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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. XII. COBOURG AND BRIGHTON, MARCH, 1858. NO. 3

DR. L. N. RICE USING OUR THUNDER.

It is a common remark and a very true one, that a man's peculiar religious tenets may be learned by means of certain words and phrases common to the vocabulary of his party, without his stating categorically what these views may be. A Methodist will often use the phrases, 'Get religion,' 'Speak peace to the soul,' 'Holy Ghost religion' &c. A Presbyterian will speak of 'Decrees,' 'Foreordination,' 'Election.' A Catholic will repeat his 'Ave Maria,' 'His Holiness,' and 'Lord God the Pope.' A Disciple is often heard to repeat the expressions, 'Obey the Gospel,' 'Faith and Obedience,' 'Repent and be baptized.' And be it observed, that a pure language, that expresses bible ideas in bible words, is a good indication of a return to primitive religion. Though no one perhaps suspects Dr. Rice of getting back to the truth entirely, still he has learned some things not known to Presbyterians generally! for whether from conviction of its propriety, or otherwise, he is certainly using much of the language of reform in his preaching—a set of words never found in any Presbyterian religious dictionary. At a convention of four Synods held in Cincinnati commencing Feb. 1st, the Dr. one afternoon delivered a half hour's speech on the best means of creating and sustaining revivals of religion. His terminology during his thirty minutes clearly showed that he had learned much from some other source than Presbyterian. He has had too much to do with Mr. Campbell and his works not to have learned something. While he affirmed

the common belief that the Spirit must come in direct contact with the sinner's heart ere he can believe, it was very evident from his manner of expression that he had often been away from home. Take a few examples. Notwithstanding all he said about the Spirit's influence he declared that God 'Sanctified the sinner through the truth,' a favorite quotation with Mr. Campbell against some of the enormous blunders of the sects. When speaking of the necessity of regeneration, he boldly announced as any disciple would that they must be born of *water* and the Spirit and that 'God saves us by the *washing of regeneration* and the renewing of the Holy Spirit.' But what was our surprise to hear him say that in the order of conversion it was, 'Faith first and obedience next.' Would that some good spirit would whisper this in his ear the next time he undertakes to sprinkle a babe. He discards all 'animal feelings' and says 'There is not a particle of religion in sympathetic feeling.' He insists that 'The truth must be presented' and that in conversion 'God's agency is the truth,' that 'the only religious light we have is in the bible.' 'Anxious seats' he says 'as they used to have them, are dangerous things' but he would reorganize the 'Inquiry meetings.' He urged upon his two hundred preaching brethren present to present first the doctrines of the gospel, then the 'precepts and promises.'

Now who that has read the Christian Baptist, the Rice Debate, the Harbinger and other leading productions among us; who that has heard any of our brethren preach for thirty years past does not recognize at once the paternity of these phrases? We are not desirous of having the reader believe that the disciples originated these expressions, for most of them are from the bible; but certainly they have brought them into use; and we are happy to hear the bible language take precedence of the stupid jargon of sectarian terminology. We don't intend to be stingy at all nor charge Dr. Rice a penny for using our thunder, but will be pleased to see all his brethren come to the well we've found and draw of the pure water of life.

But that I may do the Dr. full justice I will give the substance of his remarks upon revivals that are certainly very sensible, and which I would commend to the attention of the readers of the Banner—particularly the preachers.

1st. Let the church be prepared for the effort by a large participation in the Spirit and power of the Lord. 'Be strong in the Lord and in the power of his (not our) might.' To attain this requires much prayer and humiliation before God. Much more depends on this, than

on having an eloquent preacher, a larger attendance, or elegant choral songs. Better begin a protracted meeting with a few praying persons whose hearts are warmed with love than with a multitude of cold hearted, fair-weather, big-meeting christians. A few live, burning coals will do more to kindle others and spread a heavenly power around than a thousand icicles that have not seen the Sun of Righteousness since the last protracted effort.

2nd. Let there be all through the meeting much of doctrinal preaching. The habit of sliding off into hortatory preaching just when the mind is roused and most capable of understanding doctrines, is a fatal blunder. Instead of dwelling at such times on such texts as 'Seek the Lord while he may be found,' 'Oh generation of vipers,' Day of Judgment, and death bed scenes; we should grow earnest over the fall of man, the sinfulness of sin, a crucified Saviour, the simplicity of faith and obedience &c., and from these great truths established, come down with your tender and powerful exhortations.

3rd. Don't preach all the time *directly* to sinners. Preach to the church. This often has a better influence upon sinners than direct appeals to them. Keep feeding the church; for the very hour fervency begins to die in the church that hour your revival begins to die. Make the church strong in the Lord. The more powerful the machinery the faster you will move. The hotter the fire the sooner the stones will melt. Above all, pray always for all saints and sinners, that God may bring them to his kingdom and glory.

T. M.

THE ROMANIST CONCORDAT IN AUSTRIA.

Correspondence of the New York Observer.

Some years ago, the Emperor Francis Joseph, incited by the bigoted Archduchess Sophia, his mother, concluded a concordat with the Court of Rome. All the work accomplished, at the end of the last century, under the liberal reign of Joseph II. was overthrown. The Popish clergy recovered their exorbitant privileges, and they do not fail to use them. I could fill pages with acts of intolerance, and tyranny, committed by priests in the Austrian States; I will mention only a few.

Public instruction is wholly under the control of the priests. No professor of philosophy, of history, or even of the mathematical or phys-

ical sciences, can be appointed without the consent of the bishop; and if one of them manifest the least sign of independence, he is soon obliged to leave. The Romanist chaplains, in every college, are the prelate's spies; and woe to the poor professor who does not gain their good will! This system of despotism is so intolerable that the Court of Thun, Minister of Public Instruction and of Worship, has more than once offered his resignation, unable to consent to all the demands of the bishops.

Further, the Jesuits have opened large private establishments of education. I will mention one recently founded by the reverend fathers at Frienbourg, near Linz. The professors, because they are Jesuits, are exempt from any examination. The government does not interfere in their appointment, and exercises no control over their teaching. But professors have the right to give their pupils legal certificates, or diplomas, which enables them to take any employment in the State. Certainly the disciples of Ignatius must be happy. They are independent of the temporal power; they can teach what they please, distribute the diplomas according to their fancy, and the diplomas open the entrance to all public offices!

The press is subjected, as well as the colleges, to the inspection of the bishops. If an editor dared to make objection against the Pope, the Virgin, the saints, the monastic orders, or anything affecting Romanism, he would be warned, then suspended, then deposed. Freedom of religious controversy does not exist. The Jesuits can attack the Protestants, but Protestants cannot answer Jesuits.

The Augsburg Gazette announced lately that the Austrian bishops had proposed to admit only Roman Catholics as responsible editors of journals: that is, Protestants will be deprived of one of their civil rights and treated as outlaws. The law would declare them incapable or unworthy to publish a journal! Thus far the government has been restrained, probably from a sense of shame, from such an edict; but if the bishops persist, will they not succeed as they do in everything else?

The intolerance of the clergy is extreme. A merchant of Tyrol, on returning from his travels, had brought a Bible into his house. The curate learning this fact, went to the merchant, and demanded this copy of the Scriptures. On another journey, this same individual brought a second copy of the Bible. Then the priest not only seized the book, but he took the four children, and by the help of the police, put them in an orphan asylum, under pretence that their father was

unworthy to direct their education! What will honest people think, of whatever communion, of such conduct? Here is a father smitten in his dearest affections, deprived of his most sacred rights, because he bought a Bible, because he read the Bible, because he insisted on having the Word of God in his house? Can a European Government in the nineteenth century sanction these odious persecutions!

A Prussian traversed with his wife and children an Austrian province. The wife fell sick and died at Lischdorf, near Bruck. The curate of the village refused to receive into the burying ground the body of the deceased. The husband then asked the grave-digger to make a ditch in a piece of ground just beyond the cemetery. But the priest again interfered, and forbade the grave digger to prepare a tomb for a heretic, so that the husband was forced to dig the ditch with his own hands! The people, I am glad to say, were indignant at the curate's conduct; and some of the inhabitants had a stone put, with an iron cross, on the mortal remains of this woman. But the curate, carrying his savage intolerance to the extreme, threw down the cross, declaring it was a profanation. A complaint against this act was sent to the magistrate; but they have not dared to prosecute the priest.

Take another characteristic fact. In the village of Horsting, situated on the frontier of Tyrol, a Protestant, some years ago, married a young girl of the Romanist communion. No promise as to the religion of the children who should come of this union, was imposed on the Protestant man, and the marriage was celebrated without hindrance. But the priest of the communion maintained later that the children should be educated in Popery. The married pair refused to submit to this exaction; and the angry curate summoned the woman to appear in the church, one Sunday, in order to hear her sentence of excommunication, on account of disobedience of the Romanist communion. The woman did not wish to go to church, to submit to this public, barbarous censure; but the priest called in an armed force, and some soldiers dragged the woman to church, where she was excommunicated! Such means of terror, the Romanist clergy employ to hinder the progress of the Protestant faith; for certainly few women will have the courage to expose themselves to such humiliations.

A correspondent in Vienna, reports that the Austrian government proposed something still more extravagant. It would seem that the Minister of War, by the advice of the Emperor and Archduchess So-

phia, had resolved to put on all the flags of the army by the side of the imperial eagle, the figure of the Virgin Mary. When the intention was known, it excited great repugnance, not only on the part of the Protestant officers, who are quite numerous in the Austrian troops, but also on the part of the Roman Catholic officers. The colonels of several regiments represented to the Minister of War, that the imperial eagle suffices for their standard, and it is for them the pledge of victory. They said that the figure of the immaculate Virgin would be to return to the customs of the crusaders, and would shock the feelings of the soldiers. I do not know whether the government will persist in its resolution. It would be curious in our day to see a woman,—the Virgin Mary,—leading troops on battle fields. The Pope and the priests would be flattered, perhaps, because they would regard this measure as a proof of their triumph, but the figure of Mary on the military ensigns, would be an object of mockery and disdain for the rest of Europe. The German emperor will reflect much before taking this step.

According to the late concordat, the archbishops and bishops of the empire were authorized to form ecclesiastical courts to decide upon all affairs of marriage. This is a vast power. Marriage has ceased to be a civil institution; it is considered as an act exclusively religious. Priests can now interfere in domestic concerns of families. They decide by rules made in their councils, whether a marriage is allowable or not, and their decisions are carried into effect by the magistrates. The result is, the clergy have more authority than the government. Already troubles have occurred. Several marriages have been postponed or prevented because the contracting parties did not yield docilely enough to the will of the priests; and when complaints are made before the civil courts, the judges reply that these matters do not belong to them.

Such a despotism has disgusted many people especially in Bohemia and in Hungary. Respectable heads of families, in order to be free from this jurisdiction have quitted the Roman church, and sought entrance into the Protestant communion. A rich manufacturer of Bohemia has been converted to Protestantism, and his example has been followed by a great number of his workmen. A nobleman of Hungary, with his family, has publicly abjured Romanism. The peasants of his domains are ready to do the same thing, and the priests appear to be very restless at these conversions to Protestantism. If the impulse was once given, who knows whether the Romanists would not, by thousand

and hundreds of thousands, go out from a church where their religious liberty and their civil rights are alike oppressed?

The archbishop of Olmutz has addressed on this subject a circular to all the inhabitants of his diocese: "We learn," he says, "that some of you have yielded to the impious thought of separating from the holy Catholic Church, and of entering the Protestant communion. Therefore we exhort you, in the name of God, and of the holy Church, to return, with sentiments of sincere repentance, into the communion of our holy Church, and thus secure your eternal salvation. For in adopting the doctrine of heretics you deprive yourself of all means of obtaining happiness hereafter, and plunge your soul into perdition. We summon you to appear, within thirty days, before our ecclesiastical court, in order to be questioned on your conduct, and to free yourselves from the suspicion of heresy. In case that, contrary to our expectation, you should take no notice of our command, and should refuse to appear we shall declare you guilty of heresy, will draw upon you the punishment denounced by the sacred canons, namely, public exclusion from the holy Church. Time for repentance is left you; do then, what the safety of your soul requires, in order to stand in the day of judgment of God. Amen."

This mandate of the archbishop of Olmutz is evidence of numerous conversions to Protestantism, induced by the tyranny of the priests. Some journals announce that if these conversions continue, the priests will ask for the government a law, to punish by heavy fines and imprisonment, the new converts. That is very possible, even probable. The clergy will shrink from nothing; no more will the imperial government. But let Rome beware! the sword of persecution will turn, sooner or later, against him who has the imprudence to wield it.

I am, &c.,
G. de F.

WHY SHOULD WE PRAY?

From the Millennial Harbinger.

It is not uncommon for us poor short-sighted mortals to take such one-sided views of things, and be so engrossed in contemplating them as not to see at all, or very imperfectly, things of the very greatest magnitude connected with the other side of the subject. As the flying fish, fixing its eye on the dolphin, endeavoring to elude its

pursuit, sometimes leaps into the ship, or darts into the jaws of the shark, so we, in looking intensely upon one error, sometimes plunge into a greater one than we sought to avoid.

It is, however, a happy circumstance that persons who fear God will, whether they comprehend or not some strong sayings, some plain commands, or some approved examples in the good book, rather dissent from their own reasonings, leading in a contrary direction, than omit or wholly neglect some very plain duty. A very striking instance of this we have in the prayers and enterprizes of some zealous professors in our own time. In their creed and in their reasonings they maintain that "men are so predestinated, and so particularly and unchangeably designed to everlasting life, and everlasting death, and their number so certain and definite, *that it cannot be either increased or diminished;*" yet they not only pray for the conversion of men, but are active in all "the benevolent enterprizes of the day" for the conversion of sinners at home and abroad. Such inconsistencies prove that men will sooner distrust their own reasonings than the commands and examples laid before them in the sacred writings.

But it does not always happen that apparent incongruities imply actual contradictions in principle or practise. We do not often see the remote, nor indeed always the proximate tendencies of things. Now if persons were never to act in any great question in religion or morals until they saw all the tendencies and results of their conduct, or its agreement or disagreement with other principles and other things, they would perhaps die before they would obey the first christian requisition.

But the pinching point with many honest minds is—"If no converting power other than that displayed in the oracles of God is necessary, why pray to God for the salvation of men?" And again: "If there be no promise nor testimony in favor of those whose salvation we may desire, such as our relatives, friends, &c., how can we pray in faith?"

To these two points we shall briefly advert. And to the first, it may be replied that we are taught to pray for food, raiment, health, &c. for ourselves and others, not expecting, nor taught to expect, that the laws of nature are to be changed, suspended, or new-modified, or that we are to become the subjects of any supernatural aid in obtaining these things. But to teach us our dependence, to cause us to exert ourselves in all lawful and reasonable endeavors for the attainment of what is needful, and in case of the failure of these means that God,

whose agents are not only the elements of nature, but ten thousand of thousands of angels and men, may, in his benevolent government of the affairs of men, vouchsafe to us all things necessary to life and godliness. These three objects may all be comprehended in the reasons why God, who knows that we need all these things before we ask for them, has commanded us to ask for them.

God has placed all the producing power in the heavens and the earth. Of nature, it is said—"I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, the wine, and the oil, and they shall hear Jezreel." Jezreel represents the dispersed Israelites. The heavens, earth, corn, wine, oil, and the nation, are personified. Jezreel calls for corn, wine, and oil. Then the corn, wine, and oil, call upon the earth for nourishment; then the earth calls upon the atmospheric or celestial influences; and last of all, the clouds call upon the Lord. The Lord hears the clouds, the clouds hear the earth, the earth hears the corn, wine, and oil, and these hear Israel and flow into their storehouses. God and man stand at the two extremes of this system of nature. The bounties of his providence pass through many hands, as the law passed through ranks of angels before it came into the hands of Moses. As he created and sustains all, so he presides over all; and therefore, while we call upon him for any favor for ourselves or others, we expect not that he will work a miracle to confer it, but that in subordination to these established arrangements he will bestow it.

Whatever is beyond this is matter of pure faith. Thus if God has promised any special succor to any person, for any purpose, we know he has classes of intelligent and voluntary agents, who are *all ministering spirits* sent forth to minister for the heirs of salvation, and with a reliance upon his promise and a knowledge of his means and agencies, we confidently expect the blessing promised.

Besides, there is the *moral* as well as that *natural* government of God. They are not the same, though the latter may in many respects be analogous to the former. Minds, or rational agents, are not under the government of the same laws which govern our bodies. If the universe had been altogether material, its Creator might have slept for seven thousand years, to speak after the manner of men, and on awaking have found things just as the evolutions of natural law would have presented them. But minds require supervision; because, all nature

is an immense manufactory of motives, which are constantly operating in all directions, upon every thing that thinks, in the universe. But there we approach the shores of that ocean on which no mortal man has made a voyage of discovery; and for us to infer from premises unexplored, is as arrogant as it would be ridiculous to write the details of a voyage round the universe which has never yet been made.

But to descend to the ground on which God's word and government have placed us, we are taught to pray, and taught at the same time that God is unchangeable. We are taught that the word of God is the sword of the Spirit, and that the gospel is both the wisdom and the power of God to salvation; and yet we are taught to pray for all men. But while all converting power is through the word, who can tell the thousand ways in which that word, that great moral instrument, may operate upon the minds of men, or in how many attitudes they may present themselves, or be presented, to its influences? No matter who plants, or who waters, "it is God who makes to grow." But how often does the shower fall on the field of the sluggard; how often does the dew bless the ill-farmed or uncultivated fields of the slothful;—but it fills not his barn. His stalls are empty. He begs in harvest. They only who ply themselves are blessed. The diligent become rich.

But were it not that philosophy has presumed to explain every thing, and to cut the knots which she cannot untie, I would rather remark in the following style—

God's word is the word of life. Where it is not known, believed and obeyed, there no life eternal dawns. He that has the Son of God has this life, and he is revealed in this living word. He teaches his disciples to pray for the following things:—For their daily bread; for them that despitefully use and persecute them. Thus, Jesus said, "Father, forgive them, they know not what they do"—and Stephen, by the Holy Spirit said, "Lord, lay not this sin to their account"—"Lord Jesus receive my spirit." Paul's desire and prayer to God for Israel was, that they might be saved; and he commanded Timothy to teach the church in Ephesus to pray *for all men*: for kings, and for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For as a reason, he adds—"This is good and acceptable in the sight of God our Saviour, *who will have all men to be saved*, and to come to an acknowledgement of the truth." If any man lack wisdom, says James, let him ask of God who gives liberally and upbraids

not, and it shall be given him. But in one general command, a hundred sayings to the same effect are comprehended—Phil. iv. 6. “Be anxiously solicitous about nothing; but in *every thing*, by prayer and supplication let your requests be made known to God, and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” This is enough for me.

A person who will not pray for the conversion of his children, friends or enemies, because he cannot see how it can be done in conformity to many truths in religion, such as God’s immutability, &c., or his views of God’s government, grace, purpose &c., reminds me of a physician who could not pray for his daily bread because it was incompatible to pray for sickness, or an increase of his practice, and he could not see how his prayer could be answered unless by an increase of the afflictions of men!

But concerning prayer as a means of communicating the thing sought, or of receiving the blessing desired, a good deal may be said, and with propriety. When Paul commands prayer for kings and governors, that christians might enjoy a quiet and peaceful life, we see that the very fact of offering up these supplications, in public assemblies, would have a tendency to secure the protection of the government. He that prays for the salvation of his children, in their presence, must perceive that it operates both on him to produce more attention to their instruction, and on them to give more heed to the things commanded. To pray for humility is the shortest and safest means to be humble. To pray for sincerity, goodness, benevolence, love, &c. is the best means to possess them.

Paul was as much strengthened by his prayers as he would have been by removing the burthen from which he sought deliverance. To increase a person’s strength to carry fifty or a hundred pounds, is equivalent to the removing of a burthen of that weight.

THE CHIEF ARTICLE IN THE CHRISTIAN CREED.

The Epistle to the Hebrews is evidently written to prove, by the authority of the ancient oracles, that the Messiah is more exalted in nature and office, than Moses, Aaron, and the angels—a Son—made Heir of all things—for whom also the Most High made the ages, who,

being the brightness of his glory, and the express image of his subsistence, and upholding all things by the word of his power, when he had, by himself, purged away our sins, sat down at the right hand of the Majesty in the heavens. The apostle argues for the superior rank and glory of Christ, from the following five points, viz :

1. He had received a more excellent name.
2. He had an eternal throne.
3. He had created the heavens and the earth.
4. He had sat down on the right hand of God.
5. All things had been subjected to him.

God had not extended such offices and honors to angels, and therefore the moral is made this—that we ought to give the more earnest heed to the things which we have heard concerning Christ, lest at any time we let them slip. The churches have let slip Christ as the Creed of Christianity.

The Divinity of the Redeemer is the condition of Christian faith. Without something is proved, we cannot believe. It is the common source of all the first principles of the kingdom of God. Faith, repentance, obedience, the remission of sins, and the gift of the Holy Spirit, are all discovered to us through the medium of this constitutional truth. Hence the great light shed upon this proposition in the Scriptures. He is called “the image of the invisible God—the heir of all nature” “For by him were all things created that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist; and he is the head of the body—the church—the beginning—the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell.” Col. i, 15. “For in him dwelleth all the fulness of the God-head bodily.” Col. ii, 9. He is called: “God manifest in the flesh,” and wears the awful names of the First and the Last, Alpha and Omega, the Beginning and the Ending—the Lord, who is, and who was, and who is to come—the Almighty.” Rev. i, 8.

There is, in our religion, no other truth, deserving, like this bright day-star, the rank and dignity of a Creed-truth. Therefore, no other is so glorified and commented upon. “He is Lord of all”—“above all”—“the heir of all, and the creator of all.” God “blessed forever,” “he is over all,” and as high above angels, a son is above a servant, or a builder above the house built. He is “the bread of heaven”—

“the bread of God that came down from heaven”—“the true bread”—“the way, the truth, and the life, the light of the world, and the resurrection.” It is passing strange, that having had given to us by the Father, one of such surpassing glory, we should still hope, by our puny efforts, to add a richer splendor to the Creed of God. But my space does not allow me to extend the illustration.

I have now eliminated the Creed—the major article of our religion, and pointed out its relations to the authority of the Father, the preference of the Son, and the demonstrations of the Holy Spirit. Christianity, therefore, has a fixed, fundamental, constitutional truth for its Creed—forever the same. This is precisely what it required to have, and the divine wisdom is, in nothing, in our religion, more conspicuous, than in proposing for the symbol of faith, a truth, which, by its splendors, makes all the other articles of the Gospel glorious.

I have also looked at it under the following five views :

1. Its enunciation by the Father.
2. Its acceptation by the Son.
3. Its proof by the Holy Spirit.
4. Its glorification ; and
5. Its explanation, or illustration.

These are an armful of jewels. Who can plant the kingdom of God in the human breast as he ought, who overlooks these themes. If any man attempts it, his converts will be feeble and ephemeral ; for though we must preach Christ crucified, yet it is certain that we must first preach Christ.—*W. Scott.*

WHAT IS THE FAMILY ?

It is a little EMPIRE. The father is the sovereign. It is an absolute sovereignty, constituted in wisdom, and restrained by affection. It is derived from the fountain of all power. With this authority is connected immense responsibility. No substitute can be found. To the government thus constituted, unreserved obedience is required, that its ends may be fully answered. It is a type of that ultimate submission, which will be paid to the Father of all by his redeemed family in heaven. Then cometh the end when he shall have delivered up the kingdom to God, even the Father.

The family is a NURSERY. The idea is derived from a material

process in nature, to which both animals and plants are subjected. God speaks of planting a 'noble vine.' Such is the family. It requires nourishing, protecting, maturing as much as the literal vine. 'Christian families are the nurseries of the church on earth, as the church is the nursery for heaven.' The nursery is a retired place, but pregnant with preparations for eternity. Its germinations are immortal. It is the birth-place of body and mind. Happy, when some auspicious star of hope hovers over it. A train of associations is there commenced, which is imperishable; habitudes into which the very soul is moulded; impressions are engraven, which no lapse of time shall ever obliterate; which eternity itself will but confirm and perpetuate. Like seed, like harvest. 'He that soweth to the Spirit, shall of the Spirit reap life everlasting.' A mental philosopher has said that the character is formed before the expiration of the sixth year of our existence. And those years are in the hand of the mother! The mother of Byron would become frantic with passion, and throw the tongs at him, in early childhood. Hence he became more and more ungovernable, in fact, never knew what self-government was, for he was never taught it. He had no home. Not like Cowper, who embalms, in fascinating poetry, his recollections of the sanctity of home. The reminiscences of his mother were so delightful, he could apostrophize in tender numbers even her portrait, when brought to view.

The family is a **SCHOOL**. The parent is the natural teacher. With what beauty of language and solemnity of style, with what divine authority, does the law-giver of Israel appoint the parent to this work. Deut. vi. 7. In the house, by the way, in the evening, must this work be constantly done. Happy the child who can say: 'I was my father's son—my mother taught me also.' Happy is the parent who saith: 'hear ye children, the instruction of a father.' Speak not of wealth, of legacies, of estates bequeathed. The best inheritance is the education of the soul for eternity. Alas! how many thousands are trained to a career of guilt and shame.

The family is a **SOCIETY**. In it are all the elements of the social relations. Numbers, intellect, attachments, sympathies, temperaments, attrition of mind, moral power. Thus it is the very foundation of civil society, whose dignity, advancement, and prosperity in every form depend upon the same qualities in the family. This is the only road to the perfection of the social state.

The family is a Sanctuary. If on earth can be found a refuge from earth's ills, toils, and calamities, it is here. To the man of business, jaded with care; to the laborer, worn with toil; to the professional man, the clerk, the politician; to the sailor, from the stormy wave; to the soldier, from heady fight; to all who come from the battle of life, how refreshing to find one spot, where the heart is sure of repose, undisturbed by a doubt that *there* every face beams with a smile of welcome, every heart bounds with joyful emotion.

The well ordered family is a little Church. Believers and their children in covenant with God, constitute the essential idea of a church—at least in a qualified sense. Such a family is the miniature of the 'whole family named in heaven.' 'To the church in thy house,' said Paul to Philemon. Happy house! Thrice blessed home! God is their Father, Christ their elder brother, the Holy Spirit their sanctifier and guide. That house is the vestibule of heaven. The sacred shrine is there, the incense of prayer diffuses its sweetness. The melody of praise is there. Death does not break, but sanctifies the link, which binds it to the family above. The grave but opens the passage to glory!

WE REAP AS WE SOW.

Raleigh, 6th March, 1858.

BROTHER O'BRIEN: DEAR SIR:—I was lately present at a protracted meeting held in the Wesleyan Chapel on the Middle Road in the same house where on a former occasion you held forth the ancient apostolic gospel, exhibited the foundation of the Christian system as developed and published by the holy apostles, as being adapted to the wants of the human family in all cases and in the highest state of civilization to which they may attain. You on that occasion showed some of the evil tendencies which a departure from the Scriptures had on the professed followers of the Saviour, and illustrated your position by the individual who sowed a mixed seed in his field.

As the scenes which transpired here were wholly new to me and probably to some of your readers, I would remark that one of the Preachers took a text from the book of Proverbs, which reads. "The fear of the Lord tendeth to life." His remarks on that passage were incontrovertible,

but he wholly failed to bring before his audience the sublime truths on which the enlightened Christian builds his hope for salvation.

Next a scene ensued so disorderly that I will not attempt a description; seekers, mourners, and penitent sinners, were requested to come to the altar to pray and be prayed for, numbers rushed or were impelled by others to kneel at this modern altar while stirring appeals were made to others to come forward.

You will not be surprised that I was reminded of the apostle Paul while in Athens, being stirred in spirit. And here I would say that it is deplorable to witness such a departure from the truth and simplicity of the living oracles.

These penitents were called upon to mourn, to weep, and pray, while they were given to hope that their prayers would be yet heard, though days, weeks, months, or even years might pass without relief to the troubled breast.

And here I would ask does not the New Testament reveal a more excellent way; moreover we are sure it is God's own plan and has his divine approval, and instead of the sinners being baptized with the holy Spirit as they were led to believe we read that the first converts to Christianity after believing were sealed with the holy Spirit according to promise; also that the belief of the gospel was followed by joy peace &c., as the fruit of the Spirit, and that all who gladly heard the word were baptized both men and woman, and then added to the assembly of the saved, continuing stedfastly in the apostles' doctrine, in breaking of bread, and in prayers.

It was the chief sin of the Jews in the Saviour's day, that they had made void the law of God through their own traditions, that they had turned away their ears from the truth and were turned to fables, and churches altering, adding to, or neglecting the commands of Jesus Christ are by the apostles reproved and admonished in their epistles for not keeping the ordinances as they delivered them. The apostles did not deliver one form or order to one church and a different kind to another church, but they all taught the same thing every where in every church. If the churches did as they were commanded the apostles rejoiced in them, beholding their order and the stedfastness of their faith in Christ. Disciples had not then learned the distinction which is common with many now of essentials and non-essentials in the things belonging to the kingdom of God. Much less does it appear that for

the sake of dignity or expediency they had devised the modern altar, having a semicircular railing of elegantly painted wood, having on the outside a step on which the mourners may kneel with ease, while they are directed by whispers and pungent appeals to look to Jesus.

The Spirit of God foreseeing the errors and divisions which were to arise in the world shows us how they were to be introduced. See Tim. 4, 1. 2. and 2 Tim. 4, 3. 4. The way in which the people of God are to be preserved from error and delusion is by a constant adherence to the Scriptures. Hold fast the form of sound words which thou hast received of me, in faith and love which is in Christ Jesus. And again, Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. But by what are they to be tried? not by the writings or practice of any uninspired men but by the oracles of the living God.

Every false religion, or every counterfeit of the true, implies that there is a true—as counterfeit money implies current. As men detect bad money not by comparing it with counterfeit, but good; so false religions can only be detected by comparing them with the Scriptures. In the midst of such confusion as exists every man ought to examine the Bible for himself, prove all things by it and hold fast that which is good. But it is perhaps objected, 'We are not able to understand the Bible and judge for ourselves.' If we are not it is needless to employ another to judge for us. For saith the Saviour, In vain do they worship me teaching for doctrines the commandments of men. Mat. 15. 9. And again, Yea and why even of yourselves judge ye not what is right. It was departing from the truth of God which produced divisions and controversies among men until these have become the common topic of lamentation among themselves and the triumph of infidels. If we would return to primitive love and unity we must return to primitive faith and practice. And these are nowhere to be found in their purity but from the Scriptures. Attention to them would by the blessing of the Lord put an end to innumerable evils in the world and the means of many more advantages than those which I have mentioned.

D. MORRISON.

TO THE AWAKENED SINNER.

Friendly Reader: Hast thou heard the gospel? the glad tidings of great joy? the offer of pardon through the Son of God who gave himself to redeem a lost world. Thou hast heard that Jesus died to save

sinner—that he shed his precious blood to take away the sin of the world. He came to save sinners, not the righteous. He died for his enemies on the cross. As a friend so kind, he has claims paramount to all others. This benevolence claims the gratitude of every heart. As thy Creator and Preserver, he has a right to the adoration of thy soul. As thy bleeding Saviour he has a right to thy whole heart.

Has his love moved thee to think of the debt thou owest to him for the ransom he has given for thy soul? Has the scene of Calvary led thee to consider thy ways and to desire to humble thyself at the foot of the Cross? Hast thou discovered how polluted thou art in the sight of heaven and how unfit thou art to dwell there unless purified from thy sins? Hast thou felt the conviction of truth and a sense of thy fallen condition? Hast thou discovered how degraded and depraved thou art by nature and practice? Then look to Jesus for protection from the gathering storm which will break on thy head if not defended by an Almighty arm. Let those convictions which the presentation of the gospel has produced in thy heart, be cherished. Do not stifle them, but rather let them be strengthened by meditating on the justice of God in demanding the homage of every heart, and the amazing love displayed by the Saviour in dying for guilty, fallen, ruined, and polluted man.

Open the inspired volume and read “Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.” Eze. 18. 23, 33. Read the following from Paul’s inspired pen. “And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,” Thes. 1, 7—10. Be wise, then, and no longer treasure up wrath by hardening thy heart but rather seek to have it softened by the influence of truth, apprehended and obeyed. Be not ashamed to consult the oracles of divine truth; for thereby thou shalt become wise to the saving of thy soul, and discover how rich in mercy God is.

Do not listen to the evil suggestions of satan, and those who would have you serve him. Remember “the face of the Lord is set against those who do evil and those who devise evil” in their hearts are viewed

as enemies to God. Do not persuade thyself that because the Lord is merciful to the penitent he will be pleased with thee unless thy "hard and strong heart" is softened into penitential submission to his righteous will.

Behold the Saviour on the Cross bearing thy sins! Behold him despised and rejected by men and forsaken by the Father, and yet showing the same love which first moved him to give his life a ransom for the world. Hear him pray the Father to forgive even those who had denied him a fair trial and nailed him to the Cross, and then insulted him as a malefactor. Behold him now highly exalted at the Father's right hand, "a Prince and a Saviour," and hear him entreat thee to come to him and be saved from ruin. No longer despise that love which brought him from heaven to earth, and now entreats thee to receive the gospel. Put thy trust in him and bow at his feet in humble submission to his will and the promise of life will be yours; for he will not forget the penitent. "A broken and a contrite spirit is in the sight of the Lord of great price." "Every knee must bow and every tongue confess to God." Flee then with humble penitence to the refuge, and lay hold on the hope set before thee in the gospel.

J. B., jr.

THE UNION PRINCIPLE.

Under the head of "An Exemplification of the Union Principle," our esteemed and truly useful cotemporary 'The Gospel Tribune' is pleased to say—

On the recent national fast-day we had the gratification of worshipping at Whitby, at a Union meeting of four congregations of different denominations with their ministers or pastors. The Methodist minister conducted the opening devotions—the Free Church minister delivered a discourse on the reasons which called for deep humiliation before God—the United Presbyterian minister discoursed on the reasons for thankfulness which God had at the same time given us, mingling mercy with judgment—and the Congregational minister conducted the closing devotions. The whole services were of a profoundly interesting character—and the united assembly, while being edified by the rich gifts of four pastors, enjoyed also that fellowship of the saints, which, casting aside all sectarianism, ought to link together all the members of Christ's body, the church. The thought naturally arose, what real obstacle is there to the people of God worshipping together *regularly* at

such Union meetings, instead of in separated bodies? We believe there is none, and that the day is approaching, when we shall worship God our reconciled Father, Emmanuel our Redeemer, and the Holy Spirit the Comforter—not as Presbyterians, as Methodists, as Episcopalians, or Congregationalists, or as Baptists—but as CHRISTIANS. The Lord hasten it in His own time!

We love union and plead union so much, that it would be delightful to accept of the above as an exemplification of the union principle as embraced in the Creed of Christ. This union at the meeting in Whitby reminds us of what we shall call a similar union at Sebastopol during the late war. A truce was agreed upon between the Russian army on the one part and the English and French army on the other part. The truce was for some two hours, until the slain of the respective armies could be removed or buried; and during these two hours, the officers of Russian, French, and English soldiers mingled and conversed as though peace and not war existed. But the moment that the truce expired, each officer was found at his hostile post; and these same officers who a few moments before were conferring together so friendly, were firing at each other with deadly enmity. 'The thought naturally arises, what real obstacle was there to the people of Russia, England, and France acting peacefully together *regularly* as they did during these two hours of the truce, instead of acting against each other in separate and hostile armies?' But was there any true union in this case? So far as our vision extends, not one particle. The questions which engendered national hostility were as much unsettled, and each army as determined to maintain its original attitude, during the period of the truce, as when the cannon were firing and the rude shot were cutting off heroes on all sides. And do you not believe, brother Dick, of the 'Tribune,' that those who exemplified your union principle in the town of Whitby, seventy miles west of Brighton, used their partizan guns and strove with their sectarian bayonets as heartily and war-like AFTER as BEFORE this little truce at our Provincial fast?

Ah! dear brother of the 'Tribune,' you are a good man and you have a praiseworthy aim; and you are to be loved for the truth's sake that is in you. Doubtless, too, your paper if freely circulated and perused will be of benefit to the community of religious men in this Province. But you will never unite men in spiritual bonds, nor exhibit the true ground of union, by teaching and labors such as you now approve. Now

do not become excited and say that Oliphant is dogmatic, for however true this might be, it would be innocent of logic with the promises before us. Is it dogmatic to affirm with the Lord from heaven, 'Every plant that my Father has not planted must be plucked up?' Soon as we have all the foreign plants rooted out of our Master's vineyard, and the plants of the Lord in their place, we will have a pure crop of spirituals; but all the trimmings and fitting and husbanding of diverse kinds of plants can never make them bear the same sort of fruit. The man who takes a hollyhock plant, a tobacco plant, and a cotton plant, and thinks by superior culture and particular charity to obtain the same yield from them, may be a genius in his way; but such a husbandman we would not prefer so long as the laws of God remain unchanged. The Gardiner also, who would take a wild Olive, an untamed Cherry-tree, and a thrifty Thorn-bush,—trim off the widest branches from each—bring them together,—and think to gather from them good Canaan figs, each of them yielding the like kind of fruit, could not easily prove to us that he was skilled in gardening.

'But, sir, you are uncharitable,' says a devout friend. Let us calmly examine our lack of charity. Is it uncharitable to strive earnestly to keep the religious company of the oracles of heaven and the Divine Lord who gave us these oracles? The question, in short metre, is, Shall we esteem the apostles as teachers, and the Lord of the apostles, less than our contemporary teachers; or shall we exercise what is called charity for our pious partizan brethren and have little or no charity for the divine preachers and teachers? Will all the candid decide this query for us?

No, brother Dick, we are every day largely enjoying blessings through the labors of those who laid the axe at the root of the tree, ready to cut it down when it brought forth no fruit or not the genuine kind of fruit. The original reformation urged by the inspired ambassadors of Jesus, struck destructive and fatal blows at every system of worship contrary to the will of the Prince of Life. These great workers for the Lord destroyed and saved at the same time and by the same effort. The pure and true charity they certainly possessed, but it was not too pliable or flexible; for it bound them to their Master, his cause and his truth. And at a later period, when piles upon piles of traditions buried the basis and furniture of the Lord's church, the charity of the Protestant reformers was uttered in thunder-tones against those who had invaded and despoiled the Lord's sanctuary.

And what do we see now? Do we not see the sons of these noble reformers who wielded heaven's weapons against humanisms, do we not see the relatives of these mighty men divided off into selfish little parties, excluding each other with most exact and orthodox care, the excluded and the excluding drafting and building very nice temples for themselves, and making pretty sanctuaries all differing from the standard pattern, and instituting new and untaught rules, precepts, and practices, insomuch that honest men who are not possessed of partizan leanings ask with anxiety and alarm, Where is the church of Christ?—who are right?—among whom shall we find and enjoy salvation? Is not all this to be seen at the present moment, and shall we behold these various devout parties who are evangelical enough to shut one another out of the temples they have reared and the sanctuaries they have contrived, and address them in complimentary and flattering terms, saying, 'O yes, beloved brethren, you are all good men, working the Lord's work and yielding to the Lord's will, but you would be a little better still if you would practice worshipping together more'—?

Now, by all that is sacred and dear in the spiritual and eternal worlds, we protest against such a *divided* union. Should the different bodies of religionists in Canada West agree to have a truce every three months, and worship together four times a year, we would maintain, in the name of the oracles of God, that this could not be called or accounted christian union.

To unite men spiritually or religiously, they require to receive the same creed, possess the same faith, and participate in the same love. Heaven has given to us the one creed, the one gospel in order to the one faith, and brought to us in the Messiah the sweet gush of love divine. These constitute the medicine which makes men healthy before the Lord, not only imparting the overflowing joys of salvation, but making them happy in 'striving together' for the furtherance of the work of the Supreme Master.

The excellent brother Dick need not tell us here that we believe that baptism unites men. For with us there is no ordinance of the Lord's religion that has the union power in it. This, too, would come with very doubtful grace from a brother who is so in love with baptism that he calls himself a Baptist. There is nothing more spiritually sickening to us than an everlasting chatter about baptism, as though it was the Alpha and Omega of the religion of our Lord. We are pre-

pared to show at any time that the prominent dividing question among religious men is not concerning baptism. One of the proofs is, that the Baptists, Open and Close, Freewill and anti-Freewill, are almost if not altogether as much divided as any people on earth. It is conceded that the baptismal question is a divisional one to a certain extent; but, comparatively, it holds no prominence either as creating or perpetuating division. We realize that our language may be criticized when we deliberately and very emphatically express the conviction *that there is greater unity touching the subject of baptism than upon any other subject discussed in the religious world.* ❧

But christian union is rendered impossible by the practical non-acceptance of the one inspired creed, and subscriptions to other and diverse articles rather than the chief article in the one true religion, namely, **THAT JESUS IS THE CHRIST—(THE ANOINTED, THE MESSIAH)—THE SON OF GOD.** Men who, by the heaven-given evidences and the infallible deductions, intelligently and heartily accept this great article of the Christian religion, and make confession accordingly, will stand together, work together, and walk together to the gates of the New Jerusalem, and, what is better, they will be eternally united within this famous and excellent city.

Now, when a man says, 'I subscribe to the Thirty Nine Articles, and confess Jesus as they teach,' he is a first-class Episcopalian, and a worthy member of the English Church. When another says, 'I accept the creed of the Congregationalists, and I make confession accordingly,' he is to be taken at par value as a good Congregationalist. And can we in the christian sense unite these gentlemen, intelligent and devout, so long as they adhere with faithfulness to their respective creeds? When we see a man who declares, 'I believe the Baptist creed, and Jesus is confessed by me as the Baptists confess him,' we can honestly reckon such an one a true-born Baptist, entitled to all the peculiarities of the Baptist Church. But when a man—like the treasurer of Queen Candace, for example; see Acts 8—after hearing Christ preached, says, 'I bow to the Divine oracles, I believe that Jesus Christ is the Son of God,' we correctly affirm that he is a disciple of the Saviour, a member of the church of Christ. And any number of men, in the four quarters of the globe, who have been thus taught, who thus believe, and who thus confess, are at once saved and united in Christ.

Soon as we all learn that christianity, instead of consisting of a set

of debatable doctrines or theoretical abstractions, is simply a knowledge of, submission to, and affection for ONE PERSON, admiring and loving Him because he is the Highest, the Greatest, and the Richest, who though so High and so Rich yet for our sake became both low and poor,—accepting the divine creed because he gave it, trusting his sacrifice because he made it, listening to his word because he uttered it, honoring his ordinances because his authority is in them and with them, loving his people because he dwells in them and reigns over them,—then we shall enjoy spiritual and scriptural union: one Zion, one Lord Jesus, one college of ambassadors, one gospel, one faith, one hope, one body or church, one Spirit, one model of christian manners, one family of the saved, one pure fountain of affection filling every heart in the holy brotherhood.

‘First pure, *then* peaceable’ and united—is not this apostolic orthodoxy, brother Dick? And is there any instrumentality in heaven above or on earth beneath ordained by our gracious Saviour to make men pure, save the one celestial message—his own message of life and love? One Redeemer, one class of inspired witnesses, one Holy Spirit animating and directing them, one gospel from these witnesses of Christ and witnesses of the Holy Spirit,—here, brother, is what may be accepted as the true remedy to purge out the malady of sin from Jew and Gentile, bond and free, high and low, and by making them pure, at the same time destroying all the roots of discord and division, bringing them together, not on the truce principle, but because they are one people, united upon the truth of heaven.

But taking for granted that the Baptist gospel was to be preached to and received by five hundred thousand people in Canada West, and the Episcopalian gospel was to be accepted by other five hundred thousand in the Province, and that there were no other professors in Western Canada except Baptists and Episcopalians, and these were so far friendly that they would meet together every month—would we have christian union in Canada? No—No—No. Christian union, properly so called, is only another term for the happy oneness of men in Christ Jesus our Lord. D. O.

MISSIONARY SOCIETIES, NO. 2.

The editor of the American Christian Review, the warm-hearted and large-souled brother Franklin, has written and published his response to the queries touching missionary societies which we proposed

to him in the February Banner. To show to every reader at a glance how the investigation advances, we re-produce the queries and will then give our brother's answer. We have asked and do ask—

1. Did the churches in the apostolic age execute the will of the Lord Jesus fully and faithfully?

2. Have the disciples in this age accepted the pattern of things,—in preaching, in teaching, and in discipline,—as given by the infallible workmen?

3. Do you conceive that the primitive congregations organized or required a missionary society to fulfil any part of the will of the Lord and Saviour?

4. Upon the principle of embodying our views of expediency in a newly devised society to evangelize, may we not also take the help of expediency to contrive a society to promote our personal salvation, and another society to assist in edifying and saving our brethren?

5. Will you, my brother, look at these interrogatories from the Jerusalem stand-point, and not from the Cincinnati altitude or latitude, that we may according to all our means of knowledge walk and work by faith and not by the law of expediency?

To the preceding, the highly esteemed Franklin replies in the following words:—

1. We simply answer the first question affirmatively.

2. The second question we also answer affirmatively.

3. I conceive that the primitive congregations made arrangements for their Missionary operations in the manner most convenient to them, but their arrangements, not being any part of the law of God, nor binding upon any other congregations, are not detailed to us, but all other congregations are free, to combine as large a number, raise as large an amount, call and send any preachers they can obtain, and to any field of labor they may see fit.

4. We make no plea for “embodying our views of expediency,” but simply for *embodying an agreement* that we will adopt a certain arrangement for a certain work, and work in that way while it appears profitable to do so.

5. We have looked at these “interrogatories from the Jerusalem stand-point,” from “the Cincinnati stand-point” and from every other stand-point that we could find, and claim that our Missionary operations are legitimate and feel no fears that we are violating any requirement of scripture, unless it be that we are not operating half strongly and zealously enough. This one of our brother's objections to our operations, we hope, by the blessing of Heaven, to remove somewhat the present year. We have more brethren who do the same way Bro. Oliphant does, viz.: Object to our operations, throw their influence against them and hinder them as far as possible, and then, it is at least one of their objections to the Society that *it does not do more*. Let us

go into the work and work hard, and not make objections to the mere arrangement under which we are working. Bro. A. writes to us to know when we will come and preach. We answer, giving the time. At the time we go and hold the meeting. During the meeting Bro. B. sees the brethren privately and obtains what they will contribute to our support. We hear nothing of it. When we are about to leave, B. hands us a roll saying, "Here is a little matter the brethren have raised for you." We stop not to inquire how this was raised. Who thinks of getting down his Bible and looking for directions who to write for, when to have the meeting, where to have it, etc.? Our Missionary arrangements are of the same nature precisely.

We have regarded and still regard the editor of the Review as a devoted and choice brother, a successful as well as able laborer in the evangelical field. And while we take the liberty of heartily protesting against our brother making himself one of the upholding pillars of a modern-made society to execute a scriptural purpose, it is our prayer and conscientious desire that not a syllable will escape us which can be justly accounted uncourteous, unbrotherly, or unlovely. Still, we must wield our own pen and use the armour to which we are accustomed.

The difference between the editor of the Review and the editor of the Banner may be clearly stated in one brief proposition, thus:—

Is there an inspired model and inspired directions for evangelizing the world?—this model and these directions including what is to be heralded, the qualifications of the heralds or evangelists, and their maintenance while engaged under the Captain of Salvation.

Our dear brother at Cincinnati, apparently fascinated by the charms of a modern Society, takes the negative of this proposition, if we apprehend him, while we most cordially, earnestly, and joyfully take the affirmative. Still, in his response to our third query, brother Franklin assumes that 'the primitive congregations made arrangements for their missionary operations in the manner most convenient to them, but their arrangements' [which constituted their missionary society] 'not being any part of the law of God,' 'are not detailed to us.' Let us, then, candidly and reverently read the commission with the sentiments of the excellent brother Franklin in our mind:—

'Go, my missionaries, into all the world, preach, make converts, 'organize' churches, but in your arrangements for missionary operations, made at your discretion and as suit your convenience, see that you leave no details by which my people afterwards will know how

you arranged and operated through your missionary society to convert the nations.'

Now, if our well beloved brother will accept of counsel—from one much younger than himself—he will step back from this position and 'lean the other way.'

But the reply to our third query, to our optics, does not harmonize very happily with the ground taken by friend Franklin in his article of February. He says—

They had in the ancient churches 'messengers of the churches.' The business of these extended beyond the limits of an individual congregation. They were men who transacted business for the churches abroad. These men met, consulted, deliberated and transacted business as the churches had authorized them. We call such men *presidents, secretaries, and agents*; and the body of them, or the company of them, when met to do the business of the churches, or to act as messengers for them, the 'General Missionary Society.'

Was not this a manly attempt to show that the business of the primitive church messengers and the business of the presidents, secretaries, and agents of the Cincinnati missionary society was the same identical business—the primitive missionary officers being called messengers and the modern missionary officers being called presidents and agents? Why then does our good brother now declare that we have no details of his primitive missionary arrangements, seeing we have at least some details of the business of these ancient messengers?

By the way, these messengers of the churches of whom the faithful Paul writes, are the most pliable, convenient, and lymphatic messengers that ever ministered among men, or else they are used worse than the messengers that David sent to a certain king, whose garments were cut off and who were otherwise disgraced. Knock at the door of a steady old-style Synod, and inquire what they are doing within, the reply comes, 'Why, sir, the nature and constitution of the church, and the fact that we read of messengers of the churches, authorize our synodical arrangements and proceedings.' Approach the entrance of the well-devised Conference, asking why the members of it meet and make by-laws and rules, and the answer again is, 'These are prudential and discretionary means—we are the messengers of the churches under another name.' Our intelligent brethren the Baptists, too, maintain a good conscience while converting these messengers of the churches into an Association, while our beloved Franklin of Cincinnati puts something like a mitre or official cap upon each of their heads, on which is

written, 'American Christian General Missionary Society.' We must maintain that these messengers are very impolitely and unwarrantably treated.

Whether or not our brother was the same in February as he is in March, is not of so much consequence as the declaration that missionary arrangements, primitive or modern, are 'not any part of the law of God.' This, to us, is most consolatory in our opposition to these arrangements, for we shall not be 'found fighting against God' while testifying against them, since even a chief friend of them says that God's legislation is not in them. Put this in the middle of the plea of the agents of the missionary society, and what follows? It legitimately and conclusively follows that neither saints nor sinners are obligated to put one dollar or one cent into the treasury of the missionary society.— If it be conceded that no one believes the machinery of the society to be divinely framed, but the purpose to be accomplished by these missionary wheels is a divine one, we are willing to respond by affirming that every scriptural purpose is executed by scriptural means, and that divine obligation, both fitting and potent, surrounds and presses upon us to fulfil all the Lord's will. We also state, with much assurance of faith, that those who tell us that the world cannot be evangelized without missionary societies, and at the same time maintain that the Lord's people *MAY* or *may not* contribute to the funds of such societies, are standing upon too soft a rock to work very securely or effectually.

But what strikes us with singular force, is the fact that while our brother of the Review makes himself a golden post to hold up the missionary society, he is shouldering a burden of the exact weight and size of brother Merrill, of Ohio, who maintains the expediency of the mourner's bench, otherwise called the modern altar. In the very same paper in which the esteemed Franklin replies to the questions we propounded, a correspondence is found between B. Franklin, of the first part, and S. M. Merrill, of the second part. B. Franklin is willing to say nay to the following question :—'Do the Scriptures authorize the practice of the Methodist Episcopal Church in calling mourners forward to pray and be prayed for, as a part of the process in conversion?' Now for friend Merrill's reply; here it is :—

I have only to reply, that the peculiar doctrines of the M. E. Church, her Discipline—which affirms that the Scriptures are the only rule, and the sufficient rule, both of our faith and practice—and her prudential usages, will take care of themselves. Whenever you find a metho-

dist preacher claiming direct Divine authority for the "mourner's bench," or claiming it as a Divine institution, then ask *him* to debate the question.

—Let us take a long breath at this stage of the investigation, and writer and reader may resume operations—'missionary operations'—anon. D. O.

ANNUAL CO-OPERATION MEETING.

Report of the Annual Meeting of the Board of co-operation, convened according to appointment in Bowmanville, on the 6th of Feb'y, 1858.

James Black being chosen to preside, and T. C. Scott secretary, the reports were received from the various churches represented at the meeting, which were as follows :

Church in Cobourg, 23 added since last Feb , present number	37.
“ Charlesville, 4 left, 1 added,	“ 12.
“ Bowmanville, 4 removed, 5 added,	“ 80.
“ Oshawa, 3 added, 1 died, 1 removed,	“ 25.
“ Butterfield, 20 added,	“ 25.
“ Pickering, 19 added, 1 died,	“ 43.
“ Scarboro', supposed to be	“ 30.
“ Toronto, 2 added, 1 removed,	“ 16.
“ Cooksville,	“ 8.
“ King, 1 added,	“ 13.
“ Esquesing, 3 added,	“ 22.
“ Erin, 20 added, 3 removed, 2 died, 2 exp.,	“ 188.
“ Eramosa East, 3 added, 2 died, 2 left,	“ 64.
“ Eramosa Centre, 3 added, 2 removed, 1 exp.,	“ 87.
“ Eramosa West, 1 exp.,	“ 23.
“ Rainham, 6 added, 1 exp.,	“ 69.
“ Owen Sound,	“ 32.
“ Wainfleet, 12 added, 3 removed,	“ 79.
“ Dorchester, 39 added, 5 removed, 1 exp ,	“ 106.
“ Trafalgar, 3 added, 3 removed, 3 died,	“ 29.

Brother Black read the report of the Board of the co-operation for the year 1857, which, with the Treasurer's report, was received by the meeting as highly satisfactory.

Moved, That the next yearly meeting of delegates be held in Eramosa Centre, on the first Friday in February, 1859, at 7 o'clock, P. M.

Moved, That the members composing the Board of the co-operation for the last year be re-elected.

Moved, That brother Oliphant be requested to publish the minutes of this meeting, with the report of the Treasurer and Board of co-operation.

The financial report of the Disciples' Bible Union was read, when brother Black was re-elected President, brother T. C. Scott, Vice President, and J. Menzies Secretary and Treasurer. The Board of Management is composed as follows :—Ira Van Camp, John Henry, A. Anderson, Chas. Bates, Chas. McMillen, Asa Burke, Wm. Ture, John Thompson, Samuel McMurtry, and Robert Royce.

Moved, That brother Van Camp visit the churches East of Toronto in behalf of the Union; brother Black West of Toronto; brother Anderson in the Counties of Niagara and Haldimand; and brother Sheppard the churches west of Berlin.

Moved, That the monies collected, after paying off the amount due for life Members, be applied in constituting other Life Members in connexion with the churches contributing to the funds of the Union.

Moved to adjourn to Eramosa Centre, first Friday in February, 1859, at 7 o'clock, P. M.

JAS. BLACK, Chairman,
T. C. SCOTT, Secretary.

[The Treasurer's report, to which reference is made above, has not been forwarded—it will be published next month if it arrives in season.—D. O.]

RELIGIOUS INTELLIGENCE.

St. Vincent, 25th, Feb, 1858.

BROTHER OLIPHANT :—At the suggestion of some of the brethren, I communicate to you the following information respecting the state and prospects of the cause of Christ in this place. Our brethren Kilgour and Lister labouring in the service of the Co-operation, arrived here, on the 12th inst, and immediately commenced active operations in our new Meeting House, which was first opened on that occasion.

They began their preaching labours; not by exhibiting to view some splendid theory of Christianity, or by treating us to a rich feast of

Hermetics, nor by making a vigorous assault on partizan prejudices, and so arousing partizan hostility and party feeling; but by telling, with due pathos, the story of the Cross, in all its dignity, its native simplicity, and its heavenly grandeur; by pointing their hearers to the Great Physician who has "the Balm of Gilead," who has the power to remove forever the disease of sin, with its direful consequences.

And we were not a little rejoiced at seeing the power of those truths manifested, in the conviction of twenty five persons, who confessed their faith in the Son of God, and were introduced by Heaven's appointed way, into the Fold of Christ. They will now sing, with the spirit, this beautiful stanza:—

How happy is the Christian's state,
His sins are all forgiven;
A cheering ray confirms the grace,
And lifts his hopes to heaven.

In addition to this, the brethren have been much edified, and strengthened, and much good seed has been sown, which will spring up in due time. Before coming here these Brethren laboured for some time in the Township of Derby, and in the Town of Owen Sound; in the former place twenty-three persons were immersed, and a Church organized upon the foundation of Apostles and prophets, Christ himself being the chief corner stone.

May success attend them in all their labours.

Yours &c.,

J. M. TROUT.

Brother H. T. Wood, of Jordan, writing to us last month, observes—
—“ We have had five additions to our congregation since last Autumn. We have passed through some hard ordeals in this church, but I trust they will yet be for our benefit.”

Our good brother Hillock, writing from Jordan, 16th March says—

“ My labors having terminated in this country, I can merely say since I left you I saw six introduced into the kingdom of the Redeemer, one of whom was in Jordan, one at Wainfleet, three at Rainham.”

The very social brother Craw, of South Butler, N. Y., writing to us under date of March 9th, remarks—

“ We have had no additions to the church here this winter, but our meetings are well attended and are quite interesting.”

From brethren Joseph Miller and William Palmer we learn that a little company of the Lord's disciples meet regularly in Windham Centre. The zeal of these brethren is undoubted and their steadfastness has been well tried. These good friends require encouragement and assistance in the warfare with the powers of the Enemy; and who will gladden their hearts by giving them a little help?

Brother J. C. Stark, of Massillon, Ohio, tells us that he has seen over fifty additions to the saved family since last Autumn.

In our February Exchanges we observe letters and reports informing us that the ranks of Christ's disciples have been augmented by receiving one thousand, two hundred, and twelve volunteers in the service of t'c Master. May they war a good warfare!

'Revivals,' as they are denominated, are now very prevalent in New York, Massachusetts, and other States—some particulars concerning which we propose giving hereafter.

D. O.

THE HUMBLE HOME.—Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion, but if God be there, a cottage will hold as much happiness as might stock a palace.

☞ We designed to offer a word in this Number relative to the propriety of the brethren in these British provinces assisting to re-build Bethany College, but our room this month not permitting, we will introduce the subject in our next.

☞ The good brother "M." will speak to us all through the Christian Banner next month.

☞ "Examine your Title" is in type, but is deferred.

☞ 'Modern Sudduceism' is partly set up—but it arrived too late for this Number.

☞ Will friends everywhere send us the religious news of their respective localities?