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THE
CHRISTIAN BANNER.

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

VOL. VII.

COBOURG, MARCH, 1853.

NO. 3.

NEW-BRUNSWICK BIBLE SOCIETY.

The anniversary meeting of this Society was held at the Institute on Tuesday evening, Jan. 11th. As usual, on these occasions, the spacious Hall was densely crowded, and large numbers were unable to gain admittance. It was indeed a cheering sight to witness so many of our citizens of all denominations of Christians assembled together to support the cause of the Bible Society. It proved that this noble Institution not only retains its influence in this community, but that it is advancing steadily onward, and gaining friends on every hand. The chair was taken at 7 o'clock by the President of the Society, Mr. Justice Parker; the first four verses of the sixty-sixth Psalm were then sung with delightful effect; the Rev. Mr. Donald then read the seventy-second Psalm, when the President rose and said that—We were assembled at a period of peculiar interest to all members of Bible Societies—just on the eve of the Jubilee year of the great Parent Institution, the British and Foreign Bible Society. Attention had been called to this circumstance by a Circular just received, announcing the intention of the Society to commemorate the year by a special Celebration and a special Fund. "It is," as that paper states, "a period in the history of the British and Foreign Bible Society, when it will be most becoming in all its supporters and friends to pause and review the past dealings of God with it, and to stir up one another to a more full accomplishment of the mission with which it is entrusted." The President then alluded to the wonderful discoveries and improvements in arts and sciences of the last half century—steam conveyance by land and sea—the application of the power of steam to machinery of all sorts, especially the printing press—the electric telegraph—Daguerotyping—chloroform—agricultural chemistry—gas, &c. and asked what were all these but benefits and blessings conferred on the present generation by a kind Providence, which had been withheld from those of the hundreds and thousands of years which have preceded us; and calling loudly on us, in recognition of these blessings, in the words of the Psalmist, "to make God's ways known upon earth. His saving health among all nations." Surely the formation and success of the Bible Society ought to be ranked with the great events of the whole century, and well justified the prominent place it sustains before the world, and the deep hold it has on the affec-

tions of its constituents, containing, as Lord Shaftesbury said, the very pith and marrow of all the other religious societies. Allusion was then made to the extent of the Society's present operations—its circulation of nearly twelve hundred thousand bibles and testaments in 1852—the influence exercised on the world by the twenty five million copies of the Scriptures circulated by the Society: and we were urged to consider what might have been the state of many parts of the world at this time had this influence not existed.—this heaven not been mingled with the mass. The principles proclaimed by the Society, as dear to all hearts, is, *that every individual of the world has a right to read the Word of God, without note or comment.* It is our duty to maintain this principle; but, were it a question of expediency merely, and not of right or duty, and we had now to determine whether the prosperity of the Province would be best promoted by the free or fettered circulation of the Bible, could we hesitate a moment as to the choice,—comparing the state of those countries in which the free use of the Bible was denied to the people with that of those where it was open to all? By every consideration, then, we are urged to contend that the Bible should not be a sealed book in New-Brunswick. The position and prospects of the Bible Society are such as to call for deep and heartfelt gratitude to the Great Giver of all good, and for the hearty earnest co-operation of us all.

An abstract of the Report was then read by the Secretary, Dr. Paterson. This document contained a number of interesting facts in reference to operations of the Parent Society and of our Auxiliary; but our space will not admit of our noticing them at present.

The following resolutions, which were supported with great ability by the several speakers, were then passed unanimously:—

Moved by the Rev. Mr. Ferris, seconded by Charles A. Hartt, Esq.
Resolved. That the Report, an abstract of which has been just read, be received, and that the same be printed and circulated under the direction of the Committee.

Moved by Rev. L. W. D. Gray, Rector, seconded by Rev. Mr. Elder:
Resolved, That we most thankfully and cordially join with our brethren in England in the acknowledgment, that the increased amount during the year ending in May, 1852, both of the receipts and issues of the British and Foreign Bible Society, calls for an expression of deep gratitude to Almighty God; whose continual blessings this meeting would earnestly implore, to sustain the Society in its work, to clear a pathway for its progress where it meets with obstruction, and to crown its labours with success.

Moved by Rev. Mr. Bill, seconded by Rev. Mr. Smith:
Resolved. That this meeting rejoices to recognize the growing support which Bible Societies are receiving from all denominations of Protestant Christians, and to perceive that differences on this head are fast yielding to the vital and absorbing principles in which we all agree, that the Bible—the whole Bible—should be open for the free instruction of all men, being adapted to all conditions of society, and, therefore, most fitted for enlightening and purifying the world.

Moved by His Honor Mr. Justice Wilmot, seconded by John Wis-
hart, Esq.:

Resolved, That the present period is one of peculiar interest to all who rejoice at the circulation of God's Holy Word through the world—as we are now on the eve of the Jubilee year of the Bible Society; and when we call to mind the signal blessings vouchsafed to the efforts of that noble Institution, now of nearly fifty years standing, we should feel animated and encouraged to make this, our humble Auxiliary, do its part to urge on the great work—"not to swell a party, but to influence the soul, and lead men to truth." Having the light, let us diffuse it!

And further Resolved, that in the opinion of this meeting the Jubilee year should be celebrated by a special public meeting, to be held during the summer, at such day as the Committee may appoint.

Moved by Rev. G. M. Armstrong, seconded by Henry M. Friath, Esq.:

Resolved, That our best acknowledgments are continually due to the St. John Ladies' Bible Association, and to all the Branch Societies and Associations connected with this Auxiliary, which show a sincere disposition to co-operate with us in the work of Bible distribution, especially the Milkish, Grand Lake, and Kingston Branches.—*Exchange*.

For the Christian Banner.

A PLURALITY OF ELDERS.

No church can be in complete scriptural order without a plurality of Elders or Pastors.

After the Lord Jesus Christ had finished the work of man's redemption, died for our sins according to the scriptures, and rose again the third day, he appeared to his disciples, being seen of them forty days and speaking of the things pertaining to the kingdom of God, and being assembled with them he delivered to them his last commission, as recorded Mat xxviii. 19. 20. The Apostles commenced their labors at Jerusalem, and in a short time a numerous church was collected, from whence the gospel spread. Multitudes believed and turned to the Lord. It appears that when people believed and were baptized, that they were united together in societies commonly called churches, and it also appears that for the better regulating of the affairs of these churches, that two classes of office bearers, commonly called Elders and Deacons, were ordained to rule and serve in these churches. It also appears that a *plurality* of each of these classes of office bearers were ordained in *every church*. We presume that it is admitted by christians of every name, that there ought to be a *plurality* of Deacons in every church, and we would suppose that no prudent society would commit even their worldly affairs to one Deacon; how much more then do the spiritual concerns of a church which are of so much more importance require a *plurality* of *Elders in every church*. Accordingly we find that the passages in support of a plurality of Elders in every church are much more numerous than the

passages in support of a plurality of Deacons, although even these are sufficiently numerous to prove a plurality in every church.

The intention of the writer of this article, is to lay before the readers of the *Christian Banner* the scripture evidence in support of a plurality of Elders in every church, as it is thought by many that this subject is too much overlooked: but before proceeding we would observe, that we suppose that it will be admitted by the readers of the *Christian Banner* that the terms Elder, Pastor, Bishop, Overseer, &c., all refer to the same class of office bearers.

As the church at Jerusalem was the first church planted by the apostles we shall begin there, and we find the Elders of that church mentioned in the following places, Acts xi. 30.; chapter xv. 4. 6. 22. 23.; chapter xxi. 18.; in every one of these places the Elders are spoken of in the *plural*, and plurality of Elders in every church, was considered so essential; that even the church at Jerusalem that enjoyed the labors of so many of the Apostles, had a plurality of Elders. We learn from Acts chapter xiii., that Paul and Barnabas, after being set apart by fasting and prayer, were sent forth from Antioch, and preached the gospel in many places; it also appears that many Believed, churches were formed, and we are told that they ordained them *Elders in every church*, Acts xiv. 13. Any common sense reader will see that a plurality of Elders was here ordained in every church. Again we find that Paul from Miletus sent to Ephesus and called the Elders of the church. Acts xx. 17. The reader is respectfully requested to read the whole of this solemn address, as it contains much valuable instruction for Pastors and people. Throughout the whole the apostle addresses them in the *plural* number. The epistle to the Philippians is addressed to all the saints, with the Bishops, and Deacons, if this text is any proof of a plurality of Deacons in every church; the proof is equally strong for a plurality of Elders in every church. Again, Paul says to the Thessalonian church, "We beseech you brethren; to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." That this has reference to the Elders of the church is without a doubt, and the plural number is also made use of, Thes. v. 12. Paul in writing to Timothy says, "Let the Elders that rule well, be counted worthy of double honor, especially they who labor in word and doctrine," 1 Tim. v. 19.; and again, "the things thou hast learned of me, commit thou to faithful men who shall be able to teach others also;" 2. Tim. ii. 2. Paul says to Titus, "for this cause left I thee in Crete, that thou should set in order the things that are wanting, and ordain *Elders* in every city, as I had appointed thee" The writer to the Hebrews, says, remember them who have the rule over you, who have spoken to you the word of God, and again, "obey them who have the rule over you, for they watch for your soul;" and again, "salute them who have the rule over you" Heb. xiii. 7. 17. 24. James says, "Is any sick among you? let him call for the Elders of the church, and let them pray over him" Peter says, "the Elders which are among you I exhort to feed the flock of God which is among you, taking the oversight thereof, not by constraint

but willingly, not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being ensamples to the flock." 1 Peter v. 1 2 3. Here we find the flock or church spoken of in the *singular*, and the Elders in the plural.

Thus have I endeavored to ascertain from the Sacred volume, whether a plurality of Elders in every church or a single one in each church was the plan practised in the churches planted by the apostles and as far as we have been able to discover, the uniform practice in these churches was a *plurality of Elders in every church*. In our simplicity we have concluded this to be God's plan, and of course the best plan, as the wisdom, knowledge, goodness, and love of God, would secure for us the best plan.

We have always considered it our duty to cleave as closely as possible to this plan; we also conclude that the plan of those who have laid aside the order of Elders altogether in the churches, as well as the plans of those who have rested satisfied with *one Elder only* in each church, are equally without foundation in the scriptures of truth. (We have not been able to find one single church in the New Testament, with *only* one Elder.) We have therefore concluded these to be the plans of men, which we ought cautiously to avoid. We consider the churches planted by the apostles, to be model churches which all churches ought to imitate as much as possible. We contend that the Bible contains a precept and a complete rule of faith and practice, a sure guide to direct our course to the mansions of bliss, and that we should take this blessed Book for a light to our feet and a lamp to our path, we should be careful not to walk in the light of the sparks of our own kindling, to beware of the doctrines and commandments of men that turn from the truth, lest we should miss our way to the celestial city.

We may be accused of advocating a novelty. To this we simply reply, that truth is older than error, and the question is not whether we are advocating a novelty, but are we advocating the truth? If so, let all who fear God and tremble at his word, fall in love with the practice of his truth, and as soon as possible ordain *Elders in every church*; but if we are advocating error, let our error be defined, let our opponents give an explanation of those texts of scripture upon which we lean for support, and we hope we are not too old to learn.

To conclude: the Master is absent in body, but present in spirit, beholding our order, but he says, "Behold I come quickly, and my reward is with me, to give every one, according as his work shall be;" and if we are of the number of those that are contentious and do not obey the truth, indignation and wrath shall be our lot. "Blessed are they that do his commandments (follow the scripture order) that they may have a right to enter in through the gates into the city."

JAMES SILLARS.

River John, Pickou, N. S., Oct. 10th, 1852.

Be reserved, but not sour; grave, but not formal; bold, not rash; humble, but not servile; patient, but not obstinate.

SCARCITY OF LABOURERS:

Why have we so few preachers?—A query by D. O.

1. Because too large a proportion of the disciples live more for earth than heaven. They heed not the Apostolic declaration; "for we walk by faith, not by sight." If all the disciples fully considered the momentous truth which they have professedly bound to their hearts, they would tremble for the fate of their friends and neighbors. Would there be any lack of preachers, think you, if we all really believed that our fathers, mothers, wives, brothers, sisters and children—our friends and neighbors who are living in disobedience are slumbering over "a lake of fire and brimstone"—that they are exposed to a punishment "where the worm dies not and the fire is not quenched!" They give proof that they do not believe in everlasting punishment. If a child is ill they are all full of anxiety. With sleepless vigilance they watch it by night and by day. They spare no expense of time or money. They give all diligence to save it from sickness and death. All the wealth they can call their own, they would sacrifice in one hour to save the life of a friend; even though fully persuaded that death would be to them the portals of immortality. In this they give proof of anxiety for their deliverance from sickness. Until we *do everything in our power* to save souls from death we shall not prove that we are sincere in our professions.—Were we living in the sanctuary of the Lord all the time—beholding the end of those who know not God and who obey not the gospel, each of us would be doing what we could for the salvation of our fellow creatures. Those destitute of the proper gifts for a public exhibition of the gospel, would contribute to sustain those deemed competent by the church, and those possessed of gifts would be ready and willing to go. Indeed such, possessing a spark of humanity, would preach the gospel to the best of their ability though they received nothing from the brotherhood.

"If any man have not the spirit of Christ, he is none of his," is a divine oracle. The embodied manifestation of the Spirit of Christ is expressed in two important words—SELF SACRIFICE. We are not yet the disciples of Christ, unless we have sacrificed every thing to him and for him. We cannot be the disciples of Christ if we withhold anything that is his due. "And we are not our own; we have been bought with a price." It is for his glory that we eat and drink, and enjoy the good of our labor—just so much as is needful for us, as it is for the interest of the nobleman that his steward be well fed and clothed, that he may attend to his lord's business. It is doubtless,

thus, with the Lord and with his faithful stewards; but they must always bear in mind that all belongs to the Lord, and that every thing we have must be consecrated to his service. "Therefore as every man has received the gift [even so] minister the same one unto another, as good stewards of the manifold favor of God." This is addressed to all disciples, and is applicable to every gift. Time, money, talents, all are of God, and should be freely rendered to him. His people should be like the rivers, lakes and fountains of waters.—The sun shines upon them and they readily yield to his attractive influence—they rise in vapors and are gently wafted to fall on the earth to fertilize it, that new life may animate all things. Many drops may fall on sterile rocks and barren sands; but yet it rises at the bidding of the king of day. So with the heart touched with the finger of God. It is attracted to his work, it rises at his bidding. He scatters truth broadcast with a liberal hand. If it fall on beaten path ways, on rocks, or among thorns he cannot help it; he gives the seed—the divine word—to all; he speaks to all—all the truth, either in person or by proxy, whether men will hear or forbear.

It is my opinion then, brother O.—it is more than an opinion, that if we all walked by faith we should have plenty of preachers. All of us would be directly or indirectly, engaged in the work. There would be no 'drones' in the hive; all would be laying up a good foundation against the time to come—a treasure in the heavens.—When will we all awake to our true interests?!

2. We should have more preachers were it not that many feel incompetent to the great work. They feel their deficiencies—they lament their lack of general information and their want of education. 'Tis true, the rising age demands educated talent in Church and State. Thanks to the Lord, we have already a fair proportion of educated preachers in the field. At present, however, we need a large number of plain English scholars, well versed in the divine oracles. There is much work for them to do without devoting a large proportion of their time to dead languages. Young brethren, possessing good speaking abilities, are not sufficiently encouraged to obtain an education. The church should call out such brethren as in her judgment possess good gifts, and educate them. They should feel from the moment they give themselves to the church for this purpose, that they should entertain not a thought or wish but which tended to the spiritual interests of Zion. When the congregations make this effort, the number of devoted, well educated ministers of the gospel will steadily and rapidly increase. It is a source of regret, however,

that we have no schools yet to develop, in proper harmony, the whole man. Young men, fed at a table equal to some of our best hotels—who command a large and deep purse—who wear fine broad cloth and make not one physical effort during the four or seven years they are getting an education—though as devout as Joseph—are no more educated as the pioneer heralds of the apostolic gospel, in our northern and western wilds, than they are for farmers, seamen, soldiers or mechanics. [But I must call this thought up in another connection.] But our young brethren who are being educated will be useful—they are so already—especially those who had a good physical training previous to entering college. I would not utter a word to prevent others taking the same course; but then the old congregations must take care of them. Pioneers must come from another quarter. All that I wish to say under this head, is, that we have few preachers because the congregations neglect to call out and educate the talent God has committed to their trust.

3. We are destitute of the labors of brethren who have proved themselves efficient, because they look too far into the future! Have I not read somewhere, that some of the most efficient evangelists in Canada, refuse to take the field all the time, because the brotherhood will not engage to support them during all time to come? Am I mistaken? I cannot imagine how an intelligent, devoted minister of the gospel can entertain doubts and fears as to his and his family's comfortable maintenance, providing the brotherhood who have called him to the work possess the ability. He must doubt their christianity. But he says, "they have called me for a year only, I know not that my labors will be required another year." True: he knows not, but the case is yet to be found, where an intelligent, devoted servant of the Lord, *entirely given up to His work*, was not in demand all the time. Good men are scarce. Preachers are plenty; but *laborers*, faithful laborers, are few. Had I the means at command, I would become security for the brotherhood of Canada, that they would sustain a *dozen* evangelists and their families, wholly given up to the ministry of the word. It would only be necessary to adopt a plain scriptural method to call out the resources of the brotherhood, and for the evangelists and elders to teach this duty among the 'all things' taught by the Lord, and an ample support would be always ready for the workmen. [See an essay of mine in the *Age* last spring.]

We would, therefore, have more preachers if our good men had more faith in God and in their brethren. For my own part, I never had any anxiety about the support of myself and family, and I never asked for a contribution, or stipulated for a salary. But now I am

worn out. I have labored too much, and although we have no provision for the superannuated, I doubt not the Lord will provide some way by which we shall find food, clothing, and shelter till our end come. But my paper is done.

Your fellow laborer,

W. W. EATON.

WORTHY OF ATTENTION.

Williamsville, N. Y., Dec. 24, 1852.

MR. D. OLIPHANT: DEAR SIR:—Will you please state how my name came on your books? Your periodical has come to this office for me, for some time past, and I am not conscious of having subscribed for it. Am I indebted to you? If so, how much? or, has the person who has so kindly furnished your publication to me, paid for it? If not, I, (having taken it from the office, and perused it,) am bound to pay for it.

And if it has not produced the designed effect on me, I cannot say it was any fault of yours.

Perhaps it is not my province to speak, yet I cannot help suggesting, if your periodicals and speakers, would turn their attention to reforming the members you already have, they would be better employed (at least for a time) than proselyting. I would like to see a "Christian Banner" whose motto should be "reform the reformation."

No skilful General, when marching through an enemy's country, will leave a post in his rear occupied by that enemy; and in my opinion, it is an oversight equally as fatal, to guard a post with your own troops, after those soldiers have proved recreant to their duty.

"The faults of professors," is a poor road to travel on, wherever it may lead,—and I would not have you think I am travelling on any such road. Yet as no political or military victory, can be achieved with renegade troops; reasoning from analogy, no moral or religious victory can be attained by like means. I therefore come to this conclusion, discipline your own troops, before you lead them against the enemy.

I am, respectfully yours,

H. B. EVANS.

A FEW WORDS TO MR. EVANS.

Cobourg, 29th Dec., 1852.

ESQUIRE EVANS:—MY DEAR SIR:—It was a disciple from your vicinity, a friend of yours, who gave me your name, adding that you were an honorable man and would doubtless read and pay for the paper. My reply was then what it would be now, that if you will read I will send. In editing the *Christian Banner*, I design no pecuniary speculation; and hence if enough funds be put into my hands to discharge liabilities in the form of expenses, which I trust the

staunch friends of a thorough reformation will ultimately do in triumphant nobleness, I shall feel free to allow hundreds of Adam's sons to peruse the work free of tax. Still as you are both able and willing, and as I can use the funds to benefit others, you may send me just what you please; and if you send me nothing, I hereby send you a receipt in full, (for nothing) which will be good and valid while "grass grows and water runs."

Much that you say in respect to reforming those who profess to be reformed is worthy of serious and religious consideration. But as a candid reader, have you not discovered that the *Christian Banner* does not flatter sin, but reproveth it, wherever found? I know indeed that we have partisans and prejudiced men among disciples who regard every thing done by those having this name as exactly, if not inspiredly, right. And I know also that there are disciples who see most notorious faults in their brethren, but think it capital policy to shield them from exposure and not let a certain sort of people called "sectarians" know that they are seen. On this principle much of the New Testament would not have been given to us. Paul's letters to the saints in Galatia and Corinth, his letter to Titus, and numerous portions of the Acts, the Hebrews, and Revelations, besides the epistle to Jude, would have been kept in the back ground if the Spirit of truth and righteousness had designed that the professed disciples of Jesus should not be openly, boldly, and severely reprov'd when estranged from the standard given by the Lord's apostles.

Now I will appeal to your candor, if, with your present views of the disciples, were you one among a number of the most perfect of them, *you would be willing to go farther by way of correcting than you find some of us do go and have gone in the Christian Banner?* If you can read over the articles entitled Prayer—Preachers, People—Excursion—Position and Principles of Disciples—and a coming article on Censoriousness—and then affirm that we fail in attempting to plead a thorough and unequivocal reformation, I must draw upon your benevolence and your searching charity in order to ascertain what efforts you deem needful to carry out the motto you would like to see on the flag of the aforesaid reformation.

But my friend Evans, everything cannot be done at once. The world itself, under Almighty energy, took six days to create. And the same great Father saw it necessary to suffer the world to be over 2500 years old before he introduced such a code as the Mosaic law; and he kept the world learning—learning—learning, for over 4000 years ere he established the Christian religion; and then for most

wise purposes (concerning which I will not now speculate) he permitted a thorough corruption of this pure, divine, and ever lovely religion. To suppose that we can bring order out of confusion, peace out of present rampant elements, and spirituality out of such masses of insinuating and wide-spread corruption as we have at this day, by the effort of a moment, is assuming what never has been, in any department, realized. Even under the eye of the apostles whose ministrations were extraordinary, the reformers—pupils of the apostles—needed reformation. And that they had such awful spirits to deal with, and convert, and reform, as we have in these years of grace, is not for one moment to be conceded. The dissolute inhabitants of Corinth, were, as far as I am acquainted with the laws of mentals and spirituals, far easier to be formed into the image of the Divine Master than the part-civilized, half-moralized, quarter-christianized and altogether sectarianized specimens of humanity that we have at this day.

Yet I would do violence to my knowledge and sense of justice were I to omit to bring prominently to notice the undeniable fact that by the disciples, the seeds of truth have been sown that must ultimately ripen to perfection.

That some in the reform ranks do not understand these principles, nor love them, nor are governed by them, nor care for them, I grant you; but, when candidly examined, there is nothing either discouraging or condemning in this truth thus honestly admitted. Go with me to the beginning of Moses' law—to the commencement of the Gospel—to the first labors of the great reformers in the sixteenth century; and you will find abundant proof that the reformers in the current century are not anomalous. What says the zealous and discriminating Paul to some of the primitive converts? "I am" says he to them "afraid of you" "I travail in pain till Christ be formed anew in you." Do I thus speak to ward off your admonitions from those who need them, or apologize for the delinquencies and failings of very many? You must see that my object is very different.

A word in respect to your own figure—soldiers of conquerors. Who was Alexander, generally called the Great? Please read his history anew. The greatest Captain of his age, and the most successful conqueror, he subdued countries that he required to conquer again, and was necessitated to retake posts that he had himself established.

What would you think of me, my friend, were I to pass one of your fields near Williamsville, where had been pine stumps by the hundred, and sunken rocks, and huge elders, and pieces of stone wall, and piles of decayed branches and roots,—all sizes, sorts, and shapes.

You had been, I shall suppose, acting the reformer. Here you have the ground heaved up by the extraction of a tremendous root—there the fire has been at work, and the cinders and ashes appear—yonder the wall is partially removed and part of it is still seen in detached fragments—over there the powder blast has blown the rocks to pieces and they lie scattered in all directions—in another place the little Evanses have bleeding feet from the remains of broken glass. I turn to you, and exclaim, ‘Why, Esquire, you are a strange reformer. Your field is no better—it is worse than before;—you are talk, talk, talking—work, work, working—boast, boast, boasting of your improvements and reformation,—wanting all your neighbors to see how you do; and what a field!’

But I will abruptly drop the figure, and again join with you in your ardent and laudable desire to have reformers reformed. We think together admirably here, and I shall expect that you will take the only effectual method of preaching and carrying to a successful issue what you plead—*set the exact example yourself*. You know the difference in matters of business “*Come boys*” and “*Go boys*.” Now, then, let us have from my very respectful friend the watch-word ‘Reform the reformation’ by a practical “*Come brethren*.”

Very soon my friend and I will appear before the last tribunal. There we will answer for ourselves individually. True, what we have done in influencing others will be taken into account; but our individual real character must be the ground-work of our approval or non-approval, as it will have been the mainspring of our true influence, good or bad. Our neighbour or our brother not having been very perfect will not then be in our thoughts as a plea. Shall we make it so now? No; Esquire Evans and D. Oliphant are individually accountable for themselves; and were there no exemplary men on earth, but though all were as bad as Elijah thought the Israelites were, you and I ought to be true and just in the sight of the Supreme Master. Shall we, can we, ought we to learn this high and holy item of instruction? I affectionately leave it with you for mature reflection.

Yours very truly,

D. OLIPHANT.

THE CHURCHES AND EVANGELIZING.

That the present method of co-operating adopted by some churches of the Lord in Canada for a few years past is neither simple nor scriptural, is now conceded by at least more than a few. And that a re-

formation is to be attempted and defects remedied, ought to follow as surely as the stream flows from the fountain. We shall endeavor shortly to embody a number of reasons and scriptural suggestions in order to show why the brethren should plead reformation in this department; but in the meantime we submit the following judicious communication conveying to us the mind of the esteemed brethren in the township of King:--

King, 24th Dec., 1852.

BROTHER OLIPHANT:—I ask a question. Can you answer it?—It is this: How is it that the brethren are so silent on two very important subjects—the one, What is the most efficient way of obtaining money to sustain Evangelists? and the other, Is it in good keeping with primitive times to choose Evangelists for one year, or should they be chosen to labor during ability? I have looked for something on those subjects for some time, but in vain.

I will now give our mind on those subjects: for we have spoken together, and I believe we are of one mind.

With regard to sustaining Evangelists, we think the weekly gatherings are all-sufficient—every one giving as the Lord has prospered him. It would not only “supply the wants of the saints, but would be abundant also by many thanksgivings unto God.” Now suppose we say that five hundred brethren give on an average four-pence per week. I do not say that all should give alike, for some would be eased and others burdened. But I say they might average that sum, and none be burdened. The amount would be £433 6s. 8d., or a little over \$1,733 per year. I think this offering might be given to Evangelists, and to remit the funds quarterly to brethren appointed to receive them that there might always be a supply on hand. Let us not forget this lesson, “he that sows sparingly shall reap also sparingly”—a very good lesson indeed for us all to learn.

I think enough has been said on this first question to give you our mind on the subject. We will say a few words on the next.

Our mind is, that Evangelists should abide in their calling during ability. For this reason, “no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” There are many other reasons, but I believe the brethren in general are acquainted with them. In behalf of the brethren in King, I would say to those brethren who will spend and be spent in the Lord’s service, Do the work of Evangelists, and we will provide for you and yours according to our ability. For although we are few in number, we desire and think it a privilege to do all we can. Brethren, let us provoke on another unto love and good works.

Brother Oliphant, perhaps you can gather our meaning from what is written, and please pardon all mistakes, as I am not in the habit of writing.

I am yours in the good hope,
GABRIEL WELLS.

SPECULATION.

From a late epistle, we extract the following:—

“I have been reprimanded of late very severely by brother----- for questioning Bunyan’s position on the immortality of the Devil: and, also the immortality of the Soul: and, indeed, not by him alone! Yet, these are questions, that on most occasions, I strive to shun.— I do hope, however, that people will see the necessity of believing simply what is written; and not blame me for not believing what I have no testimony to rest on.”

Thus writes a most excellent brother. He does not believe in speculating on untaught questions! Not he!! But could he agitate any questions more speculative—more directly calculated to turn away the mind from the *facts, commands and promises* of the Gospel? I think not. There is a class of minds that feed on visionary and untaught principles—if anything can be called a *principle* which is untaught—and to speculate with them, is to bind satan’s chains more firmly around them.

The brother whose words I copy, I believe to be a good man—a lover of truth—one who can bear a reproof—when administered in kindness: and I, therefore, take this occasion to admonish him that as he loves his own soul and desires the salvation of others that he cultivate a disposition *HIMSELF to be satisfied with what is written!* When he enjoys this state of mind, although he may say that the phrases “immortal soul” and “immortal devil” are not in the record, yet he will not endeavor to extinguish in minds, ignorant of the word of God, the idea, that they possess that which is deathless; neither will he, I think, doubt the eternal existence of the devil.

I have neither the time nor the disposition, at present, requisite to writing an essay on these “delectable” themes; but I would simply observe, in passing, that many minds have become confused and embarrassed by the unscriptural style in which the truth has often been treated even by its friends.

Soul and Spirit are often used as synonymous terms; and yet the word soul is frequently used to designate the *whole man*—sometimes the *life*—and often the *affections*. A superficial glance at the word of God will confirm this statement.

Materialists—Semi-infidels, talk largely on the absurdity of the phrase “immortality of the soul;” and often boast of adhering to the exact letter of the Book. They are extremely familiar with the text “the soul that sinneth it shall die;” yet at the same time know, or ought to know, that mortality is never predicated of the spirit. When Paul writes philosophically he says “I pray God that your whole spirit, and soul, and body be preserved blameless.” &c.

All we know of that which the Lord "yielded up" when he expired on the cross,—all we know of that which man "cannot kill,"—of that which the Saviour said had not "flesh and bones,"—of that "when absent from the [Christian's] body is present with the Lord"—we learn from the living oracles. There are so many mysteries about our "earthly tabernacle"—our "outer man"—so many things that we cannot comprehend, it becomes us not to be very positive and speculative about that which is still farther from our vision—which may be caught away and hear unspeakable things—not lawful for a man to utter.

And then, the Speculation—tending to produce scepticism relative to the real existence of an actual being, known by "holy men of God who spoke and wrote as moved by the Holy Spirit," as "that old Serpent, the Devil and Satan"—"going about as a roaring lion seeking whom he may devour"—there is even less excuse than on the questions growing out of the former thought! For as certain as good and evil beings shall be gathered before the Lord in Judgment—so certain the existence of the devil and his angels, and wicked men will be perpetual.

Writing a word of warning against speculations, I would not myself set an example; for the fact that the devil is as real an existence as Jesus of Nazareth, is as clearly revealed in the christian scriptures as can be in words. Take an instance or two: "He that soweth the good seed is the son of man. The enemy that sowed (the tares) is the devil." Mat. xiii. 37, 39. "Resist the *devil* and he will flee from you;—draw nigh to *God* and he will draw nigh to you." James iv. 7, 8. Can any one doubt that the authors of these sentiments as firmly believed in a personal devil as they did in a personal Son of man, and an intelligent being known and revealed as God.

"Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" will be the language of the Lord to those who appear before him in Judgment, destitute of love to God and man. Eternal fire was not originally designed for man; but for satan and his messengers: for he "abode not in the truth;" but "was a liar from the beginning" John viii. 4, 5. Now the mind that is so under the influence of some darling speculation, as to persuade itself that this language could be used in reference to a nonentity—evil personified—can believe or disbelieve anything just as suits its fancy.

The Lord of Heaven and earth uses this language in the presence—nay, more, he addresses it to an audience, fully believing in the existence of a personal devil; and yet there are those who profess to be

the friends of this same Saviour who accuse him with playing a species of deception on his hearers, disgraceful to a common stump orator! He talks to them of an individual who never had nor will have an existence—he warns them to fear what he knew never did or would exist!!

The mind, so far beyond the reach of the divine record, is not to be treated as the co-tenant of a body in which the Holy Spirit dwells—(1. Cor. iii. 16.) The only way to cure such speculators, is to preach to them the evidences of Christianity—make them acquainted with God and themselves, and then they should begin on the “sincere milk of the word,” like children, and never think of dipping into hard questions till they become men—not wise above what is written!

The apostolic gospel has suffered more by these speculators, and those of a similar progeny, than by all its enemies. Indeed, satan has too often felt the power of track to attack it openly. Convinced that he cannot stop the gospel car—he mounts himself and attempts to show his zeal for the cause by driving it off the track—or driving it where no rails are provided.

“And no wonder, for satan himself is transformed into an angel of light.”

The dragon now speaks like a lamb. He is a most active, zealous preacher. He comes not now with fagot, fire, and sword. He even denies that he ever persecuted any one. He is very charitable and teaches that “*What ever is, is right!*”

Brethren, be not deceived—“whatsoever a man soweth that shall he also reap.” If you leave the plain, light road—the *facts, commands, and promises* of God’s word—to dispute with the sects who are endeavouring to serve God, about the materiality or immateriality of the soul; about the probable age of satan; and of his particular location;—you and your converts will both fall into the ditch: for my own part, I would rather that a praying man—who loves and obeys God, would remain encircled in even some traditionary fog than in his haste to leave the precincts of Geneva or Westminster and then run by Jerusalem into the phlegmatic rationalism of Germany:—a cold, careless formalist,—whose prayers [if he prays at all in secret is doubtful] would chill the heart of an angel.

W. W. E.

POSITION AND PRINCIPLES OF DISCIPLES.

No. XIII.

The apostle to whom Jesus delivered “the keys” has preached to us three times, and we want to hear him again before hearing another

preacher. Another leaf of the Acts must be turned. In chapter v. between the 12th and 32nd verses of that chapter, we have detailed to us the following divinely attested items:

1st. By the hands of the apostles many signs and wonders were wrought among the citizens of Jerusalem. So much were the people impressed with the inspired healing power of the apostles, that they brought the sick into the streets and placed them upon couches, that if nothing else at least the shadow of Peter might overspread some of them.

2nd. Very many came out of adjacent cities to Jerusalem bringing the sick and those who were troubled with demons or unclean spirits; "and they healed them every one." The church at Jerusalem was inspiringly directed and hence divinely empowered to exhibit the true benevolence and grace of the Lord Jesus.

This fact, or the important lesson it so powerfully enforces, has not sufficiently arrested any portion of the professing world in these days of departure from the truth. The plain and practical lessons that Jesus gave in respect to assisting the distressed, providing for the sick, &c.—the precepts laid down and exhortations given by Paul and other inspired teachers, relative to this developement of the power of the gospel—lead us to believe that the truth suffers because of the lack of such visible, tangible, forcible, irresistible demonstrations of it. The Lord will never have a people who can fully enjoy him nor faithfully perform all his work until they carry out his requirements in all things. How grandly attractive would Christ's church be in British America at this moment, if it could be regarded as an enlarged heavenly Society which would look after, care for, and minister to the sick and the destitute, the poor and the afflicted! All so-called Benevolent Societies, so rife at this day, and which in numerous instances are instruments to *flatter the rich out of their money*,—all such expediences would be effectually discontinued, and the one, true, apostolic, and divine Society shine in all its pristine transparency and power. But of this at another time and in another connexion.

3rd. The high priest and all in his interest were filled with deadly opposition to the apostles when they saw how little they regarded their late charge and threat to speak no more in Jesus' name. The Sadducees and the high priest were linked together in their ambitious and proud indignation, "and they laid their hands on the apostles and put them in the common prison."

4th. The battle not being between the apostles and a company of Sadducean scribes and priests, but between the true High Priest in

heaven and the high priest on earth, an angel is sent by the Lord to open the prison doors where the apostles were confined.

5th. The angel, bringing the apostles forth, said, Go, take your stand in the most public place, the temple, and speak to the people all the words of this life.

6th. Faithful to the angelic summons delivered in the name of the Lord, they enter into the temple and teach.

7th. Meantime the high priest, full of dignity and as full of indignation, counselling with those immediately attending him, called a Council and the entire senate of the children of Israel. The whole wisdom, civil and ecclesiastical, of the Jewish nation was in that assembly called by the high priest and his friends.

8th. The apostles are sent for. The officers go to the prison for them. They go—but return as they went; and a very sorrowful report they bring to the high priest and his company:—"The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within." The angel had strictly attended to his business—all he wanted was to put the apostles in their place. The prison was not the place for them, but the temple. But the Lord's messenger did not even break a lock or burst a hinge of the prison: all was safe:—and he was very-kind to the keepers in not revealing himself to them.

9th. While the high priest and the wise men with him began seriously to doubt where all this might end, some one enters the place of assembly, and says, "Behold, the men whom ye put in prison are standing in the temple, teaching the people."

10th. Being brought peaceably before the Council, they were interrogated by the high priest, and censured in these words, "Did not we straitly charge you that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us."

The defence of the apostles is simply an announcement of the gospel. Here is their reply—

11th. We ought to obey God rather than man.

12th. You slew Jesus, and hung him on a tree.

13th. The God of the Jewish fathers raised him up after he was crucified.

14th. God exalted him at his right hand to be a Prince and a Saviour.

15th. All this to grant repentance to Israel and forgiveness of sins.

16th. We are witnesses of the things we speak.

17th. So likewise is the Holy Spirit a witness of these things, which Spirit God has given to them that obey him. Note the language *to them that obey him.*

The cardinals of the whole good news are spoken thus fearlessly at the high priest's Council—the chief points of the same story which “Peter and the other apostles” always told when announcing the message of life. And the rehearsal of these simple yet potent facts at this crisis very nearly cost them their lives. As it was, they escaped from his lordship the high priest, after having been soundly and very religiously “beaten.”

As the masterly discourse of deacon Stephen, recorded in Acts vii., was principally designed to refute charges against himself and his position, taking his enemies upon their own ground and disconcerting them with their own weapons, we shall pass by Stephen's address, and pay respectful attention to another deacon—afterwards the evangelist Philip. We must therefore turn over to another page of the Acts, chap. viii. Two discourses are given to us in this chapter, but one of them must satisfy us at this time. With the new chapter and the new preacher we shall begin anew to count the facts:—

1st. Philip goes down to the city of Samaria, situated over forty miles north from Jerusalem city.

2nd. When in the city of Samaria he preaches Christ: preaching the things concerning the new kingdom, and the name or authority of Jesus.

3rd. He works miracles. Evil spirits come out of many, and numbers of the palsied and lame are healed.

4th. The people unanimously give heed or pay earnest attention to *those things which Philip speaks.*

5th. They believe Philip.

6th. When they believe him preaching the things he did, they are baptized, both men and women.

7th. They are baptized in the name of the Lord Jesus.

8th. When the news of all this came to the brethren at Jerusalem, they expressed the whole in a word; for they said, “Samaria had *received the word of God.*”

Let us pause and reflect upon this Jerusalem phrase in respect to receiving the word of God. O! it sounds sweet, and solid, and substantial. This is not the style approved of and currently used in the nineteenth century. Doubtfulness and conjecture form the soul of modern expression in speaking of conversion. Place a church of Canada or New Brunswick evangelicals in Jerusalem, and let them receive intelligence of the favorable labours of a person called a “clergyman” in Samaria, and what would be the style of remark? It would be the language of dubity, such as, ‘We have reason to hope some are regenerated.’ ‘It is hopeful this is the work of God among the Samaritans,’ ‘There are some hopeful cases in Samaria,’ ‘We have reason to think that a number of the Samaritans are hopefully awa-

kened.' Such is the doubting style of 1853 in the most approved circles of religious populars. It is all guess-work. *And it ought to be:* for why should any man be sure of what he has not a "Thus saith the Lord" for? But we hasten on.

Turning over two leaves of the Acts, we open to chapter x. Peter is before us again. He is always "prepared to preach," and as that is his business we must "prepare to hear a sermon." Simon Peter is, in the true sense of the term, orthodox. We like his preaching amazingly; and as he preaches his first and last discourse to the Gentiles in this 10th chapter of the Acts, we ought, out of genuine respect, to give him a good hearing,

The narrative begins with a very prominent citizen of the city of Cesarea, a military captain by the name of Cornelius. A Roman, a Gentile and a soldier, this man was nevertheless devotional, liberal, and prayerful. But like many of the pious in our own day he needed to hear and receive the gospel. He was fasting and praying one day, and a heavenly messenger appeared to him—whose presence made him afraid. But his fears were soon quelled: the angel after acknowledging his almsgiving and prayerfulness, said to him, "Send to Joppa for Simon Peter: he shall tell you what you ought to do." Before the messengers of Cornelius reached Joppa, the same angel or some other angel lets Peter into the secret that several men are coming for him, and enjoins upon him compliance with their request. In due time the apostle, six believers from Joppa, and the three servants of Cornelius, a company of ten persons, arrive in Cesarea. What a meeting is there!—an ambassador of King Jesus and six helpers on the one side, and a captain in the army of King Cesar with his relations and chief friends on the other! By faith we see, and hear, and know all. Blessed is the power of faith!!

The substance of Peter's address is given, beginning from the 34th verse of the chapter. Let us attend to the facts—

1st. God is no respecter of persons, his philanthropy reaching to the Gentile as well as the Jew.

2nd. He accepts all who by faith work righteousness.

3rd. The message of peace, preached by Jesus in person and by the twelve and by the seventy, published throughout the land of Canaan, *beginning from Galilee*, [not from Jerusalem where *the* gospel began to be preached]—with that message, you are, Cornelius, acquainted already.

4th. You know also how that God anointed Jesus of Nazareth with the Holy Spirit, and that he went everywhere in the land of the Jews doing good, and that God was with him.

5th. I am a witness, and the eleven are also witnesses, of every thing done by Jesus in all the land of the Jews and in the city of Jerusalem.

6th. The Jews slew Jesus and hung him upon the cross.

7th. The third day afterwards God raised him up: the grave could not hold him.

8th. God showed him to competent witnesses after being raised from the dead.

9th. Jesus, the crucified and risen Jesus, commanded us his apostles to preach to the people, testifying that he is universal Lord and Judge.

10th. All the prophets from the beginning of the world give testimony that *through Jesus' name* believers shall receive remission of sins.

11th. While the apostle is thus discoursing, the Holy Spirit descends upon ALL WHO BELIEVE.

12th. The Spirit enabled them to speak new languages and magnify God, thus convincing the Jews that God acknowledged their faith and accepted them though Gentiles.

13th. Peter commands that they be baptized in the name of the Lord.

The apostle is besought to remain certain days with these converts, and we will tarry a number of days and then speak farther upon the great gospel theme.

D. OLIPHANT.

JERUSALEM--THE JEWS.

Douglas, N. S. 1st Nov, 1852.

DEAR BROTHER EATON;—Hold on, Brother, a few short years will bring about many of God's purposes preparatory to the awful and triumphant day when the Kingdom of this world must become the Kingdoms of our God and of his Christ. The Christian Banner comes on regular and no disappointment, in time or matter. We highly appreciate its contents. Among the many subjects on which it treats, none seem to invite my attention like JERUSALEM AND THE JEWS.

“Rejoice ye with Jerusalem, and be glad with her, all ye that love her: Rejoice you with her, all ye that mourn for her.” Is. lxi. 10. For ancient Jerusalem, once the beauty and grandeur of all earthly things, the honoured seat and city of the great King Eternal, now long since trodden down of the Gentiles; should we not mourn? more especially so when its true inhabitants the Jews have and are as yet trodden down together with it. When we reflect on the Prophecies concerning that people so beloved for Abraham, Isaac, and Jacob their Fathers' Sake, to whom we Gentiles are indebted as the honoured instruments of all Revelation to us, and in whom lie concealed as yet that life from the dead to be yet enjoyed by the Gentiles, they who hold the promises of the only emancipation from the long Apostacy, now looked and long for by the Church of Christ, how should we not in deep contrition sympathize and mourn before God for the blindness that hath happened to them, and pray to Him to hasten the time of their conversion to their Messiah and our Lord. But again, have we not abundant cause to mourn for Jerusalem which is from above, which is the Mother of us all, degraded as she now is, sitting in sackcloth and ashes—the Gentile Church in all her national and international and sectarian deformity, not one, but hundreds, filling up the remaining prophecies under the dominion of the Man of Sin, drinking from the Golden cup in the hand of Mystery Babylon

the intoxicating draught that hath made the nations drunken with her fornication or departures from God. If Jesus wept over the beloved and destined city which was only a type of this, will he not now pity, and should not they that have his Spirit, weep, for the Zion of the Gentiles, destined with her children to share in the plagues to be poured out on Mystre Babylon. Therefore in Spirit he cries, come out of her, my people, that ye be not partaker of her sins and receive not of her plagues.

But it is also written Is. lxxv. 18, 19. "Behold I create Jerusalem a rejoicing, and her people a joy; and the voice of weeping shall be no more heard in her, nor the voice of crying." "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills." Who will hesitate to admit that in point of eminence the Jewish nation has been pointed out in this passage, having been dignified above all nations, though afflicted beyond all nations. In this mountain the Jewish nation the Lord's house or Church must yet be established and be a joy. Some think the prophecy fulfilled in the Gospel Dispensation. But both Isaiah and Micah show that some things held in connection which are not yet; such as "all nations shall flow unto it, saying, come ye, and let us go up. &c;" and again, "Nation shall not lift up sword against nation, neither shall they learn war any more." Both of which has not yet been fulfilled, although it could be once said of individuals, and of the Church it has never been the state of any nation of people since the day of Pentecost. It is therefore future, and to be looked for after the establishing of the house of the Lord in the top of the mountains, and above the hills of Gentile supremacy. When the stone cut out of the mountain shall have rolled on the feet of the image and ground it fine. When all Gentile rule and supremacy on earth shall forever cease to be, as it is written, Micah. iv. 6. "In that day saith the Lord I will assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halted a remnant, and her that was cast far off a strong nation; And the Lord shall reign over them in mount Zion from henceforth, even for ever and ever." "And then O Tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first dominion, the Kingdom shall come to the daughter of Jerusalem." verse 8. "And thou shalt go even to Babylon: there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies," verse 10. Daniel also in prophecy. chap. vii, will show that the judgment will sit (on the Man of Sin) and they shall take away his dominion to consume and destroy it unto the end, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. As various nations have claimed to be the saints of the Most High, we may here pass by the meaning of the prophecy which by the whole tenor of prophecy shows it to be the Jewish nation and so understood by Paul, Rom. xi. Though blindness in part is happened unto Israel, it is only until the fulness of the Gentiles be come in, (or filling up of

the Gentiles) and so all Israel shall be saved, as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

MICL. WALLACE.

ZEAL FOR THE SCRIPTURES.

Victory, N. Y., Jan. 27th, 1853.

BROTHER OLIPHANT—I want to say to you that I was much pleased with what A. P. Jones said in the December Number, that he thought much of your articles on Preachers—People. He said he wished he could induce all preachers and all people too to read especially the second article, every day in the week. He also said we wanted preachers who seek for the honor that comes from God alone; and people to share the responsibilities with preachers. Brother Jones said right. The above named articles should be read by all, and what he wrote too.

The question, What shall be done at the present time to extend the knowledge of God? is a question I cannot answer. What the scriptures teach me I can rely upon; but when I look at the plans that have been made use of by members of the church, such as making men pay by the civil law, getting up subscription papers, receiving from those who belong to the church and those who do not, and many other schemes popularly tried, I hardly know what is my duty. My desire is to do right. The scriptures say, "Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly; not for filthy lucre, but of a ready mind; and when the Chief Shepherd shall appear you shall receive a crown of glory that fadeth not away." Again, "Likewise, you younger, submit yourselves to the elder." What does this mean? Does it mean that we shall give whatever sum laborers may ask, and if we don't do it they will leave the flock and go where they can get more?

Now it appears to me that we are all to be subject one to another, and be clothed with humility, under the mighty hand of God, that he may exalt us in due season. I do not say we are not to sustain faithful men. The idea that any man is to devote his time to the church, and not get anything for it to maintain his family, does not harmonize as coming from God. We want the scripture rule concerning these things. If fallible men are to devise the plan, and the root of all evil to be the principal item in that plan, I very much fear the result.

But I must stop, for I find the more I write the more I want to.—Lest you get weary reading, I will stop.

WM. J. GRAHAM.

WHAT SOME SAY OF US.

We have not room for much commendation of the *Christian Banner*. Much concerning the truth, and little concerning ourselves, will always answer as a profitable rule. But it is good to give ear to

a portion of the favourable side as well as the other side. We give ample specimens of others' views in reference to how bad we are—and our balance wheel might soon be pushed out of its place were this to continue without interruption.

The *Harbinger* after publishing the principal part of our Prospectus, says:

"Our good brethren, D. Oliphant and W. W. Eaton, are doing a good work in the British Provinces. The *Christian Banner* is a very interesting periodical, containing many well written articles upon the important topics connected with the present religious Reformation.—As the number of disciples in the British Provinces is small as yet, this paper is by no means so well sustained as its merits deserve. Our brethren in the United States would, we think, greatly promote the good cause by lending to it a helping hand, and increasing its subscription."

In our own country, in the city of Hamilton, a courteous cotemporary speaks thus:

"THE CHRISTIAN BANNER.—This monthly enters on the new year in an improved form. It is a good publication, edited with ability, and cannot fail to be useful to the denomination of which it is the organ. Published at Cobourg, at one dollar a year.—D. Oliphant and W. W. Eaton."

A gentlemanly editor, of the Weekly press, in the city of Kingston, gives his readers the following:

"THE CHRISTIAN BANNER, is the title of a Monthly now in its seventh volume, published by D. Oliphant, Cobourg, and edited by him and W. W. Eaton, St. Johns, New Brunswick. The *Banner* is the organ of the Christian sect termed "Disciples," is well edited, and seems to be well appreciated. The present number contains some strong arguments against Universalism."

The following we select from the *Brighton Sentinel*:

"THE CHRISTIAN BANNER is published by Mr D. Oliphant, Cobourg. It is devoted to religion, and its object is to advocate and disseminate the doctrines of the primitive Christians. The editorial department is under the management of Messrs Oliphant and Eaton, men distinguished for their zeal and fearless opposition to what they deem error. The present circulation of the *Banner* is large, and rapidly increasing; and to those who choose such reading, we know of no better periodical to recommend in the Province. Specimen copies can be seen at this office."

One of our active brethren in New York State, while forwarding a few names, takes occasion to say:

"The cause and work you are engaged in are good, and if you do as well this year as you did last in your *Banner*, you will secure an anxiety to read it in this section whether they will subscribe for it or not. I hope you will have health and likewise brother Eaton, that both of you may do the work you seem calculated to do. This is the sincere wish of your brother."

DEATH OF "REV." WILLIAM THOMAS WISHART.

It is with deep regret we record the departure, to the spirit land, of this distinguished man. As a writer and a popular lecturer he had no equal in this province; and few if any superiors in America. His social and domestic qualities were such as to endear him to all with whom he became intimate. And during the lecture season he was the life and soul of our literary and scientific circle. As a religious teacher he was to a small company of very warm friends and admirers more highly prized than even Paul or Peter. Our estimate of his theological views has been before the public several years. In the little work entitled "Strictures on Mr. Wishart's Theological Essays, &c." we briefly expressed our convictions of his doctrines and their tendencies; although on the subject of Positive Institutions we were, in our hypothesis and reasonings antipodal, yet our friendship and intimacy were rather increased than diminished by our little controversy. He proved himself the most candid of any, whose doctrines have been canvassed by us; for, when I had demonstrated a false hypothesis, the very next week, in one of the public papers, he fully and frankly acknowledged it. From this manifestation of a willingness to review even a favorite position we were not without hope that he would live to devote his fine talents to the dissemination of Apostolic Christianity; but at the early age of 44, after a few short weeks of suffering he has gone to Him who knows all hearts and who will judge righteously. Peace to his memory.

W. W. E.

LABOURS OF EVANGELISTS.

[4]

Nottawasaga, 17th Jan., 1853.

DEAR BROTHER OLIPHANT:—I am here two days, and I intend to leave for St. Vincent to-morrow.

The wholesale disfellowshipping of Churches is very foreign to the Spirit of Christ. For the sake of quarrelling against the supposed heresy of one, to *split up and break down* all the churches that way know it, is, I fear, doing much more injury than to give it time to fully develope itself or die.

I have been (the week before Christmas) forming acquaintance with a Church of Disciples who meet in the rear of the Township of Trafalgar, about four miles from the village of Milton. I was hearing reports of them that made me cautious in approaching them. I was afraid that the charge of Unitarianism against them might be true; but when I candidly (as Christians should always do) informed them of my fears and the foundations on which those fears were built, they promptly and with the greatest frankness *more than removed all my fears*. 'Tis true, they use not the style of some systemmakers, but they use the better style of the Holy Spirit in all its amplitude to set forth the glories of Immanuel, his sacrifice for our sins, and his ability to save to the uttermost. They have to bear, and I hope they do it patiently, with the revilings of bigots who are not afraid to call them infidels &c., but they hope to convince such men that they are disciples of the Saviour by Christian consistency in all things, and

from what I could learn in the neighbourhood, they are doing it.

I was pleased to meet with brother Oakley, Baptist Missionary in their vicinity, and to hear him promise to visit them and preach for them occasionally.

I baptized one in Eramosa on New Year's day.

JAMES BLACK.

RELIGIOUS INTELLIGENCE.

Waterloo, Dec. 1852.

BROTHER OLIPHANT:—I should be very glad to see you and if you can make it convenient whenever you come to Eramosa to call on us; for it would be a great satisfaction to see you and talk with you upon the all absorbing theme of redemption, and christianity as revealed upon the sacred pages.

Believe me that I am no Swedenborgian as has been reported, but I am still a disciple, and may God grant that I may not only be in word, but in deed and in truth. There is not a single Disciple here that has become a Swedenborgian, as far as I know.

I must say in conclusion that I am very much pleased with the *Christian Banner*, and hope you will continue to speak to thousands through its pages, that they may turn from the error of their way and enquire for the old path.

I remain your friend and brother,

CYRUS BOWERS.

Brother Bowers has done well in relieving us of the fears occasioned by testimony which is now shown to have been groundless.

D. O.

West Lake, P. E. C., 15th Dec, 1852.

DEAR BROTHER OLIPHANT:—I am happy to inform you that brother Platt is holding meetings every Lord's day, and we have been blessed with good meetings. My heart's desire and prayer to God is that all the brethren and sisters may run the race that our Lord hath marked out for them to run in. O that we may all run so as to win God's favour, and be forever with the redeemed where our Saviour Jesus Christ is—who died the Just for the unjust that we might all live to him.

I am yours in hope,

H. L.

Tully, N. Y., 22nd Jan., 1853.

Brother A. P. Jones is with us at present. He is making an effort at Appulia, four miles East of Tully. What the result will be we know not. He has a great deal of opposition, and likewise a trouble in his throat, and is almost unable to speak; but he tries hard to let the people hear the voice of the gospel of the Son of God, which is able to make men wise unto salvation and ensure them an inheritance among those who are sanctified by faith that is in Christ Jesus.

JOHN CAVAN.

Harwick, 16th Jan., 1853.

DEAR BROTHER:—Regarding us as a church, we are only about fifteen or sixteen members between Howard and Harwick. We hold D. Sinclair of Lobo as the under shepherd to feed the flock of Christ. As we have no regular House of worship, we meet weekly at one of the brethren's houses to worship the Lord.

Your brother in Christ,
D. CAMPBELL.

Tyre, N. Y., Jan., 3rd, 1853.

DEAR BROTHER OLIPHANT:—I wish to inform you that a meeting of two weeks of great interest to us here, an account of which will be gratifying to you no doubt, ended on the 26th of last month. Brother Benedict from Ohio was the labourer. He set forth the word of truth in a plain light, and in a masterly manner. The result was, five intelligent young people made the good confession and were buried with Christ in baptism, and the efforts left a good impression on the minds of the people in this place. But to the Lord be all the praise for the good done.

Yours truly,
S. DRAKE.

Much pleased to hear from the church at Tyre. Brethren Drake, Pierson, and others need encouragement, and we rejoice that they are receiving it.

D. O.

Sophusburg, 28th Jan., 1853.

BROTHER OLIPHANT: DEAR SIR:—I have nothing very new to write. There are ten or twelve brethren who meet at Hillier on the first day of the week to break bread, and exhort each other, which I consider the greatest blessing we can enjoy—thus meet to celebrate the day that saw the Lord arise, and led captivity captive, and gave gifts to men. I think there is no theme that ought to engage the mind of man as the resurrection of the Lord from the dead. It is in that our hopes are stayed, and that we are comforted in all our trials while passing through this unfriendly world. Come life or death we fear no ill; for we have expectation of being raised from the dead on the morning of the resurrection. O how animating and cheering it is to think that all who love the Lord will meet to part no more!

Yours in the bonds of love,
W. M. WHITNEY.


A "HARDSHIP."—For a subscriber to a publication to defer notifying a discontinuance until after he receives the first number of a new volume. He has every reason to expect its continuance till he says "stop"—especially if he has paid up punctually. Long before the conclusion of the volume he had learned the character of the publication: and, he had, without doubt made-up his mind relative to taking or not taking the work before the expiration of his subscription!


Why then defer giving notice to the publisher? Every man, who thinks, knows that there are many changes connected with periodicals about the conclusion of the year. The publisher has to get a new stock of paper; engage new workmen, often; and, what is of more importance, he has frequently to enter into a contract to pay the printer for a certain number of copies per month or year. In full expectation that a certain number of his publication will be demanded, he signs this contract. It is on the confidence he has in these good paying subscribers of former years. What, then must be his feelings, after he has issued one or two numbers to receive letters—postage unpaid—saying “I have concluded not to take your paper any longer—it comes &c., or some of the back numbers never come to hand!” The publisher, in this case, loses the entire volume. This notice does not come to hand till after his inconsiderate—if not dishonest—patron, receives the first number of a new volume; and before he knows the wishes of his subscriber, the second number is mailed. The volume thus broken is unsaleable. Few have served us thus; but, for the sake of human nature—if not the honor of the Christian profession—I would they were fewer. Who would for *one* dollar be guilty of such an act? If I had forgotten or neglected to notify the publisher of a paper until too late, I would pay him for the volume though I should use it for rapping paper!—Honest men will not be displeased with this;—those for whom it is intended deserve a more severe rebuke than I am able to administer. W. W. E.


THE RELIGIOUS INTELLIGENCER is the title of a new paper devoted to the interests of Sabbath Schools, Bible and Missionary Societies and religion in general; edited by *Elders E. McLeod and Joseph Noble*, ministers of the Free Christian Baptist Churches of this province. We congratulate the denomination on the possession of such a paper. So soon as a taste for reading becomes more prevalent among this people, we shall anticipate an unprejudiced hearing of the claims of the Apostolic Gospel. Taking up with the current falsehoods of older sects, few, if any of these brethren, understand our position to christianity: To this we attribute their want of fellowship and sympathy for us. We trust a bright day is dawning when all who love and obey the Lord Jesus will seek to cultivate christian union; and do all in their power to combine the efforts of all who are guided by the word of God.

The Intelligencer is published semi-monthly at the low price of *one and three pence for twelve numbers*. Orders, remittances &c., addressed to B. J. Underhill, St. John, N. B.

W. W. E.

 Elders No. 2 will appear in our next. It was pushed out of this issue after it was arranged for insertion.

 Mr. Hooper in the April Number.

 Thanks for sixty new subscribers since our last.