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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. X. COBOURG AND BRIGHTON, AUGUST, 1856. NO. 8.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 152.)

ON THE WAY IN WHICH A SINNER CAN BE SAVED FROM HIS SINS AND ENTER INTO THE PRIVILEGES OF THE CHRISTIAN CHURCH.

A. As various denominations proclaim so many different ways for a sinner to obtain pardon through the blood of Christ, I wish to devote a careful attention to this important subject. It appears to me that on this point, above all others, men should agree, but unfortunately for our race, this is *the* point on which the professors of christianity differ.

B. The different views on this important point are great stumbling blocks to the unconverted: still we may learn, even from this, some valuable lessons. It shows us that our nature is fallen; ever since our first parents became a prey to error, we, their unhappy offspring, are liable to the same. We also see the need of some one better than ourselves to guide us, hence the value of the statute book of the king immortal, in which this subject is made as plain as words could speak, and from which shines a light around our path to guide us through this wilderness of moral darkness to the realms of everlasting light.

A. This is very true, but when we see those who profess to be guided by that book take such different courses, and manifest towards each other such unhallowed feelings, it tends to make the impression that there is no reality in religion.

B. It doubtless makes that impression on the minds of some, but it is those who first tamper with the truth of God. It oftener furnishes cavils for those who seek them, than stumbling-blocks for the honest inquirer after truth. The God of this world blinds the minds of those

who believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2nd Cor. 4: 4. While, therefore, I cannot but deeply deplore the state into which christendom is torn and distracted by the commandments and doctrines of men, I do affirm that the serious inquirer after truth, if he bring to the examination of the bible a clear head and an honest heart, can there acquire that important knowledge "How a man can be just with God."

A. How then can you account for the fact that so few take the word of God without the traditions of men to guide them?

B. Since it is a fact well attested by the "faithful and true witness," that few find the narrow way, it is not necessary for me to account for it. This, however, is certain, that since man came under the influence of error he is more inclined to receive it than truth—to believe man than God. As proofs of this assertion, we will state the following cases. If a man were found who would assert that there never lived such men as *Julius Caesar*, and *Alexander the Great*; and that all profane history of those days was a fabrication; the general impression relative to such a person would be that he was bereft of reason. But when he persisted in it, and in every other respect gave signs of a sane mind, the next impression would be that he was diverting himself with "words without knowledge." Who would believe such a person? no one in his sound reason of course. But men are found who will assert that there never lived such persons as *Jesus Christ*, *Peter* and *Paul*; and that all sacred history of those days, though better substantiated a thousand times than any profane history of the same antiquity, is a complete fabrication. These men will gain admirers and followers in abundance. Another case. When *Jesus* came among the Jews he gave every evidence that reason could ask that he came from God; still they did not believe. They heard his words, saw his miracles, and heard *Jehovah's* voice from heaven proving that he was the *Son of God*; still their teachers said he was not. The people believed their teachers without evidence, and rejected all the evidence he brought to sustain his Divinity, and persecuted him unto death for confessing it. We should always bear in mind the humbling fact that man is more ready to receive error than truth.

A. As the way of truth was not popular in our Saviour's day, it cannot be a valid objection to any system professing to be his that it is spoken against. I am anxious to come to the point of our present en-

quiries,—How a sinner can come into the favor of God through our Lord Jesus Christ.

B. The sinner is bound in sin, and before he can enjoy the pardoning love of God, as did primitive christians, he must be made free.—

1. FROM THE LOVE OF SIN,—*by faith.*
2. FROM THE PRACTICE OF SIN,—*by repentance.*
3. FROM THE STATE OF SIN,—*by baptism.*

1. FROM THE LOVE OF SIN,—*by faith.*

So long as a man loves the state he is in he will not leave it. God's goodness demands the sinner's love and obedience, but the sinner loves his sins, and hates his Maker, and this keeps him from God.

A. I have often wondered why we should hate one who is so supremely good, as it is natural for us to love those who love us.

B. It is indeed wonderful. But although it is natural for us to love those who love us, we must believe that they do love us. It is natural for us to be afraid of those whom we have injured—especially if they have power to punish us and we fear they will do it. The sinner knows he has sinned against one who is able to punish him, and he is afraid to meet God. His shame, and fear, and aversion combined, grows together until it assumes all the bitterness, and malignity of a fixed enmity. The holy Spirit through the gospel destroys this enmity, and by fixing the love of God in its place, the enemy is reconciled. The Lord's displeasure could never destroy our enmity, or excite our love. But he employed another method to overcome our enmity, and draw us to himself. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John 3. When we believe what God sent his Son into the world to suffer for us, and fix our minds on the way in which he was tried, by the assaults of satan, the unrelenting enmity of those he came to save; and, finally, by the inconceivable agonies of the garden and the cross, we are constrained to say, and to feel, that he loved us; for herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1st John 4: 10. By such an extraordinary scheme of mercy, on which God has lavished the wisdom and the love of eternity, he surrounds the sinner with an influence

that melts him, and draws him to himself. The power of the cross crucifies the old man with his affections and lusts, Rom. 6, 6; Gal. 6, 14; John 12, 22. Every one that believeth that Jesus, the Christ, died for his sins according to the scriptures; that he was buried, and that he rose again according to the scriptures, and continues in the truth, (otherwise he believes in vain,) shall be saved, Mark 16, 16; John 8, 31; 1 Cor 15, 1, 2, 3; Acts 13, 39; 16, 31. The divinity, death and resurrection of the Lord Jesus procure our pardon. Though our sins are many and mighty his blood can take them all away. Although we have broken and dishonored the divine and holy law; yet a divine person in our nature has fulfilled, and made it honourable. God is perfectly satisfied with what he has done for us, and with us also when we come unto him through Jesus Christ.

A. If, as the Apostle says, (Rom. 1, 16 :) the gospel of Christ is the power of God unto salvation to every one that believeth, does it not give every information necessary to save the sinner, without the addition of Moses' law or any other system?

B.—Most certainly. If the sinner believe the gospel it convinces him of his sins by leading him to behold Christ dying for his sins. It also unites his affections and himself to Christ. We will suppose, for illustration, that we lived in poverty and want, from which we could not relieve ourselves. Near us lived a great king, who was mindful of our distress, and stood ready at all times to supply our every need; and only required in return our gratitude and esteem. On a certain occasion we had it in our power to injure the government and reputation of the king, and readily enlisted all our energies against him. It was his hand that supplied us with the blessings of life; but that life was a series of unprovoked indignities. It is not difficult to conceive how we would be so filled with guilt and shame, as to seek every opportunity to avoid meeting the king. We would be afraid of him, and would naturally hate him, though he never injured us. Our thoughts that he would punish us, and the justice of that punishment would make the false impression on our mind that he was our enemy, and his presence would be intolerable. What method would that king adopt to slay our enmity and reconcile us to himself? If he sent an officer to bring us to justice, this might slay us, but would not slay the enmity. If he sent others to tell us of power, and admonish us to return to our allegiance, it would only terrify us. Suppose the king's only son laid aside the robes of royalty, came amongst us, and sought every opportunity to

be like one of ourselves, (except in sin) told us that his father whom we had injured still loved us ; and as the highest expression of that love sent him to make it known. Every insult was offered to this prince to induce him to leave us ; but he still persisted in a course of benevolence which no hatred could subdue, until he had crowned the whole by giving his life for ours : and assigned as the reason of all that his father so loved us. While we looked upon him whom we had thus pierced, and upon the king who gave his son for such an intent, would it not destroy our enmity ? If not, nothing that the king could do would slay it and so it must remain. This is but a faint illustration of the love that God has manifested to us, by which he destroys our enmity. If we believe that the Son of God died for our sins, we must be convinced of their enormity to require such a sacrifice. The law which we have broken must be holy, just, and good, when one so honourable put himself under it, and died to prove its justice and truth. The love that required such a gift to express it must be superlatively great. If the sinner's enmity is not destroyed by the love of God in Christ Jesus, it must eternally remain:

A. Some say that the sinner must be slain by the law of Moses before he is made alive in Christ. Our Saviour himself said, the whole need not a physician but the sick. This would seem to imply that men must be convinced of sin before they believe in Christ.

B. Men must be convinced of sin before they are saved by Christ, but not before they believe in him. When have we the most tangible exhibition of any law ? when it is given to a nation, or when criminals suffer for its transgression ?

A. In the latter case, surely, the law appears most conspicuous.

B. So with the holy law of God. It was announced in a certain form from Mount Sinai. Moses' law marked out certain sins. But when we go to Mount Calvary, and see the Son of God suffering, as if he had been a sinner, the most excruciating agonies ; when we hear the gospel declare that it was our sins that awoke the sword of the Eternal against his shepherd, and against the man that was his fellow ; and that although he never sinned neither was guilt found in his mouth, yet it pleased the Lord to bruise him for us : it is impossible for us to believe this and not feel that we are sinners ; and that too, in a more direct way than to go to Moses, or anywhere else for the information.

A. Many allege that the sinner is so totally depraved that he will

not come to Christ until the law comes home with power, and then, under a sense of his awful state he flies to Christ for shelter: and to prove the necessity of a legal process the following passage is quoted.—“The law was our school-master to bring us to Christ, that we might be justified by faith; but when faith is come we are no more under a school-master.”

B. This passage is in the third of Galatians. It only requires a faithful reading of that chapter to overthrow the doctrine—that the law is necessary to fit the sinner for Christ. The apostle shows that the Jews were under the law of Moses shut up unto the faith that should after be revealed, i. e., after the seed (Christ) should come; but when faith is come, or that system which the apostles proclaimed is revealed, we are no more under a school-master—his work is done. Strange indeed that the very weapons used by the apostles to destroy that fabric, should now be employed in building it up. But respecting the sinner's state, he is lamentably depraved,—so far from God that he never would seek him, until God first sought him. The law of Moses and the sinner were both in the world together, and what the law could not do God sent his own Son to accomplish. Instead of man being brought to the gospel, the gospel was brought to man as a system perfectly suited to his case. And by the way we will just contrast the preaching of Christ and his apostles, with the preaching of the present day. Their theme was, God seeking the sinner,—that of the present day, the sinner seeking God. They commanded the sinner to submit to God, and the disciple to strive to enter the everlasting kingdom; at the present day the sinner is commanded to strive, wrestle, agonize, &c., &c., although all his weapons are carnal as long as he is a sinner. They told sinners that they need not ascend to heaven to bring Christ down from above, nor descend into the deep to bring him from the dead, but that the gospel brought Christ nigh them, Rom. 10. Now sinners are told that they must ascend to heaven by faith (in human testimony of course) and wrestle, and plead with him to come down and bless them with the pardon of their sins. When sinners were far from God—lost in sin—Christ came to seek and save that which was lost. He sought and saved men while he was on earth. Just before he left the earth to sit on his Father's throne, standing with his disciples about him, he gave them the most solemn charge not to wait for sinners to come to them, but to go to sinners with the messages of love. “Go ye into all the world and preach the gospel to every creature. He that believeth and

is baptized shall be saved ; and he that believeth not shall be damned." Nothing was said here about the law : the gospel and it alone was to be preached. If men believed and obeyed the gospel, they would be saved ; if not, they must perish. There remained no more sacrifice for sin than what it revealed.

A. Will you state your objections to the doctrine of a sinner, in the present state, being brought to Christ by the law of Moses ?

B. It is a sufficient objection that it is untrue. This can be proved in the following manner. Jesus and his postles preached all the truth on the subject of a sinners salvation. They never preached that doctrine—therefore it is untrue. It is also a source of innumerable evils, among which are the following. 1st, It renders the gospel powerless to a very large class. This class (our opponents being judges) embrace all who are not slain by the law of Moses ; to them the gospel is no good news. It does not reach their case ; and the oft repeated announcement that the gospel is glad tidings to all people, to all nations, to every creature, &c. ; is thereby positively contradicted. 2nd, It leads to that grand error—the *identity of the law and gospel*. 3rd, It keeps men in their sins by teaching them to expect a great work done in them instead of submitting with all their heart to Christ: 4th, It assails the grand foundation of christianity, laid by prophets and apostles, who were able ministers of the gospel, and not of the law ; and who assured the world that in Christ dwelt *all the fullness of the godhead bodily*.

WALKING BY FAITH, No. 3.

HEARING THE GOSPEL.

Whilst it is indispensably necessary that truth be presented before it can be received or obeyed, there are certain conditions which must be observed by those in search of it, or they cannot expect to receive it, or be benefitted by hearing it. This is especially so with reference to the great truth, and its accompaniments, by which the soul can be converted to God, and purified from the pollutions of sin. That truth may be readily perceived and comprehended, the mind must be kept open and prepared to receive it from any source from which it can be procured. Truth seldom enters the mind which is secured with the locks and bars of prejudice, or dazzled by the false splendour of its own mistaken greatness. It is not however about general truths, nor truth

about general things, of which we design to write at present, but the great truth on which depends the future felicity or woe of every sentient being. The truth that the Lord "has laid help upon one who is mighty." The truth which has been the stare of hope, and the song of the pious in every age. The truth worthy of the acceptance of all, and the highest place in every heart. The great proposition of pardon offered through faith in the "Lamb of God," and "made known to all nations for the obedience of faith." Some truths are more momentous than others: but, it is not always the most important which are most cordially received by the greater number of our race. Some though admitted in profession, are denied in practice. To admit the gospel to be true, or give it the passing assent of the mind as any historical event, and to rely upon it so that it shall rule our mind, control our feelings, be our hope for time, and joy for eternity, differ as much as earth and heaven; the first is walking by sight, the last by faith. Listening to the gospel preached to gratify curiosity or kindred feelings, and receiving it honestly into good hearts, are widely different courses, and lead to very different results. The first is the course pursued by the disobedient ending in death, the second, that of the obedient, ending in the salvation of the soul, and its complete purification, exaltation, and glorification in heaven, and the consequent enjoyment of all the goodness and favor treasured up in the Lord's endless, boundless stores of divine love and mercy. To hear and to obey, are as different as mere desire and real enjoyment or participation. Hearing may only increase our condemnation, whilst obeying, if continued in, will prove our consolation and joy throughout all the mutations of time and the duration of eternity. To simply listen to the gospel preached requires no faith, exhibits none; requires no humility, shows none; confers no blessings, but increases our responsibility, and adds to our condemnation if we do not obey the truth when heard. All blessings are promised the humble, penitent, obedient hearers of the Saviour's teaching; others have no promise save the reward of the rebellious; the wages of sin. Truth adapted to reform heard and not obeyed will only harden the heart and prepare it to become more impenitent, give temptation new power, and bind us more firmly with the bonds and chains of a sinful and rebellious course; thus giving Satan daily increased power over minds which he will use in dragging us down to eternal perdition in the dark abodes of infernal woe. How important is it that we listen to the peaceful and peace-giving voice of heavenly

wisdom, by obediently yielding ourselves a willing sacrifice to the Lord, body, soul, and spirit, for time and eternity. Mere professions of love and obedience will not suffice to fit us for heaven; the narrow way of holiness must be entered and walked in; the heart must bow before the cross; the whole person must be consecrated to the Lord's service. We must put on Christ that in him we may be saved from wrath. We must become dead to sin, and then be buried with him by baptism (immersion) into death; "that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life," Rom. 6: 4. The gospel must be unfeignedly believed and sincerely obeyed by a penitent repenting heart, before the pardon of sin and promise of life can be applied. Faith, love, and repentance, must lead us to put on Christ, and then in Him we may enjoy the hope of life, of heaven, and all the blessedness of the 'saints in light,' who are clothed with the glistening robes of purity, and bask in the effulgence of heaven's eternal glory. Out of Christ there is no life, no promise, no happiness, no hope for the future.

Reader, hast thou thrown thyself on the Saviour as the only hope of life? Hast thou repented of thy sins and put on Christ by being baptized (immersed) into him? Hast thou become a new creature in Christ and art thou leading a new life in him; a life of faith and holiness? If thou hast not believed with all thy heart that Jesus the Christ is the Son of God, and the only Saviour of sinners, and submitted to him as such, thou art not walking by faith in the way of life, but by sight in the way which ends in death. If thou art not in Christ thou art not a new creature; for "if any man be in Christ he is a new creature," 2nd Cor. 5: 17. If thou art not in Christ thou hast no promise of life; "And this is the record, that God hath given to us eternal life, and this life is in his Son," 1 John 5: 11. Hearken to the Saviour's counsel to the world; "Therefore, whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it," Matt. 7: 24. How wise then to build on the "rock of ages;" the "sure foundation laid in Zion," which no storm

can shake and no flood remove. Happy indeed are they who hearing the gospel have obeyed it, and are among those whose names are written in the "book of life," who if faithful unto death will fall asleep in Jesus, and be among that happy number who shall be found prepared to enter into "life everlasting," and dwell in God's presence eternally. Such shall feel none of the terror which awaits the impenitent; shall endure none of the wrath which shall be poured out on the wicked when the Lord shall be revealed from heaven, and take vengeance on those who do not obey the gospel, but with joy they shall meet the Lord with songs of ceaseless triumph and dwell in his presence evermore.

J. B., JR.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER VII.

Our young friend, *Sincerity*, after his conversation at the funeral with *Mrs. Priscilla*, returned to his room, and read the Acts of the Apostles through once every day for a week. Just as he had closed his seventh reading, the Presiding Elder, Mr. H., rapped at his door, and was soon seated with our young friend, by his pleasant fire. After the usual compliments, the following conversation ensued:

H. Have you become any better reconciled in your mind in regard to the salvation of your soul?

S. Yes, sir; I have had a conversation with *Mrs. Priscilla*, and—

H. And she is about to make a Discipleite of you, is she?

S. No, sir; she said nothing about making a Discipleite, or any other kind of an *ite*: but she gave me more satisfaction about becoming a Christian than all the other instructors I have had.

H. I know her; she knows nothing about religion; she is a woman I cannot endure. Did she tell you that you would have to be *dipped* or you could not be saved?

S. No, sir; she said nothing about being "dipped," as you call it.

H. Well, that is surprising; she generally makes immersion the great essential, and contends that unless persons are immersed they cannot be saved.

S. She did not mention immersion to me; and I think you are entirely too hasty thus to prejudge her.

H. I have no patience with such women. It is ridiculous for them to set up and discuss doctrinal matters.

S. I never saw the lady before, but she appeared unassuming, and certainly showed an intimate acquaintance with the Scriptures.

H. I have seen such folks before, and found that, though they showed an intimate acquaintance with the Scriptures, they knew nothing about religion.

S. Do not the Scriptures treat of religion? and if they do, how can a person have an intimate acquaintance with them and know nothing about religion?

H. A person may understand the Scriptures—a person may know—the truth is—what did *Mrs. Priscilla* say that afforded you so much satisfaction?

S. I cannot now repeat over all she said, but the main item from which I have derived satisfaction was the simple direction, where in the Bible I could find an account of conversions, and how sinners were converted.

H. She told you to read the second chapter of Acts, I will vouch for; did she not?

S. She told me to read the whole of Acts through, and see for myself what the Apostles preached, and——

H. I know her deception: do not let her deceive you with any of her novel notions.

S. It cannot be possible that she was trying to deceive me, unless the Bible itself will deceive, for she showed me where to read and learn for myself. She claimed to be nothing but a Christian; to belong to no church but the Church of Christ, and did not attempt to explain to me, but advised me to read for myself.

H. All that is quite specious; it is plausible enough, and well calculated to deceive the unsuspecting. But she did not come out fully. I have heard her preacher deliver some discourses that were unexceptionable, but it was at times when he did not come out fully.

S. Well, sir, I cannot see how there can be any deception in her course. She instructed me to read the sermons of the Apostles: believe what they preached, precisely as those to whom they preached did, and when I came to where persons inquired what they must do to be saved, under the preaching of the Apostles, I must notice what they were directed to do, how they did it, and do it for the same purpose.

H. I say, sir, it is all deception, and its great plausibility is calculated to delude and ruin men, and——

S. There is *Mrs. Priscilla* now, passing through the hall; I will invite her in, and have you explain this matter. *Mrs. Priscilla*, please walk in. My friend, *Mr. H.*, has given me a friendly call, and I have been relating our conversation to him, and wish to hear him and yourself converse upon the subject of our conversation at the funeral the other day.

H. Madam, you are aware that I am no friend to controversy.

P. I presume so, sir, and I do not set myself up as competent to discuss doctrinal points with a gentleman who has made religion the study of his life.

S. I was telling my friend, *Mr. H.*, of your recommendation for me to read the Acts of Apostles through, which I have done seven times over since I saw you, with great satisfaction. But he thinks your instructions are deceptive.

P. *Mr. H.*, do you not believe that the same doctrine the Apostles preached should be preached now?

H. Undoubtedly it should.

P. Should it not have the same effect?

H. Most assuredly it should.

P. Where the same doctrine is preached, and the same effect is produced, will not people now, as they did then, cry out, "Men and brethren, what shall we do?"

H. Most certainly, and many have cried out the same way during our great revival.

P. Should not the same answer given in such cases by the Apostles be given now to inquirers?

H. They should be answered—I should tell them—the Scripture says—the fact is, I am not bound to answer your questions.

P. No, sir, but you are bound, as a gentleman, but more especially as a *Christian*, if you allege that I am a *deceiver*, to show wherein. You have granted that what the Apostles preached should be preached now; that what the first converts believed should be believed now; that it should have the same effect upon the heart now it did then, inducing the people to cry out, "Men and brethren, what shall we do?" But when I ask you if the same answer should not be given to the inquiry now as given to it then, you say you are not bound to answer;

but still allege that I am a deceiver. Am I deceiving when I insist on following the exact teachings of the Apostles?

H. I do not mean that you *designedly* deceive.

P. How can I be deceiving at all, either intentionally or unintentionally, when I insist on believing all the Apostles preached, doing exactly what they commanded, for the same purpose, that precisely the same effect may be produced, and that the subject may have the same enjoyments? I simply desire everything as God gave it; nothing more, nothing less. Is this deceiving?

H. Madam, I cannot subscribe to your views; they are disastrous to vital piety.

P. I did not ask you to subscribe to *my* views, but desire you to show how it could deceive any person to be directed to the first teachings and practice of the Apostles after the Lord ascended to heaven, to learn how persons were converted, and insist on their being converted in the same way now. Do you believe those converted on the day of Pentecost were converted right?

H. I believe—I hold—I hold—the Scripture says, “Let every man be fully persuaded in his own mind.”

P. That is, if one man is persuaded to be a Mormon, another a Universalist, another a Romanist, etc., it is all right, is it?

H. Madam, you have a peculiar method of turning everything your own way. That passage, you must know, can have no such signification as that.

P. No, sir, nor does it have any such signification as you have given it, nor has it any reference to the conversion of sinners, but it has reference to things pertaining to our practice, wherein we are entirely free, or where there is no law binding in any way, as in reference to eating meat, where we are left entirely free to eat or not, as we may be persuaded in our own minds. But, sir, did Peter answer the three thousand on the day of Pentecost rightly, when they cried out, “What shall we do?”

H. Mrs. P., why do you ask that question? You know that we do not hold alike, and you can have your own opinion, and allow me to have mine.

P. It is not a question of opinion, or whether we *hold alike*; but did the inspired Apostle answer rightly?

H. I tell you, madam, we cannot see alike.

S. Mrs. P., I have read the Acts of the Apostles through seven

times since I saw you, and I am satisfied that Peter answered correctly on the day of Pentecost, for he "preached the gospel with the Holy Ghost sent down from heaven, which things the angels desire to look into." I have been for weeks making inquiry what I should do to be saved; but I now believe all the Apostles preached, and am determined to do what they commanded.

H. I saw from the beginning that you would have your own way. Good-by.

S. I intended to have the Lord's way, if it was to be found, and, having now found it, I am determined to walk in it.

MESSRS. WINTERBOTHAM AND LINTON.

Our one-sided Regular Baptist brother, Mr. J. Winterbotham, now editor of the "Messenger" at Brautford, in the room and stead of our very Regular friend Mr. T. L. Davidson, is not favorably inclined toward John J. Linton, of Stratford town. The medicine that Baptist doctors are sometimes pleased to deal out to others is received with very grim faces by themselves. Mr. Linton has testified stoutly against the Baptists, charging them with being radically wanting in the grace of freedom. Brother Winterbotham, as a sound Baptist, interested in all that affects the denomination of Regular Baptists, expostulates with friend Linton and desires him to do the accused denomination justice. But Mr. Linton, copying too truly the example of the "Messenger," is content to be both deaf and dumb when common honesty among even gentlemen of the world is requested of him.

Says Mr. Winterbotham, or rather his "Messenger"—

"We have respectfully appealed to him several times, to show cause for the accusations he has so publicly preferred, or retract them. We would now very kindly tell him that if he continues to refuse both an explanation and retraction, that we shall be bound to give a public defence of the Regular Baptists, and expose his unfairness."

Now, brother Winterbotham, it is quite evident that our friend Linton is *unchristian* in this matter; and if upon nothing else, the "Messenger" and "Banner" agree that the said Mr. Linton merits exposure. Speedily prepare a whip of small cords and let him feel the weight of it. Thirty-nine stripes was the old orthodox number, but give him forty-nine, or ten more than the usual number, for he is an unusually

wicked sinner, else he could never treat your people after this audacious manner. And when you have given him the last stripe for the crime of unfairness, please reflect upon the expediency of letting some one more straightforward and candid than either you or Mr. Linton administer upon yourself for your extreme unfairness in allowing your "Messenger" to witness against the disciples and then turning conveniently deaf and dumb to all correction, and more especially in not suffering a brief reply to appear in your columns last year touching a letter from Alexander Cleghorn, a letter which accused a public disciple with falsehood. A reply was sent to your office at Brantford. It never appeared in your paper, altho' a very significant flourish was made when Mr. Cleghorn's letter was published. Ah! friend Winterbotham, both you and the devout Mr. Linton would appear to better advantage when measured by the oracles of God were you both to exercise yourselves unto godliness by the cultivation of the simple grace of honesty toward your fellow citizens in all your spoken and written testimony concerning them.

By the way, the men of the "Messenger," themselves being judge, have the best and most approved evangelical views of regeneration or the re-creation in Christ. What a capital pity they do not prove the excellency of their faith by a little wholesome practice. They ought at least to be as truth-loving and truth-telling as that class of the unregenerate called gentlemen. These "Messenger" men were assuredly worse originally than totally depraved, if, after receiving large measures of the regenerating Spirit, superadded to the power of the gospel, they are not yet as morally honest as men of the world who have only learned lessons of morality. A polite sinner, having the control of a press, would scorn to uphold himself or his cause by withholding the liberty of defence from an accused man. Rigid Roman law would give the accused Paul the justice to speak for himself, while the dear Pharisees would condemn him unheard. Is it a blessing or a calamity that these oldpious Pharisees should have successors? and that we should have our proportion of them in Canada?

There is a species of piety—a genuine off-shoot of so-called orthodox regeneration—that from the inner man we most devoutly and cordially detest. It is that sort of piety in a minister which induces him to enter the 'sacred desk' and pray to the Lord for divine guidance while he preaches, and then immediately after his prayer grossly misrepresent

some of his fellow professors, uttering religious falsehoods respecting what they believe, teach, and practise, and utterly refusing correction when correction is sought to be made. It is that sort of piety in an extra regenerated editor who will allow testimony against the character of a man or body of men to be stereotyped in his columns, and then with great spirituality determine not to hear both sides when the accused seeks to be heard. A brother professor, whether minister or editor, who permits himself to pursue a course so far from the righteousness of the gospel of God's grace, would need to be put through the machinery of abstract spiritual influence a good many times before he would be pure enough for the Lord's redeemed company exclusively composed of the spirits of just men made perfect. We should be ashamed of any one called a disciple, if he, under any pretence, should show himself so far unrenewed or unregenerated as to treat men as Messrs. Winterbotham and Linton have done; and if ink and paper could indicate a blush, we should mark upon this page something of the sort for these religious transgressors.

Any one who at first view may decide that these observations are too severe, will please take into his estimate the fact that character is dearer and more valuable than life. If it be allowable and even commendable to feel strongly and speak strongly in respect to one man taking the life of another, we are not disposed to realize that we are governed by an improper motive or that we use the language of severity when speaking with earnest pith against those who trifle with character, and, so far as they have power, kill character. Mr. Linton, it is affirmed, has employed his pen against the Baptists, and to the extent of his power has subtracted from their reputable name and standing; and, like the spiritual men of the times, he silently disdains the appeal to explain, rectify or withdraw his accusation. Mr. Winterbotham, to keep himself in the fashion, has permitted his "Messenger" to retain uncontradicted the grossest traducements of the people called disciples, and even when a brief letter or note is requested to be published in vindication of the character of a public disciple, assailed in his paper, he takes the same dignified notice of it as his friend Linton in another instance. These gentlemen, we must conclude, are very unlike the Saviour, or the friends of the Saviour recommended to us in the divine oracles.

We love all Baptists and all Pedo-baptists who, according to their opportunities, show that they are in love with the Lord and the Lord's

authority—who prove themselves by word and deed, to be possessed of common candor and moral honesty. But we do not, can not, and dare not approve the course adopted and followed by mawkish pietists who have so many limbs out of joint in their moral constitution as to fail to walk erect or even to stand upright on their feet like men, but who make long prayers and deliver loud lectures upon evangelical views, measuring their orthodox selves by themselves, and meantime neglecting the examples of fairness, truthfulness, and neighborliness in the creed of the Great Lawgiver who will speedily be our Judge.

For the sake of humanity and for the sake of common virtue we sincerely trust that Messrs Linton and Winterbotham are far more godly than the preceding indications would warrant us in judging. It is charitable to hope that they have allowed themselves to be guilty of the unrighteous demeanor we have specified without reflecting upon the length, width, and depth of their sin.

D. O.

THE ADVENTISTS AND THEIR DOCTRINE.

To the Editor of the Christian Banner:

BROTHER OLIPHANT:—I discover an article under the caption “Adventists—Disciples” in your very valuable periodical called the Christian Banner, vol. x, No. 4, 1856, in which my name is mentioned; and some strictures are made by you upon my letter published in the Prophetic Expositor. For this reason I beg the privilege of being heard in your paper. You say, “There are three or four reasons why the Adventists will never build up a spiritual temple such as was built by the apostles of our Lord. In the first place, the centre-point of the Adventists is the coming of the Saviour *in the future*: the centre-point of the apostles is the coming of the Saviour *in the past*.” Now, sir, if I understand you aright, you mean that we make the second coming of Christ the centre-point of our preaching in converting sinners. In this, sir, you are sadly mistaken. In the first place we preach the faith of Abraham, or the promises of God made to the fathers, as the basis of their hope and all future christians. Hear Paul: “And now I stand and am judged for the hope of the promise made of God unto *our fathers*: unto which promise our twelve tribes instantly serving God day and night, *hope to come*; for which *hope's sake*, king Agrippa, I am accused of the Jews.” Acts 26. These promises include not only the land of Canaan, as the kingdom proper, and the dominion under the whole heavens as the saints’ inheritance, but it includes the promised seed, Christ, the glorious Messiah, in whom God has and will fulfil all

the precious promises made to Abraham and his natural and spiritual seed. When any one believes the gospel of the Kingdom as preached by the apostles, and in the name of Jesus Christ as the rightful heir to David's throne, according to Acts 2. 30, and is willing to reform and take Jesus of Nazareth as his Lawgiver, Priest, and King, we, by the authority of Christ, baptize him into the name of the Father, Son, and Holy Spirit, for the remission of sins. Is this right? If not, please show us our error, and we will reform. This is the centre-point of our preaching to sinners.

But to saints, the centre-point is the second coming of Christ. In proof of this I refer to Paul's first letter to the Thessalonians, 2. 19, "For what is our hope, or joy, or crown of rejoicing? Are not even you in the presence of our Lord Jesus Christ at his coming." Again, 4th chap., "For this we say to you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them who are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another *with these words*." Shall we comfort our brethren with these words, brother Oliphant, or shall we comfort them with the devil's doctrine of going to heaven at death. Yes, I would refer you to a line or two of poetry in your hymn-book, which I suppose you sing with a great deal of grace:

"And *death* shall waft our souls away,
To realms of light and bliss."

Then we need no coming Saviour, no resurrection. But Paul says in 15th Cor. (if the dead rise not) "then they that have fallen asleep in Christ have perished." Amen, I believe it. Without the coming of Christ there is no resurrection, and without a resurrection there is no life to the christian. This is the teaching of God's blessed Book.

"Secondly," you say, "The christian hope with our Advent friends seems to be the anticipation of seeing and being with Jesus in a corner of Asia called Palestine—an important article of faith and basis of hope among Adventists, but not once announced to any sinner or to any believer by christian prophet or apostle." Yes, this is my faith and my hope; and I think I say and speak the truth, it is their faith and hope. But are you not too fast in saying this doctrine has never been announced by any christian prophet or apostle? Luke has recorded in the Acts of the Apostles the announcement of the shining ones from on high, 1st chap., "Ye men of Galilee, why stand you gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as you have seen him go into heaven." Did he not ascend from the mount of Olives? That mountain I believe is in a corner of Asia, consequently we expect to see and be with him there. But again, Acts 2. 30, "Therefore (David) being a prophet and know-

ing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on *his throne*." Where was David's throne? I answer, on Mount Zion in Jerusalem, in a corner of Asia. David never had a throne in heaven, neither has he ascended to heaven, unless he has had a resurrection since Peter preached. See Acts 2. 24, and many other passages of like import; but I have not room.

"Thirdly" (the 'Banner' says) "the doctrine of annihilation is very generally held and taught by Adventists, through the influence of such ingenious speculatists as George Storrs and John Thomas, &c." This assertion of yours, brother Oliphant, is another grand mistake of yours. We, many of us, learned this doctrine in the book of God concerning the wicked, without the aid of Storrs or Thomas. "The wicked will God destroy." "Who shall be punished with everlasting destruction;" "the day that cometh shall burn them up; they shall be ashes, &c.," are the words of God's Book, and I suppose you have no disposition to deny it. If you take the opposite, you must prove that destroy, destruction, means everlasting preservation, and that the wages of sin is eternal life in torment instead of death.

You say again, "Thus while our Advent friends locate heaven in old Judea for the benefit of the righteous, they put hell in the middle of nowhere and make it consist of a great amount of nothing for the accommodation of the wicked." This is another mistake of yours, sir. We locate neither heaven nor hell; but the locality that God has given for them in his word we endorse. The kingdom and dominion under the whole heaven shall be given to the saints of the Most High. "Come inherit the kingdom prepared for you from the foundation of the world." "The meek shall inherit the earth." "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Thus, you see that the word of God, which we believe, locates hell for the sinner somewhere, and will result in a great amount of nothing as to the sinner's existence, "For they shall be as nothing and as a thing of naught—for a little while and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be. Ps. 37. 10. Again, "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke they shall consume away," 20th verse. Thus you may say if you please that the Adventists' hell ends in the destruction of the wicked. If you can find the sinner when he don't exist, or a place for him when he has consumed away as the fat of lambs, you will please give the poor despised Adventists the important information. But we rejoice that the day is coming when the Beast, the False Prophet, whosoever maketh a lie, with Death, Hell, and the Devil, will be cast into the lake of fire, *which is the second death*—that then there will be no more sorrow, pain, or death, but the former things are passed away, all things become new. Amen.

L. H. GRASE.

Adriaan, Mich., July 17th.

D. OLIPHANT TO L. H. CHASE.

MY FRIEND:—To my vision you seem to do yourself a measure of injustice in the preceding epistle. As a sample of how you operate against yourself, take what you affirm respecting my alleged mistakes. You are pleased to aver that in my remarks in the April Banner I fell into error in some three instances, while by the time you are more fully heard, you prove that I committed no error, seeing you affirm substantially the very things I stated. Your faith as expressed by me, and your faith as expressed by yourself, differ not at all materially so far as I can perceive; and hence although you assert that mistakes were committed, you enable me to use your own argument to correct your assertion.

My leisure at present will not allow me to enter at length into the contrast between your religious position and the position occupied by the primitive preachers and teachers of Christ's religion. Hoping, too, that the singular errors into which your brotherhood have fallen will be corrected by the moulding power of Messrs. *Time and Study*, I am the less desirous to dig into the quicksands on which I apprehend you and your religious relatives have stranded. Still, if you will exercise the grace of patience I will proceed with a few perpendicular hints by which you may perceive how I compare the teaching of the Christian oracles and the teaching of my friends the Adventists.

1. The promises to the fathers, you say, are preached by you to sinners. Does not this indicate very definitely that your centre-point, even for the unconverted, is away in the future, seeing that *promises* refer invariably to the future? So did not preach the apostles of our Lord, provided we have a faithful registry of their preaching. They laid events, not promises, before both Jew and Greek as the capital groundwork or centre of their salvation. The basis they built upon was already laid—not a prophetic one away in the distance. The hope to which you refer, Acts 26, was entertained by all the Jews, founded as it was upon *the* promise—not a number of promises, but *the* promise—made by God to the fathers. For preaching the fulfilment of this promise, and the realization of the hope founded upon it, the imprisoned preacher at Cesarea is bitterly accused by the Jews. Standing before a king and a governor with a chain upon him, pleading in his own defence, after stating that the accusations of his countrymen against him are on account of what they themselves hope for, he immediately adds, 'Why, king Agrippa, should it be thought a thing incredible with you that God should raise the dead?'

This, then, was the hope [realized] that set the Jewish doctors against him. The promise to the fathers is fulfilled, said Paul; the Jews deny it and accuse him of being a ringleader of a new sect. The Prince and Deliverer hoped for by the twelve tribes who worship God according to the law, is come, affirmed the apostle; the Jews believe him not, but charge him with teaching customs and laws subversive of

the enactments of Moses. He however continued "witnessing to small and great, saying no other things than those which the prophets and Moses did say should come: that Christ should suffer—be the first to rise from the dead—and show light to the Jewish people and to the Gentiles." Acts 26. These are the fulfilments, the events, the things transpired which the primitive heralds proclaimed to the "far off" and to "the nigh" as the centre or basis of the new government they established by order of Messiah.

And, my friend, when you preach to sinners concerning Christ occupying David's throne, you direct their eyes to the future. If I understand the scope of the Adventist preaching on this subject, Christ is set forth as filling this throne at his second coming. Now, the inspired preacher, Acts 2, who held and used the keys of the kingdom, referred to a prophecy from David's own lips to show that Christ was to be raised up to sit on his throne, and proceeds to prove that he was raised up; while you take the ground that between his being raised up and the occupancy of the throne there is all the space elapsing from his first to his second appearing.

You have therefore a *future* kingdom for men *now*; and I believe I am not mistaken in affirming that you baptize men, not into Christ, but into the hope of this kingdom which is to come. So far from the apostles preaching such a gospel with the main elements of it yet to be developed, they preached what *was* and what *is*, proclaiming the glad message which carried with it and exhibited Christ *once* abased on earth and *now* exalted in the heavens, with *all* power in heaven and earth already possessed. Where the additional power of the Saviour will come from, when on the future throne of which you speak, seeing he has at present all power, I am not able to surmise and the scriptures declare not. Meantime you teach that Christ the Lord is "the heir to David's throne:" thus making him, as an heir, differ nothing from a servant, but remaining under tutors and guardians until the time that his heirship shall be fulfilled. How this comports with the capital fact proclaimed by the ambassadors of his government that he "is the head of all principality and power," let all who study the oracles of divine truth decide.

2. Frankly do you avow that your centre-point in teaching saints is away yonder at Christ's re-appearing. Now, friend Chase, to my optics, this is as far astray from the Lord's creed as to make the centre-point for sinners in the future. How so? Because if any man looks for Christ at his coming again, it is a consequence—*it is the result*—of well-grounded confidence in the Saviour as he came to seek and to save at his first coming. The coming of the Lord in the past is the centre-point from which to look at the Lord's coming the second time—the joyful looking for and hasting to the next coming, is a joy that springs out of the Lord's gospel that he gave us when he came first; and, if it will not offend, let me say kindly that not a man is prepared for the coming of the Lord the second time who makes this second coming his

centro. As well might a builder lay the foundation of his building at the top of it, and put the roof in the cellar, as for any man to make Christ's second appearing his centre-point.

Cheerfully is it admitted that the Lord will return, and a delightful return it will prove to those who, with garments of white, are ready to welcome the triumphant Deliverer. Joyfully do I hear Paul pronounce the comforting words as he speaks to the brethren in Thessalonica relative to the Lord's re-appearing; and the question comes up, Did the re-appearance of the Lord constitute the religious centre-point of these brethren? Let us test this question. Turning to the 1st chapter of the 1st epistle to these friends of the Saviour, the apostle speaks of the manner of entering in he and Silas and Timothy had to them, and how they turned to God from idols to serve the living and true God; and to wait for his Son from heaven. To trace and test this matter still farther, let us turn over a few leaves and listen to Luke, Acts 17, as he briefly narrates the labors of the preachers in this city. Paul and Silas "came to Thessalonica, where was a synagogue of the Jews; and Paul, as his custom was, went in to them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach to you, is Christ."

This was the sort of preaching that turned these Thessalonian citizens from idolatry to christianity, and the sort of preaching which led them to make Calvary their centre-point: and by faith and love to the Redeemer AS HE CAME they were prepared and waiting for him *as he would come*.

3. In response to what you aver in quoting a sentiment from a hymn-book, I have to say that there is one Book and only one Book to which I am disposed to appeal in matters spiritual and eternal. All other works, whether poetry or prose, must, with me, be mute in presence of God's oracles. Poets have their license—hymn-books too.

4. What you say about ridding the universe of sin by annihilating all the sinners, cannot be reviewed to-day. But as you will probably send me another epistle, it is among the possibles that something may be suggested by the Banner on this topic on hearing from you again. But I frankly avow to you that I have little taste for this annihilation topic; and here are some of my reasons: 1st, It is a new doctrine; 2nd, It is essentially speculative, and, like any other big spongy speculation, it drinks up and dries up the wine and oil of the gospel; 3rd, I am taught to be much more occupied about the state of the living than about the state of the dead; 4th, I am greatly more interested with the details of what God will do with the righteous than what he will do with the wicked; 5th, The terms and phrases of those who adopt the new theory pertaining to the destiny of the wicked, strongly indicate that they have received their education upon the subject somewhere else than at Jerusalem in the Academy of apostles and christian prophets; and 6th, Even if it were true, it receives from its advocates a thousand per cent. more than its proportion of attention.

Write briefly, friend Chase, if you give me a second salute, and meantime I will study to be both concise and candid.

Yours for the whole truth,
D. OLIPHANT.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 235.)

2. FREE FROM THE PRACTICE OF SIN—by repentance.

A. As you do not believe in being saved by faith alone but that men are made free from the practice of sin by repentance, it is most important to be assured as to what the scriptures teach by the word repentance, i. e., repentance unto life.

B. Some understand it to mean a sorrow for sin. Others a reformation, or a new life, but although both sorrow for sin and reformation are closely allied to repentance; yet, the more I study the scriptures, the stronger are my convictions, that neither express the import of the word repentance; nor yet the two combined. Godly sorrow leads to repentance and repentance leads to reformation. The scriptures plainly show that Faith and Repentance are acts of the mind, both without corresponding obedience are dead and unavailing; but both, with their appropriate fruits, are living and salutary. I understand the first to be *a heartfelt belief of the gospel. The second, a heartfelt determination to turn from sin to God.* Those who heard Peter on the memorable Pentecost, when he told them to repent and be baptized in the name of Jesus, &c., gladly received his word. If he meant sorrow for sin they did not obey him, for they were made glad. If he meant for them to go and reform their lives and be baptized they did not obey him, for they did not wait to reform but were immediately baptized, as soon as they gladly received his word. But if Peter meant this, make a solemn resolution to turn with all your heart to God, and be baptized in the name of Jesus, &c., they that gladly received his word obeyed there, and then, by making that resolution, and being baptized. If they were baptized without that resolution they were baptized without repentance and did not obey from the heart the form of doctrine delivered.

A. If faith and repentance are both acts of the mind, wherein do they differ?

B. Faith is a belief of testimony—repentance a resolution of the mind. The first is a conviction on the mind that the gospel is true,

the second a determination of the mind to obey the gospel. Those, therefore, who had that conviction on their mind were commanded to repent and bring forth its fruits; or in other words, to repent and obey the gospel. Faith exists before works, and repentance precedes reformation. Truth is something spoken. Fact is something done. Faith is more concerned with the former—repentance with the latter, although they are relatively connected, (see Heb. 11, 6.) Repentance is peculiar to man—Faith to all created intelligence. But to show further that repentance was a resolution of the mind which precedes a new life we may examine the following passages. In the third chapter of Luke John taught the people the evil of being baptized previous to repentance or because they were the children of Abraham. As soon as they believed in him, and understood that repentance was a resolution to turn from sin, they manifested both their faith and repentance by asking what their different sins were, as they had resolved to abandon them and lead a new life. John did not postpone their baptism until they had attended to the different duties enjoyed, but as soon as their minds were heartily set to turn from all their sins and lead a new life he baptized them, at the same time assuring them, that unless they brought forth fruits meet for repentance they would be hewn down, and cast into the fire, their repentance and baptism notwithstanding. In Luke 19, 8 is another case. "Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him; This day is salvation come to this house, forasmuch as he also is a son of Abraham." Jesus did not wait until he had carried out the resolution, but forgave and saved him as soon as he repented.

Again Jesus says to the church at Ephesus "Remember, therefore, from whence thou art fallen, and repent, and do the first works," &c., Rev. 2, 5. Here were three commands, 1st, To remember from whence they had fallen: 2nd, To repent: 3rd to do their first works. The two, first and second, were acts of the mind, known only to God. The third was action of both body and mind, known and read of all men. The first referred to godly sorrow, the second to repentance, and the third to reformation. It is unscriptural and absurd to ask persons to bring forth fruits of righteousness, or walk in newness of life, before they are baptized into Jesus Christ. It is unscriptural because neither John, our Lord, nor his disciples required it, but baptized them as soon as they believed with all their heart, and resolved to be the Lord's. It is ab-

surd to expect a corrupt tree to bring forth good fruit. It is only by a submission to Christ in his appointed way that we can bear good fruit, or walk in newness of life. To prove that repentance is an inward work of the heart, one argument may suffice. It is drawn from the fact that baptism is the first outward ordinance enjoined by Christ, and repentance is enjoined to precede baptism. Therefore repentance cannot be an outward obedience.

A. Do you see any particular evils arising from those different views of repentance?

B. There are many. We will consider the view that makes it sorrow for sin. When the claims of the gospel are urged upon the understanding and hearts of men, and they are almost persuaded to give themselves up to Christ, they see that repentance is necessary, and, instead of casting themselves helplessly upon the Lord they begin to examine their hearts, to see if they have sufficient sorrow for sin. The more they look within the more they are discouraged by the deceit and hardness of their hearts. This leads them to think they have no conviction, and in that state cannot come to Christ. They have the settled impression that except their feelings are awfully harrowed up, or they have some preparation, Christ will not receive them—some in consequence grow careless and go back into the world; while others groan for weeks and months in their sins, instead of obeying the gospel, and at once enjoying the pardoning love of God.

A. This I know to be the case, and it is enough to make angels weep to witness the many thousand honest hearts that are thus keeping away from Christ, because they think that repentance is a state of feeling at which they cannot arrive.

B. I have no doubt but there are many at this moment who are willing to turn from their sins if they knew how. If they knew that repentance was an honest resolution to turn with all their heart to God how gladly would they make that resolution, and throw themselves with all their sins into the hand of a blessed Saviour who is waiting to receive them and cleanse them from all iniquity. Another evil arises from this view of repentance; it represents the just God commanding us to be in a state of mind which the Will cannot produce. It is as much impossible for us to feel sorrow or any other emotions, by a deliberate act of the Will as it is to alter the pulsations of the heart. We can by volition, act, resolve or change our course in life, or anything connected

with our intellectual powers ; but the feelings and sentiments of our nature are under no such control. Feelings arise in our minds, indirectly, by thinking upon those subjects designed to make us feel. We may be commanded to attend to those subjects which produce certain emotions: but to be directly commanded to possess them would be a grievous injunction which we had not the power to obey. In the gospel God commands us to attend to those things that produce love to his name, but never calls upon us to do things that are beyond our power.

A. Does not Jesus say that the whole law and the prophets hang on these two direct commands—love to God, and love to our neighbor. If so, then we are directly commanded to be in that state of mind.

B. Paul says, what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit, Rom. 8. If sin had not debased our nature the law would be sufficient for us; for we would then be actuated by love to God and to our neighbor; but what the law could not do for us, in our lost state, God accomplished by sending his Son, in our likeness, and for our sin. By beholding our Saviour the love of God kindles ours, and we love him, not by an arbitrary command, but, because he first loved us. Again, when repentance is viewed as being identical with a new life, or bearing the fruits of righteousness, it keeps men in their sins. When they hear the love of God in Christ Jesus, and believe it, and feel its power, they defer their baptism in the vain hope that they can make themselves better by works of righteousness. It destroys the idea of baptism being a burial—as persons are not literally buried when they are in a living, active state. It gives rise to the absurd dogma that a man must be in Christ, bearing the fruits of righteousness, before he has put on Christ or before he is a fit subject for baptism. It makes the example of inspired men of no effect, for they required no outward obedience before baptism. Don't think that because baptism precedes a new life, that it either goes before faith and repentance or is of any avail without them. A belief that destroys the love of sin, and draws the heart to God; and a heartfelt determination to devote the life to God, are positively essential pre-requisites to baptism.

A. How can a man be made free from the practice of sin if it be not an act of the whole man?

B. As soon as he, with his whole heart, breaks off from sin he is made free from its practice. He ceases to do evil and learns and resolves to do well. The very first time this new resolution is carried out, is when he, body, soul and spirit, obeys the first command of the gospel whatever that command may be.

A. Some say that repentance precedes faith: and in the New Testament it is certainly mentioned first.

B. It does not follow that the first thing mentioned in a sentence is always the first in the nature of effects. To expect that a man will turn from his sins to God before he believes he is a sinner, or that God will receive him, is rather too absurd to require much time to expose it. Peter told those Jews who believed what he told them respecting the death and resurrection of the Lord Jesus, to repent, &c.

A. You believe, however, that without reformation repentance is unavailing?

B. Most certainly,—without holiness no man shall see the Lord. We have all, by repeated transgressions, formed our characters as sinners; and we must, by a continued obedience to the Lord Jesus Christ reform our character or never see God. The law was given by Moses, but grace and truth came by Jesus Christ; i. e. the favor of God; and the true, or real intent of all his law, came to all men by his Son. That grace that hath appeared to all men, bringing salvation, teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, Titus 2; 11, 12. Thus God loves the sinner, but hates and abhors sin: and his favor teaches us to renounce it and to live soberly as regards ourselves; righteously towards our neighbor, and godly as regards a devoted attention to all the commands of God. Our Saviour furnishes the best illustration of repentance that can be found, in the case of the prodigal son, Luke 15. From that chapter can be gained clearer views than from the most elaborate disquisitions. Here was a young man at the point of starvation, in a foreign land. When he came to himself he thought upon his father's wealth and upon his father's love. He also thought upon his own sins, which were grievous and great. He had in the most-shameful manner squandered his father's property, and dishonored his name. Although his sins were great, he had great confidence in a parent's love. He says: I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee, and am no more worthy

to be called thy son ; make me as one of thy hired servants. He made the resolution. He was determined to go and so he did. But O how different is his reception from what he had anticipated. The father saw him and had compassion, and ran, and fell on his neck and kissed him. The son began to confess his sins and unworthiness ; and was about to ask a servant's place when he was stopped by his father addressing his servants—"Bring forth" said the delighted parent, "the best shoes, and rings, and robes, with which to adorn my long lost son ; and make every preparation to express the raptures of this joyful day. For this my son was dead and is alive again, was lost and is found ; and they began to be merry."

If more time were spent in committing to memory, and meditating upon the Saviour's simple and sublime teaching, and less in endeavouring to explain every thing he said, it would greatly tend to elevate the Christian character ; for his words are spirit and they are life.

LETTER FROM J. D. BENEDICT.

Carthage, N. Y., 18th July, 1856.

BROTHER OLIVANT : DEAR SIR :—I have now spent about a year in this place and vicinity, and have received the usual quantum of abuse and slander from the Methodists and Baptists that fall to the lot of our brethren who are so presumptuous as to call in question any of their dogmas or deny the right of their clergy to ride over the people, termed by them (menials) *alms* laity, *alias* our serfs ; and being about to go west to Ohio, I will give you the result of the year's labor.

Our present number is thirty-nine, thirty-six of whom were immersed by us and three by others. This is exclusive of those in the vicinities around, some of whom will for the present join here until a congregation can be raised up in their vicinity. I immersed seven at Felt's Mills and Black River, two small villages a little distance from us, where I trust a congregation will soon be collected and set in order. At West Martinsburgh, in an adjoining county, I found a small company of Advents, with whom I spoke a short time in the winter, baptized six persons and left them rejoicing in the truth and trying to learn their Master's will not by dreams or visions, or Baal-like worshippers, by jumping, screaming, and tumbling about the floor, but by reading God's word and prayer, and withal striving to keep the ordinances as delivered by the apostles.

I left here for home in Ohio the 1st of April, and the 11th of that month found me in Ashland, Ohio, preparatory to commencing a meeting of days with the brethren of that place. Brother Carman is located with this congregation, and he and his excellent lady are sparing no labor or pains to have this a model congregation. I was much refreshed by them; and the additions, nine in number, made us feel the power of truth over error of every kind. I was informed that meetings had been held during the winter in different houses in the place, and without any apparent success; and the same was predicted of us, but they were disappointed; for which we give thanks to God, whose truth is his power unto salvation to every one that believeth. At Clear Creek, some four or five miles distant, four confessed their crucified Lord and were immersed. The brethren have a yearly meeting appointed at this latter place, commencing the 12th of Sept., to continue all the month. I expect to be there, and may I not see you there also?

On my return to this State, I stopped at Marrilla in Erie County, to attend to our Methodist revilers, who had last Fall challenged our brethren for a debate, and during the winter, by one of their police, grievously annoyed the brethren with his taunts to give them a man who would debate with their champion. The debate was advertised for the 2nd of June, but by some means this champion of *republicanism* was delayed in his coming, but before the set of sun on the said 2nd his arrival was announced, when lo! who should I see, but "Rev." Bowman, the same man whom brother Moss flayed at Williamsville some two years ago or more in a debate. On Tuesday morning, then, instead of Monday, we commenced crossing swords on this proposition: "The doctrines of the Methodist Episcopal Church are a human system and anti-Republican." I found him, like all other Methodists, almost wholly ignorant of the Methodist doctrines, and consequently he was utterly unprepared to make a defence. He therefore occupied his time on other matters during the three days that I took to lay bare the iniquities of Methodism. The 2d and 3d points, were merely incidental, and only canvassed a half a day each.

I offered Mr. Bowman that if he or any other Methodist scribe would affirm the truth of the Methodist doctrines I would deny; and I would affirm that they believed, taught, and practiced salvation by water alone, and he or they might deny. And now, brother Oliphant, I affirm the same to those on your side of the line; and * * * *

After greeting the friends of Marrilla and regions round about on the perfect rout of Methodism, I went to Tonawanda, where I spent Lord's day and a portion of the week following, speaking to those who felt an interest in their soul's salvation. Seven were immersed during our joyful meeting, and much prejudice was removed from the minds of the citizens who came out most universally to hear. These brethren for zeal and godliness are not surpassed by any congregation with which I am acquainted. Brother J. M. Bartlet resides with this people, and this is sufficient to account for their advance in the true christian grace.

Leaving the brethren of Tonawanda I visited the good brethren of Tully and of Pompey Hill, and thence to this place the last of June. Since my return here, four noble souls have been immersed and we expect still an increase in the same way.

Yours,

J. D. BENEDICT.

[Our brother Benedict is devoted, able, and successful as a workman in the gospel. If he will accept of D. Oliphant in behalf of the Methodists in Canada, our zealous and very intelligent brother can be accommodated with something resembling a negative to the affirmative he is ready to sustain relative to the Methodists in this Province believing and teaching salvation by water alone. Of course we could not appear in a set public debate upon this or upon any other topic with a brother beloved; but we are prepared, time and place convenient, to put in a friendly plea to the effect that the Methodists in this portion of Her Majesty's realms do neither believe nor teach salvation—present or future salvation—by water alone, although something of the kind could be made plausible by tacking a part of their creed to a portion of their practice. We should be pleased to see brother Benedict in Canada at any time to assist in instructing Methodists, Baptists, and other zealous professors the way of the Lord more perfectly, and to ascertain, that, whatever our Methodist friends may be within the American boundary, we have none here who hold or teach salvation by water alone.—D. O.]

TRAVELS AND LABORS.

NUMBER SEVEN.

On Tuesday evening the 17th of June, after half a week's experience in St. John city, meantime forming the acquaintance of some sterling friends of the Saviour, friend Trumppour and I wended our way to one of the many piers of St. John's harbor—lodged ourselves in a little sailing vessel called the "Flying-Cloud" which was to set sail the same night—intent on travelling by water and land till we arrived at Kentville, Nova Scotia. A quiet pleasant night we had of it—no sea sickness

—no dangerous storms; for our vessel lay in the harbor in calm repose till the next morning's sun gave us the usual amount of daylight! The 18th was spent pleasantly on the waters of the Bay of Fundy, our vessel making encouraging progress toward the haven where it was destined, a point near Cornwallis Bridge, some one hundred and forty miles from the city of St. John. A second night was spent in the little cabin of our little "Flying-Cloud," wherein I enjoyed the medicine of as pure and sweet sleep as any cabin on sea or land could afford.

Soon after noon on the 19th our vessel came to anchor not far from the mouth of the Cornwallis river, and late in the afternoon I availed myself of the opportunity of stepping on the tide-washed shore of Nova Scotia, in the township of Cornwallis, a few miles from Perceau. Left brother Trumpour on the vessel, to land at Horton, near which point we met next day. The first house I entered after landing and putting foot on the soil of New Scotland was that of friend W. H. Church, who happened to be from home; but those of the household whom I saw were exceedingly kind.

Journeying a few miles, a home was found during a day or two's stay with the family of the exemplary brother J. A. Wood. Lord's day 22^d, spoke twice at the brethren's temple in this vicinity, and enjoyed the Lord's day feast at the Lord's own table with a company of friends, the names of some of whom are brother and sister Jonathan Wood, brother G. E. Barnaby, two or three brothers and sisters Jackson, sisters Woodworth, Loomer, Burbidge, Patterson, and others. The senior brethren Stephen and Joseph Jackson, long known and esteemed as taking an active and prominent part in the things of the kingdom, are feeling the weight of years, and hence unable longer to serve in the house of the Lord as formerly. For this reason, and for *two* other reasons, the Lord's cause prospers not in this physically beautiful section of Nova Scotia.

After speaking on the evening of the 24th at what is termed the Upper Dyke village, spending a few hours very agreeably with Isaac B. Jackson and G. E. Barnaby, and seeing friends Livingston, Webster, Cox, Moore, Kellam, Ruscoe, Loomer, Rockwell, James and J. H. Eaton and sundry others, we were taken by the very kind brother J. A. Wood over to Falmouth, and halted for one night at the residence of the family of Harvies. Mother Harvie not only entertained us affectionately, but father Harvie took us on to Newport, next day, a distance of something like twenty miles. The longest stay at any one point, from the day that we left Canada to the time of our return was made at Newport; and here I publicly spoke to the people at four different times in as many different neighborhoods, and held social intercourse and religious interview with brother and sister Vaughan and their christian family, father and mother Stevens and their sons and daughter-in-law, all of the household of faith, the brethren Harvies and their sister companions, brother and sister Bailey, brother and sister Canavan, and though not at the residence of brother Cassey, I was with him sufficiently to perceive that he was a whole-hearted, perpendicular, outspoken disciple.

At Newport our brother Alexander Pickings was first saluted, a laboring brother of whom a good report was given at Cornwallis. And a day or two subsequently, we greeted for the first time brother Donald Crawford, of Prince Edward Island, who, for a year or two past, has been engaged as a travelling laborer in Nova Scotia and the Island of the great Gulf—the Gulf of St. Lawrence; a large and wide Gulf, but not near so wide as that one between Abraham's bosom and the rich man in perdition.

In company with brother Crawford I rode over from Newport to Douglas, a distance measuring not more than ten or eleven miles; and next day, after tarrying with brother and sister Sanford, July 5th, the annual meeting for the brethren of Nova Scotia commenced in the recently erected Meeting House of the friends at Douglas. This meeting was begun late on Saturday afternoon and closed on Monday not far from mid-day. Brethren McDonald, Crawford, Wallace, Pickings, Sillars, and Oliphant took part in the public labors and efforts of the meeting—a tolerably large assembly on Lord's day—fair attendance previously and subsequently—one immersed on Monday as the meeting concluded. In the afternoon on Monday the brethren had a special interview to talk over co-operative matters, concerning which we may hereafter have a report.

Of the new friends seen at the Douglas meeting, I can only mention brother M. Wallace, of Douglas, brother McDonald who has labored as teacher and evangelist at Milton near Liverpool, N. S.; three brethren Minard and their companions, also from Milton; brother Sillars, of River John; brother Lavers, of Rawdon; brother Knowles, near Shubenacadie; and brother Marsh, of Onslow. From Douglas my friendly co-pilgrim, brother Trumpour, turned his face homeward, having spent a full month in that eastern region; and where I went and how my time was employed subsequently must be told at another day.

D. O.

REVISION—THE BIBLE UNION.

We gratefully acknowledge the receipt of I and II Thessalonians revised by the American Bible Union. Our commendation of, and our objections to, the work of revision, as exhibited in these Epistles, are so well expressed by a writer in a Baptist paper, that we submit this writer's remarks without comment:

"The American Bible Union has published a revision of these Epistles, which is certainly an improvement on the common version. My objections to it are of little weight, yet I do object to "hath" for *has*, "worketh" for *work*, "rejecteth" for *rejects*, &c. Why not have the revision in good modern English? I see also that "unto" is used instead of *to*. This ought not to be. *Unto* ought never be used again by anybody, while the world stands. If it is not obsolete, it should be."

THE 'MESSENGER' AGAIN.

Since penning the article in this issue which treats with great plainness upon the unjustifiable conduct of the editor of the "Messenger" at Brantford, our attention has been called to a brief article in his paper of late date which speaks of some Mr. Oliphant and a periodical which is nicknamed. Should we take for granted that the Mr. Oliphant there mentioned refers to us, and the paper named means this paper, we have simply to observe that there is one good sentence in the article—a quotation from Solomon; and of the rest, after carefully reading it over twice, we fail to discover the necessary logic, rhetoric, gentility, or christian grace meriting response or elaborate notice.

D. O.