

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires: Pages 1-2 are missing.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE
CHRISTIAN BANNER,

A MONTHLY

M A G A Z I N E.

EDITED BY
D. OLIPHANT.

ASSISTED BY
J. BUTCHART, JR.

VOLUME X.

COBOURG & BRIGHTON:
PRINTED AND PUBLISHED BY OLIPHANT AND SPENCER.
1856.

PAGE

MISSING

PAGE

MISSING

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, JANUARY, 1856. NO. 1.

FIRST ADDRESS FOR 1856.

WHILE battling for the truth of heaven and contending for the one gospel against all modern gospels, we must in the nature of things count upon a stormy life. We laid out for it from the beginning. Let any one read the first sentences on the first page in the first number of this monthly paper, and it will be seen, that, on entering a resolute campaign for reform, we did not anticipate smooth seas, fair breezes, happy tides, popular smiles, worldly ease, or present honor, or wealth, or fame.

Every year brings a new budget of conviction to us that the world has had and now has few earnest, genuine, thorough reformers. Those who have the courage, have not the zeal; those who have the zeal, have not the knowledge; those who have the knowledge, have not the prudence; those who have the prudence, have not the patience.

Erasmus, the learned Erasmus, it is affirmed, saw the need of reform as clearly as Luther, but he is reported to have said that he would rather do without truth than to have truth with the world in a tumult. Such was the spirit of Erasmus; but as for Luther, with less talent, with less learning, and with less opportunity, he put on a bold front against the whole world, and after stereotyping his motto, "TRUTH AT ANY PRICE," he waged the most remarkable war against the corruptions of professors that the world ever witnessed; and kings, governments, and nations have not only reaped benefit from his labors, but his name and memory are associated with all that is blessed, honorable, and great.

But could Erasmus now rise from his tomb and see how little his timidity and pleasant policy have done for him, in both religious hemispheres, Catholic as well as Protestant, he would almost wish that the world had known nothing of him. This is the fate of the reputation of one who, if he could, would have secured equally Luther's truth, the Pope's gold, and the world's flattery.

With undiminished confidence and unswerving perseverance, the *Christian Banner* enters upon the labors of another year in the great cause of light, liberty, and love against the powers of darkness, tyranny, and partizan hatred. To look over the face of society and witness the mountains of prejudice, the gloomy vallies of corruption, the great fountains and deep rivers of iniquity and hypocrisy, all in the name of christianity, is sufficiently disheartening—enough, if this were the only picture, to enervate the stoutest heart and weaken the strongest hand; but turning to Zion, and Zion's battlements, and Zion's weapons, and Zion's teachers, messengers, and ministers—the prophets, apostles, and evangelists of the Lord—we feel and we ask with Paul, “Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolish the wisdom of this world?” “It is written, I will destroy the wisdom of the wise; I will bring to nothing the understanding of the prudent.”

Our opposers, numerous as they are, can be grouped under a few general classes. 1. We have a phalanx of pious, sincere, mild-minded men, well stocked with what we may call father and mother religion, who have been taught to think that a good share of sincerity joined with a fair amount of piety coupled with a larger degree of charity, make them good people, perfect and entire, wanting nothing. They stand aghast when we thunder moderately or not so moderately against the delinquencies and corruptions of the times, and, with all their charity, judge that we are more possessed of the spirit of evil than the spirit of grace. We sympathize to a certain degree with this class of opposers, for in many respects they are amiable men, and whether in a bad or good cause sincerity is always entitled to some respect. 2. Then we have for opposers an army of speculating, ease-loving, and heaven-daring clericals, who are ready to sell their souls as they sell their theology for anything they can turn to advantage. They traffic in doctrines and in ecclesiastical politics; and he who pleads reformation and induces men to forsake popular error, invades the territory of their unholy commerce and ruins their prospects as ministerial traders.

And, too, it is painfully true that we have another order of opponents or opposers in some who profess to be with us in the work of reform. There are not wanting those who are called disciples whom we must account a serious drawback to our labors—not designedly so, but yet not the less certainly. Ignorant of the principles they have avowedly assumed and received; lacking in self-denial; bold where they should be meek, and conceited where they should be humble and self-abased; zealous where zeal is a damage, and slothful and inactive where zeal is indispensable; more controversial than prayerful; more particular in maintaining correct views and sound doctrine than correct living and sound practice. Avowed friends such as these, minister more damage to the cause we plead than some full faced enemies. Brother Paul, faithful in the work of the Lord, wrote with tears in his eyes about just such friends: “Many [professing the gospel] walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.” Phil. 3: 18.

Still, with every class of opposition and with opposers of every character and stamp, the principles of the reformation pled from heaven’s own Book are gaining ground and rooting out the principles of partyism. The weakness of a majority of opposers—who call themselves opposers is demonstrated in this, that they are at all possible pains to slander and misrepresent if they can do so with safety to themselves, but dare not stand before us and challenge a single principle we maintain.

And while we have within our ranks, as the primitive friends of Jesus had in their ranks, those who cannot be commended, we are happy to say that the brotherhood of disciples is a brotherhood of which we are not ashamed. Men of talent, of learning, of great scriptural knowledge, of true devotion, loving truth and the Author of it with all their heart, appear in our horizon as we look over in our mind’s eye the multitude of brethren in the Lord who have vowed allegiance to the one gospel, the one pure creed, the one church of Christ, and the one Divine King. It is an honor and a pleasure to assist in heralding the Lord’s truth, with a company of brothers so noble, devotional, and self-denying.

Yea, and it is greatly encouraging and satisfactory, in commencing the labors of the year, to realize that we have the confidence of the brotherhood. Indeed, during the years of our public exertions, it has not been our lot to witness or to hear of the slightest indication of a want of confidence in us, with a single exception—an exception that we

may speak of five years from the period of its developement, provided we shall see that future time and provided we deem it of sufficient consequence or can draw a valuable parable from it.

Meantime, friendly brethren and active co-workers, we are calculating upon a busy year in writing and in speaking for "the manifestation of the truth;" and whatever we can accomplish with the sword of the Spirit, the breastplate of righteousness, the shield of faith, the helmet of salvation, truth's girdle, feet shod with the gospel, and all supplication and prayer for our fellow men, we hope to accomplish.

D. OLIPHANT.

For the Christian Banner.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

CHRISTIAN UNION.

A.—As I am anxious to hold some conversation on the Christian religion, in order to be better acquainted with that important subject, I embrace the present as a favorable opportunity to propose a number of questions that have recently presented themselves to my mind, in the hope that they may be satisfactorily answered.

B.—It affords me unfeigned pleasure to meet with one desirous of conversing on a subject of such transcendent importance to our interests in time and eternity. The Author of the christian faith has said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." No position on earth is more honorable and safe, than that occupied by Mary, who sat at Jesus' feet and heard his word, Luke 10: 39. I trust that in all our inquiries it will be a settled point to refer to the Great Teacher and his inspired servants, as giving decisive evidence on every subject of investigation.

A.—It is to me a cause of astonishment and deep regret that all who love the Lord Jesus were not so much attached to each other as to make a common cause against an ungodly world, and I think that all intelligent christians pray with our Lord that his people may be one.

B.—All who faithfully study the New Testament will discover the necessity of christian union in order to christian usefulness. In our Lord's prayer to his Father, for the union of his disciples, he states as the natural and certain result, "That the world may believe that thou hast sent me," Jno. 17: 21. The gospel of Christ, when understood

and received in the love of it, draws men to him and to one another. Jesus gave a *new commandment*, peculiar to the new dispensation, and and most positively binding on all his disciples, "That ye love one another, as I have loved you." Until his people love one another as he has loved them, they will not have come up to the standard of christian love. The spirit that pervades the christian dispensation, and distinguishes it from every other, is the spirit of power and of love, and of a sound mind, 2 Tim. 1: 7; Phil. 2: Jno. 2: 10; 3: 14, 23; 4: 7, 11, 12, 20, 21; 5: 1, 2; Jer. 31: 33. See also our Lord's discourse recorded in the 13th, 14th, 15th and 16th chapters of John.

A.—It is said, however, that the different denominations agree in the *essential* points of christianity. Do you believe that christianity has *essentials* and *non-essentials*?

B.—It certainly has. The word of God plainly shows where christians may differ, and still keep the unity of the Spirit in the bonds of peace; and on points upon which they cannot differ with impunity, it is equally clear and decisive. On matters of *Opinion* christians may differ and still keep the unity of the Spirit—on matters of *Faith* they cannot. Matters of Faith or Fact, are laid down in the scriptures as *positively essential for us to receive*; while matters of *Opinion* are treated as non-essentials. It is most important to observe a proper distinction between Faith and Opinion.

A.—Will you point out the difference between faith and opinion in general, and between the christian faith and a christian's opinion in particular?

B.—Whatever we see, or hear, or feel, is a matter of *personal knowledge*. Whatever we *believe* on the testimony of others is a matter of *faith*. Whatever we *think* to be the case, without positive testimony, is a matter of *opinion*. What I have seen and heard, I *know*. What such an one testifies, I *believe*. What appears to me reasonable from certain circumstances, I *think*. The first is *knowledge*. The second, *faith*. The third, *opinion*.

As all minds are not the same, it is impossible for all to view circumstances in the same light, and draw from them the same conclusions; hence it is impossible for all to be of the same opinion upon subjects on which they employ the powers of their own minds. The scriptures declare there is one *faith*, but no where say there is one *opinion*. All things that Christ and his Apostles have said are true, and we must all

believe them or be in unbelief—all things which they have commanded us are binding, and we must all obey them, or be disobedient to Christ. Nothing is announced to us for our *opinion*, but for our *belief*; neither is any thing left for us to obey or not according to our views of propriety. But when any thing is not revealed in the word of God, but I think it can be deduced from certain things therein revealed, and that its reception will be beneficial; at the same time it cannot oppose any part of revelation: I am at liberty to receive it myself, and recommend it to others; but cannot enjoin it upon them without denying them the right of private judgment. If, therefore, we impose our opinions on others, or refuse to fellowship them because they do not *think* as we do, we are guilty of breaking the Saviour's positive commands, and opposing what was nearest to his heart—the union of his disciples.

A.—Between faith and opinion there is manifestly a wide difference, which, I think, is not generally considered. As we can lawfully differ in the latter, and cannot in the former, will you state some points on which christians are bound to unite?

B.—The same ambition for partyism that is so rife in our day, manifested itself among the primitive disciples, and much of the time and labor of the Apostles were necessary to meet, expose, and overthrow it; but as men in all ages are differently constituted and cannot see alike, and as the Apostles' teaching is adapted to the varied wants of christians to the end of time, they have distinctly stated those things in which they must unite, as well as those in which they are allowed to differ. When the Apostle exhorted the church at Ephesus to "keep the unity of the Spirit in the bonds of peace," he explicitly states what that unity is. "There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Christians, then, are bound—1st to unite in one body; 2d to possess one spirit; 3d to have one hope; 4th to acknowledge one Lord; 5th to hold one faith; 6th to recognize one baptism; 7th to believe in one God, the Father of all, and to be filled with his fulness. These are matters on which God's children are not allowed to differ—they are positive essentials.

- Need I ask if the various denominations hold these? Alas! they agree to join issue on nearly every one of them, and at the same time struggle to be united on matters of opinion.

A.—It is too true that sects do not agree in those things, but take the liberty to form separate bodies, which will not fraternize, and, consequently, who cannot have the unity of the Spirit. Will you now state some points on which christians may differ?

B.—In the 14th chapter of the Epistle to the Romans, and in the 8th of 1 Corinthians, we are furnished with matters of opinion on which christians might differ and still be united in all the essentials of christianity. One man esteemed one day above another, another did not. One felt at liberty to eat all things, another did not. Instead of being exhorted to be of one opinion, they were commanded not to judge nor condemn one another, but to allow each to enjoy in quietness his respective sentiments on these unimportant subjects. Nay they were commanded to sacrifice temporal blessings to gratify their weak brethren in their opinions; inasmuch as an honest diversity of opinion did not disqualify them for the service of God.

A.—If Christ has allowed his people a diversity of opinion, and their varied peculiarities require such an allowance, it is neither reasonable nor desirable that a unanimity of opinion should prevail among them in this present state.

B.—It is neither reasonable, desirable, nor possible, for christians to think alike. Those who are under a system that makes "thinking a crime," may boast of a unanimity of opinion; but the christian system recognizes man as an intelligent agent, who shall give an account of himself to God; and, while it has one grand centre of attraction, it is adapted to every grade and condition of human character, and meets all the necessities of different minds; never cramping the intellect, but affording full scope for the exercise of its powers, in reasoning, and judging, according to its respective capabilities. Those, therefore, who impose their opinions on others, or make them a term of communion, "Please not God, and are contrary to all men."

A.—From what has been said, it is evident that christianity has its essentials and non-essentials; some are exclaiming for them while others as cordially repudiate their ideas.

B.—The word of God distinctly recognizes both, and assigns to each their respective places; but as it has ever been characteristic of human wisdom, when it attempts to guide the arrangements of heaven, to "call evil good, and good evil," to "put light for darkness, and darkness for light" so it is with many of the sects at the present day; while

they labor for the non-essentials of christianity, those things laid down by the spirit of inspiration as positively *essential* are disregarded. The opinions that leading spirits have propagated are deemed sufficiently authoritative to justify a schism in the body of Christ. Hence, denominations called "Evangelical," who will not sit down together to remember the Lord's death, or acknowledge that any but their own is *the* church of Christ, are bound to receive the opinions of their leaders. When persons offer for church membership, the deciding questions are not, "What think you of Christ?" "Whose Son is he?" What has he said, and done, and suffered? Do you give yourselves up to believe all that he and his Apostles have said? and obey all that they have commanded? But, Do you believe the catechism? Do you believe what such a leader has said? Do you agree to the rules of *our* church, &c. Thus while men agree to give up the unity of the Spirit, the opinions of their leaders are tenaciously held.

A.—But although we are not accountable to men for our opinions, we certainly are to God.

B.—Man cannot enter into the thoughts and intents of another's heart but God can. We may hold certain opinions from improper motives, and not because we are convinced of their justice; but while it is not the province of man to judge our motives, "God shall bring every work into judgment, with every *secret thing* whether it be good or whether it be evil," (Ecc. 12: 14.) Hence it is the duty of Christians in this respect, to judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, (1 Cor. 4: 5.) While christians cannot all see alike in matters of opinion, they can all believe the same testimony, and obey the positive commands of Jesus Christ, and love one another as he has commanded.

By being thus united together in love; having no denominational name but the name of Christ—no spirit but his—no book as a guide but the Book of God, and no interests at heart but the glory of Christ in bringing themselves and others into subjection to his blessed will, they would form a mighty host against "the rulers of the darkness of this world," and go forth, animated by the love of Jesus, and in union with the Holy Spirit, fair as the moon, clear as the sun, and terrible as an army with banners.

For the Christian Banner.

N. Y. OBSERVER AND THE REVISION OF JOB.

AMERICAN BIBLE UNION, }
NEW YORK, Dec. 22, 1855. }

MESSRS. EDITORS:—The *N. Y. Observer*, of Nov. 8th last, contained a very ungracious notice of the revised version of the Book of Job, as now being published by the American Bible Union. The statements of the writer were so adapted as to convey impressions contrary to the facts, that, considering the reputation and influence of the *Observer*, and the intelligence of its readers, a reply by the request of the officers of the American Bible Union, was prepared by the Rev. Dr. Judd, of New York. His reply was delivered to the conductors of that journal nearly three weeks since, by the Treasurer of the Union, William Colgate, Esq., with respectful request to have it appear as soon as practicable.

Notwithstanding great injustice had been done to the Union, and although the claims of truth required an early publication of the reply of Dr. Judd, an article appears in the *Observer*, of December 13th, from an anonymous correspondent, who signs himself "Justitia," and who is allowed again to attack the Bible Union, while our article in reply to the Editorial attack is not even noticed.

You will do a favour to us and the cause of truth, by publishing the Editorial of the *Observer*, and the Reply, both of which we enclose, on behalf of the American Bible Union.

WM. H. WYCKOFF, *Corresponding Sec'y.*

[From the New York Observer, Nov. 8th, 1855.]

JOB'S WIFE AND THE CRITICS.

The first time that the new version of the Bible has been brought into pulpit use, was at the funeral services of the late Rev. Dr. Cone. As he was one of its fathers, it was meet that his obsequies should be signalized by the inauguration of his favourite work. The Rev. Dr. Maclay read selections from the Book of Job, according to the new version, in the midst of which occurred the following passage:

"And Satan went out from the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his crown. And he took a potsherd to scrape himself therewith, as he sat among the ashes.

Then said his wife to him: Dost thou still hold fast thy integrity? Bless God a die! But Job said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil?"

If these astute and professedly learned critics have found any sufficient reason for substituting "grievous ulcers" for "sore boils," we will not quarrel with them for the liberty they have taken. Sore boils are grievous ulcers, if not *vice versa*, and we are always glad to let them pass. The least said the better, about the boils. But not so with the new phase they give to the language and sentiment of Job's wife.

Our translation reads: "Then said his wife unto him: Dost thou still retain thine integrity? Curse God and die." The new-version translators render it, "*Bless* God and die." Is there anything to favor this change? We are aware that some modern critics (as Dr. Good) have given it—"Dost thou still retain thine integrity, *blessing* God and *dying*;" and this reading preserves the wife's idea, for she complains of Job for still trusting in God even in his extremity, and then we see the force of his reply, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hands of God, and shall we not receive evil? but if we make Job's wife to advise her husband to bless God and die, as there was every reason to suppose he was about to die, his reply to her is inhuman and wicked; and it could not be affirmed of him, as it is affirmed, "In all this did not Job sin with his lips?"

"The response of Job," says Barnes, "shows that he understood her as exciting him to reject, renounce, or curse God. The sense is, that she regarded him as unworthy of confidence."

It requires no great knowledge of the ancient scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word. We know that the word rendered *curse* may, also, be translated *bless*, as its more precise meaning is, to *invoke*, i. e., either good or evil, to be determined by the context. The same word in the Hebrew is used in 1 Kings, xxi: 10-13, where the sons of Belial are hardly to be suspected of charging Naboth with *blessing* God and the King. In the case of Job and his wife, the whole conversation proceeds on the presumption that *she* exhorts the patient and submissive patriarch to *curse* God, and not to *bless* him, as he had done (chap. i: 21,) with all the fervor of his soul, in words that are

even to this day the language only of a heart perfectly resigned to God's will. Such, too, has been the uniform sentiment of the Church in all ages and climes. Job's wife has been remembered for her wicked assault upon her husband in his calamity, as truly as Lot's wife for looking back when she and her husband were fleeing from Sodom.

We have called attention to this obvious alteration of the sacred text to expose, not only the incompetency, but the recklessness of these new version tinkers. If they will thus mar the beauty and destroy the meaning of God's word in portions of Holy Scripture where there is no difference of opinion among Christians, what will they not do when the powerful motive of sectarian prejudice urges them to tamper with the sacred text. It is evident that they have no claims whatever to consideration on the score of learning or ability, and we predict that their new Bible will react upon the cause they are hoping to serve by getting it up.

DR. JUDD'S REPLY.

To the Editor of the New York Observer:

In the editorial *critique*, which appeared in your paper of November 8, 1855, you have made very grave charges against the American Bible Union, and against the men employed by the Union, as translators; especially against the translator of Job. I have been requested to answer these charges; and, considering the number and character of your reader, who, without some answer, would rely on your statement as unquestionable, I have thought it worth while to comply; presuming that you stand ready, as every honorable man must, to allow those so charged the opportunity of vindicating themselves before your readers.

Your allusion to Dr. Cone as father of the new version, which you hold up to contempt, and by which you say, "it was meet that his obsequies was signalized" seems to me extremely unkind, partaking of something very unlike that beautiful charity of the Bible, which "covers a multitude of sins" while men are living, and buries every fault of the dead in eternal oblivion. Dr. Cone was a good and great man; and whether he was right or wrong in the matter of translating the Scriptures, such odious reflections upon his life, now that he is dead, and can no longer answer for himself, are unjust.

Your insinuation that the American Bible Union is getting up a "new Bible" to subserve some sectarian purpose, is without foundation

in truth, and altogether gratuitous in assumption; as the purposes, principles, and practices of that Union are as unsectarian as possible, and the rendering which you make the occasion of this insinuation, you admit, involves "no difference of opinion among Christians," as regards their distinctive sentiments.

You characterize those engaged in translating for the American Bible Union, as "astute and professedly learned critics;" whose incompetency and "recklessness" you feel called upon to "expose;" and whose ill-directed efforts "mar the beauty and destroy the meaning of God's holy word." You stigmatize them as "new-version tinkers," who "have no claims whatever to consideration on the score of learning or ability."

You impeach their principles and moral honesty, by insinuating that they would intentionally pervert the word of God, "when the powerful motive of sectarian prejudice urges them to tamper with the sacred text."

Now the men employed by the American Bible Union to translate the Scriptures belong to some eight or ten different sects. They have unquestionable testimonials of Christian character, scholarship, and ability; and Dr. Conant, whose translation is the special object of your animadversion, is well-known throughout the world, as pre-eminent among the best oriental scholars and Biblical critics in America.

Even admitting, then, that a mistake has been made in the translation of a single passage, (which is all you allege,) is it becoming you as editor of a newspaper, to sit in judgment upon such men, to denounce them as incompetent, illiterate, reckless, and dishonest tinkers?

You say that "the common version of Job, 2: 9, 'curse God,' is sustained by the uniform sentiment of the Church in all ages and climes;" that the translation of Dr. Conant, as published by the American Bible Union, "bless God," is a "new phase" given to the language and sentiment of Job's wife; "an obvious alteration of the sacred text;" and that "it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word."

Now such statements, so contrary to the facts in the case, would be unaccountable to me had you not at the same time stated that "no great knowledge of the ancient Scriptures is requisite to expose the er-

ror of Dr. Conant ;" leaving us to infer that they were made without the knowledge which you deemed superfluous for the proper interpretation and translation of the passage in question. The facts in the case are these :

The Hebrew verb *berekh*, which the common version renders, "curse" in Job 2 : 9, and which Dr. Conant has there translated "bless," occurs very often in the Hebrew Scriptures, and with but few exceptions, it is everywhere rendered "bless," in the common English version ; which all Hebrew scholars admit to be its usual meaning. And some "interpreters," says Gesenius, "as Schultens, are not fully satisfied that the sense of *curse* belongs to this verb." Indeed, Heustenberg, one of the best Biblical critics of Germany, commenting on 1 Kings, 21 : 10, the very passage cited by you to prove that the word means *curse*, says : "To *curse* is a signification forced upon *berekh*, by those who had only taken a superficial view of this passage, without at all perceiving its reference to the Pentateuch."

If it loses its support here, no one will think of applying it to Job 1 : 5, 2 : 5, and Psalms 10 ; 3, where it is not at all suitable. And Dr. Adam Clarke, a critic of no mean reputation, in his commentary on Job 2 : 9, takes this verb in its usual sense of *blessing*, and says "it is not clear that it has the meaning of *curse* in any part of the Sacred Writings." Gusset, in his excellent Hebrew Lexicon of 1702, takes this verb in Job 2 : 9, in its usual sense, to *bless*. And Gesenius, the most celebrated Hebraist of Germany, in his Hebrew Lexicon, translated by Dr. Robinson, of New York, says : "Job 2 : 9, *barekh Elohim vamuth*, 'bless God and die ;' i. e., bless and praise God as thou wilt, yet thou must now die ; thy piety towards God is in vain." Dr. Gill in his celebrated commentary at Job 2 : 9, says : "The sense is, "bless God." Dr. Boothroyd, in his English version, a work of great learning, renders the phrase, "blessing God." In the authorized version, as published at London in 1843, with 20,000 emendations, made by several learned men, it is rendered "bless God." In the English version, made by learned professors of the Catholic College at Douay, in 1610, it reads "bless God." Olvetan, in his French version made about 1535, renders it "bless God" (*benis Dieu*) ; which version after being revised first by Calvin, then by a college of Pastors and Professors at Geneva, (embracing Begu, Crulart, Jaquemot, Bertram, La Foye, and Rotan,) and at last by Martin, is now adopted and published by the American Bible Society, with the original rendering of Olvetan in this passage unchanged.

The same rendering is found also in the French version of Diodati. In Portuguese, the excellent version of Almeida, made about 1681, and now published by the American Bible Society, renders it "*bleſs God*" (*bendize a Deos.*) In Spanish the version of Valera made about 1602, renders it "*bleſs God*" (*bendize al Dios*); that of Seio, as published by the American Bible Society in 1823, renders it in the same sense "*bleſs God*" (*benedica a Dios*); and that made at Ferrara in 1553, by learned Jews who may be presumed to have understood the true meaning of Hebrew words, renders it "*bleſs God* (*bendize al Djo.*) The Danish version of 1644, is now published by the American Bible Society, renders it "*bleſs God*" (*velsign Gud*). The Swedish version of 1541, now patronized by the American Bible Society, renders it "*bleſs God*" (*walsigna Gud*). The Dutch version made about 1632, by some of the best scholars in Europe, and now patronized by the American Bible Society, renders it "*bleſs God*" (*zegan God.*) The admirable German version made by Luther, Melancthon, and other learned men, about 1530, and now patronized by all the Bible Societies in the world, renders it "*bleſs God*" (*segre Gott*). In Italian the version of Martini made about 1779, and patronized by the British and Foreign Bible Society, renders it "*bleſs God*" (*benedici Dio*); and that of Diodati, which the author of '*the Bible in every Land,*' pronounces '*one of the most important translations of modern times,*' and which is now patronized by the American Bible Society, renders it '*bleſs the Lord*' (*benedici Idio*). In Latin, Castalio renders it, '*thank God forsooth*' (*age sane Deo gratias*); Dathe '*praise God*' (*lauda Deum*); Janius and Tremellus, Cocceius and Broughton, '*blessing God*' (*benedicendo Deo*); Montanus, Piscator, Schmidt, Michaelis, Paguinus, and Le Clerc, in modern times, and Jerome of the fourth century, (whose revision has been the authorized version of the Latin Church in all ages,) render it all alike, '*bleſs God*' (*benedic Deo*). In Greek, the version made about 285 years before Christ by learned Jews, who at that time especially must have been well versed in the meaning of Hebrew words, reads, as translated by the Hon. Charles Thompson, in his English version of the Septuagint, '*say something for the Lord,*' (*ειπον τι rena eis Kurion,*) and one made, it is presumed, by Jews, soon after the Christian era, renders it, '*bleſs God*' (*eulogeson I leon*).

Such are the facts in this case. Many more of the same kind might be adduced, but the limits to which this article must be restricted will

not admit of their addition, and these are abundantly sufficient to satisfy every candid mind that, Dr. Conant's rendering, as published by the American Bible Union, is not as alleged by you, an 'obvious alteration of the sacred text,' nor a 'new phase' given to the language and sentiment of Job's wife, an inovation upon 'the uniform sentiment of the Church in all ages and climes;' they are all sufficient to show that one who has 'no great knowledge of the ancient Scriptures' undertakes too much when he attempts to 'expose the glaring absurdity and positive wrong' of Dr. Conant's version. For I am sure that though you may still regard that rendering, which is at least coeval with the Christian Church, and which is found in the most generally received versions of the Latin, the German, the Dutch, the Swedish, the Danish, the Spanish, the Portuguese, the Italian, and the French languages, as well as in the English version of the Catholic Church, and several English versions made by Protestants, as a "new phase" given to 'the language and sentiment of Job's wife,' contrary to 'the uniform sentiment of the Church in all ages and climes;' your well-informed, honest-hearted readers will not believe any such thing; and though you may still think 'it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong' of translations made by such men as Thomas Jefferson Conant, under the auspices of the American Bible Union,—all your readers will look with distrust upon the learned criticisms from one who has 'no great knowledge of ancient Scriptures.'

And now for the sake of truth and justice, will you request those editors who have copied your article to publish this reply. The American Bible Union is composed of respectable people, belonging to various Christian sects. The object of that Union is to make the translations of God's Word as perfect as possible. The translators of the Union have the qualifications and the facilities requisite for a thorough investigation of the Sacred Writings, and mean by the help of God, to produce a work, which will stand the most fiery ordeal of criticism, which they not only welcome, but court, from all competent scholars.

O. B. JUDD.

A RULE WITHOUT AN EXCEPTION.—A young gentleman feeling restless in church, leaned forward and addressed an old gentleman thus: "Pray sir, can you tell me a rule without an exception?" "Yes, sir," he replied; "a gentleman always behaves well in church!"

From the Christian Baptist.

THE TIMES AND THE TRUTH.

Truth has nothing to fear from investigation. It dreads not the light of science, nor shuns the scrutiny of the most prying inquiry. Like one conscious of spotless innocence and uncontaminated purity, it challenges the fullest, the ablest, and the boldest examination. On the other hand, error, as if aware of its flimsy pretensions and of the thin veil which conceals its deformity, flies from the torch of reason, and dares not approach the tribunal of impartial inquiry. She hides herself in the fastnesses of remote antiquity, and garrisons herself in the fortifications erected by those she honors with the title of "the Fathers." When she dares to visit the temples of human resort, she attires herself in the attractions of popular applause, and piques herself upon the number, influence, and respectability of her admirers. But with all her blandishments, she is an impudent impostor, and is doomed to destruction with all her worshippers. But Truth, immortal Truth! the first-born of Heaven! by the indisputable rights of primogeniture, all inherit all things, and leave her antagonist, Error, to languish forever in the everlasting shame and contempt of perfect and universal exposure.

To Truth, eternal and immortal, the wise and good will pay all homage and respect. Upon no altar will they offer her as a victim; but at her shrine will sacrifice every thing. What, then, is Truth? Momentous question! She is *Reality* herself. 'Tis not merely the exact correspondence of words with ideas. This is but *verbal* truth. 'Tis not the mere agreement of the terms of any proposition with logical arrangement. This is *logical* truth. But it is the correspondence, the exact agreement of our ideas with things as they are. So that the representations of truth are the exact pictures of all the realities about which we are conversant, or in which we are interested. She leads to happiness all who obey her; but those who disdain her precepts destroy themselves forever.

But "the fathers" are often urged as decisive evidence, superseding the necessity of farther inquiry. All sects have their *fathers*, to whom they are wont to appeal. There is father Ireneus, Origen, Ambrose, Austin, Tertullian, Athanasius, of high repute amongst the more ancient sects. There is Father Calvin, Luther, Zuinglius, &c. &c. among the moderns. There is Father Wesley, Fletcher, Asbury, Coke, amongst the more recent. There are, too, Fathers Gill, Fuller, and Booth,

amongst those who say they have no father on earth. How long it may be before Drs. Holcomb, Rogers, and Allison are enrolled amongst the Fathers, we cannot guess; but from the spirit of some of our father-making writers already exhibited, it cannot be but a few days. But, methinks, those reputed wise and pious, who are yet with us, should here be admonished to take good heed to what schemes they lend their names and the weight of their influence. In this way they may see that good or evil of wide and long extent must result to posterity from the application of their reputation, however well or ill earned it may be, to those schemes which almost every month gives birth to. The good or ill that men do generally long survives them. The defects and weaknesses of great men are more frequently appealed to in justification of errors and mistakes, than their more wise and excellent actions. And such is the relaxing influence of the bad examples of men reputed great and good, that their admirers are much more wont to transcend their defects than their virtues. They are content with falling a little short of their excellences; and with much compunction, can go a little beyond their infirmities. One good example is worth a thousand lectures, but a bad one defeats the object of many admonitions.

“Our Fathers, where are they?”—Some of those looked up to as Fathers in Israel, were doubtless ignorant and evil men. And who in remote ages and countries can tell which of those men were real saints, and now in the presence of God? And before their names can sanction any thing, it ought to be ascertained whether God has approved of their views and behavior, and whether they have been rewarded with a place at his right hand; for would it not appear worse than ridiculous for us to quote as authority for any religious tenet or practice, men whose names are not found enrolled in the records of Heaven, but are now the associates of those who are reserved in chains of darkness until the judgment of the great day? The mere suspicion that such may be the unhappy fate of some canonized saints, forbids any appeal to the Fathers as decisive of any question affecting the faith or practice of christians.

A few men, not more perhaps than half a dozen of Doctors of Divinity, have done more within forty years to divest the Baptists of their ancient simplicity and love for the Bible, than all the Doctors of modern Divinity among them will restore in one century. Scarce a relic of the ancient simplicity of the Waldenses, Albigenses, and those persecuted christians, from whom the Baptists are proud to reckon their descent, or

to identify with themselves as fellow-professors of the same gospel and order of worship, now remains. These modern good, and wise, and leading men, being intoxicated with titles and worldly respectability, have co-operated to become imitators of their more respectable neighbors, the Presbyterians and Episcopalians. They have formed a young St. Giles for every old St. Giles amongst the Paidobaptists; and have actually got the whole machinery of the popular establishments in full employment to build up great meeting-houses, parsonages, and colleges; to have a learned priesthood, tithes and offerings; conventions, missionaries, tracts, and education societies, with all the benevolent schemes of the day. And those who will not say Amen to the whole paraphernalia, are heretics, unregenerated sinners, like myself. Their more fortunate and more respectable neighbors are pleased to see them follow up in the rear, for they want to see them of the same spirit with themselves, knowing full well that they can always keep them in the rear! Yes, they have the *money*, and the learning on their side, and this train of things going on for two centuries. When they wish to make a new levy for a new theological school, they can enforce their claims with a new argument. Yes, they say, "See, brethren, all christendom is awaking from its slumbers to the importance of marshalling an army of effective clergymen. Even the Baptists are now convinced of their supineness and errors in former times in relation to their teachers, and now they are making great efforts to educate and support their clergy as they ought always to have done. Let us, then, advance in the even tenor of our way, stimulated, as we ought to be, by the exertions of those who have felt the force of our example, and feel it to be their duty to go and do likewise." So pleads a Paidobaptist; and what Baptist of the Old School would not blush in his presence! For my part, I feel no anxiety for the result. The children of the flesh will manifest themselves, and it is right that they who are of the world should speak of, and like, the world. But those who believe the good confession which the King of Martyrs confessed before Pontius Pilot, will delight to know and to teach that "Christ's kingdom is not of this world." And they do know that no carnal crowd of worshippers will be owned by him as a church of his. But some there are who would rather commune with orthodox Presbyterians and Episcopalians in building colleges, making clergymen, issuing tracts, raising funds for theological schools, and in the Lord's supper, than with such heretics as those who contend for carrying out the above good confession into practice.

THE SABBATH DAY.

[After giving this Essay to our readers in two Numbers, we may possibly review it.—D. O.]

For the Christian Banner.

Mark 2: 27, "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." These are words which fell from the lips of the Redeemer of mankind, and therefore worthy of the most grave consideration in all their bearings on the Sabbath day, in its origin and design. The Lord says "it was made for man"; and the connection makes it apparent to demonstration, that it was not only "made for man," as its destination; but for the essential good of man as its design. We conclude, therefore, that some object or effect conducive to the well being of man, is, or was, or was designed, to be obtained by it, which could not be as well obtained in any other way; for I need hardly say here, that it was God who made the Sabbath—that it emanated from the same common fountain of wisdom and goodness, which made the world; who always selects the best means for the accomplishment of every end; who does nothing amiss or in vain. A word here as to how he made it, may not be out of place, indeed may throw some light on the manner in which man is to be benefitted by it. Literally or naturally, it seems to have been made like all other days. In its foundation and attributes, it is subject to all the same laws of other days. The Lord did not speak of it then, in the sense of its being made a day, but of its being made a Sabbath day; and that was clearly done by law. It was God's command, ratified by his own example which made the Sabbath.

The next thing in order, When was it made? Many doubtless answer, in Moses time. And I may perhaps be told, that "Christ is the end of the law" &c., Romans 10: 4. That the law "was added because of transgression till the seed should come" &c., Gal. 3: 19. But these things were said of the law given by Moses which was to Israel; a special law, for a peculiar people, for a limited time. (Here let me say, that the righteous of the law is the basis of the righteousness of the gospel; as Paul says, Rom. 8: 4. "For 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.") And I grant, for the sake of argument, that it is done away to any extent that any one is pleased to

claim ; and what of it ? The Gentiles were never under it, (as Gentiles) and therefore, whether it remains or does not remain, is all one to them ; and it is about all one with respect to its bearing upon the Sabbath day also. It was made 2500 years too late. It was made for Israel. And the law which made the Sabbath, was entirely independent of it. The law of Moses gave it no additional authority : and its abrogation did not lessen any man's obligations to keep the Sabbath. Paul's reasoning on the bearing of the law, upon the covenant, which was 430 years before the law, certainly justifies these conclusions ; for he says that it " cannot disannul, that it should make the promise of none effect," Gal. 3 : 17 ; for the simple reason, that it was not old enough. But for the sake of a certain state of mind, somewhat prevalent in these days, I am disposed to say a few things about the law, and the effect, the abrogation of it has upon moral principles. But Col. 2 : 16 must first be considered " Let no man therefore judge you in meats, or in drinks, or in respect of an holy day, or of the new moon or of the Sabbath days," because this is thought to be a formal doing away of the Sabbath. A new and improved version of this scripture leaves off the days ; and has it " Sabbath." This is the true rendering. It may not matter much with the untaught in Bible things. But to the Bible scholar, it makes a great difference.

In the law given by Moses, there were more Sabbaths than one. Cruden says, that all the festivals in the law, are called Sabbaths. Every seventh year, was sabbatical. According to the law, every fiftieth year also was hallowed to the Hebrew ; in it he was not permitted to sow nor reap. There were also some things about the observance of the Sabbath day, peculiar to the laws which must needs stand or fall with it. Add to these reasons, that under Christ the first day of the week came to be the Sabbath ; and it is no wonder that the Jew should condemn the christian, for not walking orderly. To this law with those sundry Sabbaths, and all that was peculiar to itself in the observance of the Sabbath day, Paul referred and doubtless loosed them from these obligations.

But I have several things yet to say, and as Paul once said, " hard to be uttered," because of men's dullness to hear, Heb. 5 : 11. Some theologians make a distinction in the precepts of the law, calling some moral and some positive : such as are essential to morality ; right and necessary in view of the social relations and mental constitution of man ;

and in harmony with the attributes of God, they call moral; as love the Lord; love thy neighbor; thou shalt not kill; thou shalt not steal, &c., such as are right, only because they were commanded to be done, and might be changed or repealed, without involving any moral principle; as "meats and drinks, and divers washings, and carnal ordinances," they call positive. In view of this distinction, it strikes me that the moral can no more change than the attributes of God can change. The positive may be changed or abolished at His pleasure. When the Sabbath was put into the Jewish code, it took its place on the tables of stone among precepts which were moral. Now if there was nothing of the character of intrinsic worth or utility about the Sabbath, it does appear strange that it was placed among nine other precepts on the tables of stone by the finger of God, which were by the consent of all men moral. But we propose briefly to consider it in its adaptation to man, in his physical, moral, intellectual, and religious organization, and in his condition as a social, rational, and accountable being; and in his interest for time and eternity. And here let me say (though it is comparatively only a small matter,) a Sabbath or day of rest appears to be perfectly adapted to man's physical wants, and, therefore, no way at war with his temporal interest. The mental in man is made up or composed of certain social, animal, moral, and religious inclinations, tendencies, or propensities, which give direction to the intellectual capacities; and act through them: for it does not appear that the intellect in man, inclines him either to good or evil, but when he is so inclined by the disposing tendencies of his nature, the intellect serves according to its strength. These tendencies of man's nature, are capable of being roused up and fostered, or checked and depressed by motive from without, from considerations existing in the surrounding circumstances, or even when far off. Thus man is to a great extent, the creature of circumstances. And it is evident, that as his nature is, so is his interest. He has a fleshly or animal interest, and a spiritual interest; in other words, a temporal and an eternal interest. From these he draws his enjoyments. The temporal he now possesses and participates; the spiritual he has not now, but apprehends it by faith, and enjoys it by hope or anticipation. The objects in which his temporal interests consist are all about him, on which his physical energies are mostly expended, and his time much taken up. The interests of the soul are out of sight. The great motive to a godly life is invisible; while every time he opens his eyes, they fall on some object connected with his temporal interest; this serves to keep his thoughts

upon the world. The labour of his hands also, by which he obtains the things which minister to his comfort, give in a great measure direction to his thoughts, during the time of labor. All these things combine to pamper and strengthen his passion for the world; and to banish from his thoughts the interests of the soul, of eternity, to strangle all his religious emotions or propensities; and yet the interests of the soul as far exceed the interests of the body, as eternity does the extent of time. And still it is evident, that to allow man to go on in the pursuit of, and in the enjoyment of the things of this life, without any religious institutions, rites or services, to strengthen his religious propensities, to wake up his devotional feelings, to wake him up to the interests of the soul, to fix his thoughts and meditations on a spirit world, and no portion of time made suited to these ends. I repeat without these, it is clear that man would soon become little more than an intellectual animal. The history of our race is proof of this. The great mass of our race would become strong in passion of a fleshly or worldly nature, weak in moral sensibility, die without hope, and have their portion among those who know not God.

The mighty motive of eternal life, a judicious system of religion, might avail something towards man's salvation; but would certainly be very defective without a Sabbath day, a day of rest from servile labour consecrated to the nurture of the spiritual in man, a Sabbath or Lord's day, is an essential part of a system of religion adapted to man; and such a system is as indispensable to the life and vigor of the spiritual or moral in man, as the bread he eats, is to the life and vigor of the physical man. It is, therefore, abundantly evident, that the sabbatical law partakes of the moral and was well worthy of a place on the tables of stone; being also the oldest statute then in the world, and perhaps involving as much of man's real interest, and those precepts, made its neighbors by a juxtaposition with it upon the tables. Still there are some things connected with it which may be regarded as circumstantial and not very materially affecting the substance; but dependent upon other circumstances; as which day of the week should be made the Sabbath, and some peculiarities in the manner of observing it, which belonged to the law of the Hebrews; these of course may be disposed of as God pleases, without robbing man of the blessing designed for him in the Sabbath day. Just so many things connected with it as were peculiar to the laws, grew old and passed away with it, undoubtedly. And even the day of the week, which was made the Sabbath, might for suffi-

cient reasons be changed from the 7th to the first, without at all affecting the substance of the Sabbath which was made for man, and of which the Saviour is Lord. It is of course "the Lord's day" then. But I must return once more to the law. I wish the reader to turn to the 8th chapter of Hebrews, and read it attentively. Paul says "In that he saith, a new covenant he hath made the first old, now that which decayeth and waxeth old is ready to vanish away." See 2nd Cor. 3 : 3 to 5th from which it would seem that nothing found there from the simple authority of the law, was to be binding on Jew or Gentile. Paul says also, that Christ has "abolished in his flesh the enmity, the law of commandments contained in ordinances," Ephesians 2 : 15. This phrase "contained in ordinances," seems to indicate a distinction in the nature of these commandments not to be overlooked by us. Let us then look devoutly into the christian scriptures for light ; and here to save time, permit me to say, that a number of the commands of Moses are made part of the New Testament law, by a formal sanction. But this would seem to imply, that any command not so repealed, was to pass out of use. We then look for some general statement which may give importance to any part of the law, from its moral character, without a formal command, - Tim. 3 : 15. Paul says, "that from a child" Timothy had known "the holy scriptures, which are (were at that time) able to make thee (him) wise unto salvation through faith which is in Christ Jesus." It is most evident that these were not the Christian scriptures, this was A. D. C., only about 22 or 33 years after the death of Christ, and it is likely, that Timothy was at the time Paul wrote to him, at the very least 30 years of age, as it is thought that he must have been converted to christianity by the labours of Paul 20 years before ; therefore at the time of Timothy's childhood, few if any of the christian scriptures could have been written. Paul must have referred to the Jewish scriptures, and he says, they were able to make the believer in Christ wise unto salvation. That is to save him. We ask then, what will save a believer in Christ? The answer is obvious ; a life of purity, of goodness, of righteousness. That is a life not polluted by the fleshly passions, fruitful of good works, exact in justice. It is evident then, that Paul understood that the Jewish scriptures contained ample precepts for these ends and gave them his approval. Again he says, 1 Tim. 1 : 8 to 12 "We know that the law is good, if a man use it lawfully ; knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for mur-

derers of fathers and murderers of mothers, for manslayers," &c. "And if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God." "The law is good if a man use it lawfully." From which it appears that a man ought to use it in some way, and it would be difficult to understand how, if it be not by keeping the precepts here named or referred to in this sweeping expression, "If there be any other thing that is contrary to sound doctrine," &c. That is contrary to the doctrine of the gospel; everything therefore that is contrary to the gospel was forbidden in the law, and respect for these statutes, really appears to be using it lawfully, Romans 13: 9. "For this thou shalt not commit adultery, thou shalt not kill," &c., and if there is any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself." This again appears to endorse the moral precepts in the law, in a wholesale way. Once more, Romans 8: 3, 4, "For 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. The christian religion then fails of its end, if it does not secure all the righteousness of the law. More I might bring forward of the same bearing, but enough has been presented to prove most conclusively, that it was not all signed, that anything of spiritual or moral tendency should fail from the law with the passing away of the old covenant which was given from Sinai. And I think that it would not be saying too much to say that I have shown that the Sabbath is of this character, and should therefore remain, even if it had been made in Moses' time and for Israel but this we think was not its origin. The Sinaiatic enactments were not of a general character but special. They were made for Israel only; as Paul said, Romans 3: 19. "Now we know, that what things soever the law saith, it saith to them who are under the law." It is a law of our language, that a noun without an article to limit it, is to be taken in its widest sense; as in the words of the Lord Mark 2: 27, "The Sabbath was made for man," that is for all men without limitation. If the Master had said, the Sabbath was made for Israel, it would have been a very different statement from the one he did make. It is most evident that he did not refer to the tables of stone, when he says, the Sabbath was made for man, &c., but to a law, more than twenty-five hundred years older than that made in the very morning of time, in the family of Adam; the legitimate representative of

our race. This law was made and ratified by Jehovah himself, the seventh day of the first year of the world—"on the seventh day God rested from all his work which he had made." "Wherefore the Lord blessed the Sabbath day and hallowed it." This word hallow or sanctify (for they are used interchangeably as applied to the Sabbath,) signifies more generally in the bible, separation or consecration to sacred or religious use. Webster gives it some five or six different shades of reasoning: but these may all be resolved into three, as first to purify, second, to consecrate to sacred use; third, to regard as sacred: all these usages are supposed to be in the Bible, and it would be difficult to conceive how a day can be hallowed in any other sense, than that of a consecration to sacred use. It is not only said that God sanctified the Sabbath, but he rested himself. To sanctify or hallow the day was to make it a Sabbath by command or law. Was it made for heaven or for earth? The Lord said it was made for man. God, then, rested to ratify by his own example, what he required of man by precept. We have found then that God did make the Sabbath day. That he made it by law, and ratified it by his own example. That it was made in Eden, as before said, on the seventh day of the first year of the world. That every circumstance connected with its origin, indicates that it was general, and designed to be so; as we inferred from the words of the Saviour, "the Sabbath was made for man," and notwithstanding the scanty accounts of mankind for the first twenty-five hundred years. These are facts which clearly evince that the Sabbath was known and respected by the devout among men. Noah while in the Ark counted time by sevens of day. Labun also reckoned time by weeks. These allusions show the knowledge of, and respect for the sabbatical law in those times. There is more in these facts than some may be apt at first view, to be aware of. There are certain divisions of time which are natural, that is distinctly marked by the movements of the solar bodies; as days, moons, years, and all nations in all ages seem to have observed these, and indeed it is no wonder that they should. But the computation of time by weeks is arbitrary, it is marked by no such natural signs or changes; and what makes it still more unaccountable, it does not harmonize with the natural divisions of time by moons or years. A moon cannot be divided into weeks without a remainder, neither can a year. It is therefore unaccountable that men should so have divided time, unless we allow that God did make the sabbatical law, as we have plainly seen. This mode of computing time appears to have obtained

from the earliest antiquity among most of human kind, also the observance of one day, as sacred in every week ; this also shows the impress of the divine original of the Sabbath, as all men descended from the same common parentage.

THOMAS LAING.

To be continued.

WALKING BY FAITH, No. 1.

Faith is a great motive principle to the Christian, and to all others who act from intelligence and reason, and connected more or less with all the multifarious pursuits and movements of mankind.

We are creatures of faith, and have to act by it constantly, even in the most common and unimportant, as well as in the great and momentous matters which affect ourselves and others of our race.

Without faith the present social and commercial relations of society could never exist ; all national alliances terminate ; and the world become one grand scene of anarchy and confusion. No attempt to act independently of faith or conduct all the affairs of life without reliance on testimony ; that is to endeavour to follow only our own reason and knowledge, is but to discard intelligence, dethrone reason, and act like a maniac. Without faith in the clemency of the seasons and the benevolence and wisdom of God who governs them, the husbandman would not cast his seed abroad profusely on the face of the earth and bury it in the soil, but by faith he sows liberally and reaps a rich reward. The greater part of our race are dependent on it for much of what they know about all things beyond the little circle in which they spend the few days which measure their career from the cradle to the grave. By the telescope we can survey the heavens and penetrate far into the trackless regions of space, and with wonder behold the planets revolving in their appointed orbits around their common centre—can measure their size—compute their speed—and tell when their days and years begin and end, but by faith we learn who made them and rolled them from his creative hand to pursue their present courses obedient to his will. It raises our thoughts to the throne of the universe—to heaven itself—and enables the mental eye to behold though but darkly the transcendently glorious indiscribable and undiscrined scenes of the court of heaven. It tells us of the great scenes of the past and unfolds for our contemplation and admiration the grand events yet stored up in

the future and to be displayed when the Saviour crowned with all the majesty of heaven and attended by the hosts now waiting before the throne, shall appear to raise the saints and introduce them into the enjoyment of the "inheritance of the saints in light." By faith we behold the mansions prepared by the Saviour for those enrolled in his book of life, and by it we know that if we are of the flock he feeds, after we have parted with this house of clay which now encumbers us, we shall be clothed with bodies like that of our risen and exalted Redeemer pure, glorious, everlasting, and precious. The apostle Paul when contemplating the superiority of the heavenly house—its glorious character and the certainty of his receiving it as well as all others who do the Lord's will—says "we walk by faith, not by sight." This glorified body cannot be enjoyed by any one who lives according to or walks by the light of reason and nature; hence the apostle says of himself and believers, we walk or act by faith. We conduct ourselves not according to reason but according to revelation or the Lord's teaching. Walking by faith does not dethrone reason when enlightened by revelation, but rather brings it into active exercise. It is a happy and honorable course and leads to happy and honorable results. It lays the foundation for true happiness during life's poor transient hours, and secures happiness for the endless rounds of eternal ages amid the sunshine of the resplendent glories of the celestial land of bliss and unending joy. The pleasures of journeying through life by faith cannot be understood by the mind which is drawing all its pleasures from the things of time. To such the narrow way of humility and holiness presents but few attractions until they see that they are grasping at a shadow and refusing to lay hold of the substance. With the eye of faith fixed on the glorified Saviour exalted on the throne of his Father and the crowns of the universe at his feet and the heavenly hosts prostrate before him, who that thinks aright would not be willing to walk by faith and lay hold of the hope presented in the gospel, and be fitted thereby to participate in all the joys of the world to come.

J. B. JR.

BLEMISHES OF TRANSLATION SHOULD BE REMOVED.

The Bible Union has fairly entered upon an honest endeavor, as far as possible, to clear away *human* obstructions from the sky of our English Bible, in order that the divine rays of the great luminary of revealed

truth may all reach their destined end, in illuminating every man, woman, and child, who have access to its pages. That they have not undertaken this task without some just sense of its grave responsibility, will appear from their plans and modes of procedure. The end aimed at is to eliminate the errors, clear up the obscurities, resolve the ambiguities, supply the defects, and to efface the blemishes in the version, with the least possible change or innovation in the structure and phraseology of its style. To use a common figure, they would carefully remove the *macule blurs* from the sacred old mirror, and leave its venerable frame and settings consecrated by time and holy associations, as before. The result to be achieved is the enhancement of its power to reflect fully, clearly, and exactly, while all modernization that would needlessly disturb sacred memories and associations is repudiated. In brief, the purpose is to retain *all* the excellencies of the version, whether of translation, expression, or form, so that the common reader, in perusing his precious Bible, might not be aware of any changes save in the additional completeness, clearness, and richness with which its luminous truths stand out upon the sacred page.—*Bible Union Reporter*.

“CLASSICAL INSTITUTE,” WILLIAMSVILLE, N. Y.

BROTHER OLIPHANT:—You will permit me through the *Lanner* to say to the brethren and friends in Canada and this State, that our Institution has prosperously passed through four weeks of its first Session. With 125 young gentlemen and ladies, as buoyant in hope as they are determined for literary honors, the Faculty and Trustees look forward to a much more enlarged patronage and influence to be realized as soon as we can fix in the public mind that confidence which time alone can give. We feel greatly encouraged in the belief that, not only will the number of students realize our expectations, but that the class of them will be of a high standard, taking in their course, as they are already doing, the ancient and modern languages, higher mathematics, moral science, music, and such like studies. The gentlemen have already founded a literary association, the object of which is to cultivate the arts of Composition, Declamation, Debate and Oratory, and to become acquainted with, and accustomed to, the usages of deliberative bodies. Nor are the ladies behind in organizing a similar Society, to effect for themselves such objects as are consonant with their finer tastes and interests—each

Society having a room in the Institution furnished and appropriated to their special use. We are happy to say, too, that we have succeeded in obtaining a class of Teachers whose experience, literary ability, and didactic powers bid high for the confidence of the most scrupulous. Too much praise cannot be awarded to the building committee for the elegant style in which they have fitted up the whole construction in every desirable arrangement. Few edifices in Western New York, it is thought, would favorably compare in style and architectural taste with the "Classical Institute" at Williamsville. We hope to impart the most thorough instruction in Mathematics, the Sciences, and Languages, both Ancient and Modern; as well as the finer arts of Music, Painting, &c.

But the distinguished feature of the Institution is, that every morning after the usual religious exercises, which commence at 8 o'clock, the rest of the time till nine is spent in teaching the whole school the principal facts of *Sacred History*:—the history of creation, of the flood, life of the patriarchs, bondages and deliverance of the Israelites, journeyings through the wilderness, history of the Judges and Kings of the Jews, captivity and restoration, besides chronology, and whatever facts from profane history may be profitably introduced—all of which is done without teaching the peculiar tenets of any party of christians. It is our aim simply to teach the *facts* of Sacred History—facts in which all christians agree—and to inculcate those broad principles of morality without which mere intellectual education is a curse rather than a blessing. In elucidation of these facts many evidences of christianity can be brought in; many infidel objections can be answered, and many of God's ways to men, which sometimes to uninstructed minds appear unreasonable and forbidding, can be justified. And what more important in these ignorant, skeptical, sophistical days? Let parents answer. Is intellectual without moral culture favorable to virtue? The statistics of Europe show quite the contrary. Educate the head and neglect the heart, and you but add power to an engine of evil-doing; and if ever the youth of our land needed the controlling and sanctifying influences of God's Word, they need it now. We suggest, therefore, that it is the interest as well as duty of those who love morality, and especially of those who love the Bible, to have regard to the success of our efforts in this place.

THOMAS MUNNELL.

THE BEGINNING OF VOLUME TEN.

To improve with age is not a bad mark nor an undesirable symptom. All readers of our monthly will perceive that we begin Vol. X. with every improvement we proposed or promised—beautiful new type, clear white paper, four additional pages of reading, and the work put up in covers after the manner in which genteel periodicals are dressed to suit public taste. There is no intrinsic merit in a man wearing a fine coat, nor in a magazine going abroad apparelled in high typographical fashion; but still, the question of Paul, “Do you judge according to appearance?” is too apt to be answered by a Yes.

For our own part, it is, frankness to say that we are more concerned about the matter and manner of the articles offered to the reading public, than about the external figure of our paper. There are scores of publishers in New York, Boston, and Philadelphia, who are quite competent to please artistic taste; but the proof is too easy and too abundant that they minister far less to the morals and spirituals of men than to their carnals.

We print a large supply of the *Christian Banner* for the current year of grace, and if the active readers who have hitherto been volunteers in circulating the work approve of the specimen we now lay before them, we shall be happy to acknowledge their co-operative labors.

D. O.

NEWS OF ACCESSIONS.

The zealous fellow-laborer, brother E. Sheppard, of Dorchester, writes to us that he arrived at home the first week of January from a tour of some seven weeks among the churches. He says:—“I think it would be better for the churches where we labored to report the result of the meetings than those engaged in the work. I expect you will hear from the churches on the subject. I would state, however, that the Lord has blessed the effort put forth in Eramosa, Erin, and King. In Eramosa thirteen were added. Brother Kilgour labored with me in Erin. Fifteen were immersed while we were there, two reclaimed, and one immersed since; making eighteen additions in Erin. We labored there a little over two weeks. Brother J. Black then accompanied me to King. Two were immersed on the afternoon of the day preceding the one on which I

left; brother Black remained there. I hope to hear of more additions in that place."

Turning the leaves of some of our exchanges from the United States, for December, we note that reports of accessions to the brotherhood of disciples to the number of 379 are given.

We take the following from a late copy of the *Brantford Messenger*, which that paper has extracted from other journals:—

LONDON, NEW PARK STREET.—A correspondent of the *Messenger* writes: The ordinance of believers' baptism was twice administered during the past month, by our pastor, Mr. Spurgeon. On Thursday, August 10th, thirteen were immersed, and on Thursday, the 13th, seventeen more, making thirty, who were added to the church on Lord's-day, Sep. 2d.

MIDDLETOWN, OHIO.—A correspondent writes us: The Lord is still with us in this place. The meetings are becoming more and more solemn and interesting every day. Unmistakable displays of divine grace are frequently seen. Elder Guy, pastor here, baptized nine more lovely converts yesterday, making sixteen since the meeting commenced.

VANOVER'S SCHOOL HOUSE, DAVIES CO., KY., sixteen additions to Brushy Fork Church—thirteen by baptism; two yet to be baptized, and one by letter. Five of the number were Methodists, two from the Cumberland Presbyterians, and one from the Stinsonites. One of the sisters, who had been a Methodist, remarked, that she had tried all the while to believe that sprinkling and pouring was baptism, but finding no precept or example in the Bible for it, she was now determined to be a Baptist. While another, who had been a Presbyterian for 22 years, remarked that she had never been satisfied with her baptism, and was resolved to be a Baptist. While a third one, who had been a Presbyterian some 16 years, said the same. Truth is mighty and will prevail.

The *Mountain Messenger* reports the baptism of 18 candidates at Point Pleasant church, Upshur Co., Va., and 11 at Ebenezer church, Preston Co., Va.

The *Christian Chronicle* reports the baptism of 20 candidates at Riceville, New Jersey.

ANOTHER METHODIST MINISTER, &c.—We learn from the *North Carolina Intelligencer*, that on the second Lord's day in October, the Rev. T. A. Bell, a Methodist minister was baptized into the fellowship of Providence church, Habersham county, Ga.

BROOK NEAL, CAMPBELL CO., VA.—Sixty or more professed a change of heart. Twenty-four have been baptized, and many more are expected.

A SISTER'S ZEAL.

[We opine that the following should be read by the friends of the Christian Banner.]

————— Sep. 28, 1855.

DEAR BROTHER:—Will you please accept the enclosed \$4 for the purpose of aiding the cause of truth. O pray with me for a merciful God to hasten the day when primitive christianity shall be established in this part of our world. My dear brother, my daily prayer is that I may be enabled to impress upon the minds of those committed to my charge the great truth of the gospel as revealed in the *Blessed Book*. Please remember me in your daily petitions, and believe me I remain as ever,

Your sister,

In hope.

ENCOURAGEMENT.—Brother J. Butchart, jun., favourably known among the Churches in Western Canada, has consented to co operate with us in enriching our pages as Corresponding Editor. Our brother Wm. Oliphant, who is a brother both in the flesh and in the Lord, declines on various grounds having his name associated with ours as a helper, the chief reason being that he is and has been able to render such meagre assistance. He is at present, and has been for months past, in a very delicate not to say critical state of health. He has the prayers of many that he may regain his accustomed health and strength.

Our brother Butchart hopes to speak to us all in the monthly at least every other month; but we trust his engagement may enable him to preach and teach with the pen oftener than six times per annum.

D O.

OLD VOLUMES.—Copies of volumes 3, 4, 5, 6, 7, 8, and 9 are on hand, and rather than keep these volumes as a temptation to unmannerly mice or Barbarian rats, we will dispose of them at a very cheap rate, that they may go abroad upon a wholesome mission. Any one sending three yolk shillings (37½ cts.) will be entitled to receive by mail any volume that we have on hand.