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THE

CHRISTIAN BANNER.

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

VOL. VIII.

COBOURG, MAY, 1854.

NO. 5.

ROMANISM AND THE RUSSIAN WAR.

As the present war between Russia and Turkey is professedly a *religious* war (pardon the expression "religious" war) we deem it important to insert the following in the *Christian Banner*. It is full of significance. It is from one of the ablest Catholic journals in the world—*The Tablet*, published at London, England. Let every reader peruse it and ponder it for himself: D. O.

Perhaps a conflict has rarely occurred in the history of the world in which, at first sight, greater difficulties presented themselves in determining on which side lie Catholic interests and sympathies, than the present war with Russia, and they are at least as great as regards the question of humanity and civilization. Of course no one will deny the strong points of those who take part with the Russians, or rather against the Turks—viz, that the Turks are the hereditary, historical, proverbial enemies of the Church, and that on their side are to be found the ominous names of the partisans of Kossuth and Mazzini. And if the former fact be got over by the reflection that practically the Turkish hostility to the Church is effete and disabled, the latter becomes the more formidable, if we consider how unerring is the tact and instinct of the foes of Catholicity, generally speaking, and how unlikely, *prima facie*, it is that the infidel propagandist and the renegade should take without hesitation that side which is most favorable to the interests of the Church. Again, the help rendered by Russia in the great struggle with Socialism, and in the preservation of the great Catholic empire of Austria in the hour of her greatest need, cannot be forgotten. These reasons, coupled with the further consideration that Russia, although schismatical, is a Christian power, have weighed with many Catholics in deciding their sympathies and prayers; for more than this, force of events no longer allows those who take that view in favor of Russia, rather than of Turkey.

There must be still stronger reasons on the other side which have decided a Government whose interests so manifestly should be Catholic as that of Napoleon III, and also the general Catholic opinion of France and England, to adopt the policy which is now an accomplished fact. Finally, if we may believe the *Times* correspondent, the Papal Nuncio at Paris thought very strongly that Russia has been

too tenderly treated in these protracted negotiations, and that the war ought to be pushed on with vigor. The Roman correspondent of the *Universe* gives the following still more significant intelligence :

“ We can imagine circumstances in which this augmentation [of French troops at Rome] would become even necessary. In the case of which we believe there is little probability, that Austria, emerged from that neutrality which she appears disposed to observe, should join herself to Russia, Rome would be a strategic point of great importance, and the states of the church would ere long become the theatre of a struggle between the French and Austrian troops. Accordingly, independent of the Catholic interests, an interest of patriotism and prudence cause it to be ardently desired at Rome that Austria may reunite herself to France and England to repeal the unjust and menacing pretensions of Russia.”

We ought not to forget that the occasion, if not the cause of the present contest, was the desire of Turkey to keep faith with France, as the representative of the Catholic church, against the false and tyrannical claims of Russia in regard to the Holy Places. Russia, by fraud, by forgery, and by brow-beating, sought to make Turkey set aside the vested rights and the concessions dating centuries back, of which Catholics were in possession in the Holy Land. It is to the honor of Turkey, weak as she was, that she did much to resist those false claims of the Russians, and, at least, wished to maintain the rights of the Catholics. She may have acted feebly and inconsistently—first issuing a firman in favor of one party, and then of another; still the tendency of her policy, as is shown by the acrimony of Russia on the subject, has been on the Catholic side. If Turkey had the power she would rather help the Catholic than the schismatic interests, and on more occasions than one has this been apparent. The reigning Sultan sent an envoy and made a magnificent present to Pope Pius IX., and the appointment of a Catholic Patriarch to Jerusalem experienced no opposition from the Porte. Ireland, moreover, does not forget that the Sultan contributed largely to her relief during the famine.

The existing inclination of Turkey to ameliorate the condition of her Christian subjects, or even to equalize it with that of the Mahomedans, is declared an hypocrisy, or an impossibility, by those who take the Russian side. It is said that the Koran constitutes the life of the Ottoman empire and polity, and that toleration cannot be reconciled with the Koran. If that be the case, the Koran must be virtually given up by the Turks as their political rule, and we see no reason to consider this impossible. Turkey would not have that political life it had in the days of its ten great Sultans; it would not, as a government, have any religion at all; but it might still exist by that sort of second and inferior life which one often meets with in the history of nations. Toleration has become the only condition on which Turkey can survive in the European system. If she does not accept of that, she necessarily must expire; but she may surely do so, and still be governed by able statesmen and sagacious soldiers, whether of her own race or foreigners. It may be a very tame and prosaic part to

play in history, but it now belongs to her, and the Catholics will be far better off under such a government, yearly advancing, as Western Europe may make it do, in the arts of civilization, than under the iron despotism of Russia. The Catholics are now far ahead of the schismatical christians in the East, in a social point of view: but, if Russia prevailed, would very soon be subjected to a grinding and relentless persecution. We desire those Catholics who wish Russia to prevail in this contest seriously to recollect the despotism which that power has almost invariably shown towards the Catholics, and what Catholic Poland and the Catholics of the Russian Empire have for a dreary term of years suffered, and are at the present moment suffering, at her hand.

That Russia has done much towards strangling the hydra of Socialism, we are ready to admit; but Almighty God often makes use of His enemies to work out His own ends. Russian Absolutism and Socialism are two forms of human pride and ambition, both alike hostile to the church. The one elevates an autocrat—the other, the irresponsible, uncontrolled will of the people above the church and above all individual freedom. The Catholic Church loves settled government, but not a government that usurps and arrogates to itself, as the Czar does, supremacy over the spiritual and temporal orders alike.

That the revolutionary party more or less support Turkey, is a fact which cannot outweigh considerations like these. It may often happen in history, as in individual action, that the proceedings of two parties diametrically opposed to each other may seem to run parallel, or to be identical. but they are not so in reality. We do not side with the Turks from indifference to religion, or to oppose legitimate authority, —but in the very cause of religion, and for the stability of lawful power, against which Russia has been conspiring, and is now openly at war. The battle is one of catholicity against schism—of the freedom of lawful governments, against a power which threatens to enslave them.

THE RELIGION OF JESUS, NO. III.

FIRST PRINCIPLES, NO. 3.

The second or preaching department of the Christian creed, the "Acts of Apostles," has a well defined beginning. Luke, the inspired writer, in resuming his pen, says, "The former treatise I made, of all that Jesus began both to do and teach, until the day in which he was taken up." Observe, the sacred writer tells us that in his previous narrative he had recorded Jesus' words and works up to a certain time—the period of his ascension—"after that he through the Holy Spirit had given commandments to the apostles whom he had chosen: to whom he showed himself alive after his death by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 1, 3.

This document has also a distinct and well marked ending. "Paul

dwelt two whole years in his own hired house, and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Chap. xxviii. 30-31. Everything that is said between these opening and closing sentences of the Acts has a bearing upon the proclamation of the gospel, the conversion of Jews, Samaritans, Greeks, Romans, and Asiatics, and the organization of churches by apostles and evangelists. The sublime particulars of apostolic preaching are here opened out with all possible transparency.

Jesus, in his last personal interview with the apostles of his choice, commands them "that they should not depart from Jerusalem." Were they always to remain in this city? No: but they were to "wait for the promise of the Father," to "be baptized with the Holy Spirit." The Lord spoke these words in the ears of his assembled apostles, and informed them that the promise should be fulfilled "not many days hence." We once heard a celebrated Divine in Rochester city speak an hour upon this waiting at Jerusalem, and he taught the necessity of every man waiting until the promised Spirit should be sent to him. He was a famous preacher, but like many other preachers he did greatly "err, not knowing the scriptures." The promised Spirit was received by the Lord's Holy Ambassadors within a few days from the day that these words were uttered by the Lord; and Jerusalem was the only place where the promise could be verified.

Moses was divinely led to Sinai, and the law for the Jewish nation was given from that mount; John the Immerser began and finished his labors at the Jordan; Jesus commenced his personal ministry in Galilee; but the preaching of a crucified and glorified Saviour must needs begin at Jerusalem. The city where he suffered, was buried, and arose, is the city appointed to witness the first and grandest demonstration of the Divine Spirit and the matchless offers of his love and mercy. Truly, 'where sin abounded, grace did much more abound.'

The boldest of Christ's friends opens the apostolic campaign. The Lord appoints a bold man to do a bold work. His leaders must be fearless. They may not be the most discreet and prudent, but dauntless and courageous they must be. True, the leader Moses was prudent, retiring, and meek—"the meekest man in all the earth;" but even with the stout help of his brother Aaron, he is only fitted to lead the Israelites to within sight of the seven fierce nations of Canaan, and then God takes Moses and gives Joshua—the hardy, robust, bold-hearted soldier and leader. Even in the battle that was fought while Moses lived, a bold soldier had to stand on either side of him

to hold up his hands. But Peter, the most daring spirit among the heaven-inspired heralds, soon as the multitudes gather around the spot where the Spirit of revelation and of power has descended, stands up in leading prominence with the eleven co-apostles, and lifts his voice in behalf of his slain Lord and tells a story never before uttered.

Reading auditor! notice carefully that the apostolic proclamation at Jerusalem is by the promised power from on high. The proclaimers speak "as the Spirit gives them utterance." The celestial Spirit pleads Jesus by their lips. The authority of Jesus the Lord, the power of the Spirit, and the apostles' word, are solemnly and sublimely blended; nay, we may correctly affirm that the proclamation of the apostles contains or includes the whole: for Jesus had said to them, 'You shall witness FOR ME' and 'You shall RECEIVE POWER after the Holy Spirit is come upon you'—hence the official authority of the Lord Messiah and the powerful energy of the unerring Spirit were co-extensive and co-operative with the apostles' word. Or to express the same thing in clearer language, the Saviour's power and the Spirit's light and life were through the word of the apostles.

Peter's preaching, as he first uses his keys, embraces these momentous points:

1. The apostolic speech in all languages is by the Holy Spirit.
2. The descent of the Spirit is according to past announcement of the Jewish prophets.
3. The crucified Nazarene was in his own ministry recommended to the Jews by numerous wonders and signs.
4. The Lord was put to death wickedly.
5. By the Divine Power which the Jewish people acknowledged, the Lord Jesus rose from the dead.
6. His apostles are all witnesses that these things are true.
7. The slain and risen Jesus is by the right hand of God exalted.
8. The coming and power of the Spirit fully prove that he is above, and that all his pretensions are valid and divine.
9. The whole house of Israel are assured that the son of Joseph who suffered on Calvary is Lord and Christ.
10. Receiving him in accordance with this evidence, it is his will that every one repent.
11. And also be immersed.
12. This obedient compliance to be, not in the name of Moses or the Father, but in the name of Jesus.
13. Remission of sins is guaranteed in thus confiding in Jesus and obeying him.
14. And the Holy Spirit is hence given and enjoyed.

15. The promise of this salvation is not confined to a few, but the promise is as wide as Jesus' mercy—it is to all who truly own and respond to his call; the apostles giving an example of this call in their first proclamation of the gospel setting forth pardon through his cross.

But while the primary apostolic discourse is thus analyzed and itemized, we call your attention, friendly reader, to the fact that Peter's address was by the interference and solicitude of the auditors divided simply into two parts—the *evidences concerning Jesus*, setting him before the people as he was and is; and *the obligations of the people* growing out of his authority and mercy. The things to be believed, and the things to be done by believers to make them subjects of Christ, are separately emphasized by the anxiety of the pentecostian hearers. Peter—with his mind intent on his despised Lord—with his memory stocked with the wonders Jesus had performed in his presence—with a lively remembrance of how he was treated in the Garden, at the Judgment Hall, and on Calvary—with a vivid recollection of the numerous and indisputable proofs of his having risen from Joseph's tomb in which he was laid—with his eyes on him as he ascended to heaven—with his soul filled with the new gift from above that was promised—with a perfect knowledge of the Jewish scriptures all inspiredly crowding to his lips—shows himself more than a human master in laying open and clearly developing the testimony that Jesus is Lord and Christ; and multiplying evidence upon evidence he is still going on with his proofs that the slain Nazarene is the Lord of All, when thousands, already convinced, with deep solicitude ask the question, "WHAT SHALL WE DO?"

Thus, the inspired preacher's work in proving Jesus to be the Lord is effectual and triumphant before even he knows it: and realizing that the evidences that he has adduced are ample and all-sufficient, because they have reached the understandings and hearts of the hearers, who now confide in Jesus as the Divine Sovereign, he proceeds to the second part of his work—to let the believers know what Jesus in his authority demands of them by way of immediate primary obedience.

Does he tell them to believe? He does not. They have faith—they have the "true faith"—without a single syllable having been said about it either by preacher or hearer! In those days faith came by hearing—hearing the testimonies which demonstrated that "Jesus is the Christ," the grand central truth on which is based the whole superstructure of salvation.

But he tells them to repent. Theologians since Peter's day have made a discovery in reference to repentance. They say in their sermons and put it also in print that repentance is before faith. And, according to the genuine scrap-doctor system, a passage of scripture is pressed out of its connexion and forced into the service of proving the new doctrine. John Mark, a witness for Jesus, in the first chapter of his testimony, says: "after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel." Mark i. 14, 15. We will accept doctor Peter's commentary on this gospel message: "That word" he says to Cornelius, "That word you know, which was published *throughout all Judea*, and *BEGAN FROM GALILEE*, after the baptism that John preached." Acts x. 37. Mark and Peter agree in these three things: 1. That Jesus' preaching was immediately after John's preaching; 2. That the gospel preached was to the Jews as such; 3. That this gospel was commenced to be preached from Galilee. These things understood, there is no difficulty in perceiving that the gospel which began to be preached from the province of Galilee, under the personal ministry of Jesus, was not the gospel which began to be preached in Jerusalem after Jesus was crucified and exalted; and as it was not the same gospel message it did not and could not call for the same things by way of obedience.

A thousand mistakes are liable to be made, and a thousand mistakes are made, by not keeping in memory the fact that the gospel of this dispensation commenced at Jerusalem. The gospel of Christ's personal ministry, and the gospel of John on the Jordan, were messages entirely distinct from the gospel message which began to be announced on the descent of the Divine Spirit on a great national day at the Jewish capital. It is very cheerfully granted that the message from the lips of Christ, the twelve and the seventy, beginning at Galilee, first called for repentance. This message was delivered to corrupt Israelites whose traditions and sins were without number, and hence they needed repentance and reformation according to their own law. They could not be expected to believe or confide in the announcement that the long-promised kingdom was at hand, or be prepared for it, while living in disobedience to the plain precepts of Moses. Hence the significance and suitableness of the message. 'Repent, and believe the good tidings concerning the new kingdom, which is at hand.'

But the apostle who had 'the keys' enjoined the pentecostian be-

lievers to repent, which certainly settles the question concerning the order in which faith and repentance stand. The example in this instance is particularly strong : for the same people—the Jews—who were by the gospel preached from Galilee called on to repent and believe, are now by the gospel “beginning at Jerusalem” called on to repent after they have believed. Reader, do you believe in Christ? and do you repent as the apostle directs? Then you will hear him say to you, “Be immersed :” for his language to every believer is, “Repent, and be immersed, in the name of Jesus Christ.” Great promises are appended to these precepts, even the offers of the Lord to remit your sins and to give you his Spirit. But mark : it is not your knowledge which secures this salvation—it is not your faith—it is not your repentance—it is not your immersion ; it is the Divine Lord who gives you salvation through these. “To him be glory forever ; amen.”

D. OLIPHANT.

OUR SCHOOLMASTER.

Wherefore the law was our Schoolmaster to bring us to Christ, that we might be justified by faith, Gal. iii. 24.

Perhaps no passage in the New Testament has suffered more from misapplication than the one which stands at the head of this article. Religious teachers of almost every name have applied it to themselves and their brethren—“The law was *our* Schoolmaster to bring us to Christ ;”—and they contend that all who come to Christ now must be brought by the law—that is, the law of Moses—they must, as it were, hear in their ears the thunderings of Sinai, be condemned by the law as sinners, and thus brought to Christ for pardon and justification. It is strange, indeed, that so plain a passage of scripture should be so tortured, torn from its connection and misconstrued, to prove something the Apostle never thought of. But so it is. Human traditions have so blinded the minds of men that they cannot see the truth as it is—they look at it through a distorted medium, and it appears to them a crude mass—without form or comeliness, hence they fail to see its beauty. Would to God that men were wise in this matter, that they could be brought to understand that it is for their own interest and happiness, as well as that of their fellow-men, to discard at once everything which has a tendency to becloud their mental vision, to seal up the eyes of their understanding, and hinder the light of the glorious truth in all its beauty and excellency from shining into their hearts. I would that they might renounce the last relic of “the Great Apostacy”—come clear out of the smoke of mysticism—repudiate, as utterly worthless, the sickly theology of the Schools—drink no more of her muddy streams, but come to the fountain head where the water is yet healthy and pure. The law is not—and never was—*our* Schoolmaster—we have a better one, based upon better promises—ratified with better blood, and having better

ordinances, and infinitely greater rewards and punishments. The law of Moses was, indeed, the Jewish Schoolmaster—and that for a period of nearly fifteen hundred years—from the time it was first promulgated from Mount Sinai till the death of Christ—when according to Paul “he took it out of the way, nailing it to his cross.” Since that time it has never been the Schoolmaster of Jew or Gentile, bond or free, male or female. This is a pretty broad assertion, says one—how then are we to understand Paul. Why thus—Paul was talking to his Jewish brethren at Galatia and telling them that the law was their Schoolmaster—was, (in the past tense) not so. How, Paul?—Why don't you understand that the law was given to us as Jews to teach us, to direct and regulate our conduct as a nation and a people till Christ the Great Teacher should come. Just as I told you above, (verse 19) “It was added because of transgression till the seed should come to whom the promise was made.” That seed was Christ. (verse 16) The law, then, was added or given because of transgression, and was to continue till Christ came. O yes—I understand, Paul simply means to tell us that the law of Moses was the Jewish Schoolmaster, during its continuance—while they were under it—before Christ came. Yes! yes!—I understand—when Christ came the law died—“he nailed it to his cross.” And who ever heard of a dead Schoolmaster continuing to teach!! Yes, and I recollect, too, that this same Paul told his Roman brethren that they were “not under the law but under grace.” Rom. 6. 14. The old Schoolmaster being dead they had got a new one. That this is Paul's meaning is evident from the verse immediately following the one under consideration (25) “But after that the faith is come we are no longer under the schoolmaster.” By the faith here he means the Gospel—a dispensation or system of faith. Before that came they were under a dispensation or system of law—and that was their schoolmaster from Moses to Christ. When Christ came he brought a New Dispensation—a dispensation of faith which is to last till his second coming. As, therefore, the law of Moses was the Jewish Schoolmaster, and continued till Christ's first coming: So, also the gospel is the Christian's Schoolmaster to continue till his second coming. The Scholars in the Jewish school were brought out of bondage and slavery in Egypt, marched across the Red Sea, and led through the wilderness to the foot of Mount Sinai; and there they were organized into a school, and the schoolmaster placed over them. God had a specific object in view in thus placing them under the tuition and control of this schoolmaster. He had promised their fathers that from them should spring a deliverer—the Messiah; and hence, it was necessary in order to secure the fulfilment of this promise that he should take them under his special charge—place a schoolmaster over them, to educate them according to his will and pleasure—to direct their conduct and keep them a peculiar people—distinct and separate from all others—till this promised One should come. It was therefore a divinely appointed plan to secure a certain end; and that end was this: To secure to the Jews as a people all temporal blessings, and to bring Christ and his Gospel into the world. We hesitate not, therefore, to

say had they lived up to the teachings of their schoolmaster in every particular they would have been prepared for Christ and his blessed gospel when he came. This idea is sustained by Christ himself in his remark to Pharisees "Had you believed Moses you would have believed me, for he wrote of me." (John 5. 46.) But also, they disregarded the teachings of their schoolmaster, and from time to time rebelled against his government; and God raised up his prophets to call their attention to him, if they submitted to his authority, well—if not, he chastized them. It is worthy of note that these prophets were not authorized to teach new laws and precepts, neither did they take the responsibility on themselves to alter or amend those of Moses, or substitute their own inventions and traditions in place of them; but their mission was to call on the people to renew their allegiance to their old schoolmaster and be careful to observe all that he taught. How clearly this is expressed by the last of the Old Testament prophets in the following words, "Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments." But how much attention they paid to these solemn warnings is seen in their history from beginning to end. They were a stiffnecked and rebellious people, and often did they provoke the Lord to anger with their graven images, until he scattered them among the heathen, and left their land a reproach, a hissing, and a by-word among the people. "Even from the days of your fathers," says Malachi: "ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3. 7. They abused their privileges, disregarded their Schoolmaster, corrupted his ordinances, and made them of none effect through their traditions; and, alas, when the Saviour came they were not ready to receive him—they rejected him—called him an imposter—a deceiver, not fit to live, and cried, away with such a fellow from the earth—"crucify him—crucify him." So wedded were they to their traditions that they could not listen at all to the teaching of him "who spoke as man never spoke," and they were given up to hardness of heart—their city to destruction—the famine and pestilence fed on them, grim despair, death and slavery became the portion of their cup, and they were scattered to the four winds, a monument of God's Justice, and yet of his forbearance—a vessel of wrath fitted for destruction. This people are held up for our example—let us be careful how we treat our Schoolmaster—how we disregard his teachings and make them of none effect through our traditions; for depend upon it if the Jew had no right to alter the law of Moses, and their prophets could not, without incurring the vengeance of heaven, substitute their own inventions for the law of God—or teach for doctrines the commandments of men; fearful must be the responsibility of that man or that teacher, whatever his pretensions may be, who dares to substitute his own inventions or those of any other uninspired man, or set of men, for the ordinances and precepts of the Great Teacher. "When the Son of man cometh shall he find faith on the earth."

W. W. CLAYTON.

Throopville, March 9th, 1854.

DOES THE NEW TESTAMENT TEACH IMMERSION ?

A reading friend near Brantford, who commenced perusing this work with the first Number for 1853, in a recent communication says—

“ I received the Christian Banner last year—I liked it very well, all but immersion : you had more of that than I liked. But if you will let me know through the “ Banner” where Cornelius and the Philippian jailor were immersed, then I perhaps may look more favorably on immersion. As I believe they were among the first of the Gentiles who were baptized, and if immersion is of such importance as you seem to make it, I would expect it to be plainly laid down in the Bible.”

Yes, unquestionably—we would “ expect it to be plainly laid down in the Bible.” If not found there, the authority for it is not worth the ring on the pope’s little finger.

It is a remarkable fact that *all* learned men testify that *baptizo* means to immerse. We have yet to find learned authority which denies that immersion is baptism. This speaks volumes in favour of the clear import of the term employed by the Holy Spirit in conveying to us a just view of the action called baptism. Let us not be misunderstood. There are ten thousand disputes respecting whether immersion be the *only* meaning of *baptizo*—whether this old Greek word does not include or permit other meanings as well as immersion. Hence, after the whole learned faculty of the whole world agree that the original term signifies to immerse, one goes away to the ancient Jewish Doctors and borrows modern christening from them—another flies to St. Tertullian, St. Oregin, or St. somebody else for what is called another mode of baptism—a third leans with all his weight upon the authority of *the Church*, meaning thereby the “ Holy Catholic Church” whose Head lives in Rome—a fourth ransacks the records and traditions of the English Church, and finds something to please him in the authority of his fathers, which is substituted for ‘ Thus saith the Lord’—and a fifth argues that while it is true that the apostles did immerse because enjoined by Jesus the Head of the Church, yet we are at liberty to change the ‘ outward rites’ to a certain extent, retaining the essential intent on substance.

While the force of *baptizo* is such as to compel unity, the following, copied from a newspaper, will show how divided are our pedo baptist friends in their zeal to establish christening :

1. Wesley and Beverage and Episcopalians, teach that infants are *unholy*, and that original sin is washed away in baptism.

2. While Beza and Doddridge and their class teach that infants are born holy, and therefore are entitled to it by birth.

3. Wall and Hammond, and others, claim that Jewish *proselyte baptism*, affords an all-sufficient ground for infant baptism.

4. While Owen, Jennings, and their class repudiate proselyte baptism as affording any authority, and ground infant rights on the identity of the Abrahamic covenant and covenant of grace, baptism coming in the room of circumcision.

5. Stuart and his party, deny that the Abrahamic covenant, any more than the New Testament, affords the shadow of a warrant for infant baptism; but claim that it is in general consonance with the spirit of religion.

6. Baxter, Henry, and their class, maintain that infants are to be baptized to bring them into the covenant and the church.

7. While Burder, Dwight, Miller, and their party, deny this, and teach that it belongs to none but the children of believing parents, all of which are born in the church, and therefore, they are entitled to its ordinances.

8. The Evangelical divines of the church of England deduce it by analogical reasoning from those scriptures applying to adult baptism.

8. While the other party, Puseyites, teaches that baptism gives to the infant the regeneration of the Holy Ghost.

9. Another party claims that infants have a faith that entitles them to baptism.

10. Others claims that they are entitled to it through the faith of parents.

11. Others, the faith of their sponsors and sureties.

12. Another class teach that the church can give them a right.

13. On apostolic tradition.

14. Another party claims it on the supposed authority of the Scriptures, as Mr. Blake.

15. Another denies any scriptural precept or example, and claim it on silence,—because it is not especially *denied* ! !

Now, friend, do you not perceive how "important" immersion is, in the advocacy of union, seeing the advocates of the popular operation called christening, after searching all creation for a foundation, finally place themselves on fifteen different foundations in rebellious division, knocking each other's basis into chaos ?

But where was the jailor at Philippi immersed ?—where was Cornelius immersed ?—you ask. The inspired Luke, who informs us that the Philippian and his household were immersed, and that Peter commanded Cornelius and the believers with him to be immersed, does not inform us *where*, and hence the editor of the Banner is silent where Luke is silent. Some pious men tell us that the jailor at Philippi was christened in the prison. They have not carefully read the evangelist Luke, as he narrates the general particulars of this

prison-keeper's conversion. "He called for a light, and sprang in, and came trembling before Paul and Silas and brought them out."

The alarmed jailor proved to the beaten and imprisoned preachers his sincerity by bringing them out of prison before he even dared to ask them what he should do to be saved. Then we find Paul and Silas "spake unto him the word of the Lord, and to all that were in his house." The faithful proclaimers preached the gospel to every infant the jailor had—!—and every one of them received the gospel, for subsequently, when the jailor "was immersed, he and all his," he "brought them into his house" (hence not immersed in the house) and setting meat before them, he "rejoiced, believing in God WITH ALL HIS HOUSE." Acts xvi. 29—34.

Let us gather up the facts and put them together.—

1. Paul and Silas are imprisoned at Philippi.
2. An earthquake shakes the prison and its doors are opened.
3. The jailor rushes tremblingly to where Paul and Silas are.
4. He brings them out of the prison.
5. Asks them concerning his salvation.
6. They preach to him and to his family.
7. All the family and himself believe.
8. All are immersed.
9. All rejoice.
10. Paul and Silas are invited to the house for hospitable entertainment by the believing, rejoicing household.

Such are the general features of the change in an important family at Philippi on the visit of Paul and Silas as they traveled and laboured in that region, and all the Doctors on this side of the old Sadducees and Pharisees can neither find infants nor christening in the premises, though many a discourse, many a sheet of paper, and many a page of print have been dedicated to the work of finding and proving these two things by Luke's history of this household's conversion.

But why do we affirm that the jailor and his family were immersed? For these reasons:—1. The ancient word—the word that came from Luke's pen—referring to the ordinance to which they yielded after believing, means to immerse, the learned world being judge. 2. Detailed examples are given to us showing that primitive converts were immersed; and Luke does not authorize us to conclude that the household at Philippi obeyed the Lord in this ordinance differently from other examples he details. And not to specify other reasons.

these equally apply to the obedience of Cornelius and his fellow believers at Cesarea.

Please, my good friend, let me have your reflections on these few written statements.

D. O.

For the Christian Banner.

GRAPES AND GRACES.

“I am the true vine, my Father is the Husbandman. Every Branch in me that beareth not fruit, He taketh away, and every Branch in me that beareth fruit he purgeth [pruneth] it that it may bring forth more fruit.”

How strikingly this similitude illustrates and enforces the truth intended to be taught. Palestine was a land of vines. The disciples had, no doubt, often seen the husbandman engaged in pruning. Let us in imagination behold him approaching a goodly vine, the choicest of the vineyard, with his pruning-knife in hand. With a careful and practised eye he examines the vine from the root to its topmost branch. He beholds with joy that on many branches there is the blossom, promise of abundant fruit—others have also blossoms, but not so abundant, and the fruit seems in danger of being smothered by a rank luxuriance of leaves, and some of the branches have a great show of leaves and no fruit at all, and others are beginning to wither and to die.

Now let us suppose that all these branches are quite aware of the object of the husbandman in his careful scrutiny, and that it is only a preparation to his applying the pruning-knife. With what trembling anxiety will each of the branches desire to know the judgement that he will pass upon it. Without hesitation he cuts off all that are dried up and withering away, observing as a reason “If ye are allowed to remain you will cause the decay and death of other branches.” Next he cuts off those branches that have a great luxuriance of leaves and nothing more. Next the branches that have a little fruit comes under the ordeal, and much, very much, of the unbearing twigs have to be cut away, in order to prevent the sap that ought to go to support the fruit being drawn off by the fruitless parts; and lastly he examines the more fruitful branches and finds that a good deal even of what was considered their “leafy honors” must be cut away, in order that the quantity and quality of the fruit may be such as the husbandman desires. How simple is the similitude here presented, and how striking the application—‘Ye are the branches.’ For it seems that there are branches even in the *true vine* that bear no fruit and must be taken away.

Let every disciple examine himself in the light of this similitude and ask himself, What fruit am I bearing: Am I among the branches that are to be taken away or allowed to remain, and if allowed to remain by the great husbandman, what pruning am I to receive?

The fruit of the natural vine are grapes—the fruit of the true vine are good works and graces, “love, joy, fear, long suffering, gentleness, godliness, faith, meekness, temperance, against such there is no law”

[to cut them off from the vine,] and those who have not these are "barren and unfruitful."

What precious clusters are these, and such fruit will endure unto Eternal Life, and give the possessors the right of the tree of life that grows in the paradise of God.

By their fruits ye shall know them. Do men gather grapes off thorns or figs off thistles; most assuredly not, but grapes are gathered from the vine and figs from the fig tree; but there are some fig trees that are barren as well as some branches of the vine that have no grapes. Brethren let us take warning. Let us continue in the true vine and glorify our Father by bearing much fruit, for without Christ we can do nothing, and it is absolutely necessary that his "word should abide in us." Let the word of Christ dwell in you richly with all wisdom. With some disciples the word of Christ appears to dwell in them poorly instead of richly and their barrenness is manifest. The fruit of righteousness grows not in an uncultivated soil. Give diligence to add to your faith. "Give the more earnest heed to the things that you have heard." Reading, meditation, watchfulness, thankfulness and prayer, are all required in the christian husbandry to form and perfect the christian fruit, as much so as sun and rain and fruitful soil in the husbandry of nature.

If any man lack wisdom let him ask of God who giveth to all men who ask, liberally and upbraideth not, and it shall be given him—If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father His Holy Spirit to them who ask him. What a wonderful promise. His Holy Spirit to them who ask him. Giving us fellowship with the Father and his Son Jesus Christ.

The church is a habitation of God through the Spirit; each individual disciple is part of that habitation but he must be a living stone.—"Know ye not that your body is the temple of the Holy Spirit," living stones!—a living temple—how strange, how striking and how grand the thought. Man to be the residence of God through the Spirit—a truth so astounding that no testimony less than that of God could convince us of its reality. Brethren, let us endeavor to understand, to realize, to value, this wonderful gift, that we "grieve him not by whom we are sealed till the day of redemption."

With the help of God, I shall endeavor to act as I am exhorting you. May the grace of our Lord Jesus Christ, the love of God, and the Fellowship of the Holy Spirit, be with you all. Amen.

W. A. STEPHENS.

THE DISCIPLES AND THEIR OPPONENTS IN ST. LOUIS.

The Disciples in the city of St. Louis, Missouri, are becoming widely if not favourably known. Some one has forwarded to the Banner office a number of the Buffalo Christian Advocate, marking an article for special notice touching some recent developments at St. Louis, wherewith all Disciples are more or less interested. It is true that the Buffalo paper nicknames according to pious orthodoxy.

those whom he notices, calling them "Cambellites" (this is the very word he uses.) But we gather both from the article itself and from other sources that he refers to the Disciples who look to Jesus as their Divine Master and Teacher. In the British Provinces, so far as known to the writer, we have no such *ites*, saving a very few who are said to follow an Elder nearly of that name in Aldboro, Canada West. Nor are we acquainted with any on the American side of the line. The disciples admire not the popular terminations such as the *ites*, the *ians*, or the *isms* which the distant relatives of the Harlot Mother so admirably append to their names.

It is quite true that we have a very pleasing and a very profitable acquaintance with a gentleman, a scholar, and a humble Disciple of the Lord in Bethany, Virginia, who, without the clerical prefix "Rev" or the rabbinical affix "D. D.," spells his name Alexander Campbell. He has done much, and it is hopeful he will yet do much, to reform even professors and to enlist their love for both *things* and *names* approved by the Lord Jesus, and hence divinely evangelical and inspiredly orthodox. He could not if he would and he would not if he could give his name to the Disciples of Christ as a badge or cognomen. Let no one therefore be deceived by the expression, evidently from a 'wounded spirit,' made up of the words "disciples of him of Bethany." Boys when they quarrel, especially if they be rude and have withal a bad cause, will keep up appearances by calling names, piling up the nicknames one or two stories high; but to see men following this example, more particularly professing men, proves most conclusively that the Disciples have plenty of work on hand by way of reformation.

But let us hear the Buffalo Christian Advocate from first to last.

The following may be interesting to some of our readers. The Young Men's Christian Association of St. Louis not long since declined received as members those who were known as Cambellites, inasmuch as they were accustomed to denounce all written creeds and were known generally to hold very loose sentiments respecting the person of Christ and the influences of the Holy Spirit. It was not deemed consistent with the principles of a Christian Association to admit them and consequently they were excluded by a large vote. Some of the members of that sect feeling the influence of the ban under which they were placed, drew up and signed the following principles, thus abandoning at least one of their most striking peculiarities, a horror of all written creeds. They were accordingly admitted to membership in the association.

"Whereas, Responsible members of the Christian church in St. Louis assert, and hold themselves prepared to prove on all suitable occasions, that the following doctrines, generally regarded by the Christian world as involving the fundamental truths of Christianity,

are held by their denomination with great unanimity and have been again and again reiterated by all their leading writers and speakers, viz :

" 1. The divine inspiration, the authority, and sufficiency of the Holy Scriptures.

" 2. That there is one God, manifested in the person of the Father, of the Son, and of the Holy Spirit, who are therefore one in nature, person and volition.

" 3. That the Divine Word, which from the beginning was with God, and which was God, became flesh, and dwelt among us as Immanuel, or " God manifested in the flesh," and did make expiation for sin " by the sacrifice of himself," which no being could have done that was not possessed of a super-human, super-angelic, and divine nature.

" 4. That every human being participates in all the consequences of the fall of Adam, and is born into the world frail and depraved, in all his moral power and capacities, so that without the intervention of an expiatory sacrifice, and faith in Jesus Christ, it is impossible for him to please God and attain to everlasting life.

" 5. The justification of the sinner, by faith, without the deeds of the law, or meritorious works of righteousness of any kind whatever.

" 6. The operation of the Holy Spirit in the conversion and sanctification of the sinner through the word."

The Presbyterian Herald of St. Louis in publishing this creed asks: And now, will the rest of the disciples of him of Bethany make this new creed theirs, and thus come within what others call evangelical bounds? Or, will some believe, that Jesus Christ was a man until immersed; or others that there is no hell; or still others, that the soul is material, and only have one article in their unwritten creed—that immersion is the one thing needful?

On the above we offer only these remarks—

1. The Young Men's Christian Association at St. Louis in rejecting the Disciples did so through the influence and prejudice of a particular Reverend Doctor, and it was for lack of information relative to the Disciples' views that the Association rejected them. So soon as the Association learned, from the Disciples themselves, their belief on those subjects or on those points concerning which they were supposed to be unsound and anti-evangelical, the Association reversed its former action, and the Disciples were freely and heartily acknowledged and received.

2. But says the Buffalo Advocate, "Some of the members of that sect" (the Disciples) "drew up and signed certain principles, thus abandoning at least one of their most striking peculiarities, a horror of all written creeds." If our Buffalo friend were less prejudiced he would reason and write more conclusively. Has the feeling occasioned by some of the Methodists in that vicinity being immersed into

the old Jerusalem hath been the cause of this singular logic? To print six of our principles on paper is making a creed! To utter either six or sixty items of our belief either by the voice or by the pen is making a good old-fashioned confession of faith!! On this principle it is to be understood that our Christian Advocate friend at Buffalo has a multitude of creeds:—he issues a creed every week!! Nay, if he writes and reads sermons weekly, he has eight creeds per month, consecrating four of them from the pulpit and four of them from the press!!! And by the like reasoning he gives us in these Provinces twelve creeds per year—one for every month, carried by Her Majesty's mail to all points of the compass under the title of the Christian Banner!! Can any person after this, dispute the sagacity and eagle-eyed sharpness of our friend at Buffalo.

What is a creed—a popular creed? It is the embodiment on paper of the essential articles of *the faith* of some religious body, by which to *admit* members into said body and by which to *try* members after they are in that body. This is a creed as modernly manufactured, and such are its uses. The disciples have no use for such an instrument. Such a document was not made or produced at St. Louis.

The grand peculiarity of Disciples on the creed question, is, that they are satisfied with the creed written and made out for them by the author of eternal life. While most of our cotemporary professors are professedly very particular in respect to the creed they acknowledge, we think they are entirely too loose and too easily satisfied. We want a creed—a written one; so far like all our neighbors. But we are scrupulously particular in relation to the hand that sketches it and the authority that gives it. The pen that writes it must be guided by the Holy Spirit. In this also we prove our love of the Divine Spirit to be far in advance of those who make such a noise about our rejecting the Spirit, and yet proceed to draw up creeds supposed to be better adapted and more perfect than **THE CREED** which was written by men as the Spirit gave them utterance. What a burlesque on common consistency, to hear men shouting 'We must be governed by the Spirit,' 'We must get and keep the Spirit,'—then see them leave the ark of the covenant where Father, Son, and Spirit have put the confession of faith and the confession of practice, and hence run into some newly made ecclesiastical corner and sketch out a human standard of orthodox faith! And what an amount of assurance such must have, who, while mouthing every epithet of abhorrence against the Disciples for denying the Spirit, are standing upon a basis erected, formed, and fashioned without the Spirit's

sanction—a basis partly and in some instances principally manufactured by “man’s wisdom.”

But we have been, now are, and still mean to be, speaking and writing our principles, views, faith, practice, manners, customs, likes and dislikes, keeping in view the inspired friends of Jesus as our pattern. And if an individual, a congregation, or an association requires to be disabused of some erroneous impression respecting six, sixteen, sixty, or six hundred points of ecclesiastical or theological debate, we will ‘draw up and sign’ an equal number of principles to rebut and repel the injurious and false impression concerning us; and still with the Divine help, we shall eschew creeds, loving and honoring the one, only, and true creed stamped with the seal of heaven.

D. OLIPHANT.

AUXILIARY BIBLE UNION IN CANADA.

ADDRESS TO THE BROTHERHOOD.

Eramosa, March 22nd, 1854.

To the Disciples of Christ in Canada:

Dear Christian Friends:—You are aware that the meeting of the friends of a pure version of the word of God, called by the circular of brother Mitchell in the Christian Banner, took place at the Disciples’ meeting house, near Norval, Esquesing, at the time appointed. On account of the unfavourable weather the attendance was not so large as it certainly would have been in fine weather, but under the circumstances it was such as proved so very satisfactory that we all feel a deep interest in giving a translated Bible to every nation on earth. The brethren present represented the churches of Bowmanville, Oshawa, Toronto City, Pickering, Esquesing, Jordan, Wainfleet, Rainham, Eramosa, Erin, and Owen Sound, and in my opinion may be taken as an index to the views and feelings of the brethren throughout the Province; and if that be granted, we are all of one heart and one mind on this important duty. I never attended a meeting where more cordiality and unanimity in every part of the business prevailed than at that one.

The Bible Union of the Disciples of Canada, auxiliary to the American Bible Union, was organized under these encouraging circumstances, none opposing nor remaining neutral of all the intelligent and devoted brethren present; and I trust that now it will be seen when we are called upon to contribute according to our ability, that we will act worthy of our profession and privileges. In presenting the claims of the American Bible Union on our Christian sympathy, I cannot do better than refer to the articles which appeared on the subject in all our periodicals, especially to the essays, addresses, and reports published in the *Millennial Harbinger*, and read by some of the members of every church in Canada.

These, I know, have already enlisted our principles and affections in favour of that Society, and the wonder is that any Christian could hesitate one moment in regard to his duty respecting it. I here present the fundamental principle of translation and revision to which the Society is pledged. "The exact meaning of the inspired text as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness."

Must not every intelligent person see at once that this is the only way in which a faithful translation is possible.

From the beginning the American Bible Union contemplated a revision of the common English Bible. They know that no other Book has the same influence on the world as it has, and it is with great propriety that they determined first of all to revise it and make it as perfect a version of the inspired original as it is possible in this age to make it. All intelligent translators and revisers of the sacred volume throughout the world will be more or less influenced by it, and sacred literature in all lands where the Christian religion is known will be affected by it, and so will all Anglo-Saxon Christendom.

The following extract from a work just published by Archdeacon Hare, an eminent clergyman of the Church of England, forcibly expresses the necessity and importance of revision:—

"This notion, that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible; where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and cannon of all truth. For this reason errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance; and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence it is a main duty of a church to take care that the version of the Scriptures, which it puts into the hands of the members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word."

The plan of revision pursued by the revisers of the English Bible as well as their number and competency for the work will appear from another extract from the American Bible Union's appeal for Prayer and Aid, January 21st, 1854.

The following brief statement regarding the revision of the Eng-

lish Scriptures, cannot fail to excite renewed interest in the enterprise and to call forth more fervent supplications for its success.

Distinguished scholars are employed by the American Bible Union in the revision of the common version, holding their ecclesiastical connections with eight denominations:—CHURCH OF ENGLAND, OLD SCHOOL PRESBYTERIANS, DISCIPLES OR REFORMERS, ASSOCIATE REFORMED PRESBYTERIANS, SEVENTH DAY BAPTISTS, AMERICAN PROTESTANT EPISCOPALIANS, BAPTISTS, GERMAN REFORMED CHURCH.

Written contracts have been made with more than twenty scholars and many of them in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union, does not vary far from forty.

More than half of the work already done has been performed by scholars not connected with immersionist denominations; and we anticipate that this will hold true until the New Testament is finished.

Seven of the revisers under written contract, reside in Great Britain, and three of these are connected with the Church of England.

In none of the above numbers do we embrace those scholars, (of whom there are many,) that render collateral aid. For instance, one furnishes a literal translation of all the passages in the Burmese version in which the translator, (Dr. Judson,) has varied from the common English version; another renders similar service in the Siamese, others in the Bengali, Sanscrit, &c.

Also our revisers of the Spanish, the Italian, the French, and the German Scriptures, afford their aid to make the English more accurate. Some of their suggestions, especially those from the Spanish revisers, are considered invaluable. All the revisers in these several languages are men of eminent ability, and the discoveries made by one necessarily assist the others.

Hundreds of scholars, of greater or less reputation, from time to time, send in suggestions for the improvement of the English Scriptures, either in the form of criticism on the parts of the revision already issued, or in that of advice regarding other portions of the work.

The revisers are furnished with the most valuable works for study and reference. In this respect no necessary expense is ever spared.—Many of the books procured by the Union are most rare and costly. Every attainable facility is afforded to the revisers to accomplish their task in the most thorough manner possible.

In conclusion I would only say to you, beloved brethren, that our Canadian auxiliary was specially designed to suit the circumstances of the rich and poor among us, so that both should contribute according to their ability through their respective churches, and I hope it will bring the contributions and prayers of all to help a cause in which we esteem it a blessing to be fellow helpers.

I am, beloved Christian friends,

JAMES BLACK.

THE CLERGY AND THE MILITARY.

Essa, 28th March, 1854.

MR. D. OLIPHANT : DEAR SIR :—As I am writing, there are two things I would just mention.

First, with regard to J. Sillars' letter (in No. 11, vol. 7) on the support of Christian officers, you have two queries, "first, Did Timothy labour in Ephesus before or after Paul's farewell; secondly, What did he do in Ephesus?"

What do you mean by these queries, or what do you want to establish by them? Do you want to establish a learned clergy or an apostolic succession, as we consider Mr Sillars' letter quite scriptural.

Next, your article on military duty in this month's number. I think you are right so far, but I would like to see you follow up the subject a little further, as it is a proper time to advocate this doctrine in time of peace, and show us from the word of God that it is not the Christian's duty to take up arms, "for they that take the sword shall perish by the sword," and our Saviour says "If my kingdom were of this world, then would my servants fight." I have not time nor am I capable of writing on the subject, but it is a subject I have long thought of, and would be glad to see it followed up.

Yours, dear sir, for the truth's sake,

JAMES JACK.

REMARKS.

Timothy was neither a learned clergyman nor an ignorant clergyman, and hence if it were shown that he was sent to Ephesus to labour as a general workman, the conclusion would come far short of establishing a learned clergy. With clergymen we have little to do, saving as occasion serves to expose (faithfully and fearlessly) their clerical conceits. As it respects what is called "apostolic succession" it is a succession of papalized absurdities from first to last.

As we proceed with the series of essays begun in the April Number, we will as explicitly as our pen can write show the ground we stand on as it respects preachers and elders. Meantime every reader is invited to watch us, that not one of our statements may pass without due scrutiny. We shall be pleased to hear from friend Jack after he has perused these forthcoming articles, in reference to which we shall ask no quarter from any source whatever.

It ought here to be said, that, as a whole, the article of brother Sillars is most excellent. And how could it be otherwise?—he was a Scotch Baptist—!—and these Baptists have generally very clear and very consistent views of the Divine Word.

The article on military service, spoken of by our good friend, was written for those who are, by the Word, already convinced that war is unjustifiable, pernicious, sensual, and satanic. Still, as heaven

gives us "precept upon precept," something on the Christian duty of refraining from entering the battle-field might be edifying. We have opened the way. Our work has been to show the expediency of being legally recognized by the "heads of department" according to the principles we have long been convinced of and firmly held.

Since the above was written, the following has come to hand, which is cheerfully inserted :

For the Christian Banner.

DEAR BROTHER OLIPHANT : In last November's No. of the Christian Banner I find you have proposed two queries to me (page 288.) I am not certain that I understand your intention in proposing these queries, but lest it should be thought that I am afraid of them I have resolved to reply to them. First query, "Did Timothy labour in Ephesus before or after Paul's farewell address," Acts xx. To this I reply that I am not certain what meaning you attach to the word *labour*, but shall suppose at present you mean labouring in word and doctrine. Paul in his first letter to Timothy (who resided at Ephesus at that time, 1 Tim. ii. 3) describes the qualifications of elders and deacons, chap. iii; this seems to be intended to direct Timothy and the church to select the best qualified persons for these offices. From this I understand that the church at Ephesus had no elders at that time. 1 Tim. i. 3 seems to confirm this; for if there had been elders in the church at that time, the charge given to Timothy in the above text would be given to the elders as it was in Acts xx. 31; and as the above church had elders when Paul gave "his farewell address" I conclude Timothy laboured at Ephesus *before* that time. Second query, "What did Timothy do in Ephesus," (I suppose you mean to ask what did he work at.) I reply I cannot tell. The scripture as far as I remember gives no information on this point, and where the scripture is silent it would seem to be unwise to speculate much. You will observe however that this is no proof that Timothy did not work at all. I cannot tell what Paul laboured at when at Ephesus or Thessalonica, but I can tell that he laboured at both places, Acts xx. 31, 35; 1 Thess. iii. 7, 8. At Corinth he laboured at tent-making, Acts xviii. 3, 4.

Thus I have replied to your queries, and I would observe that I am well aware of the popular arguments in support of clergymen's stipends attempted from 1 Tim. iv. 15; 2 Tim. ii. 4. Now if you or any of your readers think that these texts contain anything against what I said in the Christian Banner in the Number for last November, just say so. I am willing to hear what any one has to say, and, if convinced of error, I hope I shall always take pleasure in acknowledging the error. I have no interest even in a pecuniary point of view to hold to error, having never received *even one dollar* for teaching religion; but should my opponent fail to convince me of error, perhaps I may examine my armoury for some weapon of defense, and I am not without hope that I have a rod in pickle for such arguments as I

have formerly heard attempted from these texts. In the meantime I stand on the defensive.

JAMES SILLARS.

River John, N. S., 20th March.

You have, brother Sillars, properly apprehended me on the term labour in the first query. My second query however had reference to the work that Timothy was to do as a labourer in the Lord's vineyard in Ephesus. Both of these questions occurred to me on reading the sentence immediately preceding the queries. Speaking of a man wholly devoted to study and teaching in a Christian Church, you observe: "I cannot find any proof of such a man being in that [Ephesian] church, when Paul took his farewell of them, neither any direction to provide such a man, the whole care of the church as it regarded both watching and teaching was by the apostles committed to the elders." The questions inserted after these words were submitted for the purpose of attracting attention to the sentiment expressed, and for the purpose of making it pass through an edifying scrutiny. Let me here say, my brother, that it is my desire, when interchanging views with beloved brethren, to regard every brother equally anxious and desirous of finding and holding the truth; and therefore I have no weapons of war to put on when engaged with brethren in eliciting truth out of the mass of error everywhere abounding.

The reverse of what may be called popular error is not always a safe principle to assume in the search for what is scriptural. The populars are destructively wrong on the "pastoral office," and it is my impression that very many who reject the claims of modern pastors, not only throw out the popular rubbish but likewise fling with it some precious gems in the form of scriptural lessons. No good son of the heavenly Father desires thus to do; but it seems that it is the legitimate tendency of one extreme to prepare the way and force into existence either the whole or the half of another extreme.

If there be a man in America more opposed to the pretensions of modern clericals, divines, ministers, and pastors than the writer, I should like to see him or hear of him; yet in behalf of truth let it be said, that according to the views of many excellent brethren, the evangelist Timothy never could and never would have laboured as the Lord's workman in the congregation at Ephesus. In the first place, the apostle to the Gentiles proclaimed and taught in that city one year and a half. Then he was there still "a good while." He returns and is preacher and teacher there for two years and some months; making nearly or quite four years of personal evangelical labour in Ephesus by Paul. Did a congregation which had such opportunities—so much labour from the zealous apostle himself—need farther care, watching, teaching, and upbuilding from labourers other than those they had among themselves? Yes, say the Christian oracles. This community of the Lord's chosen, would appear to need, first, an address from Paul through the seniors, who meet him at Miletus;

secondly, a well filled and instructive letter from the apostle's pen ; thirdly, a visit and edifying ministering from the faithful Tychicus ; fourthly, continuous labours by the prudent and zealous Timothy, who is by the apostle besought to *abide* at Ephesus. I am fully apprized of the fact that the modest Timothy has been turned into a Bishop by our Episcopal friends, and again, that he has been transformed into a "settled pastor" by our Baptist and Congregational friends. With these ecclesiastical oddities I am not now dealing. And some of these labours, after Paul leaves the Ephesian congregation, as can be shown, were subsequent to the appointment of elders.

I shall, at any time, beloved brother Sillars, be pleased to hear from you either on this topic or any other you may choose ; and I may guarantee for you a good hearing on the part of all the readers of this periodical, who, I am happy to say, are yearly increasing in this western country.

Your brother in the Lord,

D. OLIPHANT.

PRAYER.

WERE I by accident to discover my enemy in the closet, the dell or the grove, engaged in secret prayer to God, it would induce me at once to suspect the integrity of my conduct toward him. I should be much inclined to suspect myself in the wrong—to suppose that he had some real ground of grievance. I should conclude certainly, that he would be willing to meet me again in the sacred domain of friendship ; that he would be ready to forgive. And why this ? If in my own bosom there rankled disaffection and hatred, would I not be disarmed ?

But men do not pray in secret—never, never. All men reach this conclusion by a sort of instinct. They *know* that whoever in solitude seeks communion with the Almighty, who is of purer eyes than to behold iniquity with allowance, must be hungering and thirsting after righteousness. The man who prays in secret knows that if he regards iniquity in his heart, the Lord will not hear him ; and few men will trouble themselves to mock God in secret. It is a profitless task and much worse than profitless. The man who is not seeking after inward holiness—purity of heart, can not enjoy secret prayer. Hence, whenever we begin to slide away from God, prayer becomes irksome, and as the religious affections cool, it is wholly abandoned ; apoplexy of the spiritual man and death ensue.

There is a strange power in prayer ; it is God's appointed means of bringing his children, now in exile, home. It gives strength to the feeble, courage to the timid, hope to the downcast. It is the Christian's *talisman*—the shield of the young, the staff of the old. And yet, how apt are we, in the hurry and intoxication of life, to forget that God is the hearer of prayer. Our fathers used to sing—

"What various hindrances we meet,

In coming to the mercy-seat ;"

And we might fitly catch and prolong the strain.

Intending these paragraphs for such as do not read long articles, we shall here close.—*Pinkerton*.

RELIGIOUS INTELLIGENCE.

Our beloved brother Scott, of Toronto, in a communication written shortly after the "Union" meeting, says,—

"I thought you would probably be at the meeting held last Friday at Esquesing for the purpose of taking into consideration the duty of aiding the "Bible Union," but you are aware I had not the pleasure of meeting you there.—There was quite a good gathering of brethren from various churches; notwithstanding the weather being so stormy, the meeting went off most agreeably and profitably. There were two baptisms, both, I believe, intelligent persons."

Rainham, 15th March, 1854.

MR. D. OLIPHANT: DEAR BROTHER:—I have some good news for you. After my health was restored, I visited Townsend according to your request, and the first Lord's day after I returned home, John Boucher came down to Rainham and made the good confession, and was buried in the likeness of Christ's death, to walk in a new life.—May the Lord help him so to do.

Yours in the good hope,

A. HOLMES.

Cambridge, Ohio, 15th March, 1854.

RESPECTED BROTHER OLIPHANT:—I had the privilege of the Christian Banner last year by the kindness of a Christian sister, and was much edified and refreshed by it, having for 40 years proclaimed the same sentiments it publishes to the best of my ability; and you may think it was a welcome visitor as I am located—not but one disciple in Cambridge that I know of.

I have received the Jan. and Feb. numbers of the Banner this year, and would thankfully accept of the following numbers if your kindness will favour me with them, and I subscribe,

Yours in love for the truth's sake,

JAMES MURRAY.

* * Yes, brother, you will receive this paper, even without kindness on my part. The same benevolent sister has forwarded payment for you, and also for four others, being seven dollars, which she has sent to me within a few weeks—five at one time recently and two previously. This work it seems has choice friends.

D. O.

Western Star, Ohio, 31st March, 1854.

BROTHER OLIPHANT: May favor and peace from God our heavenly Father rest upon you and all who love our Lord out of a pure heart in Canada West.

I have been very busily employed the winter past, spending one-half of my time in holding meetings of days. The first of December last I held a meeting at Chagrin Falls. Six persons came forward and confessed their faith in Jesus as the Christ of God, the Saviour of men. In company with our beloved brother Wm. Hayden a meet-

ing was held in Lafayette, Medina Co.,—twenty became obedient to the faith, and three Baptists united with the brethren to walk with them in love.

Another meeting of days was held in company with brother L. Cooley in Stow, where twenty one gladly received the word and were baptized and added to the church. Three others united, and the disciples were made glad in the Lord.—Brother I. Errett held a meeting in Ohio City where I have been spending one half of my time the last year. Fourteen of the hearers believed and were baptized. To the Lord be all the praise.

Yours in the Lord,

A. B. GREEN.

[Let no one confound the beloved brother who writes the preceding with the unholy Mr. Green who made his home in Brighton and in Prince Edward County, Canada West, for a time. We shall always be gratified to receive from our fellow labourer of Western Star either news or articles for all our readers as he may find opportunity to communicate with us.—D. O.]

Newstead, N. Y., 25th March.

BROTHER OLIPHANT :—I have not been able to travel much the past winter, but will inform you that the brethren at Williamsville have been blest the last Fall and winter by an addition of ten or more by immersion. The church at Tonawanda has enjoyed the labours of brother Moss the last winter for a number of days amidst much opposition—the result, ten won to Christ and immersed into the likeness of his death. The church at Clarence is reviving, and the brethren hold meetings and break the loaf when there is no help from abroad. Brother Stickler and family moved last Fall to the District of Columbia, near the Capital of the U. S.

Yours in love,

I. J. BROWN.

Accessions to the brotherhood in Ohio, Missouri, and other states, to the number of nearly 300 are reported in the Millennium Harbinger for April. The Christian Evangelist for the same month reports 129 additions to the Disciples.

A Methodist preacher was recently baptized by brother Sheppard of Dorchester.

Dr. Mosblech, formerly a Catholic priest, was lately immersed at Bethany, Va., and is now numbered with the Disciples.

THE CAUSE IN ST. JOHN.

A devoted brother in the city says—“We are building a new meeting house and expect to move in it some time this summer. We have had six additions within a month, and everything looks well for more being added to us. Our meetings are well attended and very good attention given by the people.”

THE LORD'S WORK CONNECTED WITH GRANDE LIGNE.

The *Grande Ligne Mission Register* is before us, containing a report of the mission for 1853.

Connected with this mission there are the following missionaries:

Missionaries at Grande Ligne station—Madame Feller, L. Normandeu, Mrs. Normandeu, C. Roux, C. Comette; in all five.

Missionaries in the District of St. Mary—L. Roussy, F. Lamoureux, Mrs. Ledoux; in all three.

Missionaries in St. Pie—T. Lafleur, Mrs. Lafleur, Miss Jonte, Miss Auger; in all four.

At Montreal, Beroa, and Salem, there are Mr. Cyr and Mr. Tetreau.

Making a total in the whole missionary field of fourteen.

In connexion with this interesting work, schools have been established at Grande Ligne, St. Pie, Henryville, St. Mary, and St. Gregoire.

We see that the receipts, from all sources, have amounted to nine thousand, three hundred and forty-two dollars within the past year.—The Grande Ligne mission, we doubt not, is worthy of confidence and therefore worthy of liberal support. D. O.

ITEMS.

A brother in the east, in sending an order for a larger supply of this work, after receiving the first number for 1854, adds, "This Number is very excellent; but it will not make the editor very popular—at least that is my opinion." And that also is my opinion, but the principles urged through the *Christian Banner* will live and prosper, and are at this moment popular in heaven. Another brother, writing from Halifax, at the close of a very kind epistle, says, "I conclude by wishing the *Christian Banner* a wide spread, and a profitable return to its labourer." In another section of Nova Scotia, a zealous brother writes, "I will do what I can for the *Banner*." Well, brethren, give us your hand, and let us "sow beside all waters," that we may reap in due season. D. O.

JUNE MEETING.—Let every reader in Canada, in New York State, and in every other place where there is a friend who may be interested in it, remember that the June meeting for this year is appointed to be held in Jordan, C. W. It begins on the third Friday in June. Crowd to it, friends, all who can.

✍ A correspondent writes:

"Your tracts Nos. 1 & 2 in the December Number of the *Christian Banner* have affected many minds in this section—some who were praying for the Holy Spirit to come down and make their neighbors Christians."

✍ We are pleased to put the *Bible Union Reporter* on our exchange list.