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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."

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VOL. XII. COBOURG AND BRIGHTON, NOVEMBER, 1858. NO. 11

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## A LETTER TO EVANGELIST BEARDSLEE.

J. O. BEARDSLEE:—DEAR BROTHER IN JESUS:—To-day I send to you ten Nos. of the Monthly published at Brighton, Canada West. If you have leisure, perchance you may pursue the essays upon mission operations. You will discover, without great research, at least two chief elements in these articles: 1. An invitation to examine how the model brotherhood in Jesus labored for the conversion of the world's family; 2. A fyle of objections to the clumsy, expensive, and sectarian outgrowth christened a missionary society. As a matter of course, the statements and facts in these articles are mainly of the objecting and down-pulling caste: for when a bad building occupies a spot that ought to be sacred, the first work is to convince interested parties that it is bad, then take steps for its removal, and finally put up a proper entity in its place.

And, brother Beardslee, I should be ashamed before God and man, if, being an officer or a helper of an avowedly gospel society in Brighton, and being called upon to tell what was the use of the society, I would have either to be, as the prophet says, a 'dumb dog,' or otherwise point to something in the objector and affirm by way of defence that my weakness was as pretty as his! Nay, and lock him out of my paper if he did not object to suit me!! Such a course as this inspires me with so great a degree of courage, that it is possible I will soon feel strong enough, not simply to investigate, but to controvert.

Let me however waive all these items, or, if you please, these sectarian symptoms, and proceed to the burthen of this communication. I am, for one, pleased that you are laboring in Jamaica. I am happy to learn through the Harbinger and Review that your labor in the gospel is effectual in adding to the number of the saved. Every convert to the Lord in Jamaica is my brother. In this my heart is glad. But my heart cannot rejoice that you call yourself or that others call you a missionary. Neither by tongue nor by pen can I pray for you as a mission-man sent and supported by an instrument called a Society which is as much 'American' as 'Christian,' and as much 'Missionary' as either American or Christian.

But I am able, in love, to pray for you both as a brother and as a laborer in the gospel—for I believe the new establishment did not make you either a brother or a laborer. Should the 'Baptist missionary society' send funds to you in Jamaica (and would not Baptist missionary funds be as valuable as American missionary funds?) while I could not pray for the Baptist missionary structure nor for you as their mission worker, I could still remember you at the Mercy-seat as a relative and a workman in Christ, the proof being furnished that you were such.

Missionaries, my brother, if you will not be offended at my plainness of speech—missionaries and evangelists are two orders of laborers. Jerusalem and Antioch, and all similar soil, will produce evangelists; Rome and London, and places of like fertility, will give us a crop of missionaries. A missionary I put down in the list of sectarian luxuries—like all luxuries, he is a costly article—like all luxuries, he is an unhealthy commodity. I cannot therefore call you a missionary. And if an evangelist, able and intent to 'do the work of an evangelist,' I am divinely as well as joyfully obligated to clasp you to my soul and cheer your heart and hold up your hands as your position requires and as my opportunity enables.

And this leads me to speak of how, as a laborer in the gospel, you should 'live of the gospel.' If my memory be not at fault, you were 'coming in and going out with them' at Bedford, Ohio, when it was proposed that you should go as far as Jamaica. The brethren at Bedford, therefore, knowing your gifts 'of nature and of grace,' were Christ's chosen men to take active steps to appoint and send you to Jamaica or send you out to labor where you knew you could be useful. If the

very able friends at Bedford could not send to you 'once and again' sufficient to supply your wants, (till your labors raised up helpers sufficient in number to assist you) they were gifted with speech and zeal to set forth the facts to the brethren meeting at Ohio City, or at Collamer, or at Royalton, in your behalf. Or if one church with the church at Bedford could not supply what was needed, two, four, or six churches could assist, without a convention, without a missionary plan, without a new society, without a human officer, without a discretionary bye-law. This, however, is entirely too unsectarian, too zealous, too effectual, too biblical, too humble, too simple, and withal not enough glory (I do not say salary) for extra officers, to suit these times.

Will any son of common sense or of gospel faith tell me that the liberality of the Lord's people at Bedford requires to receive the grace of a 'missionary Board' to make it fit to be used in the work of converting men? And cannot the brethren at Bedford send their own offerings and those of the friends who meet a few miles from them, at one and the same time? Or otherwise cannot each of these companies of brethren send to you; the divinely ordained church bursars informing one another what they have done? or what they will do? And could not half or all the churches in Ohio work together in this scriptural manner to sustain you, if requisite?

But the brethren at Bedford, if as numerous and as able as they were some six or seven years ago, would need slight help to keep you in 'food and raiment' in Jamaica. There are doubtless fifteen avowed friends of the Lord in that place who could consecrate twenty dollars apiece per year, making \$300; there are other fifteen whose means would enable them to devote ten dollars each, or \$150; a third fifteen whose purse could spare five dollars apiece, or \$75; and from fifty to seventy-five who could find much pleasure in contributing one dollar each, say, to be moderate, \$50—altogether \$575. Could they do this without 'feeling it'? No!! Who wants to have that sort of religion that he does not feel it?—feel it strongly, feel it constantly, in every part and department of him? A man who is converted to Jesus from head to foot, or body, soul, and spirit, must have his pocket in an odd spot if it is not converted too! What do the people mean, brother Beardslee? Do they think of honoring the Lord by sending delegates, as to a political gathering, and thus appointing home-made officers, who will laud the donors and give them a certificate of liberality by rea-

son of putting into their politico-ecclesiastic treasury cents instead of dollars, and bachelor or single dollars instead of warm loving ones by the score and the hundred? Talk of a big missionary society! It is the narrowest and smallest contrivance ever hatched in the name of religion. It seems to me to be merely a screen, a noisy sectary apology to hide the barrenness of religious liberality. Nay, if I mistake not, it is also a proud centralizing aristocracy, gradually, with a plausible face, gathering power to domineer. Will we ever, can we ever be a hearty, liberal, faithful people till we hear the voice of Jesus in the congregations, and each saved man be taught by the living word from time to time that what he has and what he is, belong to Jesus?—and an appeal dutifully based upon heaven's sayings and doings, pressed home, not by agents, but by the word and example of deacons, overseers, evangelists, and teachers, must always have pith in it to open hearts and open purses; but nostrums in the shape of societies, their agents, their financiers, their counsellors, their plans, and their salaried officials, are not only meagre, feeble, and sickly, but unhallowed, earthly, and untrusty.

Now, dear brother, it is impressed upon me that the missionary doctors may allow you to suffer; and let me therefore drop this word in closing, that if you need other help besides what you receive, send a line either to me or any public brother you may know the name of in Canada, and I can assure you that an effectual effort will be made to assist you.

In bonds of truth and love,

Yours, D. O. PHANT.

29th Oct., 1858.

#### AN EFFORT TO SHOW THE CHURCH HAS AUTHORITY.

DEAR BROTHER O. PHANT:—I have been hitherto a spectator of the discussion going on in the Banner, on the subjects of Evangelists, Church Authority, &c.; and while I do not endorse all that has been said on either side, there is a sentiment advanced by you in your article on Evangelists No. 3, so contrary to what I consider 'the truth,' that I feel it duty also to give my opinion. I refer to your position on the authority of the church, concerning which I may take your words on page 207 as a fair exhibit: 'the assembly we call the church, whether a church or *the* church, has not one particle of authority so far as we have learned.'

I cheerfully agree with you in saying 'the authority of the Head of the Church is all-sufficient;' all authority in heaven and earth is his; yet it is necessary that his authority in some respects be now executed on earth, and this executive authority he has delegated to his church to be exercised by it till he come again. At least such seems to me to be the teaching of scripture. The authority I claim for the church is derived from the Head, and comes from him to it through the apostles; and the last of them who exercised authority on earth wrote by command to a certain church, 'that which thou hast hold fast till I come.'

I will now adduce a few passages which I think sustain this position. And first I cite Math. 18 : 14, 20 where I understand our Lord to give a rule binding upon his disciples in all time. In this rule respecting offences, the last resort is to the church, to which the Lord gives the authority to bind and lose on earth, with the assurance of their righteous decisions being confirmed in heaven.

In 1 Cor. 5 : 4, 5 Paul says : 'in the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one,' &c. And in 2 Cor., chap. 2, the apostle, touching the same case, says to the church, 'you ought to forgive him;' and, 'to whom you forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sake forgave I it in 'the person of Christ.' Now, in view of this case I wish to propose a few questions :—does not the apostle enjoin upon the church to act in the name of our Lord when assembled? And does not the name of our Lord imply his authority? And does not the apostle personify the Lord in authorizing the church to restore such an one? And think you not that these acts of the church in losing and binding were well pleasing to the Lord and confirmed in heaven? And is it not plain that the authority of the Lord was transmitted to the church by the apostle? And does it not follow that the same authority is properly exercised by any christian church till the Lord return?

The next scripture to which I refer is 1 Tim. 3 : 15 where the apostle calls the church the pillar and stay of the truth, which if it has no authority it seems to me it cannot be.

I will now adduce a few scriptures touching the authority of the church to preserve its own purity in doctrine. Titus 3 : 10, 'A man that is an heretic, after the first and second admonition, reject,' This was addressed by Paul to Titus the evangelist; but whether this office

still exists, or whether Paul's heretic means a schismatic, or a propagator of false doctrine, is immaterial to my argument. If the church of Paul's day needed to be purged of heretics, the church of our day has equal need; and if Titus as a minister of Christ was to reject heretics, Christ must still have ministers to do this work.

Let us now turn to 2. Pet., chap. 2, where we have the prophecy of the apostle that as 'there were false prophets among the people in time past, there would be false teachers in the church in future.' Here the apostle foreshows the bringing in of falsehood by some parties, which falsehood he styles damnable or deserving condemnation; should not then the church condemn it when it appears?

Let us hear the loving John give his testimony on the point. In his 2d Epistle we have some account of Diotrephes, who, it seems, neither received the apostles nor the brethren, and 'forbade them that would, and cast them out of the church.' Here was a case demanding the presence of the apostle, as the faithful in the church seem not to have been able to cope with the power of Diotrephes: and so the apostle says, 'if I come I will remember his deeds.' And in his 2d Epistle he says, 'if there come any to you and bring not the doctrine of Christ, receive him not into your house, neither bid him God speed.'

Let us now turn to the epistles which were directed to the seven Asiatic churches. The church at Ephesus is commended for not forbearing with evil doers; 'thou canst not bear them that are evil,' and 'thou hast tried them who say they are apostles, and are not.' To the church at Pergamos the Lord says, 'I have a few things against thee, because thou hast there them that hold the doctrine of Balaam.' And to the church at Thyatira saith the Son of God, 'I have a few things against thee because thou sufferest that woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants.'

Now from these premises what do we see? Do we not see that the church at Thyatira is blamed for permitting Jezebel to teach and seduce? And follows it not that it had authority to prevent her from so doing? And is not the Pergamos church blamed for retaining such as held the doctrine of Balaam? And follows it not that it had authority to cast them out? And do we not see the church at Ephesus commended for trying pretended apostles and refusing forbearance with evil doers? And follows it not that it had authority so to act?

When God had made a covenant with his people of Israel in Horeb,

he said to them, 'Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not ; for he will not pardon your transgression ; for my name is in him' I think that while christians are here as pilgrims, it would be well for brethren to beware how they speak of or treat the church of Christ, seeing his name is in it. As far as my experience is concerned, I have seen more injury to the cause of truth from a want of authority in the church, than from an excess of it.

But you say, 'the Lord in person exercises the necessary authority in heaven—the Spirit-endowed ambassadors exercise the necessary authority on earth.' As to the establishment of christianity in the world, there is point in this ; but as regards succeeding ages I cannot see the relevancy. Neither the Lord nor his apostles are present on earth now ; and if you say that we have a record of the sayings and doings of the apostles, so have we of those of the Lord. We must hear both Jesus and his apostles in the record : they are alike personally absent. If not, we have apostolic succession, if we only knew where to find the living representatives.

Let me now bespeak the forbearance of yourself and readers while I attempt a few words touching independency. I must say that to me the word wears rather an incongruous aspect in Christian nomenclature. I have no liking for it, thus associated. And, strictly speaking, there is no such thing in creation. Christians depend on Christ. As such, they can do nothing without him, either individually or collectively. An independent christian is the chief of absurdities. But by the independency of churches, I understand the advocates of it to mean the right of christians wherever located to meet and form themselves into a church, appoint their own officers, observe all christian ordinances, and execute all christian laws, without the assistance or interference of any man or body of men. I think that were a number of christians placed in such circumstances that they could not get the assistance of other christians, it would be their duty to go forward in the order of Christ's house as above ; but as in a body there is no member unnecessary and as in a temple there is no stone independent of the others in the structure, so in the church, the body of Christ—and in the holy temple, the habitation of God through the Spirit, there is mutual dependence. Christians are fellow-helpers, fellow-soldiers, fellow-citizens ;

therefore they should be workers in common as they have one common salvation—Saviour—aim—interest. If a church should depart from the truth of the gospel, I would consider it proper for other churches to admonish it.

In reference to your intimation in the August No., I would say that in writing the foregoing I am alone responsible, the church here has not appointed me to write: but the part relating to church authority was read in the presence of a few brethren and I believe approved. With best wishes for the prosperity of all who love our Lord Jesus Christ in sincerity,

I remain, yours in Christian bonds,

ALEX. FULLERTON.

Cape John, N. S., Oct. 8th.

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A WORD OF RESPONSE.

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DEAR BROTHER:—Of the ten examples you lay before me designed to prove and illustrate what you and others call church authority, it appears to me if one or two of the strongest of them be examined the principal object of your communication will be served. I will, then, with due dispatch, be your company in visiting one church in Asia and another in Europe—Thyatira and Corinth. Like truth-learning as well as truth-loving brothers let us both look, but without Baptist or Pedobaptist spectacles, for ‘authority’ or ‘no authority’ in these two companies of brethren.

John, one of the Pure Twelve, guided by Jesus, writes through a proper messenger to the brethren at Thyatira. They are praised and reprovèd; and, friend Fullerton, seeing we are not to use foreign glasses, you will observe with me that in the Lord’s approval and disapproval of them, *they are regarded as servants*. Their love and faith, service and patience, and their latter works rather than their first, are held up as memorials to their credit; but, as the Lord’s *service-men*, they were blameworthy for suffering or allowing an idolatrous person to seduce some of the *doulous* or servants. Now, in Canada, my brother, when a master has servants, they never have authority in the primary and proper meaning of the term. Their business is to hear, acknowledge, and act upon the authority of the master; hence there are faithful and unfaithful servants. These servants of the Saviour in Thyatira were, it appears, chargeable with an element of unfaithfulness,

since instead of watching and preserving the purity of the gospel as delivered to them they permitted an unworthy person represented by the idolatrous Jezebel to draw them from the pure worship. They did not watch and work by the Master's will; therefore the Master's rebuke.

Are you ready to cross over to Corinth? There is a very noxious member and almost bedlam confusion in this church; and if brothers Fullerton and Oliphant be sectaries, it will be 'prudent' or humanly 'discreet' to have nothing to do with the church at Corinth. But just as we enter the city, faithful Paul arrives also—by letter. He has sent himself by epistle, having heard how much mischief is in vogue among the elect in Corinth. Very bad memories or very faithless men are found in this congregation; for the apostle, after having labored there in person for many a month, at two different periods, is obliged to return by epistle to correct flagrant abuses. It appears, then, that the apostle, though not present in person, is able to judge, instruct, and direct the 'beloved of God' in this city. His written message arrives—open—read: 'I verily, as absent in body, but present in spirit, have judged already as though I were present, him who has so done;' and then, after thus inspiredly (not personally) acting the judge, he asks their obedience as follows: 'In the name of our Lord, when you are assembled, my spirit being with you, and the Lord's authority, deliver such a one to satan.' Here, then, brother, we have Paul judging *such ones* though absent from where they are; and here is the very kind of proof that I would select to demonstrate that the church is an assembly, not of democrats, nay, nor of monarchical lords, but of service-men, to hear and do what comes from divine authority.

The brethren at Corinth are *enjoined* to put away from them a wicked man. They are not called upon to judge him—the Lord by the apostle judges him; they are not asked to deliberate, like independents, whether they shall retain him or not, but they are commanded by heaven's voice to be separated from him. Moreover, Paul in judging this man, though personally far from him, judged every *such* man in all ages till the existing covenant be superseded. Nay, by the Lord's legislative and executive wisdom, Paul and his fellow-workmen have in their written labors given such a body of perfect decisions and judgments, that all churches out of order may by them be admonished and corrected as the churches at Corinth, Thyatira, and at other places. Hence I am will-

ing to affirm, till I obtain more light, that the Lord's elect people, from the first three thousand to the current living company of saved in all the world, have had no need and have now no need to possess any authority whatever—legislative, executive, or judicial. Hearing and obeying are much more in place with the whole generation of us than attempting to make laws, endeavoring to be a part of the cabinet of the Supreme Prince, or aspiring to sit on the seat of judgment.

But ere we leave the city, the apostle comes a second time by written message. Pause and hear: 'Sufficient for such a one [the one previously given to the mercy of satan] is this punishment, inflicted by many.' One inspired man, in the name of one Lord, instructs the many and they move at his bidding; and this is called democracy!!—this is called the authority of the church at Corinth!!

Concerning one of my formerly expressed positions you are free to say: 'As to the establishment of christianity in the world, there is point in this; but as regards succeeding ages I cannot see the relevancy.' In reply let me pray you not to allow yourself and spiritual cargo to splurge hard and fast against the same rock where there are so many damaged craft. The Lord Jesus has not changed in person, place, or office since the church at Antioch was established. Not an apostle was there in person to begin the work, but still they established the church, and they have not changed in authority since that day. It is the tap-root mistake of almost all the 'ologies,' 'isms,' and 'ites' to make an essential difference between the beginning and the continuance of christianity—to hold that the church at first needed one kind of Head and afterwards another—to affirm that christianity demanded one sort of apostles primitively and another sort subsequently—to maintain that the church had excellent laws and perfect rulers while inspired men lived, but that since then the church is at least partly dependant on earthly discretion and human authority. My brother, let me ask your help to throw all this, not into the Red but into the Black Sea. Christ ever lives and his apostles never die. The Lord needs no successor—his ambassadors none. Even in Nova Scotia, where you still talk a little about your own authority, as they do almost everywhere else, the same Lord and his Chief Ministers who taught sinners and corrected saints from Jerusalem to Illyricum, have given you similar saving lessons; and it is even so that you in that Province and I in this Province may be as liberally instructed and as perfectly edified and guided by

the Head and Vital Executive of the saved Body, as were any two persons in any Province on earth when Paul moved his pen and Peter moved his lips.

Yours, till I hear from you again,  
D. OLIPHANT.

30th Oct., 1858.

### THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 7.

Having by request attended a debate—subject: the design of baptism, between J. C. Stark, of the Christian Church, Massillon, Ohio, and Mr. Ketchum of the Baptist Church, Poestenkill, N. Y., we will give a condensed abridgement filling the place of our seventh essay:—

Brother Stark says, salvation is state, not character; it is deliverance. We cannot save that which is not lost, therefore condemnation must always precede deliverance. All are lost, Rom. 3: 23: therefore all must be saved or continue lost. Christ came not to condemn the world, but save the world already condemned, John 3: 17, 19, 47. Man cannot save himself by works of supererogation, for he has no time or energies that do not belong to God—God's forgiving the past is all a free gift, Eph 2: 8. Grace, love, and mercy are the principles or attributes inducing God to make that gift, Eph. 2: 4; Rom. 5: 8; 1 John 1: 9, 10; Titus 3: 4, 5.

God is just in condemning man—man reaps the condemnation he has earned, Rom 6: 23, and if God saves him he must satisfy justice. To save from death without death, would be to confer a favor without appreciating it. The atonement is an acknowledgement that death is due, and that God is just in condemning. Christ suffers for our sins, 1 Pet. 3: 18, and we are justified on account of his righteousness, Rom. 3: 26. Christ's death is to reconcile aliens; but his priesthood is for his people, Rom. 5: 9, 10. For them he offers his blood, Heb. 9; it was therefore as necessary that he should rise from the dead as that he should die. On the cross he offered his blood 'without the camp,' for the world; in heaven, the Most Holy place, he offers it for the church. This is done by himself; therefore he became a priest, not after the order of Aaron, but after the power of an endless life, Heb 7 and 8 Chs. His priesthood is not for the world, but for saints, Heb. 3: 1 and 9: 11, 12, 14; Jas. 5: 14; We have grace, love and mercy as the prin-

ciples of action justice as the condition. Man acts from affection, John 14 : 23. It is not natural for men to love God, neither to hate him, for it is not natural to know anything about God, 1 Cor. 2 : 14. We love him because he first loved us, 1 Jno. 4 : 19. We know that he loves us only by what he has done for us, Rom. 5 : 8, Jno. 4 : 9. This love is presented to us in the gospel, 1 Cor. 15 : 1, 6 ; 2 Tim. 1 : 9, 10. If this testimony is not believed it avails to us nothing, Rom. 1 : 16. Faith is a confidence that there is a salvation for us, Heb. 11 : 6 ; but this faith does not give that salvation, John 1 : 13 : it gives power to become a son of God. Faith in Christ purifies the heart and causes a desire for the promised relation or adoption, as a son. This adoption is consummated in christian baptism, 1 Pet. 3 : 26 ; Titus 3 : 5 ; Eph 5 : 26. This is not to merit, but to accept the salvation Christ has merited and offered as a free gift.

Conclusion :—to say we are saved by grace is true ; but not by grace alone ; so by love, but not love alone. To say we are saved by mercy, love, or Christ's death, is true ; but none alone. To preach salvation by love alone, is universalism ; by faith alone, is Methodism ; but to preach all the requirements of heaven is apostolic, and shows the harmony of the word of God.

First proof text establishing the proposition that "Christian baptism is essential to the remission of past or alien sins," 1 Pet. 3 : 21—"The like figure' whereunto even baptism doth now save us.' The salvation spoken of in this passage is a salvation from sin. There are but two salvations spoken of in the gospel of Christ—first, salvation from sin ; second, the eternal salvation. The eternal salvation is obtained after obedience to the first principles of the gospel, by *adding* the seven christian graces, 1 Pet. 1 : 5, 11 ; and if baptism gives us this salvation then the seven graces are included in baptism. But these graces will give the justified man salvation without baptism ; then if baptism saves, it must be a salvation from sin. Baptism without faith is sin, Heb. 11 : and you cannot save that which is already saved ; therefore if faith alone saves a man it saves him before baptism, and the word of God is irreconcilable.

The good conscience is not an answered conscience, for then it would read that baptism answers an answered conscience, which cannot be done. A good conscience calls for a good action ; baptism is a good action because God would require nothing but what was good—hence

when baptism is performed it answers a good conscience. Sin is upon the conscience and not in fleshly impurities. Fleshly impurities are put off by Jewish rites, Heb. 9: 13; but these gifts and sacrifices could not purge the conscience, Heb. 9: 9 and 10: 4. Our consciences are purged by the blood of Christ, Heb. 9: 14. The blood of Christ was shed in his death; hence the apostle used them interchangeably, Rom. 5: 9, 10, saying we are justified by the one and reconciled by the other, &c. His blood purges our consciences from sin, his blood was shed in his death—baptism brings us to the death (blood,) Rom. 6: 3, 4; therefore baptism saves from sin by bringing us to the blood of Christ through faith.

Second proof text. The baptism spoken of in this text is the same as the one called washing of regeneration in Titus 3: 5. The washing in this place is connected with the renewal of the Holy Spirit. This washing was under the gospel dispensation, and, as baptism is the only washing taught in the gospel, he must be speaking of baptism. It is not the regeneration, but the washing of regeneration that saves the man, connected with the renewal of the Spirit. The washing gives the same salvation that the renewal of the Spirit does—for it takes both to obtain it. The spiritual renewal refers to the remission of sins; therefore baptism is for remission, Col. 3: 11, 13.

Eph. 5th, 26: Sanctify and cleanse it (the church) by the washing of water by (according to) the word. Baptism is the only washing of water in the gospel dispensation, therefore Christ cleansed the church by baptism according to the word. This cleansing was from sin, 1 Pet. 3: 21. Wesley's Transaction: 'That he might sanctify and cleanse it by the word, the word having cleansed it by the washing of water.'

Thirdly, John's baptism. John came to give the knowledge of salvation in the remission of sins, Luke 1: 77. His mission was to teach remission of sin. He came preaching baptism for that remission, Mark 1: 4; Luke 3: 3. Baptism was for remission, and the phrase "of repentance" only makes known the nature of the baptism. That the baptism might be valid, it was necessary that they repent, else it would not be baptism of repentance to believe on him who was to come after, Mark 1: 15 and Acts 19: 4. His baptism being for remission he could not see why Jesus who had never sinned should come to him for baptism. But Christ said that with him it was a fulfilment of righteousness, Math. 3: 13, 15.

John was the first Baptist Divine that ever lived, and the only one called a Baptist by the Holy Spirit. He was orthodox because his mission was from God. He preached baptism for remission of sins, and every one not preaching baptism as he preached it, is not a Baptist after the school of John. Christian baptism is for the remission of sins, or else John's baptism is not christian baptism. If John's baptism was not christian baptism, then the christian kingdom was not set up in his day; and therefore the Baptist Church, set up by John, has given place to the christian church. If John's church was not the christian church, then those calling themselves Baptists are simply hangers on to that church which has become obsolete, and my friend is not a christian but a Baptist.

Fourth proof text—the commission given by Jesus to his apostles, Math. 28: 18; Math. 16: 19; Luke 24: 46; John 20: 21. The work of remitting sins was given into the hands of the apostles, John 20: 23. The power to remit was in the Saviour, Math. 28: 18. The work must therefore be in accordance with Christ's authority. His command was that they were first to go and preach the gospel, Mark 16: 15—teach all nations—give them the first lessons concerning himself, baptizing them into the name of the Father, Son, and Holy Spirit. The remission of sins in the gospel dispensation was not directly the work of Christ, as shown in the case of Saul. Christ sent him to Ananias, Acts 9: 6. Nor is it the work of angels, for the angel told Cornelius to send for Peter who would tell him, Acts 10. Nor was it the work of the Holy Spirit directly, for the world could not receive it, Jno. 14: 17; but it was the work of the apostles guided by the Holy Spirit, John 20: 21-23; Acts 1: 8, 10; 2 Cor. 5: 18, 21. All the apostles were to do was to preach and baptize. Remission, too, depended upon the apostles doing their duty. Preaching alone saves no one, for the word preached must be believed, Rom. 1: 16. Nor does faith alone save, for then the apostles could not be said to remit sins; for they could not believe for the multitude. The remission must have been completed in baptism performed by the apostles. All the baptised were not necessarily saved; Jesus says the baptised shall be saved if they believe, but if they do not believe they shall be condemned. Baptism saves the believer, but there is no salvation to the unbeliever whether baptised or not. What Matthew calls teaching all nations, Mark calls preaching the gospel to every creature. Matthew tell us into what relation we are baptised, and Mark tells us the blessing of the relation,

namely, salvation—which Luke and John call remission of sins. Man is active in faith, but passive in baptism. The apostles were to perform the act by which remission was obtained; they could not believe for them; it must therefore have been in the baptising of a believing penitent. How did the apostles understand it?

First, the case of the Jailor, Acts 16, being alarmed at the demonstration of almighty power—he cries out, What are the requirements of salvation? By way of arresting his attention he is told to believe on Jesus, not on Juno or Mars—but on Jesus—the first time the name by authority was ever pronounced in his hearing. Afterwards there is spoken the ‘word of the Lord to him and all in his house.’ Isaiah, 2: 3: ‘The law shall go forth from Zion and the word of the Lord from Jerusalem.’ The discourse of Peter may then be called the word of the Lord containing the reformation and baptism for the remission of sins. This being preached to the Jailor he was baptized the same hour of the night, and meets the requirements of the commission to an alien sinner, and is saved.

Secondly, the case of the Pentecostians—at the first opening of the christian church—the miraculous display of God’s Spirit was upon the apostles and not with the world. They began according to the commission in proclaiming Christ crucified, resurrected, and exalted, and appealed to what they saw and heard as evidence that God had accepted Christ. When they heard the word spoken (not when they felt the Spirit move, they were cut to the heart, and cry out—what shall we do? already believing—indicated by the earnest question. They are told ‘to repent and be baptized for the remission of sins,’ and they shall receive the gift of the Holy Spirit. In this first discourse delivered by an apostle in the name of Jesus, we have our proposition clearly established. For it declares that baptism connected with faith is *for* the remission of sins, ‘for’ meaning ‘in order to.’ We are aware that ‘for’ sometimes means ‘because of;’ but this is when used as a conjunction. As a preposition its meaning is ‘in order to.’ The ‘for’ in the second of Acts is a preposition, and therefore must be used in its proper sense unless something in the context forbids. But so far from forbidding, it demands this rendering to make sense. For they are to repent for the same object for which they are to be baptized; and most certainly they are not to repent because their sins are pardoned!! But that the matter may be put beyond the reach of refutation we will

examine the Greek original of the phrase, 'For the remission of sins'—*eis ephesin hamartioon*, occurring but four times in the new testament, and being identical in the English translation, must be similar in their import. Mark 1 : 4, John preaching the baptism of repentance 'for the remission of sins'—was he telling Jerusalem, &c., to repent because of remission or in order to! Luke 3 : 3, the same thing—not meaning to 'be sorry' because their sins were pardoned, but a reformation in order to pardon. Math. 26 : 28, 'This is my blood of the new testament, shed for many, for the remission of sins.' Was Christ's blood shed because the sins of the world were remitted, or in order to remission? If in order to remission, this settles forever the meaning of the phrase *eis ephesin hamartioon*; for it is the same with the second of Acts, and if it means Christ's blood was shed 'in order to' remission, then repentance and baptism are in order to remission, as we have not an *eis*, but the whole phrase is identical, and this being established in the first discourse by the apostle Peter at the beginning of this dispensation, where everything should be presented clearly, can never be set aside but rears up its mighty bulwark as a tower of defence.

Third case. Paul's conversion, Acts 9 and 22 chaps. Paul was persecuting the early christians, and was traveling to Damascus in his zeal for the religion of his fathers. The Son met him on his way to the city of Syria. The glory of our Redeemer averts his attention and he falls before his majesty, crying: 'Who art thou Lord?' 'I am Jesus whom thou persecutist.' This convinced him that Jesus was the Christ, and he cries out, 'What wilt thou have me to do, Lord.' Jesus sent him to Damascus, for the gospel had been committed to earthen vessels and Christ would not change the order—Paul went, and wept, and prayed until Ananias proclaimed the truth to him. Ananias did not tell him to believe, neither to repent, for he was already a penitent believer. He told him to comply with the remaining part of the commission, washing away his sins. If faith alone, or faith, repentance, and prayer would save a man, then Paul was saved when Ananias came to him. If his sins were then forgiven, Ananias was a false teacher, and the matter would stand rather paradoxical—a forgiven sinner! a white black bird, an honest thief!

To an unbeliever it was said, Believe on the Lord Jesus Christ, and then spake the word of the Lord, Acts 16. To a believer it was said, Repent and be baptized, Acts 2 : 38. To a believing penitent, Be bap-

tized and wash away thy sins. In every case when they believed and were baptized they rejoiced.

Fourth, Acts 10 : 43. Not the unbeliever but the believer gets the remission of sins through the name of Christ. Moses and John preached remission of sins, but not in the name of Christ. Christ died that it might be preached in his name, Luke 24 : 40. How, then, do we get remission by Christ's name or authority? Peter says, Repent and be baptized *in the name* of Jesus, &c. Baptism brings us to the name of Christ for remission—so Peter understood it in the case of Cornelius, for he commands him to be baptized in the name of the Lord Jesus, Acts 10 : 48. The believer shall receive remission through the name of Christ; this name is applied in baptism—this corresponds with the commission, Acts 16 : 16.

W. T. HORNER.

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### ORDINATION AND DELEGATION.

[Here is the essence of an article in the Christian Baptist relative to the election and ordination of bishops. While freely serving it up for perusal, by request, asking every man in the Christian Israel to compare what is thus taught with the teaching of the oracles, we are free to observe that, according to our religious tuition, there are valid objections to one or two points here affirmed.—D. O.]

As to the act called ordination or inauguration, if ever there was such an act peculiarly so called, it consisted in the imposition of the hands of the seniors or elders of the congregation. The Apostles did express their concurrence with the people's choice by an act of this sort, and when congregations were fully set in order there was always a plurality of elders or a presbytery instituted in each congregation, who always did express their concurrence with the brethren's call by inducting the elected into office by the joint imposition of their hands. But this eldership was not a collection of elders from different congregations assembled, but those of one congregation. The history of this institution stands thus, and would have continued thus but for the man of sin;—Every thing essential to appoint, call, or ordination was vested in the minds of the brethren. Their desires, however expressed, gave the office to the candidate, however he was announced. The apostles so taught them. They, in the first instance, took a part, not in the call or appointment; but in the introduction and inauguration of the bishops elect. This was done in conformity to the Jewish custom of imposing their hands upon the head of the person or animal devoted.

This being done, a plurality of bishops being thus introduced into any particular congregation, when, either the death of one of the eldership, or the increased demands of the congregation required another, the brethren called or elected and the eldership expressed their concurrence, and the brethren's desire, by a formal sign expressive of the devotion of the person to the work. I say this is all that can be legitimately gathered from the volume, as to the forms of investiture; but as to the right of the brethren so to choose, and of the bishop, on this choice to officiate, there is the most ample evidence.

Here I would take the liberty to remark that in process of time, as corruption and defection progressed, it came to pass that what was, with the apostles, but the mere sign or mark, expressive of the concurrence with the brethren's election and appointment, came by degrees to be considered as the ordination itself, independent of the brethren. Now no instance can be found in the inspired writings, where the circumstances are detailed, of the call and appointment of any brother to any office, where the call and appointment is not distinctly represented as the act of the brethren, and in no case is an ordination or appointment made without them. But their call is what, in all cases, gives the right to officiate.

The analogy between such an appointment and that of a presiding officer in a free community is as exact as any other analogy. For example, what gives any man a right to officiate as a governor or a president in a free community—Is it not the call and appointment of the people composing the community? Whether is it the voice of the people, or the form of inauguration after the people have made the appointment, which constitutes the essential consideration in creating such officers? The application is easy.

[But the following is, in our judgment, better than simply good. Read and ponder.—D. O.]

Are they [delegates] representatives of churches? If so what do they represent? Do they represent the wish, desire, conscience and interest of those at home? I can see how a person may be my representative in the national councils, in matters and things pertaining to this life; but I cannot see how any person can be my representative in any thing belonging to my conscience, in the things pertaining to the kingdom of Jesus Christ. If viewed simply as delegates, what is delegated to them? Is any thing pertaining to the doctrine, worship, or discipline of the congregation which sends them? If so, what is it, or what may it be? If not the doctrine, worship, or discipline of the church, what is delegated to them? As messengers going to a general meeting to carry intelligence to that meeting, and to bear home intelligence from it, I can understand the nature and utility of their mission; but I do not understand them when viewed in the light of delegates or representatives. I will thank any person to afford me some information on this subject.

In the next place, I am at a loss to understand how it comes to pass that these delegates may decree things that are necessary, and yet the congregations be absolved from regarding these decrees any more than the advice of an infant which may be taken or rejected with perfect impunity. And how it may be *well* for the congregation to take the advice of the council, and yet they cannot and must not be censured for not taking it! On this subject I earnestly solicit information.

Again, I cannot see how these associations can have the authority of Christ so to decree or advise, and that congregation be guiltless who refuses or rejects their decree. For I can find no parallel case where the Great King authorizes any agents to act for him, and yet holds those guiltless who disobey his own institution.

There is another difficulty here. Baptists in time past have quoted Acts 15, in support of their meetings and of their authority so to decree. Yet they will not allow that their decisions are to be received as the decisions of the "association that met in Jerusalem." They do not consider their decisions as the decisions of the Holy Spirit, and cannot even say that they are *infallible* according to the decisions of that Spirit, and therefore they very prudently say their people may receive or reject their decisions, as they deem them agreeable or otherwise to the Divine Word, of which they are supposed to judge with the same authority at home, as their delegates do abroad or in council assembled.

But that difficulty which is to me the greatest and most incomprehensible is this. Seeing that the associated Baptists do view associations in the light before given, and withhold all authority from the decisions of their delegates; seeing they deny that associations have any right "to impose their determinations on the congregations or other officers under the penalty of excommunication or THE LIKE;" how in the name of all consistency, do they sometimes excommunicate congregations, or churches, and cast them out of the association, as the penalty for refusing to take their advice or receive their decrees?

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### EDIFICATION OF THE SAINTS.

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The instruction, edification or building of the Lord's saints upon their holy faith, is a work of great moment. If neglected, the effects will be a blight extending far into eternity; but if properly attended to will prepare a people who will be forever glorious. Though the work is so transcendently important and so much time and labour are spent on it, yet it is very imperfectly done. The communicating of religious instruction is not only neglected, but greatly misused for selfish ends. The inefficiency of many who are engaged in it and the careless and defective way it is done, prevent progress being made. Though the

learning of the age and the talent of the best minds seem to a great extent engaged in the work, yet there is no department of learning in which so many errors are committed and so little progress is made. If progression in the knowledge of divine things was the object of those who teach and those who hear, far greater improvement would be made. Whilst those who hear have an itching ear for something new, and are pleased with sound more than sense, or with the shadow while the substance is little sought after, no real improvement will be made by the majority of professors, nor yet by the saints in any locality where popular customs prevail.

That professedly or really pious professors of every denomination do sit to hear and be instructed from youth until age has whitened their locks, and yet remain as deficient in the knowledge of divine things as when they began, shows the systems of teaching are deficient in an essential quality. Viewed through their effects, the present popular method of religious instruction is evidently not after the ancient divine model, or there would be some advance toward improvement and perfection in knowledge. In Heb. 5 : 12 Paul finds fault with those addressed because they had not progressed in the knowledge of the Lord, but remained babes in knowledge instead of being able to teach others. This is the cause with a very large majority at present. Many of them having listened from youth to old age, yet require to be taught "again which be the first principles of the oracles of God." These things are true even of many who have professed the gospel and claim to be justified by faith and to be saint's of the Lord. The Lord has given all the instruction needed for a life of faith and piety, and all the promises divine wisdom judged necessary to stimulate the saints to do so. Why, then, this great failure in the acquisition of the knowledge of divine things? The cause of the failure lies as much with the teachers as with the hearers and perhaps more in the way of teaching than in either or both of the former. Any mode of communicating religious instruction which only touches the feelings for the present time without reaching the heart and fixing instruction in the mind, will never suffice to edify a congregation of saints. The apostles when speaking or writing, addressed the mind, not the feelings only; for they never sought to display themselves by parading their oratorical powers and learning before their hearers. They endeavored to plant the good seed of the kingdom deeply in honest hearts, that it might produce

fruit. How few are there of the present day who are not more concerned about pleasing the ear than enlightening the mind and building up by presenting the truths found in the bible!

The edification of the saints should be mutual. Each church should edify itself in love, not by hearing an oration from some one member continually, but by a continual exercise of all the gifts possessed by all the members of the body.

We stop here for the present, and leave a few further thoughts for presentation at another time.

J. B., jr.

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### WHAT WE WANT MORE, AND WHAT LESS.

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For the Christian Banner.

We want more laborers in the vineyard of our Lord, who have personal piety and earnest devotion to their Master's cause, and less desire for earthly reward and emolument—more men of large minds and large hearts, and less of those who are too lazy to dig and too proud to beg—men who have more of the spirit of Christ in their hearts, and less of those who are *fearful of spending and being spent* for the salvation of a dying world—more of those who exemplify their faith by their conduct, and less of those who while they preach the gospel to others are themselves among the cast away—more who have large conceptions of God and godliness, and less of those who have the contracted selfishness of the world.

We want preachers to preach Christ and him crucified more, and themselves less—more about Jesus as Lord and Lawgiver of the universe, and less about the authority of evangelists or of churches. We want them to preach more to the hearts, and *no less* to the minds of their hearers.

In order to have such preachers, christian parents want more earnestness in training up their sons in the nurture and admonition of the Lord and less in training them for the world's riches and honor—more conversation about gaining God and Christ and an eternal home, and less about saving a penny or gaining a world at the expense of their soul. To enlist such men, there must be more effort in the churches to call out the talent of their young members, and less monopoly of others—more sympathy and support for those who are starting, and less of the

feeling that none can preach for us but those whose praise is in all the churches—more effort and thought about ‘raising preachers,’ and less about ‘getting preachers.’

For those who have given up the hope of worldly emolument and consecrated themselves to the work of the Lord, we want more ardent affection, and less suspicious criticism.

We also want more earnest personal piety and labor from the Church, and less of that heartless formality which knows no religion except on Lord’s day. We want our minds to dwell more upon the loss of the world without Christ and of the eternal woe of the lost, and less upon the amount we have given into the Lord’s treasury (unless the amount is so small as to beget shame.) We want more of the spirit of sacrifice among us all, and less ‘worldly lust’ and ‘covetousness, which is idolatry.’ We want to realise more that we are not our own—that we are bought with a price, and that we must glorify God in our bodies and in our spirits which are God’s, and think less of our liberty in the gospel to do as we please with the instrumentalities God has put into our hands. We want more of the spirit of prayer in churches, and more morning and evening sacrifices in the family. We want more of that love which suffers long and is kind—envies not—thinks no evil—rejoices not in iniquity, but in the truth—bears all things, hopes all things, endures all things not, even seeking its own; and less envy, whispering, back-biting, and surmising among us.

We want more of the reading and teaching of the Word of God, and less philosophy and vain deceit in the church of Christ. We want more humble obedience to that Word, and less striving to see how little we may do and still secure heaven.

In short, we want to realise that if we don’t do more we will all be condemned in the day of the Lord Jesus, and less thinking about how much we do more than our neighbors. We want to draw more near to God that he may draw nearer to us, that we may be his in the day that he makes up his jewels.

May the blessed God bless us all forever.

J. C. SPARK.

Troy, N. Y., 1st Nov.

☞ This is an age of great contracts and wholesale business, but most people have yet to learn that they cannot contract and hand over the education of their offspring to preachers, school-masters, and editors.

### QUERIES CONSIDERED.

A social resident of Prince Edward Island writes and asks—

‘Being a sincere seeker of the truth and nothing but the truth, first, I should like to know what am I to understand from the 8th and 9th chapters of Romans touching fore-ordination; secondly, from 2 Peter, chap. 3d and 16th verse; thirdly, the Gospel according to John, 17: 9, where the Lord says that he prays not for the world, but for them which God has given him. By this it appears to me that all mankind were not given to him, and consequently that all were not to be saved. Likewise, Ephesians, chap. 1st, and from the 4th to the 13th verse.’

Another correspondent has written to us thus—

‘May I make of you one request, that you will write something and publish in the Banner on the Sabbath question. I have been rather disturbed in my mind of late on having that subject agitated. I feel in doubt whether we are divinely authorized to keep the first day or the seventh. Are we obeying the fourth command by keeping the first day?’

To the inquirer who asks us touching fore-ordination and its relative themes, we would first remark that the language in Romans, in Peter, and in Ephesians, is addressed to the converted; consequently whatever the meaning conveyed, it is not for the unsaved but for the saved in Christ. This, it appears to us, is almost entirely lost sight of by the religious reasoners of the times. The apostles, in speaking to believers, particularly to the believing Jews, treat of election, reprobation, and fore-ordination; but not a word upon any of these in addressing the unconverted while preaching to them the gospel and pressing upon them the love of heaven.

The most knotty points in the Epistle to the Romans touching election and ordination, are, to us, greatly simplified when we place ourselves by the side of a believing Jew, surrounded by unbelieving Jews. The worshiper according to the law, the stiff-necked Jew, approached the Jewish believer thus: ‘Sir, do you not believe that God elected Abraham and his seed? and will not God’s election and pre-ordained purpose stand?—why then do you now believe in Christ, and by so doing make such a distinction between Jews (God’s elect) as implies that a part of them will be saved and a part not saved?—and which, also, contrary to God’s election, makes Gentiles the people of God as well as Jews?’ Such was the argument of the unbelieving Jew—a strong and mighty argument, well calculated to support the claims of the law against the gospel. Paul puts overwhelming arguments into the mouth of the believer, Rom. 9,

by bringing up *facts*—THINGS IN THE PAST—thus: All Abraham's children are not Israel; Isaac, though younger than Ishmael, is chosen contrary to regular usage; of Isaac's two sons, God rejects the elder and accepts the other—a fact indicating two things at once—showing that not even all of Isaac's children are accounted the true seed, and also that those whom God does choose are not after ancestral rule; by Moses he says, 'I will have mercy on whom I will,' which argument, to a Jew, coming through Moses, was not to be challenged; and every Jew would acknowledge that God did right in giving Pharaoh and his assistants a fatal bath in the Sea, after they were hardened rather than softened by so many of Jehovah's wonders. The argument given to the gospel Jew to be used against the law Jew is complete and unanswerable. Facts in the history of Abraham, Isaac, Moses, and Pharaoh, all of which were acknowledged by the Israelite, are made so many weapons in the hands of the believer to force the cavalier out of his fortified position—which was that God would not and could not reject a part of Abraham's children. Thus did the logical as well as inspired Paul build up the believing Jew and give him power to deliver over his opponent to an argumentative whirlpool from which he could not recover till he changed his position. *But it will be seen that Paul's fore-ordination is the width of a world from the fore-ordination of the great Calvin and his pupils. The inspired logician looks into the past and states FACTS—the philosopher of fixed decrees examines the present and the future, and REASONS. The one brings up acknowledged events to teach saints to meet cavaliers—the other attempts to climb a stairway of reasoning while professedly engaged in preaching the gospel to sinners.*

The unlearned, 2 Pet. 3 : 16, we understand to be the unteachable or self-willed. This order of men may be reckoned as a race of twistifiers, who read the scriptures perversely, or with no intent to receive what is taught by heaven.

As it respects the passage in Ephesians, it will be observed that the apostle in alluding to "us" having been chosen of God before the world's foundation, says that he chose us 'in Christ.' The Father therefore, ere there was a world, proposed to receive sinners to himself through his Son and to account those 'in him' as his chosen. Men, therefore, are not chosen as persons but as believers: for God is not a respecter of persons.

In the prayer of Jesus, it is observable that he first prays for himself, then prays for his apostles, and subsequently prays for all believers. The language to which the querist invites attention, refers to the apostles: 'I pray . . . for them whom thou *hast given me*'—he therefore has before him, in this portion of his prayer, not all believers, much less all the world, but only his apostles, none of whom were lost, except one, (verse 12.) When the prayer of our Lord is intelligently read and unbiassedly examined, the philosophy which originated in Geneva must be in its last struggles in referring to it for help.

If these hints are not satisfactory to our correspondent, let him be free to speak again.

Respecting the Sabbath it is necessary to say only a few words. When the law was given in the year of the world 2513, all obligations were expressly enjoined. The Sabbath day was observed prior to the law; but its observance before the law was not the ground of Jewish obedience. The Jew kept it because the law so enacted. When the law of faith was established, the Jewish law was no more of force. If then, the seventh day was not brought into the code of the gospel age, it is to be viewed as any other part of the Mosaic law—of no force whatever. Did the first and infallible ministers of Jesus enjoin upon us the observance of the seventh day? We say no; but if any one says otherwise, we will look at the enactment when it is produced. Nor is any other day commanded. Believers in Corinth, in Troas, and in Galatia where in the habit of stately meeting to worship Jesus on the first day of the week; and if these examples do not constitute a sufficient guide during the existence of the dispensation of Christ's love, we know of no obligation touching any day.

D. O.

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## A RELIGIOUS PERIODICAL STILL NEEDED.

TO THE READERS OF THE CHRISTIAN BANNER.

I give it as my humble opinion that a religious periodical is still needed in the Provinces to advocate and defend primitive christianity.

1. It is a cheap way of advocating truth and opposing error. This way was resorted to in ancient times, and seems now as necessary as ever. The community is divided into parties; each party has its periodical to advocate and defend its views; and those who believe that they are

advocating truth certainly have as much need as others. 2. We need a periodical to keep open a channel of communication for the churches and to meet the attacks of opponents. Without it we would be unacquainted with the progress of truth. A periodical is a centre-point to rally round. 3. We need a periodical to convey to remote corners and isolated individuals any interesting information of a religious nature. There are a number of aged brethren and sisters who are not able to attend public worship, and there are others who are so far from places of worship that they cannot attend; a periodical enlivens and instructs them, and by means of it they feel themselves closely linked with brethren and sisters. These and other reasons seem to say that we ought to have a periodical in the Provinces.

The amount of arrears stated to be due to the conductor of the Banner in Nov. last is a disgrace to at least some of those in arrears. I would earnestly entreat the subscribers as much as possible to pay in advance. Punctuality is said to be the life of trade, and it is also the life of religion. And from my knowledge and experience (for I am laboring regularly for my daily bread, although 74 years of age) I feel confident that a little economy, prudence, and punctuality would enable the greater part of the subscribers to pay in advance or at least within three months. If the majority would pay in advance, it would enable the conductor to give six or eight months to those more unable to pay.

We need a periodical free from every sectarian *taint* on liberal principles, which will give free liberty of speech to both sides on subjects requiring to be discussed without suppressing any part of the evidence on either side.

As I am now an old man, and have served in all stations in the christian church, I hope that brother Oliphant will not take it amiss that I should say a few words on the duty of an editor. In making selections for his paper, the editor should exercise much judgment and prudence. He should never publish what he disapproves of, unless for some special purpose, and then he should warn his readers of the purpose he intends. When an editor publishes articles, the readers naturally conclude that he approves of them. When any discussion appears on the pages, the editor ought gently to check and warn to keep to the point. Correspondents ought to be permitted to publish their views, although the editor disapproves of what is said, and then the editor or any other may reply.

JAMES SILLARS,

## GREETINGS FROM ARKANSAS.

DEAR OLIPHANT:—The “Banner” struck one mournful note, which thrilled the soul of every lover of truth with sorrow! It was an *oblique* hint, that after 1858, “it might fold its robes about it, and enter upon sweet sleep.” Why this? Is this not a *crisis* with Zion; and is not the fate of the world wrapped up in her destiny?

Why should the bold, the brave, and skilled men of the Lord *hint* the resignation of their post, when the King’s friends have fully entered the Thermopylae of the fight? There are those, who, if they should desert the camp, it would be *folly* to offer a price for their return! But, not so with D. O.

I look upon it, that you have the old “Indian hug” upon the Bible, and that your pleadings are in strict keeping with the premises of this Reformation. And, that a full test must be had of Dr. Expediency’s theory; and if found *inutile*, it will be found outside the Bible, for Bible doctrine is always *utile*.

In hope of that blissful port, where discordant vessels bring not their accursed freight!

J. A. BUTLER.

Sept. 27th.

## ANOTHER VOICE.

FRIEND OLIPHANT:—I discovered in the Banner that you intimated that you might discontinue the publication of it at the close of the present year. I regret this, for your paper is doing good, and generally liked as far as I am informed.

Why, then, allow me to ask, is it? when there is so much error to combat even among ourselves, for we as a people I fear are going from the primitive pattern. Are you not receiving that encouragement from brethren that you require? If this be the case I am sure (were the brethren aware of it) their zeal and love for the truth would not permit a pen like yours to stop.

Your essays on the missionary plan are creating no little interest, though the ground you occupy I think is not fully understood by all. I would call your attention to one sentence on this subject in the Sept. No. of the Banner, asking what is meant by ‘the fact that a plan is needed to convert the world, and the fact that a convention is required to contrive or carry out this missionary plan, are facts that imply one great deficiency and one great redundancy.’

With much esteem, A. A. T.

—, Oct. 25th.

## REMARKS.

The query touching a sentiment in the Sept. issue, will, if no unusual event hinders, receive attention next month. Respecting the work of publishing, it is as true as the truth that a paper, taking its circuit four, six, or twelve times a year, is required in these extensive and rich Provincial States. We have uniformly pled for it; and there is at least some proof that we have taken this ground earnestly, not in word only but in deed. Willingly would we now pledge ten dollars a year for three years to a calm, intelligent, ardent friend as our quota of material aid to him in order to keep up a paper. Do we ask to be relieved? Have we become weary of service under the guidance of the Chief Captian? No; and again no. Are we tired of head winds, of high adverse tides, of hardships and splurgings on the agitated sea of reformatory effort? Not by any means. Never have we realised more confidence or courage in the Lord's wisdom and truth than at this moment. But there is a varied stock of valid reasons why our exertions should take a different tack. To specify these reasons would not, in our judgment, be either personally or generally edifying. Let them sleep—unmentioned. The Lord has done right and will do right with the whole of us. We are steadfastly disposed to launch out into the deep from another part of the shore and cast the net from a different part of the ship. Or to speak without a figure, the proof coming to us that we can prepare Epistles and Narratives of four, six, and eight pages to circulate among all classes of readers, and the evidence being furnished that friends stand ready to co-work with us in the business of filling the country with Epistolary Messages carrying not manslaughter but system-slaughter in view of prominent error, and conveying fervent affection and edification for the praise and invigoration of those who are willing to do well, we incline to look upon this as a legitimate opening for our best energies.

But to show due respect for the judgment of others, and to comply with earnest solicitations, we propose during 1859, if the Lord will, to make six general visits through a periodical. We will methodise and put into the proposed paper the chief epistles and documents we furnish for separate circulation; the contributions of co-laborers; correspondence; and several pages per issue of the gleanings of intelligence from as wide a scope of the world's doings as may be known to us. Instead of 32 pages we shall send out 48 pages per Number, but in place of twelve we shall have six issues per year. The price—same as at present. By the favor of the Glorified Prince, whose power is changeless and whose grace is ceaseless, we trust that a sanctified tone and a spiritual flavor will pervade this forthcoming volume as far in advance of preceding efforts as 1859 will be in advance of previous years wherein we have labored.

Still, we ought not to avoid saying that it is by a kind of daring decision that we determine thus to proceed. Commercial ruin stares many a man grimly in the face. We are, from principle, decidedly averse to the customary plasters and pills in religious papers pertaining

to pecuniaries. Hence, courage to publish, under the circumstances, is in demand.

Long have we been convinced that the religious publications of the day are very irreligiously got up and sustained. Out-and-out reformation is needed here. We have at times tried in imagination to seat Paul in an editorial chair, and then watch him courting patronage, offering premiums, and dunning delinquents, or explaining his terms—'cash in advance or no paper sent'—! What farces in the name of religion we see all round us in this polite but faithless age. All sorts of christian publications are projected and supported as though the spirit of trade and not the spirit of the gospel was at the sub-basis of them. For our part, we would, if we could, abolish the office of editor in the gospel brotherhood, and plead for the same public workmen now as labored anciently under the law-giving Twelve—bishops, deacons, exhorters, teachers, preachers, evangelists. These, as they actively carry out the Lord's design in filling their places, might, according to their gifts, use the pen of power and love for the advancement of the common cause. So labored the model workmen. One letter or essay written upon the field of action, called out by the course of events, issuing from an ardent mind and a soul overflowing with outstretching zeal which must find vent, is worth a cart-load of stiff, stale, editor-written pages, which may have scarcely enough oil in them to burn if put into the fire.

Then the circulation of these writings. Not an alien should pay for a page designed to set forth the truth of heaven. So we conclude. So therefore we speak. The war against satan, whether urged by the living voice or by the ready pen of the fervent writer, should be maintained by those who stand in the True Captain's ranks. Opening their hearts, their hands, and their treasures, individual and congregated brethren, it seems to us, ought to exhibit Jesus—his truth, spirit, riches, greatness—to the untaught and unconverted without charge. Will some one tell us if this is not primitive? Tithes in parishes, pews in churches, and subscriptions to papers from aliens, are, with us, after the gospel of policy and not after the gospel of heaven.

One additional thought. Do we expect to furnish a paper in future which will please everybody? Nay, verily. There is no book, or doctrine, or person, or sentiment that finds favor with every one, nor even with the world's majority. The inspired volume is not so perfect as to make a friend of every man. From the bible to the latest religious pamphlet, or from the oldest volume of theology to the last novel, there is no class of writing, as indeed there is no kind of preaching, with which all are pleased. As in the past, so in the future, no man-pleasing effort will be attempted: not even our own taste will be consulted. Our labor, our aim, our prayer will be, to state truth in a truthful manner, and leave the immediate and final issue with the Lord of heaven and earth. Any man, therefore, or any system, requiring a slight or more than a slight top-dressing of flattery, must be taken to another establishment, for the materials of such a business we are resolved not

to keep on hand. Still, according to our means of ascertaining and imitating models, we shall endeavor to follow the Model Lover of Mankind, Jesus our Supreme Friend, 'who spake,' even his enemies being judge, 'as never man spake.' The large-souled Luther once said, 'The opinion of this age is against us; that of posterity will be more favorable:' a true prophecy. But whatever general sentiment may decide, either now or hereafter, surely it becomes every true man to stand up to the work of reform as though the all-seeing Saviour had uttered his name from heaven and bid him work and wait and win.

D. O.

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### MEETING OF DISCIPLES IN BIRMINGHAM, ENGLAND.

By the British Harbinger for September we are informed of a general meeting of the disciples of Christ in the city of Birmingham, England. This meeting was held on the 10th, 11th, and 12th of August, and the public laborers who took part in it were brothers Wallis, Rotherham, Morgan, Hay, Coop, King, and Watkins. It is spoken of as a 'happy annual meeting,' which testimony is both credible and welcome.

There were reported at the meeting 83 churches. From 18 of these, no report of the number of members is given. The aggregate membership of 65 churches count up to 2,272. We notice that the accessions during the year have been encouraging—greater, we conclude, than during any previous yearly period. There are two churches in the city of Edinburgh, Scotland, and to one of these the additions within twelve months are set down at forty-one. The church at Manchester, England, within the same time, has received an accession of twenty-seven. Such reports from the other side of the Atlantic, where society is considerably more on the stereotyped order than in the New World, are edifying and cheering. Let the gospel 'loud resound from pole to pole.'

D. O.

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### NOTICES.

The Bible Advocate greets us from Jacksonville, Illinois: 32 pages: monthly: edited by E. L. Craig: \$1 per year. This publication appears to plead purity rather than popularity.

The Christian Offering; a Semi-Monthly Journal, quarto form; is now regularly received at this office. It hails from Oshawa: edited by

Mrs. P. A. Henry: devoted to Moral and Social Progress, and the Principles of the Christian Denomination.

The British Workman—a beautifully illustrated, happily furnished, and morally conducted folio, greeting us from the famous capital of England. Published by Messrs. Partridge & Co., 34, Paternoster Row, London. Messrs. Maclear & Co., Toronto, will supply 3 copies per year for \$1. This is a worthy monthly work, judging from two sample copies.

The Canadian Independent Magazine: 32 pages: monthly: subscription price \$1 per annum. Send to Bowmanville, C. W. The Independent is sent forth on its mission by our neighbors the Congregationalists.

The Canadian Almanac: Toronto: Maclear & Co., Publishers. Price only 12½ cts. This useful annual of about one hundred pages contains information of greater or less value to every citizen. We have just glanced at the list of ministers, Catholic and Protestant, in Canada. We must analyse this 'clergy' list at a future day, all things favorable.

D. O.

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### NEWS FROM WISCONSIN.

BROTHER D. OLIPHANT:—I have lately been travelling and preaching among the brethren scattered throughout the state of Wisconsin. I have as I judge travelled nearly one thousand miles, visiting the Counties of Green, Rock, Dodge, Fondulac, Marquett, Columbia, Souk, Richland. The Disciples are few and far between. The popular parties have entirely gotten the advantage of them. I do not think the reformation, so called, has gained any for the last seven or eight years. Two meeting Houses have to my knowledge been built by the brethren within that time. Some churches have been disbanded and new ones may have been formed. I judge that the cause has greatly suffered from Spiritualism, Soul-sleeping, Seventhdayism, &c. These, considered as side issues, have turned away the people from the simplicity and humility of the faith. If Christians do not bestir themselves, they cannot expect to have even a name much longer in these parts. The cause has been hit, hurt, and scathed by divers causes. There is however a remnant of faithful brethren and sisters. There are

some brethren in Green county, eight miles South east of Munroe; some at Albany; some at Astolan, Jefferson county; some at Byron and Leroy, Dodge county; some at Waupun; some near Dartford and Princeton, Marquett county; some near Richland Centre; some in Bad Ax county; some in Grant and Iowa counties.

Yours in christian love,

C. S. WILLIAMS.

Ogle Co., Illinois.

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### RELIGIOUS INTELLIGENCE.

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We are much behind with our reports of those added to the disciples as carried to us on the pages of exchange periodicals. Looking over some of these publication visitors,—Harbinger, Record, Evangelist, Advocate, and Intelligencer,—we count up 6,720 accessions.

Brother Sheppard informs us of 2 additions at Williamsville, N. Y., at a late general meeting. D. O.

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### PLAIN AND IMPORTANT TESTIMONY.

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One half—perhaps more—of our young educated evangelists are so proud, self-conceited, so wanting in piety, that they can be of but little use, especially among a plain people. Perhaps in Ohio, Kentucky, and other old States—especially in cities—these very qualities may be in demand. But here, we prefer different virtues.

In this style writes our spirited and spiritual brother, C. Kendrick, of Texas. Let the beloved Kendrick wait a little. When a certain Establishment—no necessity for specifying it—becomes genteelly 'proud,' 'self-conceited,' and 'wanting in piety,' these young educated evangelists and their employers will work in harmony. We say not that they will work gospelly or spiritually. D. O.

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\*\*\* Mr. R. Peden, Minister, and Editor of the 'Canadian Evangelist,' Hamilton, C. W., departed this life October 15th, aged 43. The conductor of the 'Evangelist,' who has now bid adieu to earth's living, was an intelligent and fervent Presbyterian who had so far abjured Calvin's metaphysics as to labor jointly with Morison and other reformers in Scotland. The Evangelist, we learn, is to be continued.

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☞ Room was not found for our second article on Spiritualism in this Number.