

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.

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

VOL. X. COBOURG AND BRIGHTON, FEBRUARY, 1856. NO. 2.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER I.

Sincerity, a young man of twenty-one years, awoke one morning, and soliloquized with himself thus: "I have now arrived at manhood, and feel surprised when I think that twenty-one years of my life have fled and I have not made the first effort to seek God. I am astonished at myself that I have lived this long without God, and without hope. I will remain in this condition no longer. If there is a man in this town who can show me the way to heaven, I will enter upon it before the setting of another sun. I will immediately cross the way to the residence of Mr. H., the Presiding Elder of the Methodist Church, an excellent man, who will readily show me the way to heaven." In a few minutes our young friend was rapping at the door of Mr. H. "Walk in," responded from within. "Good morning, Mr. S.," said the good man; "I trust I see you well." "Quite well, Mr. H., in body, but I have much concern of mind. I am, sir, alarmed, when I think that twenty-one years of my life are gone, and I am not a *Christian!* I have, therefore, called upon you, as a friend, to show me what I must do to be saved."

Honesty. Do you desire that I should pray for you?

Sincerity. I am ignorant of the way of salvation. I desire you to point out what the Lord requires me to do, that I may be saved. If it be for you to pray for me, for me to pray for myself, or anything else, I am ready to do it, that I may find salvation.

H. I will cheerfully pray for you, if you desire it, or do anything else in my power for you.

S. Thank you, sir; truly am I grateful for your kindness. You, no doubt, realize the importance of my pursuing the proper course. I desire, above all things, to proceed according to the will of the Lord. I would not, for worlds, make any mistake where the salvation of my soul is in danger. If, therefore, the Lord requires me to be prayed for, that I may obtain the forgiveness of sins, I desire to do it.

H. I am truly rejoiced, my young friend, to find that you are anxious to seek the Lord. The Saviour says, "He who seeks shall find." I trust, then, you will give up your whole heart, and never cease seeking till you find rest to your soul.

S. That is now my intention; but you are aware that I am uninstructed, and do not know where or how to seek the Lord. Knowing, therefore, that you make it your business to teach "those ignorant and out of the way," I have, with the utmost confidence, come to you, to show me what the Scriptures require me to do, that I may obtain the forgiveness of sins.

H. I would advise you, my dear young friend, to seek the Lord in prayer. Give up your whole heart to the Lord, and I trust he will have mercy upon you. I would advise you to attend our prayer meetings and the class. These are precious means of grace, through which thousands have been soundly converted to God.

S. Mr. H., I have brought my Bible with me; and, if you please, turn down a leaf at the place where these instructions may be found, that I may read them when alone. I desire to proceed according to Scripture.

H. I did not say that my advice was, in so many words, Scripture; but, after many years' reading and prayerful study, I give it to you as Scriptural advice.

S. Of course there are Scriptures instructing persons, in my condition, how to come to God, from which you deduced this advice. Will you mark some of the places, that I may consider them when in retirement? You know it is important that I should seek according to Scripture. I desire to proceed in such a manner as to enable me to claim the promises of God.

H. Yes, sir; but you need have no fears but you proceed correctly; for prayer is so frequently enjoined in Scripture, that you cannot fail to

see that it is right. Beside, the Scriptures say, "Blessed are they who mourn, for they shall be comforted."

S. I have no doubt that prayer is right, for I can recollect of reading of prayer in the Scriptures; but, not knowing where to find these passages, and especially where persons seeking the salvation of their souls were commanded to pray, or be prayed for, I desire you to turn down a leaf at a few places. Is the passage you quoted, "Blessed are they who mourn," etc., speaking of conversion?

H. I cannot say it is; but, as you are what we call a "mourner," I thought the language applicable in your case. As to prayer, the Apostle says, "I will, therefore, that men pray everywhere."

S. If that passage speaks of conversion, and is intended for men in my condition, I desire you to mark it here in my Bible. Was it addressed to persons seeking the Lord as I am, or Christians? I am desirous to have the Scripture that relates to my condition.

H. You, my dear young friend, are a *seeker*, and the Lord says, "I will be sought unto by prayer." Beside, you are a *mourner*, in anguish on account of sin. It is right, therefore, that you should seek the Lord in prayer.

S. No doubt you are correct. I have the utmost confidence that you will give me the proper instructions. I have heard of great numbers being converted in old times, but do not know where in the Bible to find the account of these cases. Will you, therefore, refer me to some place where the people came to the "mourner's bench," or the "altar of prayer," to pray and be prayed for? I desire to be certain that I am going according to Scripture.

H. My dear sir, how can you have doubts about prayer, when it is commanded in so many places in Scripture?

S. I have no doubt about it, but I simply desire you to point out some of those places where we read of such great numbers being converted, that I may read for myself where such great numbers were commanded to come to the mourner's bench, or the altar of prayer, to pray and be prayed for. I desire to read these passages, because there are several things about it that I do not understand.

H. Perhaps you are unwilling to take my word!

S. Certainly, my dear sir, I am willing to take your word. If you tell me where I can find these passages, I have no doubt I shall find them as you say.

H. You seem to doubt, when I tell you that it is your duty to seek the Lord in prayer, that I am right, and, consequently, keep calling for the Scriptures where prayer is required. I am afraid you will not be converted soon, if you continue to manifest such an unwillingness to pray.

S. I trust, sir, you will have patience with me: I am aware that I am ignorant, but you are able to enlighten me. Beside, I have not doubted your veracity at all. I am desirous to pray or do anything the Lord requires. But you must perceive that it is of the utmost importance that, when seeking the salvation of my soul, I should proceed according to the will of the Lord. Now, while I do not doubt that you *can* and *will* teach me correctly, and that it is my duty to pray, there are several things in regard to it that I consider it indispensable for me to know.

1. I desire to know who is commanded to pray for me.

2. I desire to know whether there is any promise that I shall be heard if I pray for myself.

3. I desire to know how often I should be prayed for, before I have the promise of pardon. It has occurred to me that I may be required to do something else as well as pray, and I am anxious to do my whole duty. Will you, therefore, point out to me those passages where such great numbers are said to have been converted?

H. If you are not willing to use the means of grace which I recommend, and which have proved a blessing to so many thousand souls, I fear, sir, that I cannot be of any service to you.

S. I am perfectly willing to use any means of grace, and desirous to do so, required in the Scriptures. But I am anxious to use the means of grace according to Scripture. Therefore, I desire you to refer me to those Scriptures which give us an account of so many thousands using the means of grace, that I might proceed as they did.

H. I presume, sir, you are acquainted with our practice with those who seek salvation; and if you believe in our way, and will go with us, we will do you all the good and give you all the assistance in our power; but if you have no confidence in us, we can do you no good.

S. I have the utmost confidence in you; but you have occasionally exhorted us to read the Scriptures, and I cannot understand why you refuse to refer me to those passages which speak of the conversion of such vast numbers, that I may read for myself where they were commanded to

pray and be prayed for, and whatever else they were commanded to do, and do the same. You believe they were converted right, I presume?

H. Certainly they were.

S. Please then, sir, refer me to the passages, as I must now leave, that I may reflect upon them till I see you again.

H. I would advise you to read the Psalms of David, and attend our prayer-meeting on next Thursday night.

S. I will do so. Good-by.—*B. Franklin's Book.*

“SPEAK EVIL OF NO MAN.”

AN ARTICLE FOR ALMOST ALL PROFESSORS.

From the *Intelligencer*.

“The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and sitteth on fire the course of nature, and is set on fire of hell. It is an unruly evil, full of deadly poison.”—*JAMES.*

There are few sins to which mankind are generally more prone, than that of evil speaking. The Scriptures abound in warnings, and prohibitions against it; which is an evidence of God's detestation of it. We shall first, contemplate this subject in an objective influence. A word has sometimes opened a wound that time could not heal—it has excited feelings of animosity, which nothing but death could subdue. A word has fallen upon the ear of the afflicted mourner, imparting consolation, and awakening the liveliest feelings of gratitude to its author. The words of the orator can sway the feelings of the audience, and play upon the human heart, and cause every cord to vibrate. Why is all Ninevah, from the king upon his throne, covered with sackcloth and sitting in ashes? Why that solemn feast, and those united cries upon God? Because of the word spoken by Jonah: “Yet forty days and Nineveh shall be destroyed.” If we turn to 1st Samuel 17: 7-9, we there see what evil consequences result from words; spoken, doubtless, without evil intention. The woman went out to meet King Saul, with instruments of music, and “answered one another, as they played, and said Saul has slain his thousands, and David his ten thousands”—“Saul was very wroth, and the saying displeased him.” “He eyed David from that day forward.” It aroused in him feelings of jealousy and hatred; which caused him to seek David's life, by means most dishonorable, though he

knew him to be his friend. The magnanimity of David in sparing his life, when he was in his power, his kindness and loyalty could never allay that hatred which had been excited by that thoughtless expression: "Saul has slain his thousands, and David his ten thousands." Nothing but death could subdue it. We might bring forth from the Scripture, and from every day's experience, many illustrations to enforce this position; but our limits forbid, and we proceed to notice their subjective influence. Words exert an influence not only on those who hear them, but on those who utter them. The infant will work itself into a phrensy *merely* at the sound of its own voice—and it is no uncommon thing to see men excite themselves to the highest point, when conversing upon subjects that are unpleasant.

If you turn to the first quarrel which ever occurred, and which resulted in the death of a brother, we will there see the subjective influence of the tongue upon that brother, (see Gen 4 : 8,) "And Cain *talked* with Able his brother;" and the "talk" ended in murder. Angry feelings are manifested in angry words and actions. He permitted himself to feel unkindly; he spoke unkindly; and acted unkindly. May we not venture the supposition that if he had not had that "talk" with his brother, the consequences would not have been so serious. It is an old and wise maxim, that when a man is angry he should not speak. If we wish to govern our tempers we must govern our tongues.

What is evil speaking? There is a great propensity in some persons to *tattle*, without any intention of making mischief. They are fully posted up, and can and will give you all the news; public, and private, foreign, and *domestic*; as to its truth or falsity, with them, it is a small matter. They tell it for the pleasure it affords them to instruct and edify others. While this is not evil speaking; yet it is a mischievous habit, and often productive of evil. Solomon says, "The words of the tale-bearer, the strife ceaseth." They pervert the Apostolic injunction: "Look not every man at his own things, but to the things of others also." Evil speaking involves a motive, and has for its object the injury of some one. A man may speak the truth about another, and yet be speaking evil.

If a man speaks with the intention of injuring another, he is an evil speaker, whether what he speaks be true or false. For instance, a man is in my confidence—he elicits my opinion about an individual, it is given without any unkind feelings; perhaps he stands opposed to that person,

or he may entertain unkind feelings towards me, of which I am ignorant. He takes that opinion, uttered in confidence, and with the kindest feelings for him of whom the opinion has been expressed, and uses it to the injury of both. Thus treading on borrowed, if not purloined capital—or he goes and expresses to this brother my opinion—out of this connection and highly colored; with the conscientious and religious preface: I feel it is my duty to tell you, (but you must not say anything about it) that such a brother has unkind feelings towards you, and said so and so about you. Is his motive a good one? Nay, his object is to sow discord and alienate brethren. Evil and evil only is his object, and he is to all intents and purposes speaking evil. "He that covereth a transgression seeketh love; but he that repeateth a matter, separateth very friends."—Prov. 17: 9.

Or he may be jealous of another on account of his influence, and on every suitable occasion, is throwing out insinuations to the detriment of his supposed rival; awakening in the mind of those who hear him suspicion, and thereby destroying confidence. Such is evil speaking. And he need not attempt to justify himself by the conviction, that the man he is opposing has more influence than he deserves. He would be as justifiable in robbing another man of his wealth, because he thinks he does not deserve it, or uses it improperly. Evil speaking is a violation of the law of God. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law, thou art not a doer of the law, but a judge."—James 4: 14. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice."—Eph. 4: 31. And again, "He that will love life, and see good days, let him refrain his tongue from speaking evil and his lips from speaking guile." 1st Peter 3: 12. And the same Apostle teaches them to lay aside all malice, and all guile, and hypocrisies, and envies, and evil speaking." The Apostle not only urges them to lay aside evil speaking, but *malice*, which is associated with it. These express Scriptural declarations must suffice on this head. We shall now look at its consequences. It is not only descriptive of peace, but superinduces evil. This point needs no argument, but an appeal to our own observation and experience. How often have we seen, the peace and harmony of a church, and individual brethren destroyed, and the strong bonds of Christian affection sundered by an evil speaker, whose tongue has been "set on fire of hell," and where

love, peace, joy, and meekness abounded, hatred, envy, strife, and pride super-abounded. "Where envy and strife are, there is confusion, and every evil work." How potent is the tongue—"death and life are in the power of the tongue, and they that love it, shall eat the fruit of it." If Michael the archangel, when contending with the Devil, about the body of Moses, "durst not bring again-t him a railing accusation," shall any man dare rail against, or speak evil of one of Christ's saved ones for whom he has died?

Let us notice the condition of that (professed) disciple, who indulges in the sin of evil speaking. He is destitute of "charity (love) which *thinketh no evil.*" If love thinks no evil it will certainly speak no evil; and he who speaks evil of his brethren, gives undoubted evidence that he has not charity; (love) without which, though his faith could remove mountains, and he should give up all his goods to feed the poor, and his body to be burned, it would profit him nothing, (see 1 Cor. 13.) Again John says, "he that loveth not his brother, abideth in death." "Who-soever hateth his brother, is a murderer." "We know that we have passed from death unto life." How? "Because we love the brethren." We must judge the tree by its fruits, also of the heart by its words and actions. The old orthodox used to say, that certain actions were outward signs of inward grace. So we think of evil speaking; it is an outward sign of inward corruption. If the heart were not at fault, the tongue would not be thus engaged. If the heart did not think evil, the tongue would not speak it. A corrupt tree bringeth forth corrupt fruit. How can ye, (says Christ) being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of his heart, bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things." And as evil speaking is wicked, it must proceed from a wicked heart, as is the stream, so is the fountain. Again, "Blessed are the peace-makers, for they shall be called the children of God." David asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, &c., (Psalm 15.) A seventh abomination to the Lord is, "He that soeth discord among brethren." (See Prov. 6, 19.) From the above Scripture what do we learn with reference to the evil speaker? 1st. He is destitute of charity (or love,) without which his faith and works will avail him nothing. 2. He hates his brethren,

and is a murderer—and no murderer has eternal life abiding in him. 3d. His heart is not right before God. 4th. The blessing of God does not rest upon him, and he cannot be called a child of God. 5th. He shall not stand on Zion's hill nor abide in the (true) tabernacle, among the sons of God. 6th. He is an abomination to God.

The evil-speaker is argus-eyed to the faults of his brethren, and is ever ready to magnify them—but love covers a multitude of sins. A good man who is conscious of his own frailties will not indulge in unkind censures of his brethren. He remembers that we are brethren, children of the same Father (who "pities us, because he knows our frame, he remembers that we are dust.") We should be jealous of each others honor. Never injure the feelings or reputation of one whom Christ loves. Never detract from the character or usefulness of one for whom Christ has died. There is no surer evidence of a generous disposition—of a heart that is influenced by love, than to speak and think kindly of others. Such a man is happy, he is blessed in blessing others. The sentiments of his mind take their hue from the inclinations of his heart. He will be kind, tender hearted, loving to his brethren. May the Lord deliver us from evil speakers, who say "our tongues are our own," who stand associated with the Devil, who is called "the accuser of our brethren." In his lips there is a burning fire." "He that keepeth his tongue, keepeth his soul."

[The preceding is from the pen of one of the most exemplary men we ever knew,—an editor and an evangelist of great worth and deserved esteem. Many, very many, should take a practical lesson from R. L. Coleman, who thus speaks to us with the authority of God's Book.]

THE SABBATH DAY.

For the Christian Banner.

[CONTINUED FROM PAGE 30.]

We find in the camp of Israel in the wilderness of mount Sinai, a still clearer exemplification of the existence of the Sabbath, known and respected in Israel, before the giving of the law, Ex. 16—18 to 28. I repeat, known and respected on earth, and confirmed by miracle from heaven; God its maker, again respected it, and compelled Israel also to respect it. God gave two portions of manna on the sixth day, and

none on the seventh : also surplus manna, gathered on the sixth day, kept perfectly good ; that gathered on any other day could not be preserved for use : " it bred worms and stank." A fourth argument that the sabbatic law was general, and of early date, is found in the wording of the command on the tables of stone, " Remember the Sabbath day to keep it holy, six days shalt thou labor," &c. " For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day and hallowed it." Moses clearly refers Israel to Eden, for the origin of the sabbath day, " God rested on the seventh day," " God blessed and hallowed the sabbath day." That is, as we have seen before, he made the seventh a sabbath day. And there also he points to the reason of the seventh being made the sabbath day ; and tells them to " remember" it, and to " keep it holy" ; [that is, to do no work therein.] It came not then, as a new commandment, but as an old one, a general one ; which he at that time, incorporated with their law, which certainly, from the manner in which it was introduced, did not destroy its general character, or lessen the obligation upon the rest of the world, to keep the sabbath day. The special law to Israel was of much less importance than the general law, in one respect at least ; Israel for whom it was made was as but a handful compared to the rest of the world ; and this together with its greater antiquity, and the unlimited duration assigned to it, might be the reason why the Saviour in referring to the sabbath day, referred not to the tables of stone given from Sinai : but to the general law from Eden. But it is said also, that God blessed the sabbath day ; and it would be difficult to conceive how that could be in any other sense than that of making it a blessing to man. And the words of the Saviour are a most beautiful and convincing comment on the nature of this blessing, shewing that the blessing was to man, and that in the sabbath day : God blessed the sabbath day, it was made for man ; and not man for it. It is then in the observance of it, or keeping of it, that man is blessed. For to him who does not keep it it is no sabbath, and per consequence no blessing. And the neglect to keep it is in violation of the law, by which it was made a sabbath. Therefore the sabbath breaker at once loses the blessing, and entails on himself the guilt of sin. In the infancy of the world, for the best of reasons, the seventh day was made the sabbath. It reminded man of the origin of all things, of which it stood as a sort of monumental evidence. It reminded him also of his obligation to that wonderful being

which created him—from whom all his happiness cometh, and by whom he is protected every day of his life. But after the resurrection of the Saviour, which took place on the first day of the week—in that mighty achievement—in that glorious triumph over death and the powers of darkness, by which the Messiahship of Jesus of Nazareth was indubitably established,—man furnished with an incomparably stronger incentive to veneration, to love, to devotion, to confidence in, and to faithfulness to, the God of his salvation, than can be drawn from the works of creation. It was in order, therefore, that the first day of the week, the resurrection day of the Christian's Lord, should be constituted the Saviour's sabbath, or Lord's day; made sacred to the Lord's body, and sacred to the memory of his resurrection. A day of rest from the cares and toils of life. A day of refreshment to the soul. A spiritual feast, a season in heavenly places. To strengthen the Christian's faith, to increase and elevate his hope, to expand and purify his affections, to restrain his passions, to reform his life, to prepare him for usefulness in life, to make him tranquil in death, approved in judgment, glorified in eternity. Jesus said, "The Son of man is Lord of the sabbath day," (Lord means possessor, owner.) This was said four thousand years after the sabbath day was made, as we have seen. Now if the world needed a sabbath day, for four thousand years, (and it is certain that man needed it or it would not have been made, as a blessing to him.) From what peculiarity in the christian religion can it be known that man does not need it still. God himself made it at the first, and it was sustained by his authority, down to the time of the investment of the Saviour with the government. There is some diversity of opinion as to when the government was put upon the shoulders of Emmanuel. As far as known to me, no one pretends to think that it was before his advent to earth. I believe the more popular, and certainly the more rational conclusion is, that the government was put upon his shoulders when he was crowned with glory and honor. And Paul says that he was "for the suffering of death crowned with glory and honor." It was, therefore, after he rose from the dead. Subsequent to his resurrection, he himself says, "all power.[authority] is given unto me in heaven and in earth," Matt. 28: 18. He speaks of this as but recently done, or just about to be done, and makes this predicate the foundation of the commission which he gave to his apostles. He could not absolutely have been 'Lord of the sabbath day,' until the government was put upon him. in other words until he had authority above all law; as it is written,

Isaiah 42 : 4, "The isles shall wait for his law" to abolish, to alter, or to ratify. But he said, "the Son of man is Lord also of the Sabbath," before his passion. So did he work miracles in proof of his pretensions to the Messiahship. He taught all the prominent principles of his approaching reign ; and forgave sin, without the performance of the conditions taught in the Hebrew law. After he rose from the dead, and before he ascended, he fixed the conditions of salvation for guilty man ; and made them an abiding law in his kingdom. And what of all this. He acted as a prince under his father in preparing the way, or the world for his approaching reign. The Saviour says of his discourse on the mount, Matt. 5 : 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Whether this saying had respect to precepts found only in the law, or to precepts not in the law, matters not as to their authority now : for this was certainly spoken prospectively, and to be of authority when he should occupy the throne. See also the law which he gave to aggrieved brethren, Matt. 18 : 15, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." I believe it is generally understood, that this law belongs to that word which lives and abides forever. John 17 : 2 "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him : and this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." Matt. 11 : 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." John 17 : 6, "I have manifested thy name unto the men which thou gavest me out of the world ; thine they were and thou gavest them me, and they have kept thy word," 8th, "For I have given unto them the words which thou gavest me ; and they have received them." I pray for them ; I pray not for the world, but for them which thou hast given me ;" 20, "Neither pray I for thee alone, but for them also which shall believe on me through thy word, (the word which I gave unto them). 2d Cor. 5 : 19. For "God was in Christ, recon-

ailing the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." This word of God or word of reconciliation which Christ taught to his apostles, and by which he converted them, was to continue to be the power of God for salvation to them who should believe, while time endures. These scriptures however, are only a sample of what might be brought forward in proof that Christ's business as a teacher on earth, was to teach men the doctrine of his coming reign. Is it at all supposable then, that he would have said, he was Lord of the sabbath day, if he was going to destroy or do away with it as soon as he received the government; or does this saying of his, that he was Lord of the sabbath day, stand out in bold relief, his own ratification of the sabbatical law, then four thousand years old, and thereby make it a part of the law of the new covenant; as much as the saying, "He that loveth another hath fulfilled the law. For this thou shalt not commit adultery: thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself," Romans 13: 8. Or this one from Christ in person, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commands hang all the law and the prophets." And who will dare say that they are not Christ's law now; and if so, why not the sabbath likewise? for he says he is Lord of the sabbath also:

The apostle John some 50 years after the Saviour ascended upon high makes mention of the Lord's day in a way which shows that it was well understood at that time; and understood also, which day of the seven was the Lord's day. When God made the sabbath in Eden, he decided that the 7th day should be the sabbath. But we have seen, that for sufficient reasons, it might be changed to the first day of the week without affecting the substance of the sabbath. But have we any proof that it was so changed? We have most conclusive proof that the sabbath of which Christ is Lord, is the Lord's day. But which day of the seven did he appoint to be the sabbath? Fact and usage are all that we can find to settle this question—Christ arose from the dead on the first day of the week. The importance of this fact cannot be overrated, it is certainly worthy of a devout weekly celebration. Primitive usage shows that the Lord's people did consecrate that day, as sacred to the memory

of their Master's resurrection ; by meeting together, by social prayers, praises, thanksgivings, exhortations, religious instruction, and the Lord's supper. Now it is certain that the Lord has a day, in a sense, in which other days are not his, a sabbath day. And is not the Lord's day hereby sufficiently identified ? It would seem that it is from the almost uniform convictions of christendom. Indeed on what day should the services of the church be as appropriately attended to, as on the Lord's day ? But under the reign of Christ, approved example is as good as law. Ph. 3 : 17, "Brethren be ye followers together of me, and mark them which walk so, as ye have us for an example." Anything therefore which can be shown to have been approved usage in the days of the apostles, has all the authority of law ; and surely we have just that kind of example, of the very respect shown to the first day, which it would seem, should be shown to the Lord's day ; John 20 : 19 "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." The disciples were together in one place ; the spirit was poured out on them—they were baptized with the Holy Ghost on the first day of the week, Acts 2. They met together to break bread on the first day of the week, Acts 20 : 7. Paul enjoined it upon the brethren to make their appropriation for the poor, on the first day of the week, 1 Cor. 16 : 1. The man is not to be convinced by these facts, and these examples, that the first day of the week is Christ's sabbath—the Lord's day—is not to be reasoned with, and for this cause we will not labour this matter further. But very briefly glance at the ground over which we have travelled.

We have seen that the sabbath was made for man, as a blessing to him, that God was its author, that he made it by law, that it was made twenty-five hundred years before the law was given from Sinai, and therefore entirely independent of it. That it was made in Eden four thousand years before the time of the Saviour. That it being independent of the law of Moses, received no additional authority by being incorporated into that law ; and the abrogation of that law could not weaken it, or lessen the obligation upon the rest of mankind to keep it. We have seen it was of spiritual or moral tendency, and therefore as a law, partook essentially of the moral ; and that the condition, and the moral and physical constitution of man required it, and still require it, that it did not appear to have been any part of the design of God, that any

thing of a moral or spiritual tendency should fail from the law, at the passing away of the old covenant. But that the righteousness of the law should be more effectually more certainly secured under the reign of Messiah, and the more puissant motives of the New Testament, and the more spiritual nature and moralizing tendency of the christian religion. That from these facts, had the sabbath belonged to the law of the Hebrews, and been peculiar to it, it would not have passed out of use. But we have seen that this was not its origin. That God made the sabbath in Eden by a general law to the race of man. We have found clear traces of the knowledge of the sabbath, and respect for it among mankind from Adam to Moses. We have also seen that Moses did not introduce it as a new law, but referred to it as a law already sufficiently notable, and required Israel to keep it because God had commanded it to be kept. We have seen that the Saviour labored while on earth, to instill into the minds of men the knowledge of God, and of the principles of his coming reign; and that he issued the laws of his prospective kingdom; that he proclaimed himself Lord of the sabbath; that God had made it four thousand years before he uttered these words; and therefore he could not have been, substantially, Lord of the sabbath until the government was put upon him: which could not have been before that time. And therefore, in as much as he did allude to the sabbath in its origin in Eden, and in its design as a blessing to man, and proclaim himself Lord or owner of it; that he did thereby give it his sanction, and make the law which made the sabbath a law of his kingdom; that whatever pertaining to it, was of a positive nature, might be repealed or uttered at his pleasure; that whatever peculiarities were added to it, as to the manner of observing it on its being incorporated into the law of the Hebrews, only extended to the extent of the law, and went out of use with it. That the day of the week which was to be made the sabbath, being of a positive nature, might for sufficient reasons be changed without at all affecting the substance of the sabbath. That such reason appears clearly to exist in the resurrection of Christ on the first day of the week. That in the days of the apostles, it appears that the Lord had a day sacred to the welfare of his people, well-known to the brotherhood as the Lord's day. That the first day of the week was, by primitive usage, made sacred to the memory of the Saviour's resurrection and to the religious services of his people. The Lord's day, per consequence the sabbath, of which the Son of man is Lord. And this prepares the way for a few words on the manner of spending

the sabbath or Lord's day. Sabbath as a verb, signifies to cease, to rest, as a noun, cessation, rest. The meaning of this word, coming as it does from the Hebrew language, where persons and things were named from certain qualities which they possess, or certain attributes of character peculiar to them signifies much. It naturally and clearly implies that the sabbath day was a day of rest from the common labours of life. And to this agrees all that is said of it in the bible. To this certainly agree all that is said of it in the law; but as we have before seen, whatever was peculiar to the law touching the keeping of the sabbath, is not binding on us. It is said that God rested on the seventh day from all his works. We have seen that he did this to ratify the sabbatic law; therefore it is an example of the highest authority, showing the meaning of the command by which the sabbath was made. It was understood in the camp of Israel before the giving of the law, that no work should be done on the sabbath day. What religious services were performed on the sabbath day in the times of the Fathers, I do not know, (but it is likely that they had religious duties to attend to, as it was so under Moses, and it is so under Christ.) The Saviour healed on the Sabbath day and said, "It is lawful to do well on the sabbath day." All the examples in the New Testament go to show that the business of the disciples on the first day of the week, (the Lord's day,) was to attend to religious exercises, giving and receiving alms, &c. We think therefore that we are abundantly sustained by all these promises in this conclusion, that on the first day of the week the common cares and business of this life should be suspended, that the day should be spent in reading, in meditation, in prayer, in imparting, and getting religious information, in social worship, exhortation, appropriations for the poor, the distribution of alms—the interests of the soul. And when I say these things should be done, I mean not only because they are expedient, but because the Lord requires them at our hand. And we have no more right to neglect them, than we have to starve ourselves to death. But I have drawn this article out to considerable length and must dismiss it. I therefore recommend these pages to the careful, prayerful reading, of all into whose hands they may fall, with best wishes for the good of humanity.

THOMAS LAING.

A NOBLE REPLY.—Henry VIII, sent for Sir Thomas Moore once when he was attending public worship. Sir Thomas returned answer, that he would wait upon him when he had first performed his service to the King of kings.

RELIGIONS IN BRITISH AMERICA.

ARTICLE FIRST.

Among a population of over three millions of people in these British Provinces, we have a number of distinct religions. A large majority of the religions of the known world are held and professed within the bounds of British America; and all who are in quest of heaven's truth and heaven's religion in this our country, are deeply interested in knowing where this pure truth and this pure religion may be met with among these various religions. Willing to do our part in arousing public attention to healthy investigation, in view of the premises, we take the liberty of calling over the names and exhibiting the claims of the prominent systems of worship, to which the people residing between the eastern shores of Nova Scotia and the western borders of Canada are attached.

1. We have the Romish Religion.
2. Episcopacy, or the Church of England Religion.
3. Presbyterian Religion.
4. Wesley's Religion.
5. The Religion of Independency.
6. Baptist Religion.
7. The Christian Religion.

We might name the Universalist religion, the Unitarian religion, the Mormon religion, and sundry other religions, since they also have adherents in this portion of the British Empire; but as Universalism, Unitarianism, or Mormonism has no plea sufficiently potent nor arguments sufficiently popular to move the mind of the community to any considerable extent, we assume that it is duty to confine our strictures and reflections in these articles to the seven religions systematically enumerated.

For the purpose of meeting an objection at the outset, it should be stated that we use the term religion in its legitimate sense. It may be affirmed by some who are willing to cavil, or who are ready to think that we cavil, that Romanists and Episcopalians, Presbyterians and Methodists, Independents and Baptists, do not profess different religions, and that their systems of worship ought not in fairness to be called different religions. They assume as a tenable position that these diverse systems only issue in variations of the same religion, and that the wor-

shippers simply constitute branches of the same church. This position must be met, or else we must give up our stand-point and take back our language relative to seven religions; and as it will be just as easy to settle the matter here as elsewhere, let us pay our respects to it at once.

Is it not admitted, indeed can it be disputed, that the English word religion is from two old Roman words which mean a binding again? Religion therefore is a band to re-bind men. Why then not give this band a name after the material of which it is composed and according to the purpose it serves? Why should not a band that binds men to the Pope be called a Papal or Romanist band? And if this re-binding be synonymous with religion, why scruple to use the term Romanist religion? And if we can take up the creed of the Pope and justly regard it as the base of a religion distinct from the Christian religion, by what rule or principle do we work if we bring not every other creed and make it equally a base of a distinct religion? So long therefore as Romanists, Episcopalians, Presbyterians, Methodists, Independents, and Baptists have, as separate communities, a distinct basis of faith and practice, called the Papal creed, the English Church creed, the Presbyterian creed, the Methodist creed, the Independent creed, and the Baptist creed, we are justified in regarding them as having embraced and as now maintaining different religions.

But let us candidly consider the position assumed by each of these communities, with its peculiar faith and worship, when calling and accounting itself a branch of the church, meaning thereby a branch of the church of Christ. Taking for granted that this figure is allowable in the Christian economy, and that it is good sense as well as good theology to speak of one church being the branch of another, we have a right to expect the same fruit upon every branch shooting out from the same stem or trunk. In the natural tree, we find the stem yielding the same sap to all the branches—all the branches therefore, being joined to the stem, have the same nourishment, are of the same kind of wood, have the same kind of leaf, bear the same fruit, and are of the same nature.

If therefore the Romanist church were a branch of the Christian church, its nature and its fruit would be the same nature and fruit of the Christian church; if the Episcopal church were a branch of the Christian church the nature and fruit of this Episcopal branch would be precisely like the Romanist branch; if the Baptist church were a branch, this Baptist

branch would not be different from the Episcopal and Romanist branches, except that the limb might be smaller; for all being branches of the church of Christ, all would equally partake of the nature of the parent stem, and all bear the like fruit, having the same flavor and the same appearance.

Then, were all these things natural, appropriate, and harmonious, the wonder would be how these branches of the same tree received their names, such as Episcopal branch of the church, Romanist branch, Methodist branch, Baptist branch of the Christian church. It would astonish the best skilled gardener to find a husbandman describing one of his apple-trees, and pointing to one of its branches call it peach branch, and pointing to another call it cherry branch, and speaking of a third call it wild-plumb branch, and alluding to some other one call it crab branch. All these upon one natural tree! Who ever heard of such a thing among gardeners and husbandmen?

As to grafted trees, let us speak particularly—so that partyists may not take refuge among branches to which they belong not. In nature, if a wild crab apple branch be grafted into a good apple stem, the branch will bear the fruit of its own parent tree and not the good fruit of the stem into which it is grafted. It is still a wild branch bearing wild fruit. But in the spiritual garden—the Paradise of God—it is different. The grafts, Paul tells us, bear fruit “contrary to nature.” Rom. 10. The wild olive, grafted into the good olive, produces the fruit of the good olive and not the old wild fruit. Hence then, if the Romanist Episcopal Congregational, or Baptist branches were to be grafted into the Christian stem, they would no longer bear their peculiar fruit nor retain their distinguishing names, but they would all lose the color, nature, and flavor of their *isms* and bring forth fruit unto God—the rich, uniform, heaven-moulded fruit of the Spirit.

D. O.

St. Vincent, 6th Feb., 1856.

HOPEFULNESS.—True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to partial views, or to one particular object. And if at last all should be lost, it has saved itself—its own integrity and worth.

BAPTISTS AGAINST DISCIPLES.

Rice Lake, C. W., 10th Jan., 1856.

To the Editor of the Christian Banner :

SIR:—In some of the Nos. of your serial for 1855, appeared a series of articles entitled “Agreements and Differences between Baptists and Disciples.” As regards the “Agreements” I have no remarks to make : but with your permission and use of your pages I would here state a few of the “Differences” between you and us, and which are not enumerated by you in the articles referred to.

The Reformer, Alexander Campbell, of Bethany, Virginia, it is well known, is the founder of the sect named at different periods “Christians,” “Reformers,” and “Disciples;” and as you are identified with this gentleman as regards denomination, I here bring under your notice a sentiment contained in the “Christian Baptist,” page 439, in which the “Reformer, of Bethany,” delivers himself as follows : “No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined on the unbaptized;” or in other words, that prayer is not a duty of the unbaptized. This, Mr. Editor, is one of the differences between you and Baptists ; and I do earnestly pray “the father of lights” that this diabolical anti-christian notion may never at any time become one in which we are agreed.

But what saith the scriptures—not the “Christian Baptist”—on the subject ? The Chief Shepherd has taught and commanded that “men ought always to pray and not to faint.” Not baptized men merely, but all men, irrespective of their character, relations, or professions—all men ought, are under obligations to pray. Prayer is proper for all men at all times. Nay, but says the “Bethany Professor,” “No prayers in the new economy are enjoined on the unbaptized.” The publican when in the Temple, prayed, and returned to his habitation justified without baptism. The thief prayed on the cross, and was admitted into the “habitation of the just made perfect” without baptism.

Perhaps you may say that the examples of the publican and the thief occurred before the new economy commenced. Well, I will furnish another and unexceptionable example : when Saul was converted, the Lord directed Ananias to go to him, “for behold” said the Lord “he prayeth.” It is clear from this, not only that Saul of Tarsus prayed before baptism, but that his prayer was acceptable.

Mr. Editor, it is believed by many that the sect called “Disciples”

are Arians. Is it not a fact, not to be disputed, that this party received Unitarians into their fellowship and sanctioned their ministrations with a full knowledge of their errors? I refer to the party headed by B. W. Stone, in the state of Kentucky. This party, it is well known, without any change in their sentiments as regards Christ's Divinity, coalesced with the Reformers *alias* Disciples.

I furnish another example. John Thomas, M. D. early and with great zeal enlisted under the banner of the "Reformers"—"Christians"—"Disciples." Mr. Thomas admired and applauded A. Campbell, but he aspired to be, not a subordinate, but a co-ordinate reformer. Thomas approved of the "Reformation" as far as it had been carried, but was desirous of seeing it advanced to perfection. His efforts at perfection ended in receiving as the truth of God sundry strange notions respecting the resurrection and the final destiny of the wicked. Well, this errorist, whose monstrous errors had induced Mr. Campbell, in violation of his own principles of church organization, to declare him as unworthy of christian fellowship, was, as it appears from articles of agreement, not only retained in fellowship but sanctioned as a co-operator in the "Reformation," on condition that he abstain from discussing his peculiar articles of belief "unless in his defence when misrepresented."

Mr. Editor, to the best of my knowledge I have not misrepresented your sect. I have only given utterance to facts that cannot be called in question. I do hope the day is far, far distant when Baptists will assent that prayer is not the duty of the unbaptized, or admit into their fellowship such men as Dr. Thomas or B. W. Stone. The truth is, Mr. Editor, errorists of different names have been found among "Disciples." Every sort of doctrine has been proclaimed by all sorts of preachers under the broad banners of the Reformation. This is from A. Campbell himself. Let this suffice as a specimen of the bitter fruits of Campbell of Bethany's "ancient gospel."

I am, sir,

Yours,

ANDREW WYLLIE, SENIOR.

Owen Sound, 11th Feb., 1856.

MY CORRESPONDING FRIEND: Receiving your epistle just as I was leaving home for the West, it was carried with me to be responded to while in this region. Let me remark on your communication—

1. Mr. A. Campbell, President of Bethany College and Editor of the *Millennial Harbinger*, much as he is beloved for his work's sake, is not regarded by the disciples as the founder of any sect, denomination, party, or people. I for one rejoice that Mr. Campbell, unlike Calvin, Wesley, and some other fathers, is so good a disciple that he himself is a follower of the Founder of the Christian religion. Messrs. T. and A. Campbell, Walter Scott, R. Richardson and others with them have done something to reform many in America in respect to the value and use of the Bible and in respect to the acknowledgement of the one Lawgiver, the Lord our Righteousness, opening the people's eyes concerning modern gospels, doctrines, and churches upon other foundations than the one foundation laid in Zion; but not one of these men has aspired to be, or is esteemed as, a founder of any sect or of any religion. Therefore, friend Wyllie, it is no honor to you to assume for Mr. Campbell a place that he has not assumed for himself, and which no faithful disciple could acknowledge if he did assume it.

As Paul once complained of being "slanderosly reported," so in like manner are we reported as regards the founder of the religion we profess. It is a convenient way of taking the pith out of our plea for a better order of things, to persuade men that we look to a gentleman in the village of Bethany, state of Virginia, North America, as the founder of the system we espouse and plead as disciples; and this, too, while we are represented as turning the world upside down by rejecting all human authority in religion. But, my zealous friend, these self-refuting representations will not prevent us from continuing our labours in bringing ourselves and bringing others to the standard of doctrine and practice of the "pure religion" founded by the Lord Jesus.

2. Many, no doubt, believe that the disciples are Arians: and many in Judea believed that the Lord Jesus was a deceiver and cast out evil spirits by the prince of these spirits. But as the belief of the people that Jesus was linked with Belzebub did not make it true, so the belief that the disciples are Arians does by no means prove it. I am about as much of an Arian as you are, I presume, provided you are not an Arian at all.

I should expect all good Baptists who rely on the testimony of Messrs. Wyllie and Piper to believe that the disciples are Arians, because the one has impliedly and the other has positively put it down in solid print that we refuse, Arius-like, to acknowledge and recognize the Lord Jesus

as the inspired men have presented him ; but, like the pious rumours which were spread about Wesley, that he was teaching Romish doctrines I have every reason to conclude that the devout stories circulated about the Arianism of disciples will finally injure only the propagators of these ungracious tales.

3. I will answer your query concerning our union with Unitarians by a decided No. In corresponding with W. Stone, the editor of the *Christian Baptist* speaks in the following words :—" I call you brother because you once told me that you could conscientiously pray to the Lord Jesus Christ as though there was no other God in the universe but he." This, to my mind, sounds very little like Unitarianism. How does it seem to you? It is a fact too, that the Unitarians in Canada are bitterly opposed to the brotherhood of disciples.

4. What you say about Mr. Thomas may pass without review. How far Paul exercised forbearance with Hymeneus and Philetus before he definitely came out against them as denying the resurrection of the dead, cannot well be settled by any of us at this late day ; and whether the very shrewd and watchful brother you mention went too far in forbearing with John Thomas while yet he had not fully revealed his speculations, is an open question, concerning which brethren may conscientiously take different sides. It indicates to my mind that you are short of material with which to oppose disciples when you could gain your own consent to bring up a matter of this sort. To me it would seem as consistent for you to censure Jesus for his kind treatment of Judas, and oppose Philip for recognizing Simon the sorcerer, and quarrel with Paul for having at any time been connected with false brethren, as for you to read us such a lesson about past intercourse with Dr. Thomas ere he developed himself as he did subsequently. I will not turn the tables and show in what company the careful Baptists have found themselves occasionally, because whatever I could prove in this chapter of Baptist history it would still be fair and honorable to judge the denomination by their acknowledged principles and their uniform practice as a people.

5. The only thing in your letter which borders upon opposition to the disciples by challenging a principle, (or almost a principle) is what you say in review of a sentiment of an able brother on the subject of prayer. A disciple has said that no unbaptized man is enjoined or commanded to pray : you, as a Baptist, strenuously oppose this saying. And while I approve of your purpose in the attempt to test and reject it by

the scriptures, I perceive you have made a most triumphant failure of your effort. One would conclude in perusing your criticism that you were not aware of the meaning of the word *enjoin*. "Men ought to pray;" nay, giving you the advantage of a word you add to the passage "All men ought to pray;" what then? Is this a command or an injunction to all men to pray? Let me say with you that all men ought to pray, and let it likewise be agreed that all men ought to assemble on the first day of the week to remember the Lord's death at his own table; but where are these things enjoined in the scriptures upon those not baptized into Jesus Christ our Lord and King? Will you turn to the chapter and verse? True, you tell us of Saul, that he prayed before he was baptized, and you might also have told us truly that Cornelius prayed before he heard the gospel of Christ; but if called upon to show to us that Saul and Cornelius were *enjoined* thus to pray, it is among the things quite sure that you would examine the whole New Testament without finding the injunction.

Suppose I were to take the position that all men are enjoined to eat the Lord's supper, I am of the impression that as much evidence could be laid before a jury of Bible read men in favor of this position, as friend Wyllie could produce in proof of all men being enjoined to pray. I would first quote, "Remember thy Creator"—then repeat the language of Jesus in respect to the supper, "Do this in remembrance of me"—and then maintain (what would be true) that all ought to remember Jesus. What would you think of my proof? Would you decide that the phrase all men ought to remember Jesus, and the phrase, all men are enjoined to remember Jesus, are alike?

These things I speak not to move or influence you, my friend; for you tell us that you have only mentioned facts that cannot be questioned! Every intelligent reader, however, will now know how to dispose of your unquestionable facts. There is one fact that cannot easily be questioned—that the Baptists generally are so opposed to the Disciples that they neither understand them nor sympathize with them in being governed by the Book of God.

Yours, faithfully,

D. OLIPHANT.

FORBEARANCE.—When the Christian has to bear neglects and affronts, let him remember that they are nothing compared with those which God sustains every moment.

REVISION OF THE ENGLISH BIBLE.—AMERICAN BIBLE UNION.

[The following is a sketch of an address spoken before the American Bible Union, New York, at its Anniversary in October last by Mr. Errett, of Ohio.]

The questions involved in the Revision Enterprise have been very fully and ably discussed. The historical as well as the philological argument may be considered as complete. The issue is not now on the truthfulness of the positions taken by the American Bible Union. It is history, the stubborn facts of history, on one side, met by dismal prophecy of disaster and ruin, in which it is found, that often the wish is father to the thought. It is learned and fearless criticism, offset by appeals to vulgar prejudice. It is calm, serious, earnest logic, assailed by a dashing, clamorous rhetoric. The Revision Cause asks firmly—*What is right?* The opposition tremblingly inquires—*What is expedient?*

I think, therefore, that at the present stage of the enterprise, it is not so necessary to treat the question of revision *learnedly*, as it is to look at its moral and religious bearings, to treat it popularly; I propose then, to consider some of the *principles on which this movement is based*.

Roman Catholicism and Protestantism are antagonisms in respect to this enterprise. The former recognizes human authority: the latter repudiates it, and teaches submission to God alone, in Jesus Christ. The necessary result of the Roman Catholic principle is, to take the Bible out of the hands of the people, and give it to the priesthood: and leave the multitude to rest their faith upon the *ipse dixit* of priest, pope and council, and hear the word of God only in its ten thousandth distant echo, when so mingled with the babbling of the traditions of ages, that its divine harmonies are drowned in discord. The legitimate result of the Protestant principle is, to put every man on earth in possession of the pure word of God, that he may know for himself the will of Jehovah, and have oil in his own lamp. Everything, therefore, which hinders this consummation is anti-Protestant. Every translation which has in it mistranslations, obsolete phrases, erroneous supplements, omissions or additions, or foreign words, whose popular meaning is not their true meaning, is just to that extent misleading the reader dependent on human authority; and a very irresponsible authority too, namely; that of every or any imaginative adventurer, who may chance to occupy the

pulpit. It is well-known that under these circumstances, those least qualified are most free and bold in the work of criticism; and the people are left at the mercy of sciolists, enthusiasts, sectarists, and designing men who think that gain is godliness. These failures in translation are as a wall between the soul of the honest inquirer, and the God whom he wishes to obey; a wall which can only be scaled by the ladder of Biblical Criticism; and this ladder is in the hands of the priesthood. No one can ascend only as they choose to let him. Nay each priest is apt to have a ladder of his own; and often in the attempt to climb, priests and people fall together, with bruised and broken limbs to the dust. Revision comes to break down the wall, and let the inquiring spirit have unobstructed vision up to the throne of God.

Take a single illustration. Without regard to any of the controversies about Christian baptism, certain things may be predicted of it, with the consent of all the parties interested in this movement. As for instance:

1st. *It is a divine command, expressing a part of the will of God, and must, therefore, gather around it very sacred memories.*

2nd. *It is to be obeyed but once in a life-time.*

3rd. It is the only command which in the Scriptures is associated with the awful and glorious names of the Godhead, Father, Son, and Holy Spirit.

4th. It may be said likewise, I presume, with the consent of all, that obedience to this command marks an era in the eternal history of the subject. It is external, the dividing line of life, when openly, before the universe, the subject takes on earth his place in the family of God.

It cannot then in the light of these considerations, be regarded as a matter of indifference, whether a man has the means of understanding the will of God in regard to this ordinance or not. We ask then, when the meaning of the command is locked up in a foreign language, and the key is in the hand of a privileged class, and they refuse to unlock the mystery in an honest translation, is it true Protestantism or real Catholicism which objects to translation? Observe, the answer to this question does not depend on any sectarian view of the meaning of the word. Let the truth be what it may, as to the import of the command, the answer to our question must still be the same. It is independent of all party issues. We fearlessly affirm that every such objection involves the very essence of Roman Catholic rule over the conscience;

that if there be any force in it, the Douay Bible may as well be sustained as any Protestant version: that to push the principle to its full results, it would take away the Bible entirely from the people, and that a faithful adherence to the true Protestant principle will compel us to translate the word of God faithfully into all the languages of men. That Gospel of the kingdom, which in its first full utterance was accompanied by the gift of tongues, that it might be spoken to "men of every nation under heaven," demands translation into all these various tongues, that as languages made diversity out of the original unity of the race, so they may again bring unity out of diversity, and bring back the nations of men to one mind and a pure speech in Jesus Christ. Was it not a faithful translation, when the Divine Spirit rendered the glad tidings from the skies into the various languages of men on the Pentecost? Was it concealed under obsolete phrases, and false translations? And is it a light thing, O house of Israel, to sanctify the learning and science of this age, for the performance of a work which, in the beginning, brought the spirit of God from the heavens? "He that hath my word, let him speak my word faithfully."

The work of the American Bible Union is, in the true sense of the word, catholic. That is to say, it is not sectarian. It demands the faithful translation of the Scriptures of truth on no low party plea. It asks it, irrespective of partisan interests or aims. It says, if the party cannot be sustained by the pure word of God, let the party perish. Every man coming into this movement says, I recognize its claims as superior to party interests. If my party in any of its peculiarities, cannot be sustained by the pure word of God, let those peculiarities be given to the winds, like the chaff of the summer threshing-floor. "What is the chaff to the wheat? If any other party can find countenance in a faithful translation for anything which I have disapproved, so let it be; I will not be found fighting against God. In this point of view, the Bible Union movement is a most noble triumph over selfish and party aims and inspirations. It knows no party. It is determined to know none. The impulse it will give in the direction of a catholic spirit, and catholic christian enterprise, cannot be estimated either in force or value. Often do I thank God for this precious development of the true catholic spirit, and pray that it may never be grieved away by sectarian strife, or disturbed by a single discord. Sectarianism is the bane of modern christian enterprise. The three great forces now actively operating in the religious world are Romanism, Protestantism, and Infidelity. Romanism

denies the *sufficiency* of the Scriptures, and enslaves the soul to human authority. The subject gets down on his knees before a vile mortal, clad in priestly robes, and says: "Here, take my soul into thy keeping Do my thinking. Be sovereign over my conscience. Tell me what to think, to believe, to love and hate, to do and not to do, and I will pay thee, and worship thee, and be thine obedient servant evermore!" The melancholy results of this spiritual prostitution are seen in the degraded condition of humanity everywhere under Roman Catholic dominion. The voice of history is against her. The horrid moans of smothered humanity, as the night fiend of superstition, sits astride its breast and crushes out its life, speak fearfully against her. Surely an experiment running through nearly a millennium and a-half of years, which can furnish no better results than Italy, Spain, France, Ireland, Mexico, South America, now furnish, can give no hope of future good to the nations.

And infidelity, denying the divine inspiration of the Scriptures, snaky, slimy, twisting, wriggling, tortuous, hissing, poisonous, hydra-headed, Babel-tongued infidelity, what can the world expect from this? It has not one bright page of history. There is not on earth a single monument of its power to save and bless. Every infidel enterprise has been a failure, socially, politically, and religiously. Its history is written in darkness and in blood. Infidel philosophies, Infidel reforms, and Infidel governments, have all tumbled into ruin, and have carried with them the hopes and fortunes of millions. Humanity has no hope there.

In the light of history, and of a true philosophy, we affirm, *that the only solid hope for humanity is in Protestantism.* Protestantism affirming *the divine inspiration*, and the *divine sufficiency* of the scriptures, can point with confidence to many of the brightest pages of history, to the mightiest and best nations of the earth, to almost numberless monuments of science and art, benevolence and piety, as the fruit of her principles. All this, too, while enfeebled and crippled by a thousand internal strifes springing from the seeds of superstition which she still nourishes in her bosom. We ask then, what may not these principles work out, when their advocates cease to strive with each other, and turn their forces against these two great foes? Into what fair forms may humanity then rise! What stateliness, what majesty, nay, what glory, in the uprisings and outflowing of mind, and heart, and life, illuminated, converted, and sanctified by the spirit of God! The union of all who acknowledge the divine inspiration and sufficiency of the Scriptures, we, therefore, regard as one of the most desirable of all consummations. The

true philanthropist cannot but long and pray, and labour for it; for he can see no prospect of millennial peace and glory without it. And to this end, a catholic movement, in a catholic spirit, such as the American Bible Union can claim, must be hailed with unfeigned delight by all the pure in heart, as they come to understand its character and designs.

There is always peril in courting popular applause. "Woe unto you when all men speak well of you," saith the great Teacher; and until the force of sin and unbelief are diminished, that woe will hang like a threatening cloud, charged with wrath and ruin, over the head of every individual, and every community, which surrenders principle through the fear of men, and asks to live in the sunshine of popular applause. That there was a strong tendency in that direction, none, we think, can doubt, who have carefully noted the events connected with the origin and history of this Union. The opposition to it betrayed a great dread and sensitiveness to public censure. The very fact from an application to the English Scriptures, of the principle applied to translation in all other languages, showed that there was a fear of consequences, more than a fear of the correctness of the principle; a tame subservience to expediency rather than a profound reverence for *right*. The appeal to popular prejudice against revision by quoting

"The old fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand,"

betrayed the same weakness. It were as sensible to argue against all improvements in hydraulics, by quoting

"The old oaken bucket, the iron bound bucket,
The moss-covered bucket that hung in the well."

Yet this has been a powerful appliance of the opposition. That a christian community needs waking up to new life, when thus about to surrender principle to a false, public sentiment, is beyond all question. The America Bible Union came into being at a time when this peril stared its few advocates in the face. The dark form of popular disapprobation was on the path which they were about to enter. They could not trust in man. They were compelled to seek unto God, unto God their strength. They came from the throne of Grace to meet a frowning world, and we grieve to say a frowning church. They said to the few who sympathized with them, "fast and pray for us, and we will go before the public with this plea, and if we perish, we perish." That signal success has attended their plea, is but another demonstration to add to the ten thousand which had gone before, that "it is better to trust in God than to

put confidence in princes." It has taught a much needed lesson, that will rescue thousands from a slavish fear of man, and a low regard to expediency. And whatever unpleasant agitation it may have caused, it will be more than compensated in the better life to which those who have shared in it will be awakened. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green: and shall not be careful in the year of draught, neither shall cease from yielding fruit." Jer. xvii. 5-9.

At a time when the rationalism and transcendentalism of Germany and France, in systems of deceitful philosophy, are doing much to destroy reverence for the Bible, and stealthily insinuating their chilling influence even among ministers of the gospel, to paralyze their faith in the word of God, it is refreshing to witness a triumph of faith of such as that in the midst of which we this day stand: and to look upon a monument in the path of the christian pilgrim, such as the Bible Union presents, and which the toiling few who reared it have inscribed *Eben-ezer*—"Hitherto hath the Lord helped us."

TRAVELS AND LABORS.

NUMBER ONE.

For the past year it has been my lot to labor not very extensively nor with much constancy in the field evangelical. Numerous reasons prevented. I resolved months ago, that, the Lord of favor assisting, the year 1856 should witness greater personal efforts in proclaiming the truth by voice as well as pen, provided the great Disposer of events would open and keep open the way, or in other words, if the God of all grace gave me life, health and opportunity.

A few days after New Year's, a visit was paid to the friends who reside on the borders of the East and West Lakes, near Picton, where a meeting was held on the first Lord's day in the year. It was intended to have several meetings, but an unusually severe storm of snow and

high gales prevented this purpose from being carried out. The brethren and sisters in this region have much strength, and they are not wanting in some kinds of zeal, yet there is a general acknowledgement among themselves that they fail to improve all their opportunities. If such brethren as Platt, Palen, Trumpour, Werden, and Lambert were determined to see one another on Lord's day, and likewise determined to keep up the assembly of the saints on the first day of the week, after the steady old Jerusalem pattern, there is a greater certainty than probability that great things would be the result, not only as it respects the brethren as a congregation, but likewise the community in general.

There is one thing as clear as a sunbeam. No church on earth can be spiritually enriched solely by what is called foreign aid. A shiftless farmer may be kept from absolute starvation by the kindly help of his neighbors; but if he prospers, it is certain that he must depend in a large measure upon his own vigorous exertions. It is so with civil communities. It is so with religious societies or congregations. There are times and seasons when a proclaimer may be very useful to a church; but a church that depends on a proclaimer for its meetings, is at least half if not three quarters dead. Should any one dispute this he will give me the opportunity of proving it.

The second Lord's day in January was to have been spent in Sophiasburgh, at a new and large stone School House; but after travelling to the vicinity of the place appointed to meet, it was perceived that a meeting was next to impossible. The piercing wind and the descending snow preached a sermon that made every individual of one mind—to remain at home. I saw brother and sister Whitney in that neighborhood, and spent a pleasant season with them at their own family circle.

The cause in Hillier and Sophiasburgh needs medicine; but whether the right sort of remedy or enough of it will be used, no one at present can prophesy. Would to the Lord that there were a score of general laborers in the field of Canada, and that every professed disciple of the Saviour would act consistently with his profession, faithful, active, always abounding in the work of the Lord, doing his part as a co-worker in the kingdom and patience of Jesus, so that the gospel of our Lord Jesus Christ might have free course without hinderances or embarrassments.

D. O.

WHITFIELD.

Said Whitfield, in one of his first London sermons, "I beseech you, in love and compassion, to come to Jesus. Indeed, all I say is in love to your souls; and if I could be but an instrument in bringing you to Jesus, I should not envy, but rejoice in your happiness, however much you were exalted. If I were to make up the *last* of the companions of the blessed Jesus, it would rejoice me to see you above me in glory. I would willingly go to prison, or to death, for you, so I could bring one soul from the devil's strongholds, into the salvation which is in Christ Jesus. Come then to Christ; every one that hears me this night, come; come, my guilty brethren,—I beseech you for your immortal soul's sake, for Christ's sake, come to Christ! Methinks I could speak till midnight unto you. I am full of love towards you. Would you have me go and tell my master that you will not come, and that I have spent my strength in vain! I cannot bear to carry such a message to him! I would not, indeed I would not, be a swift witness against you at the great day of account. But if you will refuse these gracious visitations, I must do it."

THIS PERIODICAL.—No one will gainsay the fact that our friend and partner, Mr. White, has put a very pretty mechanical dress upon the "Christian Banner." We learn from those whom we count friends that our paper is looked upon as having improved both internally and externally. New names and additional funds coming to us, would seem to confirm this testimony. So that we all do our duty—the rest will be set right. We have no personal thanks for helpers, for the Lord will reward all who serve him. D. O.

SEVEN FOOLS.—1. The envious Man—who sends away his mutton, because the man next to him is eating venison. 2. The Jealous man—who spreads his bed with stinging nettles, and then sleeps in it. 3. The Proud Man—who gets wet through, sooner than ride in the carriage of an inferior. 4. The Litigious Man—who goes to law, in the hopes of ruining his opponent, and gets ruined himself. 5. The Extravagant Man—who buys a herring, and takes a cab to carry it home. 6. The Angry Man—who learns the ophicleide, because he is annoyed by the playing of his neighbor's piano. 7. The Ostentatious Man—who illuminates the outside of his house most brilliantly, and sits inside in the dark.