

Technical and Bibliographic Notes / Notes techniques et bibliographiques

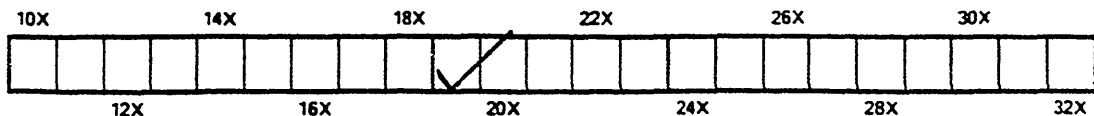
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.



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. XI.

COBOURG AND BRIGHTON, JUNE, 1857.

NO. 6.

ROCKS AND SHOALS:
WILL DISCIPLES BEWARE?

[There is a discourse published in a late Number of the "Christain Review," written by a chief brother in Ohio, which, we judge, deserves a close, critical, and devotional perusal by every prominent disciple from Dan to Beersheba—from Prince Edward Island on the Gulf of St. Lawrence to Washington Territory beyond the regions of Oregon, and from the Georgian Bay in Western Canada to the southern shore of Florida. While more than well disposed to re-publish and circulate in new regions this whole discourse, we must limit our zeal and give our reading friends only a portion of it, on account of circumscribed room.—D. O.]

The first of all evils to be guarded against is the feeling of security that says: 'There is no danger. We are not going to give up the faith, nor make a creed, nor run into sectarianism. We have seen the folly of such things.'

This feeling of security has been the ruin of empires. That great city, Babylon, once said in her heart: "*I am*, and there is none besides me; I shall not sit as a widow, neither shall I know the loss of children." Isa. XLVII, 8. Yet in an unexpected moment fell, devoted to destruction for her pride. Ancient Israel, also, thought there was no danger, when they had learned the power of God to deliver, and saw the weakness of the gods of Egypt to save. But strange to say, they

were scarce out of the sight of Egypt before they were seen dancing around their Golden Calf!

The ancient Christians, also, when they learned the gospel of Christ, and saw the weakness of human philosophy, were led to say with Peter: "Lord, to whom shall we go? Thou hast the words of Eternal Life." But the Apostles were not dead, before philosophy and vain deceit had so eclipsed the gospel in the minds of many, that Paul was led to say: "Brethren, I am afraid of you, lest I have bestowed labor upon you in vain." And who can read the history of the church from that day down without feeling the necessity of watching unto prayer?

But I pass to a second evil which is in our midst, and whose withering influence has long been felt to our sorrow. It is that old Athenian spirit, that is always seeking or telling some new thing. It is a spirit that is ever ready to run after everything that comes up, to investigate it. It feels perfectly competent to judge of all doubtful matters. When rebuked it meets you with this Scripture: "Prove all things, and hold fast that which is good." It is a spirit that is generally quick-sighted but not far-sighted. It views every thing on the run, and frequently has a smattering of every thing, but a sound understanding of nothing. I have known some churches, and many brethren, so drunk with this spirit, that they died for the want of an appetite for the bread of life. It is a restless spirit that lives only on excitement, and the many "hobbies" of the present day afford it ample sustenance, and it lives and thrives beyond measure. A few examples in our past history may serve to illustrate in some degree its baneful influence.

Some years ago the subject of capital punishment began to be discussed in many of the newspapers, and of course, in all of our debating clubs, by both men and boys. The question finally found its way into the church, where a few preachers, and many "laymen," become wise beyond measure. Their eloquence made some of our church walls ring, and their fame took wings and flew through the papers the length and breadth of the land. To awaken the church to take hold of the matter we were told there was no great evil in the land, but the church was responsible for it. And many a time have I been accosted thus: "Why don't you preachers come out on this subject? You occupy the ears of the people one day in seven, and can do more to revolutionize community than any other class of citizens. But instead of that, the pulpit is drunk! and opens not its mouth against this robe of heathen-

ism, that hangs a human being by the neck as you would a dog, until he is dead!" Such was the vaunting style of these self-styled reformers, who are ever seeking to make a tool of the church to accomplish all their ends.

By-and-by Washingtonianism came up, and the people *en masse*, men, women and children, hastened to sign the pledge. Whoever refused his name, was christened a wine-bibber, and guilty, or not guilty, he must bear the reproach. To keep pace with the times, preachers and people, sober men and drunkards, must pledge their names together, henceforth and forever, to live sober men. So high did the excitement run at one time, that on a New Year's evening I recollect hearing a clergyman say, in a temperance meeting: "I have always thought that the Lord designed to reform the world from drunkenness by the gospel, but I am now satisfied that he has reserved this honor for the Washingtonian Society, and henceforth I shall regard a membership in this society as a stepping-stone to a membership in the church!"

Such was the interest taken in the temperance reform, that church doors were thrown open, and whoever would lift his voice in favor of temperance was invited to occupy the sacred desk. Preachers were frequently called upon to open the meeting by prayer, and often the amen was scarcely pronounced before some vulgar witticism from the mouth of the orator, created such an uproar of laughter and feet stamping, as made the godly man fear the abuse of the pulpit.

But that which makes these things doubly dangerous, is the humiliating thought that the people, as a mass, are becoming more and more an excitable people, and these themes of excitement take deeper and deeper root every year, and the Demetriuses with their craftsmen, who are occupied in making shrines for the party, are ever busy in calling their councils, and passing their resolutions, and thus awakening an enthusiasm that finds no rival this side of the uproar at Ephesus, in their praises of Diana.

Closely allied to these things is a third danger, to which I must invite attention. Yet I almost feel that I shall be considered as treading on forbidden ground to do so. Nevertheless, it is duty to say, there is danger in these times of forgetting the dangers that threaten the *church*, for the dangers that threaten the *country*. Yes, *of forgetting sinners before God, for sinners in Congress!* Concerning the

church being political in its mission, as well as religious, I have nothing to say at present, lest my words be construed to mean what I would not design to teach. But I may say, there is great danger in considering ourselves equally wedded to Christ and to Cæsar, of forgetting the greater for the less, and giving Cæsar a far greater portion of our energies than we do Jesus Christ.

A preacher, not long since, as his custom was, took the *Lord's day* to speak of our *national sins*, said, he "felt much more like a politician than he did like a preacher." The thought struck me, that the feeling was a natural one from the course he pursued. I will confess, however, that when I see a preacher take the Lord's day to preach a new President, instead of "Christ, and him crucified," and tell the people how to vote, instead of calling on them to repent and turn to God, and thus lead the people to forget the right of Jesus Christ to rule, for the right of the people to rule; I am led to enquire whether He who raises up kings and puts them down at pleasure, has ever asked this favor at his hand.

Connected with this I mention another circumstance. Some time since, a preacher of some note called on me, and with great earnestness asked me if I saw a notice in the papers of an "indignation meeting" held in his town not long before? On telling him I had not, he began to speak much in its praise, and especially to commend the brethren for their zeal, and spirited resolutions offered on the occasion. I confess I could not help the thought of Jesus and the Apostles recommending to the churches the propriety of holding indignation meetings, to condemn the wickedness of the "powers that be."

I fancied that I saw the church at Jerusalem assemble, with Peter at their head, who told them that the church was responsible for all the evils in the land, and said it was the duty of the church to show herself first and foremost in every good work, and Rome must be reformed, or it would soon be blotted out as a nation. To arouse them to action, he referred them to Caiphas, whom he called a wily old politician, always studying expediency that he might save a sinking cause, although he could only save it at the price of innocent blood, and referred them to the unjust trial of Jesus, as a fair specimen of his dishonesty and intrigue.

There was Herod, too, whom he called the "emissary of Satan," and said the public must know, that we Christians detest such characters, and that we will trample under foot his unjust authority.

Yes, and there is Pilate, too, wholly unworthy of the confidence of the people, who, for fear of losing his office, condescended to the mean and contemptible act of signing the death warrant of the Son of God. He told them it was time that Christians were awake, and show to the world that such men in authority were wholly unworthy of any respect from a Christian community, and recommended that the clergy throughout all the land send in their protests, in the name of God and suffering humanity, to their legislative halls, against their wicked enactments and ungodly rulers, whom they placed in authority over the people, and closed by saying, let it be known that from henceforth, correct political views shall be considered essential to Christian fellowship.

I had to give but one more stretch of imagination, to see Constantine stepping forth, wearing the imperial crown, and holding up the Cross, in token of the triumph of Christianity, and the Pope soon was seen following, wearing the wedding ring of Church and State, saying "Millennium has come, and the Saints of the Most High possess the kingdom." But alas! as I looked and saw them wed, I saw also that the Church had proved herself a *L'arlot*.

But there is a fourth evil, that is found every where in this day of "progression." I name it *Forah, Lathan and Abiramism*. It is a sort of wild democracy in the churches, that says to the elders: "Stand back, you take too much upon yourselves, since all the congregation is holy, as well as you." One half of the church difficulties that I have become acquainted with, have grown out of this spirit of insubordination. It refuses submission to the elders, and calls in question their right, as well as their qualifications, to judge in their case. So strong a hold has this spirit gained, that it has destroyed the confidence of the elders to act in their official capacity in many instances. Hence the cry, all over the land "the inefficiency of our eldership." I care not how well qualified our eldership may be, if this spirit is permitted to reign, we might as well have so many Egyptian mummies set up for elders, as men bearing all the qualifications given by the apostle Paul, for the elders can not act where this spirit reigns.

As much as we may need a more efficient eldership, we need far more a disposition to obey those who have the rule over us, who watch for our souls as those who must give an account to God. Also, a greater degree of that charity that thinketh no evil, and that brotherly

love that esteems others better than ourselves. And less of that self-love that has so often characterized us, in publishing the weakness of our brethren, the length and breadth of the land, in the ungodly newspapers of the day, to justify ourselves and show that *we* are righteous. This Korah, Dathan and Abiramism, if not subdued, will make us tremble yet.

But I pass to a fifth evil that endangers our happiness, and the prosperity of the cause we plead. Because of its selfishness, I shall call it *Absolemism*. It is that aspiring spirit that seeks to be the greatest in the kingdom, and cannot bear the idea of a superior. Ourselves, our church, our city, our section of country, is all that can be seen by it that is of any value. This spirit is venerable for its age, and found a lodging place in the hearts of the Holy Twelve, and when cast out, was as restless as that unclean spirit, that wandered through dry places seeking rest, and found none until it returned to the place whence it came, and then, fearing a second expulsion, took seven other spirits worse than itself, to assist in carrying out its object.

I would that I could here add, that our preachers and editors have never fostered its soul-damning influence. But alas, it must be confessed that we have had our full share of this class. But we hope, under God, that the evil is passing away. But we need to take heed to ourselves and watch as well as pray, for it is evident that this demon is among us yet.

But I must not dwell upon this evil too long, but pass to a sixth evil, the legitimate offspring of the preceding evils. *It is a distaste for all religious reading*, unless it partakes of the same exciting and novel character of these spirits by which they are actuated. It will account for the few that take a religious paper. Magazines of literature and trash are often seen upon our centre tables. Agricultural and political news may be seen hanging upon the farmer's line, but not anything touching the spiritual interests of man. Parents may often present their children with richly bound books, but they are not of the character of "Harvey's Meditations among the Tombs." No. Under the influence of these spirits there is little love for quiet solitude, to meditate upon the wonders of Divine Grace, or to converse with those who love to talk of Jesus only.

I will now consider the seventh and last evil to be discussed at present, which is not general, but deserves a notice here. I confess, how-

ever, that I scarce know what to name it, whether to call it a spurious Elijahism, or a religious Hypochondria. It is certainly a spirit of discouragement that sees nothing only on the "shady side." Like Israel, when they came to the Red Sea, it forgets that God is on the throne, and has not strength to add to its faith courage, for it sees nothing but death and ruin hang over the churches. It gives up the idea that the gospel is ever going to take the world, and says there is no use of preaching to sinners, we must right up the churches on the point of order—this reformation is all wrong, and must be reformed—we must have a more "efficient eldership," and better regulations about supporting preachers—the churches must be awakened to the subject, to educate young men, and thereby qualify them to take care of the churches—it cannot be expected that our farmers and mechanics can feed the lambs of the flock—but we want young men of learning and talent, that can meet and stop the mouths of gainsayers.

A timorous captain at sea might as well say to all on board: Our vessel is rotten, and we are just ready to be dashed upon an iron bound shore, and unless you can construct a new vessel there is no hope of safety. Such language would paralyze the whole crew, and fill them with despondency and destroy all courage to act.

And how many young converts, as well as old ones, too, who were weak in faith, have become discouraged and said: I started too soon. I thought all was right and the vessel good, and the pilot skilled in steering safely into port. But alas, it is all a mistake.

Brethren, I don't like to hear such preaching. Neither do I like to hear their doleful strains, when they sing the church's desolation. It is not the language of either faith or hope, but the language of Israel: "Why are we brought out into the wilderness to die?"

The alarm, in my judgment, is needless. True, there are dangers, many and great. Dangers that must be guarded against. But I fear the evil workings of these spirits of which I have spoken far more than our want of a knowledge of order, or of educated young preachers, who will be tempted to cater to the will of these spirits, to secure employment and become popular in the world. If these spirits can be cast out, order will be brought around and preachers of the right kind will gradually be supplied. But maturity can not be expected in a day.

When I think that we have, with only the Bible in our hands, struggled and fought our way out of sectarianism and infidelity, and when

few in number, have met in the private chamber, and in the school-house; yes, and in the grove, with a stump for a pulpit, and the trunk and branches of a tree for seats, where our unlettered farmers and mechanics have preached to us the word of life, and have made sectarianism quail before them, and infidelity to turn pale and lay down its weapons at the foot of the cross—when I think that the mouths of gainsayers have been stopped, and in spite of their Sanballads and Tobiascs, we have built meeting-houses, and colleges, and seminaries of learning, and the old Jerusalem gospel gained a foothold that has astonished the world, and led it to court our favor, and the learned man with his creed to come and ask our advice: I say when I consider these facts, shall I give up in despair, and say that the gospel has lost its power? And when we look at the good accomplished, shall we now cry out that this Reformation is all wrong? No. We began in the right place and with the right armor, and with the right weapon, “the sword of the Spirit which is the word of God.” But there is a little too much of that spirit which once troubled Israel—a desire to be like the nations around us, that we may have a popular standing in the world, and reach out and shake hands with those in high stations.

UNION—AN INTERESTING DIALOGUE.

CHAPTER V.

A meeting of the preachers in the town of *Unity*, May 27th, to discuss the subject of Christian Union. Present, a Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, and a Christian. Prayer by brother M. Brother E. in the chair, and brother L. secretary.

Pres. I have felt a strong determination to bring my church to an acknowledgement of the injustice of their course in depriving me of my support. I yet feel that it ought to be done, but how to do it is the matter.

Meth. Yes, sir, how to do it, is the matter! I have thought the same, but I find that my church is in good solid earnest. I find, too, that they can do as well without my preaching as I can do without their support.

Lu. I am not prepared to admit that I am driven into measures by the withdrawal of my stipend.

Ep. I am not willing to make any such admission either; but I am willing to admit, that having the subject of union forced upon my attention, and having leisure to read upon the subject, and give it a thorough examination, I have seen the evils of division more clearly than ever before.

Eap. Brother E. has expressed my mind pretty fully. Having my salary withdrawn, my pastoral labors being suspended, affording me abundant opportunity to examine the whole premises, I have been led to see things that I never thought of. I felt this at the close of our last meeting, and consequently expressed myself favorable to union.

Chr. Brethren, I have attended the prayer-meetings of the private members of our churches, and I am sorry you could not have all been present to have seen the love, piety, and zeal manifested at these meetings. I am sorry that you were not present to hear them pray for us, in these deliberations, that, we might agree upon the scriptural basis for union, unite upon it, and enter into the great work of converting the world to the "one Lord, one faith and one baptism," formerly delivered to the saints! They are already united, and determined never to be separated again, in this world or the world to come.

Pres. I suppose they are making a great show, in repudiating all ministerial authority!

Eap. I was present at their meeting, a few evenings since, and from remarks in several spirited exhortations, I gathered that they do not repudiate all ministerial authority. They say, that they repudiate our authority, because it conflicts with the authority of Christ, and the authority of his apostles.

They insist that Christ and the apostles required them to be one—to be perfectly joined together, in the same mind and in the same judgment, and that there be no division among them, and that we interpose our authority, and prohibit them from being one; and, consequently, that they were compelled to repudiate our authority, or the authority of Christ and his apostles. They prefer repudiating our authority, and bowing to the authority of Christ.

Pres. And did you listen to such an imputation and make no reply?

Eap. I did, for I knew of no reply that could be made. I could not deny that Christ and the apostles required them to be one, and that they were willing to yield to the requirement. On the other hand

I could not tell them that we were willing that they should be one. Yet, when I saw them all united in worship, I could not but wish that we were indeed and in truth, one. Beside, the Word of God thundered it in my ears, that the Lord broke down the middle wall of partition between the Jews and Gentiles, and of the two made one new man, so making peace—that there is one body or one church, one Lord, one faith and one baptism. I thought of the holy prayer of Jesus, for the oneness of believers; and the command of the apostles to be of the same mind; and, as Peter once said, “What was I, that I should withstand God?”

Pres. They have converted you then! and I suppose you will join Mr. C., and uphold them, in their repudiation of ministerial authority!

Bap. I have not said what I shall do; I do not know that I can, at present, say what I shall do; I desire to do right! What would you, sir, have replied, had you been in my place, when our brethren showed that the authority of Christ required them to unite, and that our authority required them to remain divided?

Pres. What would I have done? Why, sir, I should—I—I should have shown that Christ did not mean that.

Bap. That he did not mean what?

Pres. That we should be one in that sense.

Bap. But he prayed that we should be one, as he and his Father are one. The union is the same as that existing between him and his Father. How could you get over it?

Pres. The passage does not mean that.

Bap. What does it mean?

Pres. It means—the Greek—I am not to be caught in the “gull traps of Discipleism;” the fact is—

Meth. Brethren, I do not know why it is, but this subject is a very exciting one. I feel, much of the time, almost afraid to speak, lest I should say something wrong. On the one hand, I agree with Brother P. that it is intolerable that our ministerial authority should be so trampled under foot; but on the other hand, when I have attended the meetings of our brethren, witnessed the love that prevails among them, the ardor, the zeal, the piety, and the large numbers that attend, I can not but feel the conviction almost like a revelation from God, that the work is of God and that we can not withstand it. And I confess with brother B., that when I have heard these plain passages of Scrip-

ture quoted, setting forth the authority of Christ for Christian union, I could scarcely retain my seat. I thought I would reply, but what to say was the difficulty. And now, since this matter has been put before brother P., whom I respect, as a man of decided learning and ability, and he has shown himself incompetent to answer, I begin to suspect that no man can answer. I at first suspected my own ability, but finding brother B. in the same predicament, and now finding that brother P. can make no answer, I am well convinced that no answer can be made. What to do is another thing, but it is no use to try to withstand Scripture. That Christians are required to unite is as certain as that the Bible is true.

Iu. I am well satisfied that the union of the children of God is required by our Saviour, and that we can not serve him acceptably and continue our present unhappy divisions. The truth is, I love men of God wherever I find them, and I desire to be in full fellowship with all the followers of Christ. I love preachers of the Gospel, and wish to see the time come when I can be in perfect union and peace with all who preach Christ. I love my neighbors of other denominations, and have lamented a thousand times that we were not all in one holy, happy band.

Ep. I fully accord with the sentiments of the brethren just advanced, and am determined, by the grace of God, not only solemnly to pray for the union of Christians, and labor for it, but to look for the basis upon which it rests. It can do no good to maintain division, and I am satisfied that the more of the love of Christ we enjoy, the more interest we shall take in the union of the followers of Christ.

Pres. Gentlemen, you certainly are not looking where you are going. There are a thousand difficulties in the way of our uniting. I am astonished that you have made such concessions in favor of Mr. C. This is just what he has been contending for all the time. He must have converted you all.

Chr. I hope we shall have no appeals to prejudice, to pride, nor to worldly ambition. The concessions made, are no more in favor of myself than of you all. Our interest in being right is the same, and our interest in being united is the same. It is as much advantage to each of you as to myself. You all see where we are. We are doing nothing and have been doing nothing, not only since our brethren suspended our support, but for years before, or at least we have been doing nothing that could render us acceptable to the Lord. The cause of this, is not

that we have not labored hard, for we have all labored hard, yes we have all labored perseveringly. But when one church labored, the other opposed it; when one church pushed forward others pulled back. The cause is not that we are not talented, zealous, and honorable men, for all admit that we are such. The reason is not that the members are not honorable and devoted. It is not a want of liberality on their part, for they have been liberal. We can accomplish comparatively nothing in our present divided state, though we had the talents of angels, and though our desires were as pure as theirs. We must be engaged in the same cause and co-work with God. We can do this in no way, without standing complete in one brotherhood.

Pres. Who do you think, sir, will come to you and submit to your dictation?

Chr. No one, I presume, and no one is called upon to do such a thing. I am willing to come to the Lord and submit to his dictation, and we had all as well come to him first as last, for we shall have to come to him in the end.

Pres. I know how you speak of coming to the Lord and his dictation, but you always have to explain the Lord's mode to suit yourself.

Chr. No, sir, you are wrong again; we desire every man to think for himself, and to understand for himself, as he must account for himself to the Lord.

Pres. I, for one, can never adopt your views.

Chr. I have not asked you to adopt my views! We can not unite upon any man's views.

Pres. What shall we unite upon, then?

Chr. We must unite upon Christ, if we unite at all.

Pres. Who will explain Christ to us.

Chr. The apostles. We must receive Christ first, with the whole heart, and when we have received him—not some man's views of him—we must listen to him, and consider who he has authorized to preach him, to explain him, and receive their explanation of him. I ask you not, gentlemen, to give up your consciences, or to sacrifice them, but to exercise them to the utmost extent. I ask you not to receive some dangerous dogma that you can not sincerely accept, but I ask you to receive and act upon great Bible truths that you can not conscientiously deny, when once you look at them. I desire you to have solid truth—pure, heaven-born truth, and nothing but truth. I desire you to be-

lieve such truth as professors of religion will be compelled to admit. I wish you not to leave a sure foundation and stand on an uncertain one, but I desire for us all to unite upon a basis that shall stand unmoved and immovable when all things that can be shaken shall crumble into atoms. We have a Saviour that all will have to admit to be the only Saviour. We have a book that all will have to admit the best creed—the only infallible creed. We have a law that must be regarded as the only infallible law. We have a faith, a repentance, and baptism, that will stand the test. When we meet again, I desire to see Mr. P.'s thousand difficulties, and remove a few of the more substantial of them.

OUR MISSIONARY SOCIETY.

From the Millennial Harbinger.

“How stands the cause of Missions amongst us?” This question is asked frequently and from various sources. We would give a definite answer, were it possible to do so, with any degree of justice to our Brethren. We do not know precisely the degree of material aid that has been sent in to the Treasury at Cincinnati, but from the promptness and liberality with which the first appeals that were made, were reported to have been met, we anticipated a very general and generous support. A short suspension in the energetic prosecution of the Society's interests was necessarily caused by the resignation of the Corresponding Secretary, but we are happy to learn that the timely and judicious selection of Bro. B. F. Franklin to take charge of the management *pro tempore*, has removed this difficulty, and that the claims of the Society are now being actively and earnestly pressed upon the churches. Brother Franklin's wide acquaintance with the brotherhood, and the deservedly high esteem in which he is everywhere held, for soundness of judgment and pious devotion to the interests of our cause, make us hope that his management and advocacy of these great interests will not only win confidence, but be honored with eminent success in raising funds to carry forward the noble work of missions.

Surely we ought to be a missionary people. God has committed to us, in a special manner, the ministry of reconciliation through his Son. Infilling our hearts with the love that moved his own to seek and to

save us, he has constrained us to feel a deep and abiding solicitude for the Salvation of our fellows. To love our Saviour, and to seek the conversion of those for whom he died, are necessarily inseparable in the hearts of those, *who have become partakers of the divine nature*, because they stand as cause and effect, in the regenerated soul. We know of no surer test of the presence and efficacy of any cause, than is to be found in the practical effects which it produces, and there can be no surer criterion of the presence and power of the love of God in the church, than its zeal for the extension and triumphs of the kingdom of Christ. And where this love abounds, I care not what the speculative views of a man may be, his heart will yearn for the conversion of the world. When he looks abroad upon the waste places of Zion, and sees that "darkness covers the earth, and gross darkness the people," that at home and abroad, superstition and idolatry brood over the wide chaos of lost and ruined, but immortal souls, he cannot but cry, "O, that the Lord might arise upon thee, and his glory be seen upon thee;—that the nations might come to thy light and kings to the brightness of thy rising." And what is this, but to feel as Christ felt,—to realize that it is our noblest and divinest work appointed us under our conquering Prince, to build the old wastes, to raise up the former desolations, to repair the waste cities, the desolations of many generations!

Brethren, do we feel our mission? How many of us realize that there is *necessity laid upon us* to preach the gospel? Yet it is as true of each of us as it was of the devoted Apostle, "*woe is unto me if I preach not the gospel!*" We cannot get away from under the eternal weight of this divine obligation. In the marts of commerce, along the highways of travel, within the domestic circle, the ravages of sin rise up before us,—we see humanity trodden down under its desolations,—our very children entangled in its fatal folds; and there is a voice within us—a divine voice—the utterance of an enlightened Christian conscience, which bids us run to the rescue. We cannot live in the love of God and suppress the feeling. In our public and in our private devotions, we are praying for the conversion of the nations,—that laborers may be sent abroad to gather this wide harvest of the world, that watchmen may be *set upon thy walls, O Jerusalem!* who shall never hold their peace day nor night: and can we be honest, and withhold our aid in the blessed work! O! can we rest, or hold our peace, "until her righteousness go forth as brightness, and her salvation as a lamp that burneth." In

the spirit and after the divine example of our blessed Saviour, each true follower must say and truly feel :

“ The Spirit of the Lord God is upon me ;
 For the Lord hath anointed me
 To preach good tidings unto the meek,
 He hath sent me to bind up the broken hearted,
 To proclaim liberty to the captives,
 And the opening of the prison to those who are bound ;
 To proclaim the acceptable year of the Lord,
 And the day of Salvation of our God ;
 To comfort all who mourn ;
 To make glad the mourners in Zion,
 To give unto them beauty for ashes,
 The oil of joy for mourning.
 The garment of praise for the Spirit of heaviness ;
 That they may be called Trees of Righteousness,
 The planting of the Lord, that he may be glorified.”

Is. lxi : 1, 3.

There can be no true Christianity without the Missionary spirit. We will defend this thesis against any odds, and before any tribunal that acknowledges the divine authority of the New Testament :—*There can be no true Christianity without the Missionary spirit.* You may talk about expediency, and higggle about North and South co-operating, and stumble at the proper man for the Missionary, and theorize about the prerogatives of something which you vaguely call “the church,”—all this you may do till doom’s day—but if these miserable subterfuges only cover up your parsimony, and furnish a cloak for your godless indifference about the Salvation of the lost, you are not of the Spirit of Christ at all, and we have no controversy with you. We don’t expect your co-operation.

Our blessed Saviour has committed his cause to the keeping of the *Faithful* and it is to them that he perpetually repeats the sublime commission, “Go ye into all the world and preach the gospel.” It is a work for clean hands and loving hearts. It is to *preach the gospel*, not politics, nor humanity simply—but the Salvation of the *souls* of men,—for the gospel eternally repeats :—What shall it profit a man, if he live *politically free*, and die *spiritually a slave*. The Gospel reaches both Paul and his jailor,—takes *men* as it finds them, and without stumbling at their political relations, strikes at the tyrant, Sin, reigning in their hearts, and proclaims liberty to the captive soul. Alas, for those who would hamper the gospel in the little hand-baskets with which they go about hawking their own narrow conceits about the rights of man ! They can find room doubtless for Tom Paine’s “Age

of Reason," or some other work of his with a similar catch-title, but let them not think to huddle in among their wares the world embracing and *glorious gospel of the blessed God*. Watchmen upon the walls of Zion! I exhort you, suffer not the gospel to be thus hindered in its divine work of universal conquest!

But may not a good Christian have conscientious scruples about a *distinct* Missionary organization, separate from the church? Certainly. We know of two or three such among us now, who by long and faithful public service in the kingdom, have won, and deservedly enjoy a good report, but we ask these brethren, good and true as they are, to turn a love-eye upon our Society, and to consider that it is the first-born of a wide-spread brotherhood, who are in the spirit of primitive days, seeking to plant Christianity, both at home and in the land of promise, once more, upon its ancient Jerusalem foundations. To consider it in that spirit of love, which is not easily provoked, but which rejoices in the victory of truth, believes all things and hopes all things—and thus to ask *themselves*, their own heads and hearts, is our Missionary Society *distinct from the church*? Beware brethren of ambiguous terms. The church, in the wide sense of the New Testament, has no organization presented to us in the Scriptures. But we do not prepare a discussion with these brethren on this subject at present. We ask them, and we will name brethren Fanning and Olyphant, our *geographical* extremes—we especially ask these, our brother editors, to suspend their judgment, yet a little, that the *heart* may have a fair chance with the stoney theories on which the gospel must ever wither without fruit. Pocket the controversy, brethren, and pray for the cause of Missions instead. Give us the aid of your wisdom, not the discouragement of your opposition, and all will be well. Will these brother editors do us the kindness to publish this, our appeal to their spirit of harmony, and cheer us with the hope of a cordial co-operation in this noble cause, even though it be under a protest against the wisdom of the *plan*? We cannot doubt it.

W. K. P.

[Professor Pendleton, who gave to the readers of the *Harbinger* the preceding, and made a request to have it served to the readers of this paper, is pleased in a subsequent article to employ the following language, which, with what is already given, we re-publish without present comment.—D. O.]

We proposed in our last Number a truce to such of our scribes, as

are yet vacillating as to their duty with respect to the benevolent movement of our brethren towards some practical and efficient scheme for carrying out the great commission. We trust it will be heartily accepted. We proposed it, not from any fear that this movement cannot be perfectly and completely justified—nor because we have seen anything said against it that cannot be easily met and satisfactorily answered, but because we wished to avoid the delay which such a discussion would necessarily occasion in the practical working of our missionary spirit.

W. K. P.

THE HOLY SPIRIT, NO. III.

What is the special work of the Spirit since the death of the apostles and completion of the Sacred Canon? In our last we showed that one work is to console the saints "in all their tribulations." To say that this is *always* done by his promises in the Word might be more that we could easily prove. Instead of exhausting ourselves however in trying to explain the Spirit's mode of operating, it is of infinitely more importance to christians to seek after a greater enjoyment of that consolation "wherewith we are comforted of God." Locke's system of mental philosophy which excludes all kinds of knowledge from the mind except what comes through the senses, has often been extended so far as to deny that God could in any way, except through written or spoken words, addressing the eye or the ear, convey a knowledge of his will to the understanding of man. This assumption however is abundantly refuted by the fact that Prophets and Apostles were "*moved* by the Holy Spirit" to speak, that it was "*given*" them what they should speak, and that they were "*anointed*" with the Spirit to preach the Gospel to the poor. It is true that such expressions as "The Spirit speaketh expressly" &c., are thought to prove that He always spake audibly at the Apostles' side, whose words they merely re-pronounced; but it is also thought more theological to teach that they spake in all languages simply as the Spirit in them "gave them utterance."

Now although we need no new revelations nor miracles of any kind it is plain from the facts just alluded to that God in *consoling* his peo-

ple, as in revealing his will, may not be confined to the sound, sight, or remembrance of the promises in the word. The churches after Paul's conversion walked in the "fear of the Lord and in the comfort of the Holy Spirit." What are all holy emotions, promptings to good deeds, and our unaccountably happy seasons but the presence of the Holy Spirit? The pulsations in all the extremities beat time with the throbbings of the heart. As the heart throws out the blood to the smallest members of the body, so Christ sends out his Spirit into the hearts of his feeblest children, the smallest members of his body; and in the ratio of our enjoyment of the Spirit so will we feel the holy emotions that belong to the great Source of our spiritual life.

If this be abstract spiritual influence, let it be so. It is not miraculous if it be abstract, for the mere *presence* of the Spirit in the heart is a full explanation of all spiritual impulses in the hearts of the saints. Could the Holy Spirit dwell in the heart and yet produce no comfort? Does not the very presence of blood in our bodies produce warmth? Surely there can be no great mystery in this matter, for as it is God's Divine Nature that prompts him to do good and to feel an infinite happiness in it, so angels and good men are happy simply because they partake the Divine Nature. The more largely we partake of the Spirit of Christ, the more we will have of his Nature, the more of comfort, and love, and of every fruit of the Spirit. But the farther we depart from the Sun of Righteousness the less of his light and heat we will possess. Why has Mercury more light and heat than any other planet?—It's nearer the Sun. How appropriate the exhortation then; "Let us draw nigh unto God." "Draw nigh to God and He will draw nigh to you." Blessed reciprocity.

It is a good thing to draw nigh to God to ask him for the smallest favor; for if you come into his presence at all, with reverence, the light of his countenance will shine upon you, and you will receive much more than you asked for. Solomon asked only for wisdom, and lo, how he was blessed. If you go toward the sun for more light you will get more heat too. It is thus that God blesses "above all that we ask or think of." Let us then often, "praying in the spirit," draw nigh and make all our requests known to him.

The necessity of this comfort of the Spirit is well illustrated in the experience of every humble preacher of the Gospel. Why at times is his courage all gone—not prepared to preach to-day—thinks he can do no

good—wishes some other preacher would happen along—prays, but cannot feel for poor slaves of sin, and says in his heart: If the world would be just as well off and the Lord would excuse him he would like to steal from public life and retire to give himself up to meditation and to the instruction of his family? But see! How he casts himself upon the Lord! How he prays! How he lays hold on the throne! And lo, his heart expands, his mouth is opened, grasps firmly the sword of the Spirit, sinners bow, while his whole soul is made to triumph in the unwasting strength of the gospel. This truly is to be “strengthened with all might by the Spirit in the inner man.” He can now speak of the Saviour to all whom he may meet, can go from house to house, preach on the high-ways, for a “door of utterance is opened and he speaks boldly as he ought to speak.” He now feels strong in the Lord and in the power of his might. What before were burdens, such as the sinner’s opposition and indifference, the coldness of the church, the invisible nature of the interests he represents, are now conveniently supported, for he can bear “all things through Christ who *strengthens him*” by his Spirit. If the true man of God will, by the word of God and prayer, keep himself charged with this celestial warmth and feel when he rises to preach that death is on his left hand in the pulpit with him, and his great God upon the right, and that the congregation is in great danger of dying in their sins—this will arm him with more than human might, his eye would look a lion down, and his courage would spike every cannon in the artillery of hell. Organization is not our greatest want. What we most need is the “all might” of the Holy Spirit in the hearts of all—preachers and churches. How many of us can go from house to house with tears preaching the glorious gospel? Paul could go weeping and gives us, no doubt, the reason of it in Rom. 5 : 5. “The love of God is shed abroad in our hearts by the Holy Spirit.” How often Jesus wept!

He wept that we might weep,
And shall our cheeks be dry?

Let us therefore, brethren, seek to enjoy the Spirit in our hearts and it will be what the Saviour promised—“A well of water springing up unto everlasting life.”

T. M.

☞ Engage in no pursuit in which you can not look up to God and say ‘Bless me in this, O my Father.’

REPLY TO J. B., JR.

HEAVEN AND THE SAINTS.

MR. EDITOR:—The last sentence of J. B.'s strictures in the April number of the Christian Banner, if I understand it correctly, amounts to an announcement that he declines farther discussion on the subject of future punishment. Such being the case, I am perfectly willing to leave it, as it now stands, to the determination of your readers; satisfied that nothing which has been advanced by him, will have convinced any who entertained doubts as to the truth of a doctrine which is a libel alike upon the justice and the goodness of God. With your permission I will therefore proceed to notice his article on Heaven and the Saints which appeared in the January number.

The essay may be considered as consisting of two parts, the first treating of heaven as a definite locality, and the second of that locality as the future dwelling place of the saints. Since the scriptures teach that there is a place, the abode of "the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting, amen"—with the former part, but little fault can be found. But as the righteous are nowhere promised an entrance into that most holy place, the latter part of the article is more objectionable; and, as will presently be shown, completely fails to accomplish the design of the writer.

It commences with the insinuation that to believe this earth to be the future abode of the righteous is equivalent to believing that agriculture and pasturage will be their occupation. Now while it is true that the earth will be cultivated and yield abundantly in the coming age, the Bible does not teach that the immortalized saints will be the cultivators, neither is such a doctrine held by those, who, believing the sure word of prophesy, look forward with confidence to the time when "such as are blessed of God shall inherit the earth." It is not right, then, for J. B. to try to prejudice people's minds against the truth by compiling with it that which is false.

The first passage quoted to prove that heaven will be the future home of the righteous, is John 13. 36., and the question is asked, "where then was Jesus going?" Assuredly he was not going to heaven. He was going where the apostles could, in time, follow him. It could not be to the Father, for Jesus had a little before said they could not follow him there—verse 33; whither I go ye cannot come—and the passage from 1st Timothy, quoted above, distinctly says that "no man can approach unto him." In answer to the question, then, I would say, he was going forth to humiliation and death; and that while the events of that memorable night showed that at that time Peter could not follow him; the Lord's prediction recorded Jno. 21. 18., shows that

he did so afterwards. The future habitation of the righteous not being alluded to in the verse under consideration, it follows that it cannot perform the task allotted to it by my friend.

The next is John 14. 2 and 3 which is thus commented on: "The Lord did not say that he would stay with his disciples here on earth, but that he will come again to receive them, and they will be where he is." Admitted; and where will he be when he comes again? There is but one answer, and it is fatal to my friend's theory. He was then *on earth* and when he 'comes again,' must return to earth. Therefore, proof to the contrary being wanting, the earth will be the dwelling place of the righteous.

Philippians 3. 20. is next quoted; but not satisfied with the common version, my friend tells us he will give us Macknight's, and upon that authority builds up a theory to suit himself. In this instance J. B. presumes a little too much upon the supposed ignorance of the reader, and perpetrates a fraud. Macknight does not own the translation, and so far as his printed works testify never hear of it. His rendering, taken from the 504 page of the 2 vol of the fourth London edition, is—"But our conversation is for heaven, whence also we look for the Saviour, the Lord Jesus Christ." This is defended by a note, in which he says it agrees with both the Syriac and the Latin vulgate. Perhaps it will be said, this is no argument. Well suppose it is not, and that J. B.'s rendering agrees with the original, it will not help him; for the passage testifies that the Apostle looked for the Saviour from heaven, and writing to the Thessalonians he says they who are caught up into the air to meet him will be ever with the Lord. Unless then J. B. can show—which by the way is an impossibility—that Jesus will return a second time to heaven, Phil. 3. 23 testifies against him.

Heb. 9. 12, 24 is correctly enough quoted to show that Jesus has entered heaven, the true holy place, 'now to appear in the presence of God for us,' but he goes on to say "since we are told, Heb. 6. 19, 20, that the christian hope entereth into that within the veil, and that Jesus has entered there as our forerunner, it is evident that the saints shall enter too." Jesus is indeed the forerunner; but it is not in that capacity he entered heaven for us, but in the capacity of a highpriest bearing his own precious blood. Surely my friend is not ignorant that under the law none but the highpriest dare enter the most holy, and even he but once a year and not without blood. The holy places made with hands were the figures of the true; it follows then, that as the Jews could not enter the most holy after Aaron, neither can the christian enter the true holy place after the great highpriest. Again, the Apostle says 'hope as an anchor enters into that within the veil.' When an anchor is cast into the sea, it enters into the soil at the bottom, and if the anchorage is good the vessel is secure. In the case before us, the anchor enters into Jesus, who has gone within the veil—so that the soul is secure indeed, and come what may will be preserved till the great day. That J. B.'s explanation of the figure is absurd will be manifest from the fact that if the same reasoning is applied to ordinary life

—by that the christian must follow his anchor within the veil,—(the mariner must also follow his anchor to the bottom of the sea. These quotations from Hebrews then, like all other scriptures which refer to the subject, teach that man cannot enter into the most holy place, the immediate presence of the blessed and only Potentate, and it follows that the hopes of heaven in which J. B. indulges are vain, not being founded upon the promise of God.

I hope he will not impute to me a spirit that I do not possess; while I consider it a privilege to have the opportunity of opposing error and giving it no quarter, I indulge in no feelings of enmity towards him as an individual.

Geo. L. Scott.

Paris, May 13th, 1857.

. Not having the slightest preference for any locality in the whole universe for the Redeemer of men to glorify his dear people and put them in possession of the promised revenue of honor and immortality, and not feeling special interest in a discussion concerning the future location of the chosen in Christ, we notice the preceding simply to utter a reviewing word relative to one or two scripture quotations by friend Scott and his use of them. Our co-laborer J. B. was pleased to bring up the language of the Lord to his disciples, "Whither I go, you cannot come; so now I say to you;" and to Simon he subsequently says, "Thou canst not follow me now, but thou shalt follow me hereafter." Friend Scott tells us that Jesus meant by these words that he was 'going forth to humiliation and death,' and therefore Simon and his companions were to follow Jesus to the like humiliation and death. *This view, to our mind, is both contracted and constrained;—contracted, because it makes the Lord narrow down his utterance to a small part of the scene before him, thus presenting only suffering and death to the friends whom he loved; constrained, because the Lord was treating of his glorification and promising his friends that they should follow him where he was to be glorified. The Lord refers to his language to the Jews, where he connects "whither I go" with "whence I came."* Such expressions as "I came down from heaven:" "I came forth from the Father:" "I go to the Father," are expressions very familiar in the Saviour's addresses.

The affectionate interview between Jesus and 'his own who were in the world,' on the night of betrayal, would seem to have been as follows:—Jesus, knowing that the Father had put all things in his power, and that he was come from God, and was about returning whence he

came, was pleased to make the last feast of the passover an occasion of great significancy to his chosen ones. Soon as Iscariot leaves the room where the passover was held, the Lord of love says to his friends, speaking of things future as though they were present, 'Now is the Son of man glorified;' and calling his disciples by the endearing name children, he says, 'Yet a little while I am with you'—even during his betrayal, condemnation, and death, he intimates that he is with them. Then he introduces his departure from them, telling them that at present they could not follow him where he was going. They expressed a strong desire to go with him, because they apprehended that where he was they would like to be. He does not check their inclination, but honestly tells them that they could not go in the meantime where he is to go, but gives them a promise of going afterwards—a very dark and gloomy promise, if it referred only to following him to condemnation and violent death, which, indeed, as it respects all of them, could not be promised, provided it be correct that at least one of them escaped following him in this manner.

The connexion farther justifies our interpretation. For he immediately adds, 'Be not troubled: I go to prepare a place for you.'

Another passage that friend Scott seems to touch with a rough hand, is Heb. 6, where the faithful and argumentative Paul informs us that the Lord Jesus is the forerunner, who, for us, has entered into the holiest. It is affirmed by our friend at Paris that while it is true that Jesus is the forerunner, he did not enter heaven in this capacity, but as a highpriest. The sacred language is, "Whither [within the veil] the forerunner is for us entered." With great distinctness these words teach us, 1st, that Jesus has entered the Holy of Holies; 2nd, that he is not only highpriest, but forerunner, a term which implies that others at another time are to follow; and 3rd, that he is the forerunner, not for some other kind of spirits, but for us. Our Lord, now in the Holy Place, is High Priest, Sacrifice, Forerunner, Advocate, Prince, Mediator, Lawgiver, Redeemer, &c. And Christ being forerunner as well as highpriest, and the Jews' highpriest not having been a forerunner within the veil, our friend's next argument, built upon the Jewish custom, is returned to him for amendment.

We offer these remarks, not as they bear upon the question at issue which relates to the locality of the glorified saints, but more especially to mark our disapprobation of what we regard as the outgrowth of fancy in handling the Sacred Word.

Meantime, we would affectionately say to all, whether called Advent men or other professing men opposed to them :—Gentlemen, the eternal home of the righteous will be a very pretty and happy place, the abode of lovely and loving men made perfect in Christ Jesus ; and it is doubtless far more wise to labor zealously to fit men for this happy home, than to controvert about its locality.

D. O.

DR. THOMAS.

Dr. Thomas has published that the recent Russian war would not terminate till the Lord should come, and destroy Gog and his army on the mountains of Israel. The war has terminated in a general peace, the Lord has not come, Gog has been turned back, and consequently has not been on the mountains of Israel. What is the difference between his error in this important matter, and that committed by Wm. Miller and others, whom Dr. T. denounces as “sinners,” “apostates,” on account of their mistake? Thus far, the doctor has observed a profound silence as to *his* mis-calculations, while at the same time he has held up those of his neighbors before his readers! The case reminds us of the “mote” and the “beam.”

From a very reputable exchange paper, which takes rank with the Advent friends, we extract the above. Dr. Thomas is a large man intellectually, and he is not small in the department of learning and general knowledge. We wish we could testify thus freely as to his spirituality. For years we have entertained a tincture of hope that, as age came upon the Dr., he would gradually, and perhaps imperceptibly to himself, increase in the happy and amiable wisdom of christianity, cultivating and by his marked abilities diffusing love, joy, the spirit of peace, forbearance, brotherly kindness, and the grace of what is sometimes called piety ; but this hope no longer exists. His “Herald,” which we occasionally see, at present published at Mott Haven, N. Y., is remarkable for great research, literary industry, varied knowledge, dogmatic zeal, personal bitterness, politico-ecclesiastic generalship, theoretic pride, and the absence of almost all the heavenly beauties and sweet spiritualities which are calculated to unite, adorn, and happiness men. His talents however may not be unprofitably exercised, taking a wide view of things—for the Divine Master may make use of his labors

to show the great contrast between the fruits of the christian religion and the fruits of talented speculation. While however speaking in this parallel manner, we must credit him with a much larger stock of that admirable quality called honesty than very many of his popular opposers.

D. O.

QUERIES CONCERNING PREACHING AND TEACHING.

For the Christian Banner.

What subject is best calculated to do away with the prejudice that exists among our neighbors of other denominations against the Disciples in our weekly meetings or in private conversation?—one that would at once show them the great contrast between what we consider to be scriptural and their views, together with our aversion to sectarianism?—or would this only increase it, drive them away from our meetings, and convince them that true piety does not consist in combating sectarianism? Or would it be best to hold forth the love of Christ manifested in the scheme of redemption and prove to them our zeal in the cause of our blessed Redeemer and our interest in the conversion of the whole human family by a well ordered life, and so lead them gently along, pointing them to the deeds and sufferings of Christ and his prayer in John 17th for the union of all his people, and so induce them to love Jesus Christ supremely, which is always demonstrated in the following manner, “If you love me keep my commandments?”

My reasons for asking the above questions are these: I have frequently thought there was a little too much harshness used toward those of other denominations, and consequently the cause of Christ suffered much on account of it. Though I may lack in judgment, and will therefore leave it to your judgment, brother Oliphant, whether the above is worthy of notice and fit to appear on the pages of the Christian Banner.

I remain in the hope,

A DISCIPLE.

. Our brother has so happily proposed his queries that all, or almost all, will be enabled to answer them. It is not to be doubted that our love should measure as much as our logic—everywhere and in all cases, in things private, in things social, and in things public.

D. O.

THE ASSISTANCE OF PROFESSOR MUNNELL.

A worthy brother, writing to us last month, expresses great pleasure on learning that the good brother Munnell has become one of the editors of the Christian Banner. We realize that both J. Butchart and T. Munnell are valuable brethren. Our correspondent says :

“I congratulate you on your good fortune in getting the assistance of brother Munnell in your labors in conducting the Christian Banner, which I have no doubt will contribute much to its value. I have had the privilege of becoming acquainted with him, and do not hesitate to say that in my judgment he is one of the best men.”

D. O.

NEWS OF ACCESSIONS.

The faithful brother Richards, of Rockford, Illinois, says that during brother Moss' stay with the brethren there, the beginning of last month, three or four obeyed the Lord and much good otherwise done.

More than one thousand five hundred additions are reported in late exchanges. All the brethren who labor to convert sinners into saints, and convert saints into better saints, should be held in dear esteem and their hands held up that they become not faint in the work.

D. O.

NUMEROUS NOTICES.

“The Nature and Duration of Future Punishment,” is the title of a spirited volume of some hundred and twenty-five pages, by Dr. J. T. Walsh, of Kinston, North Carolina. This work made its way to the office of the Christian Banner a week or two since : and from hastily examining only a very limited portion of it, we perceive that it has merits. On the cover of this work there is a notice which tells that the periodical of brother Walsh is numbered with the dead. The prevalent spiritual dearth of these times has fanned it. The Doctor, its editor, like a benevolent physician, exerted his skill to save it, but at length had the painful duty of writing its obituary—thus :

The Christian Preacher is discontinued. The editor did his best to

keep it alive, believing that the cause in North Carolina demands such a publication. But, after publishing it four years, it has now failed for want of adequate patronage. Although there are nearly three thousand Disciples in the State, five hundred of these could not be induced to pay for a monthly periodical devoted to their interests. We shall not stop to speak of the cause, but will remark in passing, that the editor has sacrificed more than all the Disciples in the State put together, to keep up the "Preacher." He does not feel it his duty to do more, hence the paper is discontinued.

"The Home,"—a well developed, frank, earnest, and virtuous Magazine for the Wife, the Mother, the Daughter, and the Sister within the family circle. It is published at Buffalo, N. Y., and edited by Mrs. Aery. Only \$2 per year.

"The Christian Sentinel:" Peoria, Illinois: by O. A. Burgess, I. N. Carman, and J. Lindsey. This is a prettily printed monthly, of Thirty-two pages, at One Dollar per volume of twelve Numbers. We have only seen the first three Nos. for the current year, but from these we must judge that the work ministers good to its readers.

"The Canadian Independent: a Semi-Monthly sheet, published by the Congregationalists of Canada. It hails from Toronto, and is a respectable paper. We shall be pleased to exchange with it. Only \$1 per year. Address G. E. Thomas, Toronto.

"The Golden Rule:" New York: D. F. Newton, editor. This is a spicy, racy, hearty, perpendicular monthly, which pleads with whole-hearted earnestness for temperance, pure literature, pure spirituality, and unfeigned honesty and simplicity in every department of human action. It is only fifty cents a-year, or five copies to one address for two dollars. The address is, D. F. Newton, 181 William st., New York.

"The Bible Union Reporter, Monthly; containing the English Scriptures Revised, and important intelligence relating to the progress of pure versions of the word of God," has for many months been regular in its visits. The revision of the Epistle to the Hebrews is given in the Number for June. We must find time and room shortly to give our readers an article pertaining to sundry portions of the revised version of the scriptures by the Bible Union; but in the meantime, the following quotation from an article in the Reporter, copied from the New York Chronicle, relative to the Final Revision Committee, will be perused with marked interest:

"It will be recollected that it was resolved, at the annual meeting

of the Bible Union, to proceed at once to the appointment of this most important of all agencies connected with the revision enterprise. Since that time, the work has been constantly in hand, and progress has been made, though the final conclusion is not yet reached. It is a measure that requires great deliberation, much discrimination, and extensive inquiry and correspondence. None but scholars of the very highest order can safely assume the responsibilities of such a committee.

“ We understand, however, that definite arrangements have been made with Prof. T. J. Conant, D. D., of the Rochester Theological Seminary, who is expected, after July next, to give his whole time to the work ; and also with Prof. H. B. Hackett, D. D., of the Newton Theological Seminary, who will give to it all his time, except what is required for the duties of his professorship, the preparations for which will, as far as practicable, be made subsidiary to this work. Both these gentlemen are heartily interested in the enterprise of revising the English Scriptures. Prof. Hackett expressed himself to that effect some years ago. Prof. Conant’s position has long been well understood.— There are, perhaps, no men in the country who are by nature, by habit, by scholarship, and in every point of view, better qualified to do this work than these gentlemen.

. By the Plan of the Union, approved at its last anniversary, the Final Committee will consist of, at least, five or seven members. The work of completing the number is still a matter of constant correspondence and almost daily deliberation ; and, notwithstanding the diligence of the Committee of the Board, and their devotion to the business, we think it highly probable that it will not be fully concluded before the next annual meeting of the Bible Union, as it is one requiring great deliberation and much caution.”

“ The British Millennial Harbinger ”—May and June Numbers. We heartily welcome our brother Wallis, through his beautiful and useful periodical, as he again greets us at the office of the Christian Banner. We have resolved not to do without the British Harbinger, for we need the religious news from Britain ; and if our brother at Nottingham, England, cannot afford to send us an exchange regularly, either on account of postage or some other cause, we authorize him to make out his bill at the end or first of the year, and send us the same for payment.

“ The New York Chronicle,” is a superior Weekly, conducted by Mr. Church, formerly pastor of the First Baptist church at Rochester. The Chronicle is fitted out in new type, fine paper, and exhibits other symptoms of health. A portion of the paper is devoted to the interests of the Bible Union. It is a happy and very serviceable arrangement.— Mr. Church is a Baptist, but not a mere Baptist. We love all Baptists

as brethren who make manifest that they love to adore the Saviour rather than adore the ligaments and usages which pertain to mere partizanship.

D. O.

A WESLEYAN TEMPLE IN EVERTON.

We select the following paragraph from the "Christian Guardian"—an extract of a letter sent to the editor of that print :

Will you allow me a little space in the GUARDIAN, while I give you and your readers an account of the opening services of our new Wesleyan Methodist Church in the rising village of Everton? This village is situated on the east side of the Township of Eramosa, and within the bounds of the Guelph Circuit, a distance of about eleven miles from Guelph. Notwithstanding the badness of the roads, at the hour appointed the house was full to overflowing. Our esteemed chairman, Rev. L. Warner, preached in the morning from Exekiel xlvi. 9. It was truly a solemn and profitable time. Two circumstances tended to render the occasion more than usually interesting; one was that it was the first Gospel sermon ever preached in that village; and the other was the very pleasing intelligence that there was no debt on the house; it having been built and paid for by our esteemed brethren Mr. Peter Steward and Mr. Wm. Plewis. These noble-hearted brethren feeling the importance of having the pure gospel of Christ preached to them and their neighbors; they having experienced its saving power in their own hearts, nobly went to work and built this house and paid for it; and then presented it to God and his church. May God reward them, by making it the spiritual birth-place of hundreds of precious souls. The afternoon services was conducted by the Rev. Robt. Cooney, D. D. The little temple of God was full to overflowing; so much so, that a large portion of the congregation had to stand.

* * * It will no doubt be an item of news to the people of that region to hear that Mr. L. Warner preached the first gospel sermon in the village of Everton. He doubtless delivered the first Wesleyan sermon.

D. O.

GREAT SENTIMENTS FROM JOHN WESLEY.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

PREACHERS AND THEIR REWARD.

A journal published in the city of Boston is responsible for the following. Let the reader pause after perusing it and ask himself the question, What is *my* duty?—

“The complaint is general; it comes up from the seminaries of every sect; that no young men will enter the ministry—that the benches of the theological schools are empty, while the law schools and the colleges of medicine are full to overflowing. But, in return, the young men asked: ‘Why should we enter a profession where the average pay is less than that of a good day labourer? We will do good where we can. Perhaps it may be in our power to do much good elsewhere; but how can we live? How can we marry—how support a family—how pay off the debt of education with such a stipend?’—True, a minister of the word of God should be content to suffer and bear all things, confident of the All Hail hereafter; but why to the necessary trials, and the inevitable sorrows, and the too sure sacrifices, of a self-immolating and devoted life—why to all this should be added the harassings of poverty, the pinching of debt, and the continual anxiety for daily bread? It is an insane and suicidal policy which brings about this state of things, and the Church of America should profit by the lessons of the past.”

TESTIMONY FROM AFAR.

A chief brother in Alabama, writing to us last month, among other items of encouragement, thus witnesses—

“I am pleased with the manner and matter of the Christian Banner, because it keeps close to the ancient landmarks, and breathes a proper spirit; and will continue to take it, and try to get others to do so.”

Because of the stern rebuffs of opposers, and not altogether for variety's sake, we must occasionally allow some of our friends to speak a word in our favor.

D. O.

☞ Religion elevates the intellect, ennobles ambition, and refines the affections.

OBITUARY NOTICE.

Died, in Rockford, Illinois, on the morning of the first day of May, inst., sister Emily R., consort of Elder L. D. Waldo, in the thirty-seventh year of her age, after a severe and painful illness of many months which she bore with christian resignation and fortitude to the close. When she was sensible that the time of her departure drew near she called for her husband, children, her parents, and a sister who had been with her for some weeks, around her bed and bade them a kind and affectionate adieu. Asked forgiveness wherever she had erred in any way, gave her children their charge to be good and kind to their father and God would bless them. Language could not paint the scene. It was one where the flinty hearts would melt, the skeptic would tremble to see one (who by nature was feeble and frail) with perfect composure. Bidding her parents, husband, children, and sister, and other friends adieu, with perfect calmness she fell asleep in Jesus. We do not mourn as those who have no hope. Her family and friends, the church and society of which she was a member, will long cherish an affectionate regard for her memory. It is now sixteen years since she put on Christ. No one in the circle of my acquaintance has lived a more exemplary life. On the Lord's day following, brother L. J. Correll tendered the consolations of the gospel to a large concourse of mourning relatives and friends, from the fourth chapter 1st Thessalonians, commencing at 13th verse, to the end of chapter.

N. B. The Christian Sentinel will please copy.

NEWS FROM SCOTLAND.

A correspondent of the British Harbinger, writing from Largo, Scotland, communicates the following :

It will no doubt be interesting to your readers to know, that in this ancient fishing station, with a very primitive and old-fashioned population of fishermen and a few weavers, there has existed a small body of Scotch Baptists for more than fifty years, who meet together in an old room which will contain some two or three score persons. Originally Calvinistic, they have been gradually becoming more liberal and their views more expanded. They are a very worthy, consistent and zealous people, united closely together, teaching and exhorting one another, living in peace among themselves, and enjoying more prosperity than more numerous churches. Whatever we may think of their position, we cannot but admire the unity and love which they manifest, and earnestly hope they may go from strength to strength, and that the time may soon come when we shall all speak the same things.

PULPIT ORATORY.

Accustomed as we are to good speaking in this country, let any one saunter some Sunday into (for example) a Presbyterian Church. After hearing the *choir* sing a hymn or two, and one very short, and one enormously *long* prayer, the preacher commences the main service of the occasion. He is boxed up in the pulpit. He would think it sacrilege if he omitted to take a text, and accordingly a text he takes, applying naturally, or in the way of a conceit, to his subject. With this placarded thus in imagination above him, and which, according to his taste, he recurs to constantly as a sort of *refrain*—he launches out into his discourse, which will be sensible, or decorous, or fanciful, or vapid ; but always formal. The sermon is *written out*. The speaker has come there with a discourse in his pocket, and its apothegms and its appeals he gives over to his auditors whenever he can lay his finger on them. On their part, the congregation come to hear a sermon ; yes *they come to hear a sermon* ; a certain amount is to be dispensed, and a general assent to be returned, and the Church breaks up, and all go home. The sermon is criticized ; the sentiments may be applauded ; and it is considered very good advice ; and there the matter ends.

Not one heart has been touched—not one emotion awakened—not one resolution adopted. Not a human being it may be, but has assented to or admired the sermon ; not one, who, especially, and with a personal application, has grappled with its thoughts in his heart.

—Exchange Paper.

POWER OF PRAYER.

Trace Whitefield, or Pierce, or Nettleton, or Payson, in their career, and it will be seen that the road between the pulpit and the closet was well beaten. No grass grew in that path. They, like Moses, dwelt much of their time in the mount of communion with God ; and when they came to the people, they were radiant with glory upon which they had been gazing—not only with radiant glory, but also clothed with power. The same may be said of others who have attained to eminence as successful preachers of the gospel.

☞ We designed noticing in this Number an article in the “*Prophetic Expositor*” of last month. Something of the kind may yet be expected.

D. O.