible and invisible; and in one Lord, Jesus Christ, the Son of God, the only begotten, begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father," &c. This was the established creed, or the iron bedstead by which every man was to be measured, and to be lopped or stretched as he might be too long or too short, according to its dimensions. With its erection was forged the infernal instruments of torture and death for effecting uniformity in religion, which were put into the hands of the clergy by civil authority. This occurred in A. D. 325, and was the first regular establishment of christianity by civil authority, and has been perpetuated down to the present time in the old world. At that time Constantine, though unbaptized, assumed the title of Universal Bishop. With this creed, and the power of punishing heretics, was exhibited the full revelation of the Man of Sin, and with it was established the kingdom of the clergy. See Jones' History of the Church, vol. I. It was at this time, as Dupin remarks, that "bishops met together with liberty, being supported by the authority of princes, and made abundance of rules concerning the ordinances of the church. Previous to this the discipline was plain and simple, and the church had no other splendor to recommend it but what the holiness of the

manners of the lives of the christians gave it."

Had the poor worms of the dust, Alexander and Arius and Athanasius, been let alone to enjoy their speculations, with a moderate attention to the word of God, their differences of opinion would either have done no harm, would have been healed, or would have died with them.

Jones, in his history, remarks, that "the effects of this general council were to lay the foundation of a system of persecution of a complexion altogether new, professing christians tyrannizing over the consciences of each other, and inflicting tortures and cruelties far greater than they had sustained from their heathen persecutors." Each side of the Arian controversy, when in power, persecuted the other with the most ruthless sanguinary violence. True christianity had nothing to do in this dark business. This was the revelation of the Man of Sin which had been previously let or hindered by pagan emperors.

The difference between Alexander and Arius arose from the neglect or disregard of the doctrinal statements and facts as revealed in the word of God on the subject of the nature and character of Christ, and by indulging in metaphysical speculations, aided by Clement's natural religion, without regard to the word.

It is impossible for those who entertain a reverential regard for the great God not to be struck with the presumption of sinful, ignorant, erring mortals, who would dare to investigate a subject of such awful import as the *modus* of the divine existence, or who would presume to go further in the discovery of God than he has revealed himself.

It would now seem, that, according to the most enlightened scripture views of the subject, both sides of the Arian controversy in the fourth century were wrong, and yet both in some degree were right:—for as has been observed by a distinguished orthodox writer of Europe of the present day, and which agrees pretty much with the principles of the Andover school in Massachusetts, "Divine revelation never leads us to conceive of the Son of God abstractly from the incarnation of the Word. The Word that was God was made flesh. The Holy Ghost overshadowed the Virgin Mary;—this was the reason, not only of her conceiving that holy thing, but also of its being called the Son of God. Although the sonship of Christ always supposes and includes his godhead, in which the eternal original and essential dignity of his person consists; yet it does not appear from scripture that he is called the Son of God, merely as God, or to teach us the origin and manner of his existence in the godhead; it seems applicable to him as Emanuel, God with us." Human knowledge of Jehovah can go no further than the terms in which the divine nature as Father, Son, and Holy Ghost are revealed. The cherubim veil the rest with their wings.

In the western states a very unprofitable controversy has existed on this subject. If men could be content with the scripture statements of the nature and character of Christ, and could realize the fact that he was worshipped as God by inspired apostles and christians for which they suffered death, and which was indeed the first

cause of their persecution, it would end all controversy, and we would soon see a union of sentiment. Without the agreement that Christ is really an object of worship, and is of course Divine, there can never be christian union between them.

These disputes have originated a technical phraseology on both sides, which has greatly narrowed the vocabulary in religion, and has rendered some modes of expression almost obsolete, which were indulged in without scruple by the sacred writers. They have occasioned, on the Arian side of the question, in many instances, the relinquishment of the latitude with which the scriptures express themselves on the nature and glory of Christ, and have produced a scrupulous and systematic caste of diction which is altogether inconsistent with the noble freedom displayed by the inspired penmen. Many expressions are employed, without hesitation, in scripture, which are rarely found even in the direct form of quotation in their writings, and are never heard in their public addresses but with a view of subjecting them to explanations and speculations, which so mutilate and mar the character of Christ as to render him altogether an object unfit for the worship of christians; and who, if thus seen, had never been worshipped by Stephen and Paul and the apostolic christians. Paul wrote his first epistle to "the church of God which is at Corinth," and "to all that in every place call upon, or invoke, the name of, or worship, Jesus Christ our Lord, both their and our Lord."

[To be continued.]

SUPPORT OF CHRISTIAN OFFICERS.

For the Christian Banner.

Remarks on how far Elders of Christian churches and Teaching Men or Missionaries ought to be supported, and how far they ought to support themselves.

[In No. 3 of the *Christian Banner*, present volume, page 81, I find an article containing remarks on the manner of religious teachers' support, and the writer says, "we want the scripture rule concerning these things." On reading the article, it occurred to me that something in the following, written some time ago, might be published as a beginning to find the scripture rule, since there appears to be a good deal of mist brooding over (at least) many of the sects (not excepting some of the disciples) on this subject.—J. S.]

The apostle Paul when writing to the saints at Philippi says, "Brethren be followers together of me, and mark them who walk so, as you have us for an example," and in the same passage, chap. iii. 17-19, he exhorts against the example of those whose god was their appetite and who minded earthly things. Now, as the apostle enforces his own example on all the saints at Philippi including bishops and deacons, and particularly on the elders of the church at Ephesus. Acts xx. 33, it is evident to me from these and other texts that the apostle enforces his own example on all Christians, whatever their station in the church may be; and as Paul teaches the same things everywhere, in every church, I conclude that elders ought to use reasonable endeavours to support themselves. Otherwise they cannot be said to follow the example of the apostle. The man that refuses or neglects

to use reasonable endeavors to support himself, is not following the example of Paul, whatever pretensions to religion he may make. It has never been denied by us that elders had a double claim for support (that common members have) if they have need; and I ask any of the readers of the *Christian Banner* if elders should take support when they have no need? And I give the following reasons against giving support when there is no need:

1st. All that we possess we receive from God. We are only stewards of God. If elders have no need of support they ought to be thankful that God has placed them in such circumstances as to be able to support themselves. 2nd. To follow the example of the apostle in the text above quoted. The man who takes support when not in need, is not following the example of the apostle. 3rd. To evince that they remember the word of the Lord Jesus, that it is more blessed to give than to receive. Acts xx. 35. 4th. To show they are not greedy of filthy lucre, 1 Tim. iii. 3. 5th. To remember the poor, Gal. ii. 10, and leave as much as possible in the hands of the deacons to distribute to those that are needy.

It is freely granted if an elder is disabled, or after using reasonable endeavours he is unable to support himself and those depending on him, that he has a double claim to support, and that it is the duty of the church according to ability to support him in whole or in part as the case may be during the period of his inability to support himself. It is also granted that if a church calls upon an elder to leave his business and go upon the service of the church, that he cannot afford to do this without bringing suffering upon himself or on those depending on him. The church is in duty bound to make up for him for the time spent; but the church is bound to do so to a private member.

I shall take for granted at present that the readers of the *Christian Banner* will admit that there should be a plurality of elders in every church. Brother Eaton admits in No. 11, vol. 4., of *The Christian*—that there is only one class of elders in the churches. This being granted, it follows that if office gives a claim for support, all elders have an equal claim as far as office is concerned. I would ask then, where is the church that can support three or four elders, or even the lowest plurality. It is presumed that the great majority of the churches upon primitive principles are not able to support one elder without imposing upon the right of the poor, or taking from the means by which the gospel should be sounded out. I have no doubt but one reason the Lord Jesus had for appointing a plurality of elders in every church, was, to divide the labor so that the good work might be done without being burdensome. It is presumed that the view contended for in the above remarks, namely, that elders ought to endeavour to support themselves, but when inability arising from any reasonable cause prevents them from doing so, that they should have a double claim upon the church for support, is the only view that harmonizes with scripture, or that experience proves to be practicable. After an experience of forty-six years in the Christian profession, I feel confident that any other system will only end in setting one part of scripture against another, and also prove oppressive to the people of God.

It has been said that it is only in churches peculiarly situated that

elders are to labor for their own support; that is, I suppose, churches that are poor and few in number. Paul urges labour on the elders at Ephesus, and we shall endeavour to examine the circumstances of that church. Paul on his arrival at Ephesus, Acts xix. 1. 7, finds twelve men: and the women are generally as numerous as the men in churches. Same chapter, farther on, we find numerous conversions. By examining the letter sent to the saints at Ephesus and the first letter to Timothy who resided at Ephesus at the time, we find exhortations to husbands and wives, parents and children, aged men and aged women, young men and young women, widows, &c. This goes far to prove a *numerous church*. We also find charges given to the rich, which proves there were such in that church. A farther proof of wealth is found in the fact of *even a part* of the converts after their conversion burning curious books valued at *fifty thousand pieces of silver*. Poor people could not have afforded to lay out so much. Paul in his farewell address to the elders of Ephesus, shows that the church was surrounded with enemies,—enemies within and without. I ask, is it not a clear proof that elders of churches labored for their own support when the apostle urges labor upon the elders of a numerous church, containing rich people, surrounded with enemies. It has been said that the labors of a man devoting himself *wholly to study and teaching* is as necessary in a numerous society as the labors of a schoolmaster. I have already shewn good reason to believe that the church at Ephesus was numerous, but I cannot find any proof of such a man being in that church when Paul took his farewell of them, neither any directions to provide such a man, the whole care of the churches as it regarded both watching and teaching was by the apostle committed to the elders.—[Brother, you are doing a good work—giving at least “forty stripes save one” to those who make the Lord’s temple a place of merchandize: but, as an edifying test of what is understood to be conveyed in this last sentence, let two queries be put Did Timothy labor in Ephesus before or after Paul’s farewell to which you allude? What did he do in Ephesus?—D. O.]

I shall now enumerate some of the evils arising from devoting elders *wholly* to study and teaching. 1st. It induces ungodly men to become teachers that they may get their living without hard labor. We have much reason to believe that it was such men who corrupted the christian religion, and as such men are numerous in the world, they oppose the people when any of them seem to manifest a disposition to return to the truth. 2nd. It has necessarily led to the laying aside of the scriptural order of a plurality of elders in every church, as each church is not able to support a plurality. 3rd. It has led to the laying aside of brotherly exhortations in the churches. When a man is paid for teaching, it naturally follows he should do all the teaching, and that those who are not paid have no business to teach. The church is the *school of Christ* on earth to teach christian people, to train them for the heavenly kingdom above, and brotherly exhortation is *God’s ordinance* to raise up qualified elders and public teachers in the churches; and wherever exhortation is not attended to, it follows as a matter of course that the only way to procure teachers is to get a young man from the Academy. These young men may

have good abilities for public speaking, but they are destitute of experience and of most of the qualifications of elders, and often with little knowledge of the scriptures. No wonder religion should be corrupted under such men; and the only remedy for the numerous evils which have arisen out of these unscriptural plans, is a return to the primitive practice of a plurality of elders in every church, and brotherly exhortations, and wherever these things are attended to, the amount required for regular teachers of the church will seldom be burdensome. 4th. It prevents the church from getting Pastors as there is not ability to pay one; and sometimes the labors of one Pastor is divided between a plurality of churches, thus *reversing the scripture rule*. 5th. The manner of raising the minister's stipend or salary is productive of the following evils:—sometimes the stipend is attempted to be raised by laying an assessment upon the members according to their supposed ability to pay—this method being generally a source of discord, some alleging they are too high assessed while others are too low, and the party regulating the assessment is sure to come in for a share of ill-will; another method is to sell the seats of the meeting house, the best seats being at a higher rent come into the possession of the rich as they are abler to pay, and the poor must be content with the worst situation: moreover this method is a bar in the way of people coming to hear the truth. Sometimes a begging plate is placed at the door of the meeting house; at other times officers go through the congregation (including strangers) with hats or wooden ladles begging coppers. To people thus poverty struck, a visit from some Naaman with ten talents of silver, six thousand pieces of gold, and ten changes of raiment (especially if the cloth was of a *black color*) would be very acceptable. It is not likely they would follow the example of Elisha, 2 Kings, v. 16, who when *urged* would take *none*. I now appeal to every honest and right hearted man if the evils here enumerated are not true. I feel confident they are *facts* which cannot be denied.

Thus far of elders. I shall now say a little about Teaching Men or Missionaries. If men are moving from place to place they cannot labor for their own support. No righteous man should refuse a reasonable remuneration for the time devoted to travelling for missionary purposes; and I am sorry there is not more ability and even more willingness manifested in this good work. And though the real disciples are few, I think a little more tack and co-operation might do more than is done; but I am of opinion that there is more time and money consumed in travelling than is beneficial. To travel and give a sermon or a few sermons here and there may convert a few people, but unless they are united together and taught to observe the "all things" commanded, they often backslide into the world again. I think when a missionary gets a fair hearing he ought to remain some time, or at least to visit often, until the converts get in order and have scriptural office-bearers ordained. A missionary confining himself where there are newly formed churches needing instruction may do great good, endeavoring at the same time to lay the truth before those who are without: and it is certainly the duty of the people of God to give encouragement and support to such men. But I cannot

see any authority in scripture for asking aid to Missionaries from those that are without. It seems to me that what is needed for the support of those men should be raised by voluntary collections among the churches; yet if any of those that are without offer of their own accord to aid, I see no reason to refuse it.

Every Teacher of the Christian religion, whatever his station in the church, ought to study as much as possible to be as little burden as he can, lest he should *hinder the gospel*—to act upon the apostolic maxim, “we seek not *yours* but *you*.” And if a Missionary is stationary such as Paul at Corinth, Ephesus, or Thessalonica, he is as much bound to labor as elders are. No man can have more labor on his hand than Paul had at Ephesus. He taught Jews and Greeks repentance towards God and faith toward our Lord Jesus Christ; he testified the gospel of the grace of God; he preached the kingdom of God; he taught the whole counsel of God; he taught night and day, publicly and from house to house; he disputed daily (for months) in the school of Tyrannus; he spoke boldly in the synagogue. See Acts chapter xix—xx. No man can pretend to a higher station than Paul; for he had the care of all the churches; but notwithstanding the multiplicity of his labors he contrived to husband his time so as to find leisure to earn his own support during long periods. We hear a good deal said about the disciples of the present day being behind the ancient disciples. There may be too much truth in this; but it appears to me that the contrast is fully as wide between the preachers of the present day and the primitive preachers. *O that we had more preachers of Paul's spirit.*

Thus have I endeavored to show how far Teaching men of Christian churches ought to be supported and how far they ought to support themselves. What I have said I intend for general cases and circumstances. I freely admit that peculiar circumstances may arise that will require to be considered otherwise than I have reasoned here; but a little common sense will generally be sufficient to direct in such cases. I also admit freely that there are some brethren who have very little ability for bodily labor, who nevertheless have great talents for teaching the christian religion. Such men should be encouraged and employed to use their talents in the service of religion as much as possible.

Being now an old man, approaching three-score and ten, I am not very fit for controversy, yet I hope I am not too old to learn and I also believe that I need to learn; and if any of the readers of the *Christian Banner* think that I have misrepresented the scriptures, I invite them to point out wherein I have erred. Bold assertions and matters of opinion will not be received as proof, however, It will be time enough to answer objections when they appear.

JAMES SILLARS.

River John, 21st May, 1853.

GRAND RIVER BAPTIST ASSOCIATION.

Through the kindness of some friend the Minutes of this Association for 1853 have been forwarded to this office. In looking over the

Minutes we perceive that the Association met in June at St. George—the number of churches in the Association forty-one—the aggregate membership numbering over two thousand five hundred. Elders J. Elliot, T. L. Davidson, J. C. Lemon, H. Schneider, A. Slaght, J. Stothard, J. Van Loon, E. Clarke, J. Clark, A. Austin, A. Clegborn, E. Smith, W. Smith, J. Moxom, J. J. Koile, J. Geble, F. Pickle, W. Haviland, G. Patton, H. A. Conrad, J. Harris—twenty-one ministers in all—were present at St. George on the occasion. The number of ministers in attendance and the numbers they thus represented, as a matter of course, recommend this denominational meeting as worthy of note.

We see our old friend T. L. Davidson had special work on hand at this convention. The Baptists at Dundas, or rather quite a number of them, having become well acquainted with three or four disciples in that town, gave an invitation to these disciples to unite with them. After ascertaining that they would be allowed membership without measurement upon an iron-bedstead, the materials of which being the articles of a human-wise creed, they accepted the invitation. Whereupon a minority of the church, desirous of honoring the Regular Baptist creed, made an orthodox noise in respect to the irregularity.

The matter was taken up to the Associational Council. The following is a portion of the Report in reference to it:—

The Committee appointed by the Association to deliberate with reference to the difficulty in the Church in Dundas, beg leave to report that they met and organized, and heard impartially, the statements of both parties, *pro* and *con*, whereupon the following questions were proposed by Elder Thos. L. Davidson, to those brethren who were charged by their brethren who had seceded from them with a departure from Regular Baptist principles and practice, which questions were answered as herein below stated:—

1. Do you *now* see any evil arising from receiving members into the Church by a mere majority vote.—Answered affirmatively.

2. Do you think a *unanimous vote* to be essentially necessary in order to the reception of members into Church fellowship?—Answered affirmatively.

3. Could you subscribe to our articles of faith, generally known to contain Regular Baptist sentiments, by a *verbal* acknowledgment of your belief in their correctness, and as being according to your views of Bible truth?—Answered affirmatively.

4. Are you not of opinion that all persons seeking union with a Baptist Church should satisfy said Church either directly or indirectly of their conversion to God?—Answered affirmatively.

5. You firmly believe, and those who are now associated with you in Church capacity, in the Personality of the Holy Spirit, and in the absolute and indispensable necessity of his agency and influence in the work of regeneration?—Answered affirmatively.

6. Do you believe it to be wise, right and proper in itself, for you as a Church, to commune and intercommune with Disciples or Disciple Churches in the ordinance of the Lord's Supper?—Answered negatively.

On these questions and answers we think it expedient to offer little comment. Simply to lay them before our readers is our main purpose at present. These Regular friends of the Baptist cause, among whom we count several whose general character is well known in this direction, may, for aught we say to the contrary, be the best men in British North America; but they would be none the worse either in earth or in heaven were they to add to their faith two chapters by way of increase of knowledge—first, a larger and more perfect acquaintance with the creed of Christ, generally called the New Testament; and secondly, a better supply of information relative to the people called disciples.

It is questionable if a committee of three could be selected from among these twenty-one Elders who would correctly define a single principle held by the disciples; and it is just as doubtful if even one of the whole twenty-one would use the christian oracles to test whether a man should be fellowshipped or non-fellowshipped. These men therefore—good men we shall call many of them—give us ample and valid proof that reformation is needed. They will honestly face Episcopalians, Presbyterians, Wesleyans, and others, with the Book of God as their appeal; but when disciples are to be eschewed, the convenient little creed appears to serve their purpose better. We complain not. "Great is the truth," and great is the Author of truth; and our Divine Lord and Master will, ultimately, give abundant success to his own cause.

D. O.

A SERMON FOR UNIVERSALISTS.

"And the times of this ignorance, God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained." Acts xvii, 30, 31.

DEAR FRIENDS, I purpose brevity; but the subject before us is so important, I must be plain. Sin and punishment necessarily go together, and both belong to *the flesh*. Brother Pingree has beautifully expressed it in the "Star of the West." "Sin," he says, "is a work of the flesh,—arises from the lusts of the flesh—and of course when the flesh is put off, there will be no occasion for sin." And Paul says, "I know that in me, that is in my flesh, dwells no good thing." Well might the same apostle then say, "He that is dead, is freed from sin." Why? Because he is freed from the lusts of the flesh. O; these

mortal bodies are but a source of trouble. How can we be other than sinful while in the body ?

Who can annihilate in himself the lusts of the flesh, the lusts of the eye, and the pride of life ? As well might the leopard attempt to change his spots ! Then, how joyful the thought, that the soul shall be redeemed from " this sinful body of sin and death " when " the just shall return to the earth as it was," and the spirit being freed from this mortal body shall arise in immortality, and " return to God who gave it."

Then, since it is in the flesh that men sin : is it not in the flesh that they shall be judged ? Who would think of taking a man to France for trial, who is guilty of murder here ? But we are told that the text says, God has appointed a day in the which he will judge the world, &c. True, but we are also told that it is appointed unto men once to die ; but who would infer from that, that man is to die in the future state, because death is an appointment ? And cannot a judgment be appointed here, as well as in a future state ? And is it not plainly said in the Book, " now is the judgement of this world ? " Were not the Sodomites and the antediluvians punished here ? Besides, if a man thrusts his hand into the fire, will he not instantly suffer for it ?

But I will not labour a point so plain. I will simply add in the language of brother Rogers " that in the government of God there is, there can be, no escape from deserved punishment : not even by repentance." Did you ever know a person who in a fit of anger attempted suicide, to have the scar on his throat effaced by becoming a christian ? Never. Well might brother Rogers then say, " Such is the economy of Providence that each sin necessarily entails its own penal consequences : and that escape from them is absolutely impossible, otherwise than by avoiding the causes which produce them."

Again says brother Ballou, " Sin and misery are inseparably united, in the nature of cause and effect. When, and where we are sinful, then, and there we are our own tormenters." Thus we see that Deity has so constituted us, that we sin against him when we transgress the law of our own nature. It is ourselves that we injure when we sin, and not God. As says brother Ballou, " Why should our Heavenly Father manifest any disapprobation of sin ? Does He suffer any inconvenience from it ?"

Do we not see God's love manifested in this arrangement ? He, desiring our happiness has made certain effects to follow certain causes in order to lead us to avoid a wicked course of conduct.

Then, sinner, let me tell you there is no safety for you in *this world*, but to do right. I see many here, whose bloated face and blood shot eyes tell too plainly that they are more than tipplers : and while I declare the ultimate salvation of all of Adam's race, I would warn you that the Judge sits and daily pronounces sentence on every sin ! And there is no escape for you drunkards, from the awful death of delirium tremens but by repentance. And you must repent *now*, or your corrupt bodies will fill a drunkard's grave ! But, O ! how pleasing the thought that the spirit will then be free from " this body of

sin and death : " free from the lusts of the flesh to soar aloft in its native purity.

And you liars, and thieves, and counterfeits, who come here to be comforted by the gospel of universal salvation : let me warn you to repent. ere you fall into the hands of the sheriff, who will drag you before the court where sentence to years of toil will be pronounced upon you. But O the horrors of conscience added to this ! The way of the transgressor is hard. O repent that you may escape the anguish of soul that shall come upon you. Have you not already learned by experience that a guilty conscience is a Hell upon earth ! O you outcasts in society, you thieves and robbers, and murderers, and all who neither fear God nor regard man, whose consciences are seared as with a hot iron, how terrible your punishment here. Be alarmed, and repent in dust and ashes, and save yourselves from this world of wretchedness and woe.

May great grace be upon you. Amen.

P. S. BROTHER OLIPHANT, The above sermon was suggested to me, by the reading of your correspondence with Mr Hooper, who intimates that unless you come more to the point you may consider his last to be *the* last. I am responsible for the correctness of the sentiment, according to Universalist writings. You are at liberty to use it as you please.

Yours truly,
A. B. G.

INCONSISTENCY OF INFIDELS.

NUMBER FOUR.

BROTHER OLIPHANT :—In the present essay we shall notice several independent objections, and endeavor to show that if the Bible is censurable in the cases referred to Nature is no less to be blamed ; for these two great teachers harmonize precisely in the leading principles they respectively develop.

Our infidel friends are so distorted, by unbelief, in all their moral faculties, as to object to every thing almost in the Bible. The sceptic looking at the scriptures is like an old, ugly, yet corrected for looking into a true mirror. Because he therein beholds his own deformity, wrinkled, and peakedness, he imagines that as he certainly must be handsome there must be something wrong with the mirror. They are perfect beauties morally—never did anything wrong—and have no need of a Saviour ! Nature teaches them better than to believe that, " By the offence of one judgment came upon all men to condemnation : " for 'where' say they ' is the justice in letting all Adam's children suffer for the sin of their father ? ' We respond, if this be an infraction of the law of Justice, why is Dame Nature guilty of the same offence in permitting the innocent children of the inebriate to suffer for the sins of a drunken father ? Why should these spend a miserable existence without the necessaries of life, without honor, without intellectual or moral culture ? Or why should the children of consumptive parents languish for years because their ancestors had

violated the laws of physical life? Now, we do not contend that the consequences involved in both cases are of equal importance, but the *principle* is the same in *kind*. In ethics, "principles have no magnitudes"—"unjust in little, unjust in much."

Again, it is thought quite unreasonable that there should have been a "tree of life," the fruit of which had power to renew the wasted energies of man's body—unreasonable that man, by partaking of that tree, would have "lived forever" had he not been "sent forth from the Garden of Eden." Now I would ask our prosing objectors, if not only fruit, but grain and food of every kind has not in itself, to a certain extent, the very power to which they object? While the suckling draws the life-sustaining elements from its mother's breast, the youth is strengthened by his appropriate food day by day. The tired laborer, the fainting traveller, and the jaded soldier, receive food and are strong. There is then confessedly something in food that, in some degree, to this day, renews our lives. This certainly blunts the edge of objection: for if God can sustain life for twenty years by means of what is eaten he could do the same for a thousand years—forever. Ask that large, learned, and very respectable portion of community—the medical Faculty—if thousands of plants have not strong medical qualities even yet, as if to *commemorate* the former existence of the "Tree of Life." Here again Nature deposes in favor of the Bible. The objection is trifling and unworthy a man of the commonest capacity.

But hear again, says the sceptic, 'It cannot be that we are to be responsible at all for our conduct; for we are so constituted that it is far easier to do what is called wrong than obey the so-called moral law—surely if God intended to reward us according to our works, He would have made it as easy at least to do right as wrong.' To this we respond, such was the case in the beginning. In man's primeval state there was no predisposition to sin; but when a man violates the laws of his being, physical or moral, the violation deranges and sickens the entire system: it is then not as easy to be well as to be sick—then jargon is more to be looked for in the system than uniform, regular action: and the whole head *is* sick, the whole heart *is* faint; how then could man be expected to be virtuous without a struggle?

But let *me* put a question to our *opponents* "which if they answer *me*," by the same logic I also will answer them. Why do the most noxious weeds in the garden and cultivated fields grow spontaneously and even in spite of our efforts to destroy them, while it requires much vigilance and arduous toil to bring to maturity such productions as grains, fruits, and all edible vegetables? Here Nature speaks out with her ten thousand tongues and declares in language not to be misunderstood, that she has the same apparent difficulties and inconveniences as are found in the domains of God's moral government. He who rejects the Bible is certainly very inconsistent if he rejects not Nature too. Such an one is not only without hope, without the Bible, without Nature, and without God,—but is an inheritor of ignorance and emptiness. The truth is, *sia* has cursed, not only the earth till it brings forth "thorns and thistles," but also the heart of man, which

is now estranged from God and "brings forth fruit unto death." Nothing but the fire that God will kindle when he determines to make a "new earth" will ever purify it and make it fit for a redeemed people; and nothing but the warmth of God's love kindled by the manifested love of Christ will ever destroy those noxious weeds that choke the word in the human breast. Oh! the depth of that philosophy in which God has laid the scheme of Redemption. What miserable drivellers we are in trying to sound that fathomless deep! May heaven aid us all to tread the path of humility which is but the highway to eternal distinction. And while we fall upon adoring knees before the Mercy Seat, let us ever bless the depth of the riches both of the wisdom and of the knowledge of God.

EVANGELICUS.

Whether our good brother Evangelicus writes with a silver or a gold pen, we know not; but he writes with a good pen. We invite him to correspond freely.

D. O.

MARRIAGE.

A promise was made in the May No. that a sentiment written by our friend Mr. First Senex while treating of matrimonials and religion would pass under editorial scrutiny. We have been, on the whole, much obliged to our earnest and conscientious friend for his zeal on the subject of marriage, variously manifested from March 1852 to May 1853; for he has been the means not only of directing attention to the subject, but the direct means of stirring up a second Senex who gave us, in June 1852, a very [acceptable, prudent, and well written] article by way of response, showing that both christianity and matrimony were clearly apprehended by the writer.

An apology can be made for the very excellent friend who takes the ground that "the sexes are to form attachments agreeably to the principles implanted in their own nature, without any restraint." The apology is, that he is blessed with a companion so religiously worthy, and has a number of daughters so worthy and Christian-like, that he has really felt safe in assuming that women are all pretty good, and that any female is a wholesome, suitable, and fit companion for a christian man! This is the very best apology I can offer for the excellent Senex who has said so many not over excellent things on matrimonials and the Lord's precepts. Sorry indeed am I to find any good man offering encouragement to the sons and daughters of the Holy One to "form attachments" so close, so influential, so abiding, so full of present and future results, with parties who stand aloof from the Lord and who therefore only "mind earthly things;" nay, laying it down as a fixed and reliable principle that such attach-

ments are right and justifiable according to the scriptures. In all charity I sincerely regard this as a very grave mistake.

Speaking indeed of "the principles implanted in our nature," there is a specious plausibility thrown into the very core of the question. Our nature, with all the principles God put in it, has been grandly led away from divine nature, so much so that no man can lawfully trust reason, much less uneducated or native propensity. The principles originally implanted in our nature are no longer in our nature in their primitive power and pureness, otherwise Owen and Hume, Voltaire and Volney, would have given better lessons to all men who have heard and admired them. But I cannot argue the point to-day.

The following article, copied from *The Christian Friend*, published by brother Walsh, North Carolina, will answer all present purposes on the religious character of marriage and the caution which should be exercised by those who are interested in forming attachments matrimonial:—

D. O.

We propose to write a few numbers on the subject of marriage as contemplated in the light of God's Holy word. The question which we shall discuss is this: *is it proper for christians to marry unbelievers?*

Very soon after the expulsion of our first parents from Eden, the human family was divided into classes—the sons of God, and the sons of men. Cain had slain Abel, and, for this offence, God had doomed him to be a vagabond all the days of his life. Seth takes the place of Abel, whom Cain had put to death, "because his own works were evil, and his brother's righteous." In the iv of Genesis, 26th verse, we read—"And to Seth, to him also there was born a son; and he called him Enos: then began men to call upon the name of the Lord;" hence they were called the *sons of God*. The families of Seth and Cain multiplied and became very numerous. The line of demarcation, however, was distinctly drawn between them—they *did not inter-marry for some time*. The family of Seth worshipped God; but that of Cain, so far we learn, never did. After some considerable time had elapsed, these two families began to inter-marry "and it came to pass, when men began to multiply on the face of the earth, and daughters were born to them that the *sons of God saw the daughters of men* that they were fair; and they took them wives of all whom they chose." The result of this unholy alliance was, the race became exceedingly corrupt. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So extensive, and deep rooted was the corruption of the human heart, that God repented He had made man, and he resolved to destroy him from the face of the earth. The worship of God was abandoned, except in the house of Noah; and the whole race with the exception mentioned, was ripe for destruction. Now, it is obvious to any one

who will reflect, that one great cause, and, perhaps, the *prime* cause, of this extensive depravity and corruption, and the destruction which followed, was the formation of *matrimonial alliances* between the "sons of God" and the "daughters of men." This is a very remarkable development in the history of the first fifteen hundred years; and, having occurred so early in the world's age, it stands out conspicuously as a warning to saints in all after ages. We think such alliances are unnatural, unholy, and productive, in ninety-nine cases in the hundred, of much evil. Such was evidently the case before the flood. The lust of the flesh, the lust of the eye, and the pride of life, triumphed over all that was good, and left the human heart a waste, and the world a moral desolation.

But why should this result follow from the inter-marriage of the sons of God with the daughters of men? *Because family religion was the only religion of that age*, and such unions operated directly to destroy the worship of God in the family, and to bring about an apostacy from His service. The family altar was abandoned, the worship of God forsaken, the children were not instructed; and depravity, corruption, and destruction followed.

Let us now notice the workings of this principle among the Israelites. God commanded the Jews thus: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away the son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. viii. 3, 4.

This law was violated by the Hebrews, and all the consequences foretold by the Lord, came upon them. They apostatized from the true worship of God and became idol-worshippers. In the book of Ezra, ix, we read: "Now when these things were done, the princes came to me, saying, the people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers have been chief in this trespass."

This was a very great offense in Israel, and the consequences were truly disastrous. In the xiii of Nehemiah we have the following testimony: "In these days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to sin."

No additional proof is necessary on this point. We have learned, first that God commanded the Jews not to intermarry with other nations: secondly, they violated this injunction, and apostatized from the true worship of God: thirdly, as a punishment God permitted them to be carried into captivity: fourth, the consequence was disastrous to their offspring—they spoke half in the speech of Ashdod and half in the language of Canaan.

Notwithstanding the wisdom and virtue of Solomon, his wives lead him away from his God, and were instrumental in his becoming a worshipper of idols.

From these considerations it becomes still more evident that it is hazardous for a christian to marry an unbeliever. The Jewish law would not permit an Israelite to plow with an ox and an ass together. This would not be more incongruous, it appears to us, than for a christian woman of refined feelings and sensibilities to be married to a man "without hope and without God in the world." The ancient Israelites often suffered much by forming alliances with the nations around them. Such an alliance, however, was temporary, and its evils might possibly be corrected, though this was seldom done. The marriage alliance is for life. It is the most important transaction that can possibly take place between two human beings. It gives character to one's after life, and is productive of great happiness or much misery. The marriage compact gives character to future generations, and influence, for weal or wo, is felt in time and eternity! And yet there are professing christians who seek rich husbands for their daughters, regardless of almost every other qualification. They may be children of the devil—sons of night—walking in the pathway of vice and folly; but all these are overlooked and their dear and tender offspring put up to the highest bidder, and often sold to the devil. Far better follow them to the tomb! Far better fold them up in their winding sheet, and deposit them in the silent grave! They are buried alive—they are dead while they live. How can a child of God form such an alliance with a child of the devil?

This is an important subject. Light is wanting upon it. The happiness of thousands is involved in it. The education and proper christian training of future generations, depend upon it. The stability, the extension, and the perpetuity of the christian religion in the world, depend upon the religious and moral training of succeeding generations. Parents to do this must be christians. The stream can never rise higher than the fountain. There is a responsibility here which is fearful indeed. Christian parents are not alive to their obligations and responsibilities. They must be waked up on this subject, and made to realize how much of happiness or misery, of good or evil, depends upon their action. In future numbers we shall discuss this question in the light of the New Testament.

AT HOME AGAIN IN HEALTH.

Many excellent friends and brethren have expressed a desire to learn the state of my health. Some little surprise has been evinced

that I should so seldom allude to it in the Banner. And, I have many kind letters of enquiry before me on the same subject. Not having time to give these that attention which they deserve, I will venture to occupy a small space in relation to self, if not editorially and spiritually, yet, physically and intellectually. I may thus answer many enquiries and relieve many kind hearts of the deep anxiety which they have always evinced for my health, happiness and prosperity. I say I feel wholly unworthy the deep interest and warm sympathy of which I have had so many tangible proofs from brethren in every part of the British colonies and throughout the New England, Middle, Southern and Western States, wherever I have formed an acquaintance. It cannot be for the value of my poor services; for I have been an unprofitable servant. I accept the many tokens of favor and expressions of kind interest and sympathy as bestowed for the Lord's sake; as evidences of the influence of the gospel on many hearts and converging on me as a reward for well meant, though feeble efforts. For from my heart I would sing in reference to all I have ever said or done in the cause of the Lord:—

Forgive the song that falls so low,
Beneath the gratitude I owe;
It means thy praise however poor,
And angels' songs can do no more.

For five years I have been afflicted, more or less, with an increasing hoarseness. At times I have lost my voice entirely, but I have never given up public speaking more than three or four weeks at one time. Except being very dyspeptic my general health has been such that I have always been able to move about and to take as much exercise as I chose. Overtaxing my vocal powers in the first place brought on chronic laryngitis. I have tried almost every system of medicine: Thompsonian, Botanic, Homœopathic, Allopathic, and systems without a name. All gave temporary relief—none permanent. I have frequently given up the hope of recovery, and have often concluded to give up speaking entirely; but when I have improved a little, and have considered the great necessity of evangelical laborers I have recommenced and have soon been thrown back into my former condition. But last spring I gave up speaking, with a fixed determination not to re-commence till I had a reliable assurance that it would not be injurious to me. The congregation in St. John, my excellent brotherhood, having made ample provision for the support and comfort of my family, I left home, determined to ascertain the difference between

the cold, damp air of St. John and the dry, hot air of the sunny south. On my way thither so many commended me to the skill and success of Dr. Horace Green, of New York city, I resolved to give him a trial. I have done so. He assures me that all the inflammation and the original causes of pain and hoarseness are entirely removed, and advises me to engage in my labors as in former days.— I have spoken once a week for some time. Indeed, I desisted from public efforts but five or six weeks. Dr. Green assures me that my hoarseness will soon wear off; I am yet very hoarse. Although feeling perfectly well, I have serious doubts whether in this climate I can continue my efforts without falling back into my former condition. But such is my anxiety to remain in this field as long as I can, I am resolved to continue my efforts until I have painful proof that I must give place to throats and lungs better suited to latitude $45^{\circ} 15'$ — the Bay of Fundy fogs of summer and the cold and stormy winters of New Brunswick, than are mine!

I take this opportunity, therefore, of tendering my most grateful acknowledgements and my warmest thanks to all my dear brethren for not only their tangible proofs of affection and esteem, but for all their kind wishes, and especially their many prayers for my health and prosperity. I trust I shall continue in their remembrance before the mercy seat. Pray, brethren, that I may be preserved from doing, saying, or writing any thing injurious to the cause of our adorable Redeemer.

W. W. E.

THE NEW YORK CRYSTAL PALACE.

While in New York I visited this beautiful temple of the arts and industry of all nations. It was the 2nd day of September, and exceedingly fine. I had read and heard much about it previously. So many had pronounced the American Exhibition a failure, everything I saw equalled my expectations. From half-past 9 a. m. till half-past 8. p. m. I was either walking or gazing with admiration on the many demonstrations of ingenuity, industry and taste of Asiatics, Africans, Europeans, and Americans. I sat not during that entire day, one half hour. The palace was illuminated that evening for the first time. The myriads of gas lights produced a pleasing affect on many objects placed in a good position.

I was not at all surprised that so many, who had previously visited, should have left disappointed: for even on the *second* day of September huge boxes and cases remained unopened! And it was not till 5 o'clock that afternoon, that even the picture gallery was

thrown open to visitors. And what was such an exhibition without paintings! Even these were but partially exhibited. Large heaps of splendid paintings were closely packed in the Canadian department,—not in position to be seen at all! But few articles from our colonies were exhibited to any advantage. Canada, Newfoundland, and Prince Edward Island had a local habitation and a name; but New Brunswick and Nova Scotia—my home and my native place—must have been in the fog, for after a diligent search I found no place for them! 'Tis true I found brother McKim's bust of Daniel Webster and a case of hats from Mr. Everitt of this city, but they were placed apparently among rubbish. The bust had not even the dust brushed from it. I could see no one about these departments who seemed to have anything to do with the articles, or know anything relative to them more than the labels disclosed. Indeed few Americans know anything about New Brunswick. They are familiar with the names of Nova Scotia and Canada; but to many of them New Brunswick is but a town or district of Nova Scotia! When I informed friends in the west and south that I was from New Brunswick, they began to talk to me about Canada. And in a great city, an intelligent brother—an extensive traveller on both sides of the Atlantic—introduced me to the congregation as brother E—— from New Brunswick, Nova Scotia!! Shame on us then that we did not represent ourselves in the industry of all nations. We should have had a New Brunswick commissioner there, and a specimen of our natural products, even though our industry and arts had all been left at home.

I do not purpose a description of what I saw or heard. Our publication is not designed for such communications. But as some artist at great expense sent from Sweden or Denmark gigantic plaster casts ostensibly to represent Christ and his Apostles, I thought it would not be out of place to give them a passing notice in the *Christian Banner*. They occupy a semi-circle, elevated about two feet from the floor. The representation of the Messiah about a foot high—and he appeared altogether larger than any of the group. While many were expressing their admiration in glowing language I made a few marks on the blank side of a prospectus some one had crowded into my hand. While so doing I asked some that were near me the meaning of some articles hung about the apostles. The only answer I could get was, "there is something doubtless in their history that authorizes it, or it would not be there!" And so I saw that he knew nothing about apostolic history. . . . I will here transcribe my notes that the reader may have a faint idea of the style in which men cari-

capture the plaster representations of the apostles as well as their written productions !

Paul, stands at the Saviour's right hand with a large sword girt upon his left side, with a face and head more like a pagan warrior than a christian.

Bartholomew, holds a butcher's knife in his hand !

James, a long staff—with a top to it like the handle of a common corn broom.

Thomas has a square on his shoulder.

Andrew, has at his right side—on which he appears to lean—a cross resembling one end of a " buck" or " saw horse" on which sawyers cut their wood. In his left hand he holds a scroll.

Thaddæus, shoulders or holds up a battle axe, like that used by the crusaders.

James, the son of Alphæus, holds in his hand a rough-looking cane.

Matthew holds in his hand and on his arm a book quite modern in its shape and at his feet on his left side is a small bag tied up.

John, stands near Matthew, hold a book on his left arm in which he appears to be writing without looking in the direction of his fingers. At his left side crouches an eagle !

Philip holds up, and leaning towards his shoulder, a common " St. Patrick's cross."

Peter stands next to the Saviour on his left hand, holding two keys.

Simon, the Canaanite, holds at his left side a common " cross-cut saw" on the handle of which he has placed his hand.

In the centre of the group—just before Christ, crouches a very pretty lady, with wings, holding out before her the *fac simile* of a large scollop shell. I suppose the figure is designed to represent an angel. Though I never read of a female angel. The word in Greek is always masculine ! Abraham, Lot, Jacob and others who saw angels, always found them in a masculine garb ! !

The Messiah is represented as looking down, but at no particular object. Not one of the apostles is looking at their Lord ! They are all bare-foot. John and James, the less, have no beard, and have quite a youthful and feminine look.

I shall not add to my notes. I saw nothing about the whole affair in keeping with the character or work of the noble band as they entered upon their work 1820 years ago. That any man capable of moulding such gigantic figures should be so ignorant of the charac-

ter of the apostles and the Saviour, so ignorant of human nature, phrenology and physiognomy, is to me perfectly astonishing. The whole affair is of a piece with the wax figures of the same illustrious group all sitting at the table in modern style, which has been carried thro' out the length and breadth of the land as a faithful representation of the last supper. Thus giving to children and those ignorant of the New Testament incorrect and absurd ideas of many interesting and instructive facts.

O when will professing Christians escape the mist and darkness of pagan and papal Rome !!

W. W. E.

SUNDRY QUERIES

1. Why is it that our towns and cities are not visited more by the preaching brethren? Will you please answer this query.

P.

2. Upon page 161 of the periodical, in the Number for June, I see you have the following sentence: "Both deacons and evangelists need, in the discharge of their duties, a greater variety of gifts and energies than elders, simply because their obligations are of such a nature as to call for these gifts and energies." I have thought upon these subjects much, and will you give for my information some more light upon them?

T.

3. The old Enemy is at work here: the charge that the disciples deny the Spirit is repeated so often that many believe it;—and should not the Christian Banner say something more on this great subject?

D.

4. I address you for the purpose of eliciting information, through the medium of your excellent periodical, on a subject which has of late occupied my thoughts to some extent, though I have not arrived at any satisfactory conclusions. It is not to save myself the labour of investigation, that I trouble you with it; for I have already bestowed upon it some investigation; though not enough to be fully satisfied in my own mind with regard to it; nor am I certain I should be, were I to continue my examination farther; and even if I should, there are other reasons why I wish to call your attention to it—there are many others whose minds are not settled upon the subject. Others, again, who regard the matter as settled, so far as they are individually concerned entertain conflicting opinions which cause frequent unsatisfactory discussions—without settling the question. The question is this. Do the scriptures teach that the Jews—the fleshly descendants of Abraham who are now dispersed in different parts of the world—will again as a nation or people, possess the land of Palestine—return thither, embrace the Christian faith, and be saved? Does the 11th chapter of Romans teach this? If so, when will it occur?—When will be the fulness of the Gentiles? What is meant by the times of the Gentiles being fulfilled (Luke xxi. 24.) Will you please

to give us some information upon this subject—and oblige,
A LOVER OF TRUTH.

First. Brother P. deserves a definite answer, but we can only give a conjectural one. There are we think two major reasons why our active speaking brethren who evangelize do not bestow more labour in cities or towns. It is presumed that the ears of people in the country are more easily reached than in towns, and this is quite a consideration when there is only a short period in which to labour. Again, a very large majority of our congregations being in the country, and it having been made from the first a part of the duty of the evangelists to visit and labor among the churches, there has been as a consequence no time for labours other than in the country.

Second. We will furnish you, brother T., with what light we have on the two or three points to which your query alludes; but we have to ask, not Papal but Protestant indulgence in the premises. We do not like to say 'Wait,' but it is what we all have to say at times.

Third. A pair of Tracts, a species of religious twins, may be expected from the office of the Christian Banner on the subject to which our friend D. refers. The constant misrepresentation which the disciples as a people have to endure, and the unspiritual influence employed to prove that we do not believe in the Holy Spirit, together with a ceaseless harping upon the operation of the Spirit by expounders and teachers of religion who have a far greater share of the spirit of Demetrius than the spirit of Christ, have been the leading causes moving us to set to work to prepare these Tracts. They will appear in the Banner before being struck off in separate sheets. Look for them next month.

Fourth. That the Jews will be gathered from all countries and again worship in the land of their fathers, there is much evidence to believe. The inspired language—"I will settle you after your old estates, and do better for you than at your beginning, and you shall know that I am the Lord"—"I will take you from among the heathen, and gather you from all countries, and will bring you into your own land"—"I will multiply the fruit of the tree, and the increase of the field, that you shall receive no more reproach of famine, and they shall say, This land that was desolate is become like the garden of Eden; I the Lord have spoken it, and will do it"—all would seem to indicate that the Jews will one day be no longer a despised but a gathered and favoured nation. When or how shall these things be, must, we think, remain, at least for a time, a profound secret. It is very remarkable that the Jews themselves, during the whole period of their dispersion, have never ceased to desire and expect a return

to their beloved Canaan. Listen to the following prayer regularly repeated by the devout Jews in these our own times : D. O.

O ! God of the whole world, we pray thee receive our prayer. We have no advocate, no temple, no priest that can pray for us—nothing but our prayer, which we pray unto thee, that thou shouldst remember us for good ; for we have nothing to hope in but in thee, that thou shouldst help us in every time of need. O gracious God, how can we, sinful creatures, have the face so much as to pray to thee ! Yet we do pray thee for free gifts, and make mention of Abraham, Isaac and Jacob, to whom thou didst promise not to forsake their children, even though, which God forbid, we should sin so much as to be undeserving of mercy. O gracious God ! we surely are thy children ; and we have now been so very long in captivity, and are scattered hither and thither, and hope in thy mercy, that in this year we should again become a people. Lord of the world ! we pray to thee with tears ; for even when all thy gates are shut, the gates of tears is still open. Put, then, our tears in thy bottle, and wash out our sins. Exchange the attribute of judgment for that of mercy, and put into our hearts to do repentance, that we may serve thee with our bodies, and that we may overcome the propensity to evil, and strengthen us that we may not give way to it, that there may be no accuser of thy poor children before thee to say that they are poor in commandments. In captivity we cannot keep them ; for all our pleasant things are taken away. Our advocates, who should pray for us, are not to be found ; and thus we are in great bitterness, and pray that the attribute of mercy may intercede for us, and that we may be redeemed and comforted speedily, even in the present year. Amen.

CARE OF INFANT CHURCHES.

EXTRACTS FROM CORRESPONDENCE.

BROTHER OLIPHANT :—Here is a thought from our excellent brother Wallace, which it would be well for us to give a place in the *Banner*, and for you to notice :

“ I read in the 6th Number of the *Banner*, brother Oliphant's 3rd letter on the qualifications and office of elders. I perceive that he admits, besides the church choosing, after apostolic direction, and having them fully proved, before having them “ appointed or ordained,” that a part of their duty is to teach. A positive qualification, “ *Able to teach.*” If, therefore, it is any part of the duty or qualifications of an elder by sound doctrine to exhort and to convince gainsayers—through holding fast the faithful word, I hope brother Oliphant, before he has used up the subject, will venture a little farther and show us how every infant church, in the absence of a Timothy or a Titus, scripturally needs assistance from those who may be found in other churches, whether elders or evangelists, being sound in the faith, having held fast the faithful word themselves, and having given to the church full proof of their faithfulness in the ministry. For how can an infant, or recently converted body of disciples, be fit to judge of the qualifications of that man by whom they have believed and been gathered ?

Brother Eaton, I am under a conviction that the reform churches have long suffered under difficulty on this subject; and our elders, if we are to have any, must, for the most part, be self-chosen, self-appointed, or ordained, or not at all. And thus our brethren in fleeing from Babylon have run past Jerusalem. Our worthy laborers who were quite competent for such services, to the church, have feared lest it should be said "ye have taken too much upon you," and therefore throw it upon the church, but do not tell us what that church is!

* * *
M. WALLACE.

REMARKS.

If the esteemed Michael Wallace, whose good name is known in Canada as well in Nova Scotia, will look into page 44. February No., current year, he will see the queries and suggestions which drew from me two short letters on two topics, namely, the *appointment* of elders and the *duty* of elders. The subject that our brother has in his mind's eye while penning the above reflections is a chapter under another title—a subject not properly in my horizon in offering some remarks on the queries of the brethren in Rainham.

To "show how every infant church, in the absence of a Timothy or a Titus, scripturally needs assistance from those who may be found in other churches," is, indeed, a very critical undertaking in the year of grace 1853;—for, really, (1) in this age of progress, we have no infant churches, for as soon as they are born they are as large as Goliath and as strong as Samson, and (2) the different offices and responsibilities appertaining to the Christian organism are so imperfectly understood or realized by the great body of even intelligent men, that, taking one thing with another, it is to be feared that reformation as it respects this whole question is a long way off. "Run past Jerusalem" says our brother?—yes—not within sight of Jerusalem, but nearer Jericho, where David's messengers were to tarry till their beards were grown, 1 Chron. xix. 5, but whether our baldness and beardlessness will be cured at Jericho is not so certain: for, on this topic, very many are neither at Jerusalem nor Jericho, but somewhere on the other side of the Red Sea, in Egypt or some other darker border of Africa.

Our brother asks, "How can an infant body of disciples be fit to judge of the qualifications of that man by whom they have believed and been gathered?" Were all things "done in order," according to ancient style, such a body would not be required thus to judge. Evangelists or preachers, in Paul's time, were sent; they did not send themselves: and those who sent them were competent to judge of their fitness to preach the gospel and gather the believers into congregations; and unlike modern preachers, they took care of their spiritual children and infant congregations until they were more or less

able to take care of themselves. The laborers sent out by the church at Antioch in Syria as will be seen by a careful perusal of the 13th and 14th chapters of the Acts, assisted the congregations they established by teaching them the necessity and qualification of elders, and helping them in the important work of ordaining them ; nay, in watching over these congregations afterwards till they were well matured and strong.

But in these years of defection and barrenness, of money-loving and money-getting, we either get up an evangelizing excitement for a few months and send out a person called an evangelist for so many dollars for a certain period, and when the money is worked for the workman returns to his merchandize or his farm, to his shop or his bench ; or, otherwise, old and well established congregations, seized with a zeal that the apostles never knew, monopolize the labourers who should be sent out and kept out to labour generally either among saints or sinners as the broad philanthropy of the Lord's cause may demand. When we reflect on the meagre views of many good meaning professors, and the narrow if not sordid calculations of more than a few of the laborers of our times. we are ready to pray, O ! Lord, help us all to receive the lessons of a better Arithmetic than is found in Babylon !

We promise to devote one or two essays, ere long, to the consideration of the present position of the apostles who instructed Timothy and Titus, and the scriptural position of evangelists in carrying on the work of our Sovereign Lord. At all hazards we must speak plainly and without fear on this subject. Intelligent, faithful, devout evangelists—men who love the face of the Lord Jesus more than the face of a ten dollar bill or the face of a field sown with barley—will rear up the right kind of churches, and in these churches will be reared up the right order of elders and deacons, and among these churches with their elders and deacons will the right sort of evangelists be educated and fitted to send out in due course ; so that " these things " being thus continuously committed to *faithful men*, the work of our Divine Conqueror, by the church, wherein is his manifold wisdom, will go forward with faithful efficiency and healthful vigor.

The favor and spirit of the ever Blessed One be with all who own his authority and love his precepts and institutions.

D. O.

Dr. ROWLAND HILL on being told that it was expected he should take notice of some unhandsome things which had been publicly said of him, replied, " I have now lived a great many years in the world, and have passed through much of evil report and good report, and I have arrived at this conclusion, that no man can possibly do me any harm except myself "

RELIGIOUS INTELLIGENCE.

Hiram, Ohio, Sept 24th, 1853.

BELOVED BROTHER OLIPHANT : DEAR SIR:—When last we parted, I promised you not to forget Cobourg. Since that time we have enjoyed a good degree of health, for which we feel thankful to our Heavenly Father, whose goodness is following us continually. We left Dorchester soon after our parting with you. We left that band of warm hearted brethren and sisters with heavy hearts and flowing eyes. We need hardly inform you that we were loath to leave so interesting a church to which we were united by many ties of friendship and christian esteem. We have often thought of our short but very agreeable acquaintance with you, and have more than once wished that we could hear you again as we did on Lord's day afternoon in the barn. Since that time we have enjoyed many good seasons with the household of faith. We spent some ten days with our good brethren at Williamsville N. Y. where we enjoyed a great feast in spiritual things. We met with them three times a day for two Lord's days, besides attending the Sunday School. At this place we got a peep (at a distance) of Esq. Evans, whose name you will at once recognize, no doubt.

But I must hasten. We are now located at this place, and are attending this School, the Hiram Seminary, whose good name the pages of the *Banner* have fairly and manfully noticed. Time will not permit me to speak of this interesting School at present. Since here we have been privileged to attend some two of the yearly meetings of our brethren in this section of the Buckeye State. I can detail but a meagre account of these mammoth gatherings. We traveled some thirty miles to the first, which was held near Cleveland. Our brethren here have a circular tent in true Patriarchal style (only much larger) that will seat some 3000 hearers. This tent cost from five to six hundred dollars. It is used by the brethren over a large district of country.

We arrived on Saturday morning, Sep. 30, and the exercises commenced about half past 9 o'clock. There was first, singing (A. S. Hayden among the singers) —then prayer by brother W. Hayden—singing again—exhortation by brother Hawley—singing—prayer by Elder Williard—short address by Wm. Hayden—singing—prayer by I. Erret—a discourse by Elder Perkey upon the whole duty of man, 12th chapter of Eccles. :—singing—a benediction and dismissal for noon. In the afternoon an address by Elder D. S. Burnet: subject—Immortality. Singing and invitations, when several came forward Exhortation by Dr. Robinson. Benediction and dismissal—some 6 or 7 appointments made for the evening at meeting houses and school houses in the vicinity.

Lord's day morning, after singing, 54th Psalm read by Elder Erret, prayer by Elder A. B. Green—short address by Elder Williard—exhortation by Elder Hawley an address by Elder Campbell from a part of the 23rd chapter of Mathew: Subject—"What think you of Christ." Invitations, and some came forward.

But my paper and time would fail to give a detailed account of each day. The above is enough as a sample of the whole meeting.

Elder S. Church of Pittsburgh was present and took part. In all there were some fifteen preachers on the stand. There was estimated to be 3000 people on the ground, and about 2000 sat down at the Lord's table to commune. This was a glorious sight. As you remarked while presiding at the Lord's table in Dorchester that words were nothing, so thought we on this occasion. Elder Campbell presided at the table. He again addressed the audience on Monday forenoon; we had the pleasure of hearing a great discourse from him. Over twenty additions in all, and much good done. [The number was specified in the October Banner]

I cannot pass without mentioning the hospitality of the brethren. Baskets and baskets of provisions brought on the ground, and loads of melons; and all as free as air, and all invited to partake and be filled. At their homes, their houses, tables, barns, fields, and orchards of peaches &c. were all free. The meeting closed on Monday.

The next week we enjoyed another such a meeting at Stow, which lasted about as long, was larger, and about the same number of additions made. Time would fail to give details. You may be assured we feel much strengthened in the "inner man" after attending two such meetings as these. We take courage and rejoice, and press forward with more zeal in the glorious calling wherewith we are called.

We anticipate spending a part of next summer in Toronto, where we will see you no doubt, if not before. . . . I will do what I can for the *Christian Banner*.

Mrs. C. joins in our christian regards to you and yours.

In the glorious hope,

J. B. CRANE.

Wainfleet, Sept. 26th, 1853.

DEAR BROTHER OLIPHANT:—Yesterday we were blessed with the presence of brother Stevens, who in the forenoon gave us a solid and illuminating discourse on original christianity. In the evening he delivered another, at the conclusion of which two amiable young females presented themselves for baptism. To-day they were baptised in lake Erie—saints and angels rejoiced over the delightful scene. The Lord grant them deliverance from every snare, and at the close of earthly things, an admittance with all his saints into his everlasting kingdom!

A. CLENDENAN.

P. S. Our meeting house is about completed.

C. McMillen informs us that two have been added to the church in Erin of late.

Brother Legate, Durham, lets us know by letter that one has obeyed in that vicinity.

D. O.

~~RE~~ Notice of Exchanges in type, but crowded out.