

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.

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 covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

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.

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

Additional comments:/
Commentaires supplémentaires:

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

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

THE
CHRISTIAN BANNER

A
M O N T H L Y
M A G A Z I N E .

EDITED BY
D. OLIPHANT.

ASSISTED BY
WM. OLIPHANT.

VOLUME IX.

COBOURG & BRIGHTON:

PRINTED AND PUBLISHED BY OLIPHANT AND WHITE.

1855.

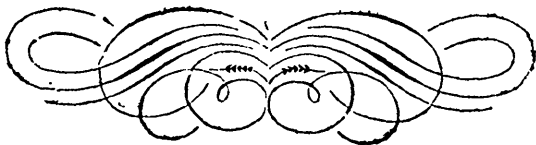
THE CHRISTIAN BANNER

INDEX.

| | |
|---|--|
| <p>Adoption, Quartus on..... 22</p> <p>Altar and Sword..... 115</p> <p>Assembly, the General..... 146</p> <p>Abraham's time, was the gospel then preached..... 155</p> <p>Annual meeting..... 187</p> <p>Additions..... 199</p> <p>Academy, Williamsville..... 226</p> <p>Advice..... 227</p> <p>Anniversary, the next..... 254</p> <p>Art of being agreeable..... 281</p> <p>An inquiry..... 305</p> <p>Banner to be kept up..... 31</p> <p>Baptism, infant, again..... 124</p> <p>Bethany, epistle from..... 129</p> <p>Bible revision..... 136</p> <p>Banner, the..... 137</p> <p>Bible, what one may do..... 138</p> <p>Bible Union, the, and Reviewers..... 161</p> <p>Bible Union Meeting..... 152</p> <p>Butler, J. A., with his pen..... 160</p> <p>Baptism, Russian..... 168</p> <p>Bible Society, British and Foreign..... 171</p> <p>Bible Union Works..... 200</p> <p>Bunyan, John..... 201</p> <p>Baptists and Disciples, No. 1, 230; No. 2, 256; No. 3, 285; No. 4, 317</p> <p>Benedict and Cleghorn..... 298</p> <p>Banner, enlargement of..... 307</p> <p>Cone, Dr.—his Address..... 14</p> <p>Crooked Creed..... 20</p> <p>Christian Alliance, progress of..... 35</p> <p>Calvin..... 70</p> <p>Church, the strength of..... 74</p> <p>“Christian Age”..... 88</p> <p>Christian Banner..... 88</p> <p>Churches of England and Rome..... 108</p> <p>Co-operation, Provincial..... 134</p> <p>Christian Union..... 136</p> <p>Clergy, the sporting..... 140</p> <p>Creation..... 143</p> <p>Catholic against Episcopal..... 173</p> <p>Christianity not the religion of sect..... 218</p> <p>Co-operation meeting in Nova Scotia..... 228</p> <p>Churches, a word about some..... 255</p> <p>Considerate, one of the..... 278</p> <p>Church, the..... 282</p> <p>Cleghorn and Benedict..... 298</p> <p>Courage, true..... 310</p> <p>Classical Institute, Williamsville..... 311</p> <p>Clergymen!..... 311</p> <p>Distinctions in Society..... 27</p> <p>Death, the great invader..... 83</p> <p>Dr. Dowling and the Baptists..... 98</p> | <p>Doctors, scrap doctors..... 122</p> <p>Disciples' Auxiliary Union..... 196</p> <p>Disciples and Baptists, No. 1, 230; No. 2, 256; No. 3, 285; No. 4, 317</p> <p>Departed, the..... 283</p> <p>Doctrine, something like a new..... 330</p> <p>Exodus iii. 14..... 32</p> <p>Examples on..... 60</p> <p>Extremes..... 69</p> <p>Elders, Pastors, Evangelists..... 73</p> <p>Epistle from Bethany, Va..... 129</p> <p>Extracts from Christian Age..... 167</p> <p>Episcopal against Catholic..... 173</p> <p>Elders, duties of..... 240</p> <p>Eclectic Institute..... 333</p> <p>Feelings, good..... 59</p> <p>Forbearance..... 68</p> <p>Faith and repentance..... 104</p> <p>Friends who write..... 142</p> <p>Friends of Reform persecuted..... 166</p> <p>Faith and repentance again..... 245</p> <p>Franklin, let us hear him..... 252</p> <p>Falsehood somewhere..... 256</p> <p>Fashionable Religion..... 324</p> <p>Good feelings..... 59</p> <p>Good News..... 116</p> <p>Gavazzi's lectures..... 117</p> <p>Gospel, when preached?..... 155</p> <p>Gospel Advocate..... 169</p> <p>God no Respector of persons..... 169</p> <p>Gospel according to G. L. Scott..... 222</p> <p>Gospel Advocate, the..... 256</p> <p>Great Want, the..... 274</p> <p>Gospel, the..... 319</p> <p>Harrison and Simon Peter..... 6</p> <p>Hitchcock on Geology..... 33</p> <p>Hincks Elias, his views..... 48</p> <p>Human discretion and the church..... 89</p> <p>Home, be gentle at..... 280</p> <p>India, the great field of..... 26</p> <p>Infant Baptism, plea for..... 41</p> <p>Infant Baptism examined..... 44</p> <p>Infant Baptism, again..... 124</p> <p>Illustration of Scripture..... 141</p> <p>Jay, Mr., anecdote of..... 76</p> <p>June meeting in Canada..... 140</p> <p>J. A. Butler with his pen..... 160</p> <p>John Bunyan..... 201</p> <p>Jests upon Scripture..... 331</p> <p>Inquiry on..... 305</p> <p>Knox, John..... 19</p> <p>Kings and Clergy..... 212</p> <p>Law, the..... 11</p> <p>Lyell on Geology..... 83</p> <p>Literary Pedantry..... 114</p> |
|---|--|

THE CHRISTIAN BANNER.

| | | | |
|--|---------------|--|----------|
| Letter from Capital U. S. | 132 | Popish errors, origin of | 310 |
| Labors of Evangelists | 133 | Pamphlet, the new, | 334 |
| Letters, Those | 199 | Quaker's message to Bunyan | 170 |
| Law, positive | 300 | Query and reply | 280 |
| Letters on sacred music | 313, 315 | Religious Intelligant, 28, 56, 85, 115, 141, 308 | |
| Machine for praying | 65 | Request from afar | 80 |
| Madial again | 115 | Romanism in America | 100 |
| Morals of the church | 164 | Repentance and faith | 102 |
| Mr. Campbell's visit | 172 | Religion and politics | 113 |
| Meeting, State | 193 | Romanism, symbols of | 199 |
| "Messenger," the Brantford | 203 | Religion, fashionable | 324 |
| Menno Simon | 229 | Review extraordinary | 329 |
| Miracles near Picton | 304 | Sermons, practical | 29 |
| Music, Letters on | 313, 315 | Suggestion | 30 |
| "Messenger," the, J. D. Benedict | 31 | Strength of a church | 74 |
| Neighbor, who is my | 61 | Speculative preaching | 77 |
| New Article of faith | 72 | Successful descent on the enemy | 81 |
| Note from a Millenarian | 140 | Seed time | 145 |
| Nova Scotia, meeting in | 140 | School Bill, our new, No. 1, 162; No. 2, 189 | |
| News from Rockford, Illinois | 171 | Service of the church | 234, 260 |
| New readers, a page for | 182 | Sketch, a life like | 309 |
| Notes, useful, on an old tour | 242 | Temperance and Scripture | 60 |
| Names of the Deity | 284 | Tracts licensed in Italy | 87 |
| New Glasgow | 284 | Theology against learning | 111 |
| New Testament co-operation | 293 | Those Letters | 199 |
| Obser. in John Frederick | 92 | Text system | 221 |
| Our Zion, our Jerusalem | 133 | July meeting | 273 |
| Present year of Grace | 5 | The Departed | 283 |
| Partizans—Christians, No. 1, 8; No. 2, 64; No. 3, 126; No. 4, 183; No. 5, 239 | | Things to be prayed for | 295 |
| Protracted meetings | 50 | The new pamphlet | |
| Preachers—ancient and modern | 53 | Union of Sects | 216 |
| Pastors, Evangelists, Elders | 73 | Universalism, historical argument for | 214 |
| Pedantry, literary | 114 | Visit of Mr. Campbell | 172 |
| Pope, the, contempt of | 116 | Various Notices | 197 |
| Protestantism in Canada | 144 | Visitors, new | 303 |
| Pray, who should? | 148 | Volume, new | 335 |
| Page for new readers | 152 | What one Bible may do | 138 |
| Pedobaptist logic examined | 250, 272, 326 | Wonders, lying, of popery | 139 |
| Presbyterianism in Scotland | 254 | Who should pray? | 148 |
| Prayer, essay on | 257, 289 | Williamsville Academy | 226 |
| Protestantism and Papalism in France | 281 | World worship | 255 |
| Positive Law | 300 | War, the Russian | 277 |
| Price of success | 307 | Zion, our Zion | 133 |
| | | Zeal in an appeal | 170 |



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. IX.

COBOURG & BRIGHTON, JANUARY, 1855.

NO. 1.

THE PRESENT YEAR-OF GRACE.

'Go on,' say warm hearted friends of the Christian Banner, 'Go on, and we will join with you in meeting charges.' This is the spirit of zealous letter writers who have communicated with us at the close of the Old and the opening of the New year. And we have the courage to respond, 'Yes, brethren, we will labor with you, the Lord giving strength, and now give you the twelfth part as a tangible instalment of another volume.'

Yet, as every thinking reader is aware, it requires a stout heart to push through the pecuniary waves of the times. These indeed are fearful days for many a strong man. The world on both sides of the Atlantic is bending beneath an immense pressure—War, Scarcity, and Embarrassment are working out their problems in society, not, for the time present, joyously but grievously. Hard by the shores of the far-distant Luxine, not a few lose home, fortune, and life in one act of the drama, without preface or preparation—on the shores of the Atlantic in our own western world full many are made bankrupt, homeless, and hopeless by the rude touch of monetary stringency.

But the Lord reigns and heaven is unchanged. Faith falters not and christianity deceives not. The Bible is still a sure map and a safe chart. The path of the Christian pilgrim is yet illuminated by the Divine presence; and the hand of support, the voice of good cheer, the rich bounty from exhaustless stores, and the faithful promise of abundant reward, fail not—cannot fail. We therefore flag not, but "in the name of the Lord raise our banner," and go forth as usual to follow the footsteps of Prince Immanuel!

D. OLIPHANT.

W. P. HARRISON AND SIMON PETER.

An intelligent correspondent, writing from the sunny land away south, conveys to us the following:

A few nights ago, Rev. W. P. Harrison, a Methodist Minister, favored us with a discourse upon Acts ii. 38, 39. He asserted—

1. That Peter on this occasion spake as a Jew.
2. That "Reform" is not a correct translation of the Greek verb here translated Repent—that "repent" implies more than "reform."
3. That this was a *specific case*—applicable to the Jews only, and therefore Baptism is not "for the remission of sins" to the Gentiles.
4. That the *promise* was to them and their *children*—therefore children ought to be baptized.

Will you comment on the above in the "Banner"?

W. P. Harrison is celebrated in some parts of the south, and he has been heard of by us more than once at the north. We have no objections to salute him and some of his theological points, thus introduced by a good friend.

Well, friend Harrison, let us have a talk about that 'sermon' of Peter's.

You say that the preacher, Peter, spake as a Jew at Pentecost. To make this good you will require to show that the Holy Spirit was a Jewish Holy Spirit, for the preacher spake as the Spirit gave him sentiment and utterance. If Peter preached as a Jew, it is certain that the Spirit was a Jew-spirit which dictated to him and directed him to preach. Did you think of this, Mr. Harrison, that on making Peter a Jew you made the Holy Spirit a Jew too? More and further, why could you allow yourself to perpetrate such logic as makes the Lord Jesus speak as a Jew when he said that remission of sins should be preached among all nations, which message of remission was to be first delivered in Jerusalem, among the sons of father Abraham. Remember, doctor Harrison, that, as it regards the gospel, to be announced to all people, the Saviour, the Spirit, and Simon Peter all speak alike; and hence it follows that if Simon the son of Jonas preaches as a Jew, the Messiah commissions his apostles as a Jew, and the Holy Spirit comes and imparts power as a Jew, and the Gentiles therefore have neither part nor lot in the matter. Hard, flinty logic this; but, Mr. H., it is your own, welcome or unwelcome.

As there is very little oil in the dry criticisms of the day which put the old Greek words of apostles and prophets through their facings, we need not dispute elaborately on the meaning of *metanoeo*, translated "Repent" in the common version, but rendered "Reform"

by Dr. George Campbell. Both terms have a wide meaning; but the first scholars of the past century agree that repentance refers primarily to an altered state of mind, a change of resolution or purpose; while reformation implies the broad change from a life of sin to a new life in Christ Jesus.

By affirming that baptism is not for the remission of sins to the Gentiles, by reason of making the Pentecostian address a special address to the Jews, you have, friend Harrison, made an important admission. You could scarcely assert more strongly that baptism was for the remission of sins to the believers in Jerusalem to whom Peter spake. But you have no taste for such preaching and such remission for Greeks, Romans, English, and Americans. The distinction between the circumcision and the uncircumcision kept up from Abraham's time to the introduction to the nations of Him who came to be "the light of the world," and to "give himself a ransom for all," must, it seems, dear doctor, be kept up still, and we must have one gospel trumpet to sound salvation to Israel after the flesh, and another trumpet with variation of note and flourish to announce remission to others in whose veins the blood of Isaac or Jacob flows not; and all this, Rev. sir, that there may be room for the camp-meeting, the converting altar, the experience room, and each variety of remission and salvation from the grave Calvinist who finds pardon in a divine decree to the light-heeled Quaker of the shaking species who gets his religion in a dance.

You survey without a compass, Mr. Harrison, and as a matter of course you make crooked work of it. The gospel of Christ, preached by the brother of Andrew and him of Cilicia, was to the Jew *first*, and also to the Greek. This one declaration from brother Paul turns your wisdom into foolishness.

But what next? friend Harrison—the baptism of infants because of the promise pronounced by Peter to the Jews and their children! Then, after all, Peter's discourse was not all special—the promise to Jewish children referred likewise to Gentile children! How far you can leap when you see a pleasant spot to light upon, dear sir!!

The promise of remission and the Holy Spirit to the children alluded to by the apostle, must be the same promise of remission and the Holy Spirit made by the apostle to those who stood before him. "To you and to your children" says the preacher; so that if we know what the promise is to those called "you," and on what terms the promise was given, we shall not remain in doubt respecting the promise and the terms of it to the "children." What then constituted

the basis of promise to the audience of Peter or Pentecost? Let us enumerate in order--

1. You have heard the testimony concerning the Christ of God.
2. You have believed that he is Lord of All, the Redeemer.
3. You have been taught to indicate your belief by repentance, and
4. You have been instructed to be baptized in Jesus' name; hence
5. You have the promise of remission of sins and the gift of the Spirit through hearing the gospel, believing it, repentance toward God, and baptism in the name of Him you condemned.

They, therefore, enjoying the promise on these terms, it is indisputably certain that if their "children" enjoyed the promise, they enjoyed it on the like conditions—hearing the truth, receiving it cordially by faith, being penitent in accordance with said truth and faith, and hence a putting on of the Lord by a burial with him. We love to baptize children according to the promise thus made by Peter; but it is very questionable, Mr. H., if you have the least relish for this work, any more than you have for Peter's remission of sins as he stands up and speaks with his eleven brethren apostles, which you make a special case to avoid the pith of the preaching. Please recollect, however, the very next time you baptize children, that if they have any right to the promise referred to by Christ's great preacher, they must claim that promise not by a water application, whether sprinkling or dipping, but by intelligent heed to the apostolic address, the faith that the preacher approved on Pentecost, the penitence which followed, and the baptismal confession and induction into the saved family.

Meantime adieu.

D O.

PARTIZANS--CHRISTIANS.

RECEIPTS FOR MAKING THEM—No. 1.

A partizan in religion is a mongerel. He is something like a Samaritan of old who was partly a Jew and partly a Gentile. The king of Assyria, after subduing a portion of Palestine by his arms, took some Jews captive into his own land, and filled up the vacancies in part with inhabitants from other portions of his empire—hence the race of Samaritans, and hence the enmity which sprang up between Jews and Samaritans. The partizan's parentage, birth, and efforts are not of God, nor of the gospel, but partly of God and

partly of man, partly of the gospel and partly of some earth-created system. He is spiritually amphibious—he is related to the sea and land as occasions and circumstances seem to demand.

A Christian or follower of Christ our Lord is a very different person. He is of a different family, stands in another position, and employs his energies upon a different principle. God is his Father, Jesus his Redeemer, the Holy Spirit his counsellor and comforter, the voice of the apostles his instructor, and all the redeemed on earth or in heaven his brethren; and his views, his feelings, his hopes, his labors, and his influence are in accordance with his high relationship and standing.

The world at this moment presents a singular spectacle—many partizans, few Christians. Babylon has stamped its image everywhere, and Babylon is the parent of partizans. Indeed party views and party practice are so rife, and Christian doctrine and Christian customs are so rare, that it is difficult if not impossible to make any one understand distinctly a single important item of gospel instruction or gospel action in its bearings. Does any one dispute this? Let him open the pages of *Leaven's statutes* and open the living pages of religious society, and after scrutinizing both, let the line be drawn and the truth declared, and we will abide the issue.

What is a partizan? is one question; what is the influence of a partizan in society? is another question; how is a partizan made? is a third question. And what is a Christian? and how is a Christian made? and how does a Christian act? are questions of a distinct category. We shall pay our respects to these queries; working meantime right and left thus:

TO MAKE A PARTIZAN.

There are various kinds of partizans. Their name is legion, but they are all describable under the following four heads:

1. Romanistic.
2. Aristocratic.
3. Philosophic.
4. Ecstatic.

The first class belong to the Pope, and we leave them to his care for the present, dwelling only on the other three Protestant classes. We begin with the last—the ecstatic or sensitive partizan.

TO MAKE A CHRISTIAN.

There is one order of Christians, and only one. They are taught by, follow, and love Jesus Christ the Saviour of men. According to the authority of heaven, there is one faith, as there is one Lord, one hope, and one Father of all, who is in all who hear, love, and honor him.

This sort of partyman is made in three different ways ; at large assemblies--at home during a midnight vision--in woods or in a field alone. The great majority are manufactured in assemblies of lusty excitement, where strong-lunged Reverends, shouting saints, and much machinery for offering whirlwind petitions all operate by prescribed rule. One big official, two or three less officials, several male saints, a select company of female saints, one or two stout benches, together with a little fire from the upper regions, are the great essentials in the manufactory of an ecostatic partizan. A supply of home-made tears and some deep groans are regarded as good auxiliaries. The varied petitions from the officials and from their helpers are supposed to be instrumental in bringing the fire from above ; the fire brings with it faith ; and this prayer-created and fire-imparted faith is required for the forgiveness of sins and is the sole means of forgiveness. The "rules of our society" being put into the hands of the partizan convert, he is finished to order and is ready for further use.

As a preface to these operations, the chief official regards it in almost all cases as indispensable to repeat a verse or part of a verse of scripture, and detail some pleasing or affecting anecdotes, often some moral advice, prove the shortness of life, show the certainty of death, describe the terrors of judgement, and picture out the horrors of hell. Brimstone, damnation, devils, groans, tears, torment, and frightful portraits of physical pain are the high and hard arguments which serve as the introductory to the after-work

The Father, the Son, and the Divine Spirit have all testified concerning sin, concerning the remission of sins, and concerning the means ; and the testimony is concentrated in palpable and living potency in the preaching of the divinely inspired apostles.

The sinner hears the message of Father, Son, and Spirit by the testimony of the ordained Twelve ; he realizes that the Lord Jesus speaks to him, and that the Father addresses him, and that the Holy Spirit argues with him through the apostolic word. He learns that Jesus the Christ was on earth, and is now in heaven. He understands that Christ became a sin-offering, and by his name remission of sins is preached. Believing these things heartily, he is persuaded to renounce allegiance to Prince Satan and to become a subject of Prince Immanuel.

Briefly, then, a Christian is made by—

1. Hearing the gospel as proclaimed by the apostles of Christ
2. Believing the gospel with all his heart.
3. Renouncing his sins and resolving to live righteously according to the gospel.
4. Confessing Christ by putting him on—which is primary obedience, thus placing himself under the government of the Lord and Saviour.

which makes a partizan saint of a very wicked sinner.

And while he is taught to speak of "our church," "our people," "our ministers," "our doctrine," "our policy," and "our experience" he is taught likewise to entertain what is called charitable feelings toward some others who differ 'in points of doctrine' and "in ecclesiastical polity;" and especially to exercise charity toward those who are "charitable" to him and to 'our church.'

His feelings are evidence to him that he has obtained pardon. "I feel that my sins are forgiven" — "I am assured by my *experience* that I obtained pardon"---are proof positive with him that he is a child of God.

Standing upon the foundation that God has laid in Zion, having received the Lord's word and submitted to his authority, he enjoys the love of the Father, the grace of the Lord Jesus, and the fellowship of the Holy Spirit.

The philosophic and aristocratic partizans are entitled to respect so far as to describe them and to set forth their peculiarities and habits, which will occupy us in coming Numbers. The ecstatic partizan, also, has marks and signs of his origin and character, exhibited after his creation, which demand emphatic notice. It is more than time that the clear contrast between partizans and followers of the Lord should be familiarly described and boldly delineated. Who expects that the partizans themselves will give us thanks for these plain, blunt, matter-of-fact exposures?

D. O.

THE LAW.

For the Christian Banner.

The Law is a term frequently occurring in scripture. Some say the law is done away; others say it is still in force. Each party quote scraps of scripture in support of their conflicting opinions. Many of the people are bewildered in a mist on this subject, and sometimes set by the ears against one another. Articles appeared in our periodicals from time to time which gave what seemed to me to be an unsound view of the law. The present volume of the Christian Banner, (1854.) is not free of these. I waited long in expectation that an abler hand than myself would take up this subject and

treat it more to my mind, but seeing no one coming forward I resolved to make an attempt to lay my own views before the readers of the Banner.

Any one taking a concordance and tracing the word *law* throughout the scriptures will easily see that the term law does not always mean the same thing. Want of attention to this particular seems to be one cause of the confusion of speech among the people upon this important subject. The connexion in which the term *law* occurs generally helps to understand its meaning. We read of the law of God, of the law of Moses, and of the law of Christ. In the Sinaic covenant, the law of sin-offering, the law of the burnt-offering, the law of the meat-offering, the law of the leper, the law of her that hath born a male or a female, and of the law of jealousy. &c. And in the New Testament we read of the law of sin and death, of the law of the spirit of life, the law of faith, the law of works, the law of the mind and the law of the members, &c. I intend at present to confine myself chiefly to what is called in scripture the law of God.

This law is like its author, perfect—holy, just, and good. Ps. xix, 7. Rom. vii, 12. God is a spirit. His law is also spiritual, Rom. vii, 14—very broad. Ps. cxix, 96—it reaches even to the thoughts and intents of the heart, Matt. v, 28. God's law is a perpetual rule of righteousness to draw a *line of demarkation* between good and evil. It was not peculiar to the Jews, but was common to all ages and nations. The first man born of a woman was punished for transgressing this law, Gen. iv, 13. The inhabitants of the old world were destroyed for sin, *which is the transgression of law*. Abimeleck, Joseph, the Hebrew midwives, Job, and his friends had knowledge of, and revered, this law; see Gen. xx, 9; xxxix, 9; Ex. i, 17; Job i, 5. All as far as I know admit that the Jews were under the law, and that the other nations of the earth, during the period of the Sinaic covenant, were frequently punished for sin is evident from the many woes pronounced against them. In the books of the prophets the very fact of men being commanded to offer sin offerings is a proof of the whole human family being under the law; otherwise they could not be sinners. And as a proof that God's law is still in force under the New Testament, the reader is respectfully requested to examine the following texts, Rom. vii, 12, 14, 22; 1 Cor. xv, 56; 1 Tim. i, 8, 12; James ii, 9, 12; Rom. xiii, 8, 11. In these texts the law is spoken of, not in the past tense, as some would have us to believe, but in the present.

The whole human family are charged with sin, 1 Kings viii, 46;

Rom. iii, 9, 19, 23. Now, what is sin? John answers this question. He says sin is the transgression of the law, 1 John iii, 4. Paul confirms this when he says, "where no law is, there is no transgression." Rom. iv, 15; and again, "the strength of sin is the law," 1 Cor. xv, 56. If the law had ceased with the Sinaiic covenant, as some affirm, sin would lose its strength, yea, it would die, for without the law sin was dead, Rom. vii, 8. I agree in opinion with those who say that God's law was written upon man's heart at his creation; and notwithstanding the fall, traces of this law is still found on man's heart, even in his natural state, Rom. ii, 15; and when man believes the gospel, God's law is written on his heart. It is one of the peculiar privileges of the subjects of the New Covenant to have God's law written on their heart; and what God himself has promised to write on the hearts of his people cannot be a part of the weak and beggarly elements with which God found fault, which waxed old, and vanished away. Paul says, "Christ hath redeemed us from the curse of the law," Gal. iii, 13; iv, 4, 5. If none but the Jews had been under the law, no other had need of Christ to redeem them from its curse; but we are told that Christ died for the sins of the *whole world*—that he tasted death for every man, Heb. ii, 9; 1 John ii, 2. If the whole world had not been under the law, how could they be sinners? When any one believes the gospel he is *then* freed from the curse of the law; the law is *then* written on his heart; he *then* delights in the law of God after the inward man, Rom. vii, 22. Sin, like a leprous disease, has spread over the whole human family. The gospel of Jesus Christ is a remedy of God's providing, to meet the wants of the human family as ruined sinners. The law is called a school-master, Gal. iii, 24—the office of a school-master is to teach something. What did the law teach? Answer,—the knowledge of sin, Rom. iii, 20. Is not this an important lesson? Do not all need to learn this lesson? Will any man learn the gospel until convinced of sin? The whole have no need of a physician, but those that are sick. The law of God charges sin upon the sinner, Rom. v, 20. The law is (still) made for the lawless and disobedient, for the ungodly and the sinner—I ask, is the law made to justify such? Certainly not. The law is made to condemn such and every other thing that is contrary to sound doctrine; and this is also according to the blessed gospel, 1 Tim. i, 8, 11. In accordance with this a poet sings:

In vain we seek God's righteous law,
 To justify us now;
 Since to convince and to condemn
 Is all the law can do.

The law of God and the law of Moses, although incorporated together in the Sinaic Covenant, are *distinct* and ought never to be confounded with each other. Want of attention to this distinction seems to be the chief cause of the contention and strife about the law.

Brother Oliphant says, (I quote from memory) in one of his letters to William Hooper, of Halifax, that no rational creature can be in heaven, or earth, or even in hell without law. I agree with this. Almighty God is the Governor of the Universe; as such, it seems necessary he should govern by law, with a view to preserve order and harmony. Everything animate and inanimate seems to be subject to law, otherwise confusion and disorder would ensue.

I now submit what I have said to the readers and editor of the Banner. My advanced age and being still a laboring man may have prevented me from exhibiting my own views to the best advantage. Those who differ from me are requested to show wherein I have erred.

JAMES SILLARS.

River John, N. S., Nov. 20th, 1854.

We have directed attention so frequently to the law—the law of Moses—in contradistinction to the message of mercy proclaimed to the world in the name of our Lord Jesus, that it would seem superfluous to offer anything in explanation of the position we occupy. To keep the Old and New covenants in their respective places—to exhibit in clear and convincing terms that we are not under Moses but that we have Jesus for our Lawgiver and King—are grandly important in this our day when systems and theories are built upon both law and gospel, or the covenant from Sinai and the covenant from Zion is mixed in old fashioned proportions. We are glad to perceive that friend Sillars keeps the two covenants distinct.—D. O.

PRESIDENT CONE'S ADDRESS.

DELIVERED AT THE OCT. ANNIVERSARY OF THE BIBLE UNION, 1854

BRETHREN AND FRIENDS:

Lovers of truth and of right; accept our heart-felt welcome to another Anniversary of the AMERICAN BIBLE UNION. We meet to

celebrate the progress of pure versions of the Sacred Scriptures.

No other Bible organization in the wide world advocates the translation and circulation of the *whole* truth. No other lives, and breathes, and has its being exclusively in the unclouded atmosphere of pure unalloyed principle; as the beloved Oncken, while among us, said, OUR PRINCIPLE IS DIVINE. On this platform we meet each other with the knowledge, that we are solemnly pledged to deviate neither to the right hand nor to the left, in our honest efforts to express accurately and plainly what God has revealed. Here nothing can threaten us; no civil tribunal coerce us. Whatever opposition may be raised by men or devils, it cannot come against us with the overwhelming power of Church or State, to prevent our operations, or frustrate their legitimate results.

During the current year the meetings of your Board of Managers have been pleasant and harmonious. We are not only satisfied that our work is of God, but its unspeakable importance to the cause of Christ and the best interests of our dying fellow men, becomes every succeeding month more and more manifest.

The report of the Treasurer shows you that our appeals to the friends of the Union have not been in vain in the Lord. Our expenditures have been promptly met, and the prospective subscriptions already obtained, assure us, with the blessing of God upon the continued efforts of our agents and friends, of adequate support in the year to come.

It seems proper on the present occasion to advert briefly to the circumstances which in the all-wise providence of God, have contributed to the peculiar liberty we enjoy in the work of Bible revision.

1st. The age in which we live.

2d. The country, and

3d. The denomination in which many of us have been trained.

1. In no preceding age were so just views entertained of *religious liberty*, as at the present time. With few exceptions, and those chiefly among the Baptists, even the advocates of religious freedom, in past days, have insisted upon some restriction upon the rights of conscience—some connection between Church and State. Luther, Calvin, Zwinglius, Knox, and their followers, together with the Puritans both of old England, and New England, all fell into this grievous error. The present century has done more to explode it than any other, since the days of Christ and his Apostles.

2. Our country. In this highly-favored land, the sun of religious liberty first shone with unobstructed rays. Rhode Island was the first

State that really established the principle of FREEDOM TO WORSHIP God. This was the pattern Commonwealth of Roger Williams, followed by the other States in our glorious Union, where all civil power should be exercised by the people alone, and where the Ruler of the universe should be the only ruler over the conscience. Says an eloquent writer of our nation, "Williams was the first person in modern Christendom to assert in its plenitude, the doctrine of THE LIBERTY OF CONSCIENCE; he defended it when he first trod the shores of New England; and in his extreme old age it was the last pulsation of his heart." This is the land where we may even revise the commonly received version, having none to make us afraid.

3. Of all denominations, Baptists have most strenuously and efficiently battled for unrestricted religious liberty. From the time when John the Baptist was imprisoned for freedom of speech, to the time of John Bunyan, who suffered for the same crime; and from the time of the ingenious dreamer to the formation of the American Bible Union, they have been bold to declare and maintain their views of truth. They never could endure to receive their religion by inheritance instead or yield up their souls to the domination of Popes, Kings, Councils, or Assemblies. *To the Law and to the Testimony* has been their uniform appeal; *the living oracles; the revealed mind and will of Jehovah!*

Such is the age—such the country—such are the principles which have grown with our growth, and strengthened with our strength. Is it wonderful that they should have conduced to originate and cherish in our hearts an earnest desire to know exactly what God has taught? Is it surprising that we should reject the authority of King James and the rules by which he restricted the revisers of the Bishop's Bible from "LETTING OUT THE WHOLE TRUTH?"

But we are told that the legitimate exercise of our liberty in seeking to know what God has revealed, produces disturbance. No doubt of it. Truth and principle always create disturbance in our sinful world. The inspired Apostles themselves turned the world upside down by preaching the truth. You cannot put a little leaven into three measures of meal without producing a great ferment, until the whole is leavened. The Reformation was a fruitful source of trouble, the effects of which have not yet died away. The translation of the Bible by Wickliffe caused greater. What would have been the effect of the revision made under King James, if the revisers had been permitted by him to do their duty, and had done it, who can tell? Probably it would have changed the whole aspect of religious

affairs in Great Britain ; and have severed probably the cords that bound together Church and State : nay, it might even have gone far towards pulling down INFANT SPRINKLING, that great " PART AND PILLAR OF POPYRY !"

And what is THE TRUTH for which we are contending? Is it some personal matter between man and man? Is it an affair that concerns only a city, a state, a nation? No! the truth for which we strive is THE TRUTH AS IT IS IN JESUS! the truth that concerns the immortal soul; the truth that effects the welfare of our whole race, and the declarative glory of God on the earth. / We assert that there should be no embargo laid upon the Word of God; that it should be given to our countrymen, and to the whole family of men, in as pure translations as can be made; and that it should be free as the air we breathe. No priestly faction, no prejudiced society, no combination of wealth or influence should prevent it. *Let the Word of God run, and have free course, and be glorified!* The motto of Bro Kobner, of Hamburg, we have acted upon from the beginning—WHO CAN MEASURE THE CONSEQUENCES OF AN UNFAITHFUL TRANSLATION OF A SINGLE SENTENCE? Dr. Trench, Professor of Divinity, King's College, London, in his work on SYNONYMS, just published by Redfield, under the influence of the same love of truth, shows the importance of becoming DISCERNERS OF WORDS, in their fine and delicate shades of meaning, that the mind of an author may be *rightly distinguished*. If this be so with reference to Greek and Roman writers, how much more so with reference to the inspired penmen of God's HOLY BOOK?

"If," says this learned teacher of the value and force of words, "we become aware of delicate variations in an author's meaning, which otherwise we might have missed, where is it so desirable that we should not miss any thing, that we should lose no finer intention of the writer, than in those words which are the vehicles of the very mind of God? If it increases the intellectual riches of the student, can this any where be of so great importance as there, where the intellectual may, if rightly used, prove spiritual riches as well? If it encourage thoughtful meditation on the exact forces of words, both as they are in themselves, and in their relation to other words, or in any way unveil to us their marvel and their mystery, this can no where else have a worth in the least approaching that which it acquires when the words with which we have to do are, to those who receive them aright, words of eternal life; while out of the dead carcasses of the same, if men suffer the spirit of life to depart from

them, all manner of corruptions and heresies may be, as they have been, bred."

On this platform we stand ;—the truth, the whole truth, and nothing but the truth ;—THE TRUTH OF GOD FOR THE WORLD ! Here we stand, and here we hope to stand while life remains. We will be free ;—free to speak or write—to preach or print—yea to circulate in all lands, as far and as fast as we can, THE BIBLE AS GOD GAVE IT.

Brethren and friends : I was born and bred a freeman, and am too old now to learn the language, or wear the fetters of bondage. Yea, more, I trust I am one of Christ's freemen, and the children of the kingdom should not become subject to human tradition. There is no sacredness in a translation, except just so far as it pictures forth the original, just so far as it develops the features of divine truth. All else is refuse, and should be removed. Shall we hesitate to filter and clarify the water we drink because past generations have partaken of its impurities ?

Can time sanctify error ? Can antiquity make right *wrong*, or wrong *right* ? Shall the scholar and the divine know what God has revealed, and must it be—can it be—a crime to communicate it to the common people ? Christ, the anointed, thanked the Father of lights, from whom cometh down every good and perfect gift, that He had *hid these things from the wise and prudent, and had revealed them unto babes* ; but many professing Christians in our day would reverse the plan, and cover up the words of our REDEEMING GOD. We have no objection, say they, to a corrected version for the learned, but don't prepare one for the common people ! Let the studious minister have the Book in his library, but do not let it become popular, so that the unlearned member of his church can read it.

Blessed be God, we cannot make it popular, nor hinder it from becoming popular. That must depend upon its intrinsic merits. But it is our determination to spare no pains to make it a truthful representation of the sacred original. We wish to make it as plain as the Gospel Christ preached to the poor, and then publish it so cheaply that all who are able to read it may be able to buy it.

Some persons have endeavored to prejudice the minds of our friends by the preposterous rumor, that the work, when finished, will be so dear that men of ordinary means cannot purchase it. This rumor is, no doubt, founded upon our present publications, which are designed chiefly for criticism. When the New Testament is finished, we expect to issue it, in its cheapest forms, for a shilling a copy, if not for less. We are laboring mainly not for the learned or

the rich, altogether they will be benefitted by the results of our labors ; we are laboring emphatically for the masses—for the poor and the ignorant, IN ALL LANDS ; not forgetting our own beloved country. If the common people who heard Christ gladly, will receive our work gladly, we shall have our reward.

Brethren, we do not labor in vain. The Report of the Corresponding Secretary will present to you some of the details of our operations ; and they will convince you that we have abundant reason to thank God and take courage. Many of the beloved followers of the Lamb have traveled farther than from Rome to the Appii Forum or the Three Taverns, to cheer us on our way and bid us not to fear what man can do unto us. The enlargement of our receipts, and the occasion of new friends and subscribers, have added to the influence, and given pleasing assurance of the permanency of our organization. Numerous recommendations of our publications from distinguished quarters, have secured the confidence of learned men, both in England and America, in the prudent and successful method by which we are prosecuting the objects of the Union. Thus far the hopes of friends are realized, and, the predictions of foes are UNFULFILLED. But above all these things we have constantly enjoyed the soul-comforting assurance that the God of Jacob has been our refuge and strength ; He has guided, and controlled, and blest our efforts. This fills our hearts with joy, and our tongues with praise. This crowns the labors of the year, and calls for loudest acclamations of thankfulness to THE GOD OF THE BIBLE!

JOHN KNOX.

The Scotch Reformation, in the sixteenth century, is remarkable for an almost complete absence of the dubious and questionable features by which violent revolutions are so often disfigured. Less happy than the English, the Protestants of Scotland had no alternative between an armed resistance to the government, and the destruction of themselves and their religion ; and no body of people who have been driven to such resistance were ever more temperate in the conduct of it, or more moderate in their use of victory. The problem which they had to solve was a simple one ; it was to deliver themselves of a system which, when judged by the fruits of it, was evil throughout, and with which no good man was found any more to sympathize.

Elsewhere in Europe there was some life left in Catholicism ; it was a real faith, by which sincere and earnest men were able to direct themselves, and whose conscience it was painful or perilous to wound by oversweeping measures. In Scotland, it was dead to the root, a mass of falsehood and corruption ; and, having been endured to the last extremity, the one thing to be done with it, when endurance was no longer possible, was to take it utterly away.

So great a work was never executed with slighter loss of human life, or smaller injury to a country. It was achieved by the will of one man, who was the representative of whatever was best and noblest in the people to whom he belonged ; and as in itself it was simple and straightforward, so of all great men in history there is not one whose character is more simple and intelligible than that of John Knox. A plain but massive understanding, a courage which nothing could shake, a warm, honest heart, and an intense hatred and scorn of sin ; these are the qualities which appear in him ; these, and only these. There may have been others, but the occasion did not require them, they were not called into play. The evil which was to be overcome had no strong intellectual defenses ; it was a tyrannical falsehood, upheld by force ; and force of character, rather than breadth or subtlety of thought, was needed to cope with it.

A CROOKED CREED.

ART. 1. I believe that Christ is the author of eternal salvation, to all men ; and that as he died for all, all will be saved.

2. I believe that *Christ* is the author of eternal salvation to nobody ; for nobody was ever in danger of being eternally lost ; and the only mission of Jesus was to bear witness to the truth ; his death having no more to do with the world's redemption than that of any other martyr.

3. As there is nothing to be saved from in the future life, (if there be any future life.) the only salvation is confined to this life.

4. I believe that God will forgive the sins of all who repent and believe in Christ.

5. I believe that no man is ever delivered from the punishment justly due to his transgressions ; that every man suffers in this life as much as he sins ; and that consequently no sin is ever forgiven.

6. I believe that God wills whatever takes place.

7. I believe that no man can help sinning.

8. I believe men are very much to blame for sinning.

9. I believe that God hates sin, and is angry with the sinner continually.

10. I believe God is unchangeable, but that he will cease to be angry with the sinner at death.

11. I believe that "as in Adam all die, even so in Christ shall all be made alive."

12. I believe that the mission of Christ had nothing to do with a future state; and that the sin of Adam had nothing to do with any other man's sins; and that human nature is only perverted by improper education.

13. I believe that there is no scripture warrant for preaching the gospel after "the end of the world."

14. I believe that the world came to an end at the destruction of Jerusalem.

15. I believe that the gospel is still to be preached, and that the world will never come to an end.

16. I believe that "everlasting punishment" means the destruction of Jerusalem.

17. I believe "everlasting punishment" means the reproof of conscience.

18. I believe the "day of judgement" took place at the destruction of Jerusalem.

19. I believe the day of judgement is continually going on in every man's bosom.

20. I believe the Bible to be the inspired word of God.

21. I believe just so much of the Bible as agrees with this my solemn confession of faith.

22. I believe that what I believe and how I act are very small matters, and that neither God or man has any business to call me to an account for either.

Reader, you will agree with me that the above creed is a very crooked one indeed. Yet there are men who profess to believe and even publicly to advocate nearly, if not quite, every sentiment it contains. When drawn out in the above twenty-two articles, its absurdities are plain enough; but disperse these small articles through a large book or through a series of discourses, and inter-twist them with garbled texts of scripture, specious but false interpretations, with a few wreaths of rhetorical flowers, and the contradictions are almost overlooked. Beware of false teachers--of blind

guides! Beware of those who cry peace when God hath not spoken peace! Beware lest there be in thyself an evil heart of unbelief!—*Morning Star.*

QUARTUS ON ADOPTION, NO. III.

For the Christian Banner.

Having stated a few thoughts on this subject respecting man in his first estate, and as a fallen being; also the ground and manner of adoption, and the character of the adopted; I proceed to offer a few remarks on the privileges of those whom the Son makes free.

As many as received him to them gave he power to become the sons of God. John i, 12. If Children, then heirs; heirs of God and joint heirs with Christ. Rom., viii, 17. Christ, then, gives the power or privilege of becoming the sons of God to them that receive him. And O! what a fund of treasure is conveyed in this. That man, fallen, polluted, poor, weak, ignorant creature, should be raised, purified, enriched, strengthened and enlightened, and taken into the relation of a child of God (!) infinitely transcends all our original conceptions. In this relation their privileges abound. God is their Father, whose mercy, love, wisdom and power accomplished their salvation. Jesus the Christ is their elder brother, with whom they are joint-heirs; and he is not ashamed to call them brethren: he is the Redeemer who has bought them; their Mediator who make peace for them; and their truly immaculate Leader who will assuredly conduct all his faithful followers to mansions eternal in the heavens. And they have the Holy Spirit for their heavenly Guest, by whom they are enlightened, strengthened, comforted, and have the earnest of their heavenly inheritance. And let us remember that these privileges are ever present—always available. The Father “fills heaven and earth” “his ear is open” “his eyes are in every place.” And Jesus says to his disciples “ye see me, because I live, ye shall live also.” And the Comforter which is the Holy Spirit is designed to abide with the saints forever.

And christians have the privilege of citizenship in the kingdom of heaven; where, being in the vestibule, or outer court of that eternal and glorious kingdom which they have in promise, they are taught the doctrine of Christ, and so made wise unto salvation through faith. And they are privileged to eat and drink at the Lord's Table, in his

kingdom in remembrance of him who has purchased them with his own blood. And they have by Jesus Christ, free access to come boldly to the throne of grace, to ask for all they need, and give thanks for all they enjoy; and to offer up spiritual sacrifices acceptable to God by him.

The Christian institution comprehends all conceivable good, every desirable acquisition adapted to man. Do we desire to be great?—the fullest measure of greatness, consistent with our being and condition, is embodied here. Jesus says, “among those that are born of women there hath not risen a greater than John (the Baptist); notwithstanding he that is least in the kingdom of heaven is greater than he.” And if Moses could say, Deut. iv. 7 “what nation is so great, that hath God so nigh to them?” how much more reason have christians to adopt this language; of whom Paul says, Gal. iv. 7, “thou art no more a servant, but a son; and if a son, then an heir of God through Christ:” in contrast with the Old Testament saints, whom he describes as in bondage under the elements of the world. And do we love life?—it is here in all perfection; the founder of christianity has “Life in himself”—“he is the resurrection, and the life” and he that liveth and believeth in him shall never die—“he that eateth of this bread shall live forever.” Or do we desire wealth?—Christians have “great riches;” “durable riches;” “treasures in the heavens;” —“all things are theirs;” and “he that overcometh shall inherit all things.” Or would we be accounted wise?—christians have “the hidden wisdom, which none of the Princes [or philosophers] of this world knew;” yea, which the world never could discover. “To them it is given to know the mysteries of the kingdom of heaven.” Are we in love with liberty? Christians are the only people on earth who enjoy true freedom; being “free from sin,” from “the yoke of bondage,” which was by Moses; from a bondage in the fear of death; “free indeed,” being made so by the Son, who “is heir of all things.” Do we seek for glory and honour?—in Christ we have “the honour which cometh from God only;” and the glory which the Father has given to him he gives to his own; “they that honour him he will honour;” and those whose faith endures the trials to which they are called, though even fiery; it shall be found in them “unto praise, and honour, and glory; at the appearing of Jesus Christ.” And do we desire happiness?—christians alone are really happy; they have “manifold more in this present time” and incomparably more prospectively; they ought indeed to rejoice in the Lord always. They shall be

"equal unto the angels," in eternal life, and eternal happiness; "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."—

But if Christians are thus blessed and privileged, this should not make them proud, or arrogant; but rather tend to make them humble and dependent; and to exercise a watchful striving to enter into the everlasting Kingdom. I have known men to speak as if they felt warranted to hold that God designs to raise the saints in the future state, to a higher place than the angels. But I never yet could see any foundation in scripture or reason for such an opinion. Let us rather "commit the keeping of our souls to him in well-doing, as unto a faithful Creator;" fully assured that "the judge of all the earth will do right." Indeed the only happy sphere for the creature to occupy, is the one in which the Creator has placed him, and there to gladly do his will. I would now in conclusion beg leave to offer a few remarks to the readers of the Christian Banner, by way of improvement of the subject. To those who are yet "without." Dear Friends—where shall we find an equivalent for the Christian Religion? Does it not speak of excellent things? Are not these things worthy of your most wrapt attention? Could we collect all the gold of the world; and gather all the pearls in Ocean's depths; and all the precious jewels of the east and the west, and amalgamate them all in one heap: placed in the ballance with the promises of the gospel, would it not utterly be contemned? Or could we ransack all the archives of secular science, ancient and modern; and obtain the result of the researches and discoveries of all earth's sages and philosophers since time began, could we find any thing to compete with the Christian Religion?

Let us hear the conclusion of him who has all the treasures of wisdom and knowledge in himself hid; "what shall it profit a man if he should gain the whole world, and lose his own soul?" Heaven has been profuse in its expenditure for your salvation: it has devoted no corruptible things for this purpose: God "spared not his own Son," his "only Son in whom he delights," but "delivered him up for us all:"—he has given us the greatest possible token of his love. Our salvation is then a thing most important in the estimation of our Creator. He is assuredly in earnest respecting this object. Heaven invites—Jesus calls—the Holy Spirit strives—the church

prays and travails—Judgment awes—Hell threatens—Death terrifies—the Grave appals; and will you not still be *drawn*—will you not be “reconciled to God.” “Be wise to day, ’tis madness to defer.” Now is the appointed time—the day of salvation.

To those who are “in Christ.” Dear Brethren, I greatly wish that you and I were strongly impressed with the excellency and glory of the Christian institution. We verily ought to esteem most highly the privileges to which it introduces us. If we lived by faith as did the primitive christians, we, like them, would not count even our lives dear to us, so that we might finish our course with joy. Shall the temporal and seen things, so blind the eyes of our understanding, as that we shall not discern the eternal unseen things which are by faith. We have put our hand to the plough; then let us not be found to look back. And ‘seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight—all “besetting sin.” Heaven is to be gained or lost. Let us then “stand fast in one spirit, with one mind, striving together for the faith of the gospel.” “Let us labour fervently in prayer, for each other, that we may stand perfect and complete in all the will of God.” “Now may our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, comfort our hearts, and establish us in every good word and work.”

QUARTUS.

Pictou, 3d Jan. 1855.

NOTE. I greatly regret that so much time has elapsed between my letters. And I can only say in apology, that I have not been in circumstances the most favourable for writing—Q.


THE GREAT FIELD OF INDIA.

You have heathen everywhere. Every unconverted soul is heathenish. We have heathen at home as well as abroad. Some would say, until they are converted, we will do nothing for others. I would not have you neglect your neighbours. Who is my neighbour? The man who has a soul to be saved, and to whom I have access. I can pray for him, perhaps have opportunity to speak to him, or we can ask if there are others whom he may be willing to hear. The measure of responsibility is opportunity and ability.

India is the largest heathen field open to us now. China is, in

some respects, open, yet it is full of contingencies and uncertainties. It is not long since India was shut against us. It was the last thing that entered the minds of those by whose policy and power that opening was effected—to try to evangelize its people. Like Cyrus of old, when he went to Babylon, he had his own plans and ends, but God sent him to deliver his people. The whole of India is now under one power. The whole is consolidated under Britain. The subjection of such a vast people, is without a parallel in history. There were tribes in India, personally heroic, yet, like the nations of old before the Israelites, their hearts melted within them. A panic fear seized them. It was the instinctive movement produced by God, to give the natives into the hands of the Israelites: so was it the purpose of God to give India to Britain. How great, then, the opportunity God thus gives for the exercise of the missionary spirit! In Upper and Lower Canada, I am told, there are not more than three millions of population, but in India there are one hundred and fifty millions. In the whole of the United States there are about twenty-three millions, but God has given to British Christians a hundred and fifty millions. What does God mean by this? He has given India to the one great Protestant nation, able to afford to it the Bible and religious instruction. Popery was there before us. France threatened at one time to be predominant, and had it become a province of France, it would have been only like Algeria; but God has given it to that nation that has the power to evangelize it. Britain is now on trial. The command is, "Go and take possession of it in the name of Immanuel." Is Britain to respond to this call? The Israelites that were sent up to take possession of Canaan, at first refused to go, and God chastised them. They repented, and afterwards wished to go, but God said they would not, and those that came out of Egypt perished in the wilderness. Shall we stand back, when God commands us to go and take possession? Then God may send us back. If so, woe be to us as a British Empire!

Looking to the lower valley of the Ganges, it is the most densely peopled in the world. It alone contains more than all North and South America put together; and all this people are given into our hands.—*Dr. Duff.*

 Bulwer, the novelist, in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy, I have exhausted the powers of life, chasing pleasure where it is not to be found."

For the Christian Banner.

DISTINCTIONS IN SOCIETY.

How very different are the circumstances of men! Who could imagine the peasant toiling day and night to procure a scanty subsistence to be of the same flesh and blood with the great lord rolling in the lap of luxury? Who could suppose the proud and haughty Czar, at whose word millions tremble, to be of the same family with the serf who awaits in awe his master's command? At the first glance we think it almost impossible, and we are apt to enquire, "are the ways of the Lord equal?" But looking again, and a little more attentively, much of the disparity vanishes. We all tread the same earth—behold the same light—breathe the same air, and are alike seen and regarded by that God,

Who sees with equal eye, as Lord of all,
 An hero perish! or a sparrow fall!
 Atoms, or systems, into ruin hurl'd,
 And now a bubble burst, and now a world.

There are other circumstances in the which we stand on an equal footing;—let us thoughtfully turn our attention to a few of them.

We are all mortal! In this there is no distinction. All our race are included; "it is appointed unto men once to die." The grave is a great leveler, the small and the great are there, the Peasant and the Prince are there; the prisoners rest together, and the servant is free from his master. And toward that point we are rapidly moving; we shall soon be there; and oh! how soon!

There is another point on which we stand on equal ground. *We have all sinned*,—no exceptions. "If any man say he has no sin, he is a liar and the truth is not in him," and the wages of sin is *death!* How awful! but, happily for us, we may be saved.

Here also our race stands on the same footing. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Oh! how matchless, how extensive that love! even "while we were yet sinners Christ died for us," and there are none who may not wash their robes and make them white in the blood of the Lamb—such are the terms of the gospel. Our Saviour has said, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved." Praise God! "There is no respect of persons with Him."

One thought more and I have done. We must all stand before

the judgment seat of Christ, and shall be judged according as our works shall be. With what intense anxiety will all, without exception, await their final doom, and with what rapture will those who now confess their Saviour, listen to the language of the Lord, "I was an hungred, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and in prison, and ye visited me;—come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." These are solemn subjects which concern all alike. The difference then which exists is momentary. At this difference we look not, "the things which are not seen are eternal," at them we look.

No matter which our thoughts employ,
 A moment's misery or joy;
 But oh! when both shall end:
 Where shall we find our destined place,
 Shall we our everlasting days
 With friends or angels spend?

A. E.

RELIGIOUS INTELLIGENCE.

We learned some time since, through brother H Greenlaw, of Deer Island, New Brunswick, that there is a congregation of disciples in that Island numbering between sixty and seventy members. D. Lambert and J. Adams are overseers. Elder Hughes visits the Island occasionally, who labors a portion of his time in Calais, Me., St. Andrews and Milltown, New Brunswick.

Through brother A. Fullerton, of Pictou, Nova Scotia, we have the information that there is a little church in Pictou meeting regularly. One was baptized not long since by brother D. Crawford, and brother J. Sillars baptized one last summer. We infer that brother Fullerton takes a prominent part in edifying and keeping together the band of brothers and sisters in Pictou. May his spirit often be refreshed in his efforts.

D. O.

Looking over the Church News of several exchanges a few days since—Harbinger, Christian Union, Record, Evangelist—we observed that some four thousand, seven hundred persons had been induced to confess Christ. Indiana, Ohio, Iowa, and Missouri are the states which give the largest reports. Still, the cause progresses

steadily in New York and Pennsylvania 'states, and Kentucky has labourers at work who meet with success. The Dec. No. of the *Christian Friend* reports over fifty additions in North Carolina. O—that we had workmen enough of the stamp that God would approve, so that we might carry the gospel message every where—and religiously take the world!

D. O.

“PRACTICAL SERMONS.”

A number of years ago, Parson B——preached in a town in the interior of this State. A sound theologian was Parson B——, as a published volume of his sermons evinces; but, like many clergyman of the past generation, he was too much given to preaching “doctrinal sermons,” to the exclusion of “practical” themes:—at least so thought one of his parishioners. Mr. C——.

“Mr. B——,” said he one day to the clergyman’ “we know all about the doctrines by this time. Why don’t you sometimes preach us a real practical discourse?”

“Oh, very well. If you wish it, I will do so. Next Sunday I will preach a practical sermon.”

Sunday morning came and an unusually large audience, attracted by the report of the promised novelty, were in attendance. The preliminary services were performed, and the Parson announced his text. After “opening his subject” he said he should make a practical application to his hearers. He then commenced at the head of the aisle, calling each member of the congregation by name, and pointing out his special faults. One was a little inclined to indulge in creature comforts; another was a terrible man at a bargain, and so on. While in mid volley, the door of the church opened, and Doctor S——entered.

“There,” went on the Parson, “there is Doctor S——, coming in the middle of the service, just as usual, and disturbing the whole congregation. He does it just to make people believe that he has so large a practice that he can’t get time to come to church in season, but it isn’t so—he hasn’t been called to visit a patient on Sunday morning for three months.”

Thus went on the worthy clergyman. At last he came to Mr. C, who had requested a practical sermon.

“And now,” said he, “there’s Mr. C——; he’s a merchant—and what does he do? Why he stays at home Sunday afternoon, and

writes business letters. If he gets a lot of goods up from New-York Saturday night, he goes to his store, and marks them on Sunday, so as to have them all ready for sale Monday morning. That's how he keeps the Sabbath ; and he isn't satisfied with doctrinal sermons ; he wants practical ones."

At the conclusion of the service, the Parson walked up to M. C——, and asked him how he liked the " practical sermon."

" Mr. B——," was the reply, " preach just what you please after this. I'll never attempt to direct you again."

A SUGGESTION.

The Christian Banner we presume is likely to live. It is presumed that all its friends desire for it a wide circulation. As one means to this end, let us suggest to the churches in Canada to advertise in certain Weekly Papers the Prospectus found on the cover of this Number. To each congregation this would cost only a trifle ; while to us, in the aggregate, the cost would be more than a little. Say that the friends in St. Catharines and Jordan advertise the Prospectus for two or three weeks in the *St. Catharines Post*—the cost, if paid in advance, would not be more than a dollar. Friends in Wainfleet might advertise in the *Independent* at Dunnville, and the brethren in Rainham could use the Cayuga paper. Perhaps the leading readers in Aylmer might advertise in the *London Free Press*, and kind helpers in Owen Sound in one of the weeklies there. The brethren in Eramosa perchance might think favorably of advertising in the *Guelph Advocate*, and friends in Esquesing would peradventure use the *Champion* published at Georgetown. In Toronto, the far circulating *Globe* could be used, if the friends there were so minded ; and in Bowmanville the *Star* might be available ; and friends in Athol and Hallowell might perhaps get the Prospectus put in the *Picton Times*. We take upon ourselves to see it inserted in the *Cobourg Sun* and *Brighton Weekly Flag*. Friends ! we have made the suggestion : what is your response ? A little enterprise in religious matters is fully as profitable as enterprise in the seculars of the day. What say you ?

D. O.

THE BANNER TO BE KEPT UP.

A brother who forwards his subscription, and who is preparing to leave his present locality, says :—' Brother Oliphant, you can put me down as a life subscriber to the Banner, or as long as I can raise one spare dollar.' This is the way that some tell us that they are satisfied with the Christian Banner, and that they will help to hold it up. Funds, prayers, and a little activity, rightly mixed and assorted, will, with the blessing of Him from whom all blessings flow, keep our banner aloft to be known and read, not of all men, but of many. Zeal with truth and love make a very happy trinity. D O.

WHO IS MY NEIGHBOR ?

[The following lines were sent to us by a kind sister in Pennsylvania. Let them be read with care.—D. O.]

Thy neighbour? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour?—'Tis the fainting poor
Whose eye with want is dim ;
Whose hunger sends from door to door ;
Go thou, and succour him.

Thy neighbour?—'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain ;
Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem--
Widow and orphan, helpless left,
Go thou and shelter them.

Thy neighbour?—Yonder toiling one,
Fetter'd in thought and limb ;
Whose hopes are all beyond earth's sun,
Go thou, and ransom him.

Whene'er thou meeds't a human form
Less favour'd than thine own,
Remember 'tis thy fellow worm,
Thy brother, or thy son.

Oh pass not, pass not heedless by—
Perhaps thou canst redeem
One breaking heart from misery
Go, share thy lot with him.

Exodus III. 14.—When the Lord speaks of Himself with regard to his Creatures, and especially his People, He saith I AM. He doth not say I am their Light; their Life; their Guide; their Strength; their Tower; but only I AM. He sets His name as it were to a blank, that his people may write under it what they please that is for their good. As if he should say—Are they weak? I AM Strength. Are they in trouble? I AM Comfort. Are they poor? I AM Riches. Are they sick? I AM Health. Are they dying? I AM Life. Have they nothing? I AM All Things. I AM Justice and Mercy; I AM Grace and Goodness; I AM Glory, Beauty, Holiness, Eminency, Super-eminency, Perfections, All-sufficiency, Eternity, JEHOVAH. I AM whatsoever is suitable to their nature, or convenient for them in their several conditions. I AM whatsoever is amiable in itself, or desirable to their soul: whatsoever is pure and holy: whatsoever is great and pleasant: whatsoever is good and needful to make them happy. That I AM. So that God here represents unto us One Universal Good; and leaves us to make the application to ourselves, according to our several wants, capacities, and desires, by saying only in general I AM.

✚ The "Christian Banner" will hereafter be published from COBURG & BOSTON. The party who purchased our office, which has again come into our hands, removed it to Brighton; and to save expense we shall allow it to remain. Brighton is a few miles East of Coburg, near the famous harbor, Presqu' Isle.

* Letters will now reach us more speedily by being directed to us at BRIGHTON. They may be sent to us as formerly; but all letters designed only for our eye, will please be marked *Private*

D. OLIPHANT.

✚ Brethren and friendly readers will treat us, we trust, during the current year, as considerately as possible. Will all friends assist in softening the hard times to us, to as great an extent as their zeal, liberality, and friendliness will allow? D. O.

✚ The *Sower*, formerly of Pittsburg, has removed South to Cincinnati.