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THE

CHRISTIAN BANNER.

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

VOL. VII. COBOURG, SEPTEMBER, 1853. NO. 9.

EXAMPLES OF CHRISTIAN LIBERALITY.

Mr. Cobb, a Baptist merchant in the city of Boston, resolved in his youth to devote *one-fourth* of his profits in business to benevolent religious purposes; also, that when his capital reached a certain amount, he would give *one-half* of his profits; and that when his gains, if ever they should, reach a sum that he fixed in his own mind, he would put *all* the increase of his business into the Lord's treasury. He steadfastly adhered to his resolutions during life, and enjoyed the high satisfaction of scattering the blessings of his liberality "in every direction."

"Dr. Watts gave away one-fifth of his income." Chief Justice Hale spent one-tenth of his income in benevolent objects. Doddridge and Baxter the same.

Wesley, in early life, while his income did not exceed thirty pounds, devoted two pounds of it per year to religious uses; on receiving sixty pounds, he gave away thirty-two pounds of it, still making twenty-eight pounds supply his necessities; when he received one hundred and twenty pounds, his former allowance satisfied him, and he consecrated ninety-two pounds yearly to benevolence. Near the close of his life, he thus writes in his private journal: "For upwards of eighty years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continued conviction that I save all I can, and give all I can, that is all I have." No wonder that John Wesley has left his stamp on society in view of this single trait of character, to say nothing of his persevering activity and zeal.

The following from a merchant whose devotion was equal to his business habits may serve as a most valuable lesson—

"In consecrating my life anew to God, aware of the ensnaring influence of riches, and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system: I decided to balance my accounts, as nearly as I could, every month; and, reserving such portion of profits as might appear ade-

quate to cover probable losses, to lay aside, by entry on a benevolent account, one tenth of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that if at any time my net profits from which clerk hire and store expenses had been deducted, should exceed \$500 in a month, I would give twelve and a half per cent.; if over \$700, fifteen per cent.; if over \$1300, twenty-two and a half per cent.; thus increasing the proportion of the whole, as God should prosper, until, at \$1500 I should give twenty-five per cent., or \$375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give half; and on acquiring what I determined would be a sufficiency of capital, then to give the whole of my net profits. It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been surprised to find what large drafts it would bear."

Reader!—how do you approve of these examples? Were these men, in their liberality, imitators of Christ Jesus? The reason why christianity is not enjoyed, in numerous instances, is, because it is not practised.

D. O.

INJURIOUS EFFECTS OF INTOXICATING LIQUORS DEMONSTRATED.

The enmity of every species of intemperance, to the happiness and prosperity of the spiritual man, justifies the christian journalist in making special efforts to arrest the attention of his readers, by submitting facts, illustrations and arguments calculated to influence their hearts, understandings and consciences. A peculiar accident, or providence, as some would say, has given such a demonstration of the injurious effects of alcoholic drinks upon a healthy stomach that it ought to be read and known of all men. For the benefit of those readers of the *Christian Banner* who are unacquainted with the facts alluded to, we submit the following narrative :

ALAXIS ST. MARTIN, a young Canadian, when eighteen years of age, possessing a good constitution, enjoying excellent health, was accidentally wounded by the discharge of a musket, on the 6th of June, 1822. "The charge," says his physician, Dr. Beaumont, of the U. S. Army, "consisting of powder and duck-shot, was received in the left side, at the distance of one yard from the muzzle of the gun. The contents entered posteriorly, and in an oblique direction, forward and inward; literally blowing off integuments and muscles to the size of

a man's hand, fracturing and carrying away the anterior half of the sixth rib, fracturing the fifth, lacerating the lower portion of the left lobe of the lungs, and the diaphragm, and perforating the stomach." Lacerated portions of the lungs and stomach separated and left a perforation into the latter, large enough to admit the whole length of the middle finger into its cavity; and also a passage into the cavity of the chest half as big as his fist. The orifice in the side and stomach never closed. His life was often in jeopardy, but through the skill and unremitting care with which he was treated by Dr. Beaumont, he ultimately recovered, so that in ten months he was able to go about and do light work, rapidly gaining strength.

In one year from the date of the accident the injured parts were all sound except the perforation into the stomach, which was now two and a half inches in circumference. For some months thereafter the food could be retained only by constantly wearing a compress and bandage; but early in the winter, a small fold or doubling of the villous coat began to appear, which gradually increased till it filled the aperture and acted as a valve, so as completely to prevent any flux from within, but to admit of being easily pushed back by the finger from without.

Dr. Beaumont began his experiments in May, 1825, and continued them for four or five months; St. Martin being then in high health. In the autumn, St. Martin returned to Canada, married, had a family, worked hard, engaged as a voyager with the Hudson's Bay Fur Company, remained there four years, and was then, at a great expense, engaged by Dr. Beaumont to come and reside near him, on the Mississippi, for the purpose of enabling him to complete his investigations. He came accordingly in August, 1829, and remained till March 1831. He then went a second time to Canada, but returned to Dr. B. in November 1832, when the experiments were once more resumed, and continued till March 1833, at which time he finally left Dr. Beaumont. He now says Dr. Combe in 1836, enjoys perfect health, but the orifice made by the wound remains in the same state as in 1824.

Dr. Beaumont describes the aperture in St. Martin's stomach as being situated about three inches from the cardia, near the left or superior termination of the the great curvature. When the stomach was nearly empty, he was able to examine its cavity to the depth of five or six inches by artificial distention. Such then was the favorable subject on which Dr. Beaumont's observations and experiments were made; and such were the numerous opportunities which he enjoyed for repeating them, and verifying their accuracy.

The influence of alcoholic drinks are thus described by Dr. Combe, in his admirable work on digestion, from which we have abridged the foregoing and extract the following :

“ Many persons imagine that spirits, taken in moderate quantities, cannot be injurious, because they feel no immediate bad effect from their use. If the fundamental principle which I have advanced is sound, and if all the functions of the system are already vigorously executed *without* the aid of spirits, their use can only be followed by only one effect—*morbid excitement* ; and it is in vain to contend against this obvious truth. The evil attending their unnecessary use may *not be felt* at the moment, but nevertheless it is there ; and for demonstrative truth of the fact, we are again indebted to Dr. Beaumont.— On examining St. Martin's stomach, after he had been indulging freely in ardent spirits for several days, Dr. Beaumont found its mucous membrane covered with erythematic (inflammatory) and aphthous (ulcerous) patches, the secretions vitiated, and the gastric juice diminished in quantity, vici'd, and unhealthy ; although St. Martin complained of nothing, not even of impaired appetite. Two days later, when the state of matters was aggravated, the inner membrane of the stomach was unusually morbid, (diseased) the erythematic appearance more extensive, the spots more livid than usual ; from the surface of some of them exuded small drops of grumous (thick, clot- ted) blood ; the aphthous patches were larger and more numerous—the mucous covering thicker than common, and the gastric secretions much more vitiated. The gastric fluids extracted were mixed with a large proportion of thick ropy mucous, and a considerable mucopu- rulent discharge slightly tinged with blood, resembling the discharge from the bowels in some cases of dysentery. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and a tenderness at the pit of the stomach, and some vertigo, (giddiness) with dimness and yellowness of vision, on stooping down and rising again ; a thin yellowish-brown coat on his tongue, and his countenance was rather sallow ; pulse uniform and regular, appetite good ; rests quietly, and sleeps as usual.” [Beaumont's Experiments and Observations, page 237.]

The greater part of this lengthy quotation certainly cannot be too attentively considered by those who contend that the stimu- lants of spirits is not injurious to the stomach or general health, un- less where the mischief shows itself by palpable external signs. Here

we have incontestible proof, that the disease of the stomach was induced, and going on from bad to worse, in consequence of indulgence in ardent spirits, although no prominent symptom made its appearance, and St. Martin was, in his general habits, a healthy and sober man. And if such be the results of a few days of intemperance in a person of a sound constitution, it is impossible to deny that continued indulgence must be followed by more serious evils, whether these show themselves from the first by marked external signs or not.

After a few days of mild diluents, the coats of St. Martin's stomach were seen to resume their healthy appearance; the secretions became natural, the gastric juice clear and abundant, and the appetite voracious. Dr. Beaumont adds, that, in the course of his experiments, diseased appearances of a similar kind were frequently observed—generally, but not always, after some appreciable cause. “Improper indulgence in eating and drinking has been the most common precursor of these diseased conditions of the coats of the stomach.—*The free use of ardent spirits, wine, beer, or any intoxicating liquor, when continued for some days, has invariably produced these morbid changes. Eating voraciously, or to excess, swallowing food coarsely masticated or too fast,*” “almost invariably produce similar effects, if repeated a number of times in close succession.” (p. 239)

These observations require no comment; their practical bearing must be obvious to all who are willing to perceive it.

Having just read Dr. Andrew Combe's work on indigestion—from which I have made the above extracts I would commend it to all our readers. Most of the common ills which flesh is heir to will be traced to intemperance in eating and drinking. Few spiritually minded men have yet been found entirely indifferent to their food and drink. The watchful, prayerful man soon learns that God has ordained an intimate connection between the body, soul and spirit. To enjoy happiness, and to be useful, all our appetites and passions must be under the influence of the laws of the kingdom of nature as well as of grace. “Whether we eat or drink or whatever we do, must be done to the glory of God.”

W. W. E.

INCONSISTENCY OF INFIDELS.

NUMBER TWO.

BROTHER OLIPHANT:—The nature of the difficulties I intend to notice being such as involve the general principles upon which God governs the world, were I to discuss them fully and say all or even a

tithe of what might be said it would make an unreasonable draught both upon your pages and patience. I must therefore adopt a laconic style and endeavor to crowd as many thoughts into as few words as possible.

Every christian admits it to be a Bible doctrine that God has made us moral agents and that as such He will hold us responsible for every thought, word and deed. They all admit likewise that a majority of mankind have rather obeyed anything else than the laws of their Creator, even "when they knew God," and consequently, not being prepared for heaven they cannot go there, but must endure the deserts of their own doings here and hereafter—must reap that which they have sown. Now says the objector, if God knew all this before he made man—that nine-tenths of us would go to hell—suffer a painful life in this world and an inexpressibly more painful one in the next—why did he not leave us forever in our unconscious nonentity never to be brought into conscious beings? Was it good in him to create a world in order to bring a few to glory at the expense of the many? These are questions of very serious import in the minds of many honest persons whose difficulties are only aggravated by the feeble, superficial and unsatisfactory answers given to them by many christians, even preachers. To me they appear, in this investigating age, worthy of a serious, rational and philosophical solution. It will be impossible, however, to give a full response to these interrogations in the present essay.

And did I believe the premises to be true—that a majority of mankind will be lost—I confess the solution would be much more intricate. But mark it well, *it must first be proved that a majority will be ruined.* Until this is done no man has a right to present the above difficulty founded upon that assumption. This cannot be proved; for we could almost, if not altogether, prove the negative which we are not logically called upon to do. For almost one half of the human family die in childhood before they could be accountable to God, and surely "Of such is the kingdom of Heaven." Add to these millions of saints of all ages and we will find that even now, thus early in the history of Redemption, a majority are on the Lord's side. Besides the world may continue in its present physical condition yet many thousands of years; and who can prove that the gospel will not yet have a long time of triumph far more glorious than man's heart ever could conceive? The movements of the last half century seem to indicate this. The Bible is now being carried into every land. It is already translated into 200 languages. Millions of money are spent in the missionary cause every year. The nations are hearing the Word, in all its civilizing and christianizing power. The power of this Word may be seen in such places as among the Sandwich Islands who, by the sole agency of the gospel, have been converted, within the last thirty years, from a barbarous set of cannibals to a civilized and in a great measure christian nation. And what may we not expect from the christian labors of another half century? Again, when the long looked for millennium shall have arrived when the gospel shall run and be glorified, no wars, no pestilence, no famine thinni. g our

numbers ; the multiplication of men will be little else than the multiplication of christians, and this to continue at least a thousand years. So that the host of the redeemed made up of all infants dead, of all the faithful of all ages, Patriarchal, Jewish and Christian, and swelled by the myriads of saints who may yet live upon earth, will be so vast that the number lost will appear but as the drop to the bucket. All the evil in the world will only constitute the shade in the picture. Viewing the subject from this stand-point it would be hard for any skeptic to show that the faithfulness of God will be without effect even if some do not believe. Much more good than evil will doubtless be the result of the grand drama of creation and redemption. The greatest good to the greatest number is the principle acted upon both in heaven and on earth. We build steamboats and construct railroads well knowing that some lives will be lost by them. We found Colleges and Universities, fore-knowing that as a matter of course, some youths will be corrupted in morals at them, and only become the more accomplished knaves by being educated. Now the question is whether we should refrain from building railroads, steamboats and colleges on account of some instances of evil resulting from them or go ahead on account of the much greater good that certainly will be derived from them. Every sane man will be for the latter. And why cannot God be justifiable in operating upon the same principle in the creation and government of the universe ? But here, says an objector, why did he not do all intended good without *any* evil ? Why not establish such laws as will always work out good and no evil ? Grant that man cannot carry out any plan of doing great good without some attendant evil, is it necessarily so with God ? This is the last and deepest question that upon this point can be put, and as it is the pith of the whole matter we will reserve the consideration of it till our next.

EVANGELICUS.

OPPOSITION.

Lest satan get the advantage of us.—*Paul*.

—add . . . to temperance, patience.—*Peter*.

Opposition has its uses. It is not therefore to be despised. God himself, who is Eternal Perfection, has one great Adversary and Opposer. And he who rules in the armies of heaven and among the inhabitants of earth, whose wisdom and benevolence can bring good out of evil, will doubtless ultimately make it appear to the universe that opposition to his government has on the whole been beneficial.

A servant of the public, in whatever department, knows little of the world who anticipates a smooth and oily life—a path without opposers. It is questionable if there has been one useful man, scribe or orator, who has had such a path. The passions of men, the interests of men, the likings and dislikings of men, have always been aroused

in some form to minister opposition; and he is a very weak general servant who is not prepared for such rugged encounters.

There are various kinds of opposition as well as degrees of it. First, there is the opposition of the enemy, who is at no pains to conceal that he is an enemy, but who glories in ranking himself as an opposer. Again, there is the opposition of men of the world to those who love virtue, the friendship of the world and the friendship which is of God being essentially opposed to each other—this is an opposition so common wherever christianity is practised, that it has ceased to excite special attention; and it would doubtless be stronger and more striking were all professors happily conformed to the Lord of Life. Finally there is the opposition of professor against professor. This again has its classes and degrees: for we have the Protestant against the Catholic,—Protestant against Protestant,—and at times a stout touch of bitter opposition between members of what is popularly called the same communion. This last, whenever and wherever it occurs, is the most uncomely and the least excuseable opposition with which we have any acquaintance.

But even this latter species of opposition may be abundantly useful. The dross and the pure gold often get separated by unusual heat—by the fire thus occasioned. Nothing happens by chance; and “*all things will work together for good*” to a certain class of people mentioned by divine wisdom—those who love God. Some of the uses of opposition from those who glory in the name “brethren,” are, that we may prove our own steadfastness, our moral tone, our spirit, our patience, whether, in brief, we have the mind that was in Christ Jesus, and are willing to suffer with him, and for his sake. The man who can, time after time, patiently hear the rebuffs, unjust representations, and increasing carnal hostilities of those who claim to be in the same brotherhood, has obtained a mastery which indicates that with him patience and divine reliance have been carefully, prayerfully, and successfully cultivated.

The intelligent convert taking upon him the name of Christ knows full well at the commencement that he is called upon to face avowed enemies of the truth. He also knows that though the popular current may seemingly be with virtue, that there is need of watching and fighting against the world’s allurements and all who take active pleasure in them. The man of faith is equipped for these encounters. They are common. He expects them. He knows not the war for which he enlists if he anticipates anything else.

But with another sort of opposition it is different. If any apostle

or inspired teacher had said 'See that you frequently turn your breastplate to your side, and at your back, and be always prepared for the thrusts of fellow-soldiers'—then indeed every good man would, if faithful, keep his eye out jealously to see who of his fraternal companions in the Christian ranks should strike at him. The only apology for the inspired authors of the Christian code in not leaving us such a precept, is, that the gospel was constituted upon principles whereby love and not hatred, union and not opposition, spirituality and not carnality, heavenly policy and not earthly plottings, the things of light and not the things of darkness, should exist in all the metes and boundaries thereof.

True, there are peculiarities and differences both natural and educational among the Lord's saints everywhere, over which forbearance will cheerfully throw its hallowed mantle, and the love-stream flow as smoothly and acceptably to God as though they existed not. The 14th chapter of the Romans is the best commentary on this sentiment. A thousand differences in matters of opinion, of taste, of judgment, of expediency will not disturb or alienate men who sincerely and supremely love our Lord Jesus Christ. They will work, stand together, and strive faithfully and with cordial zeal for the common interests of the Lord who purchased them. The religion of Christ recognizes these matters of forbearance, nay, provides for them; and the true disciple will not unfrequently rejoice that he has an opportunity of testing practically whether he loves his own will or the will of Christ, and of evincing to his own heart and conscience that the Lord's will is far more sacred to him than his own likes and tastes.—Forbearance and conscientious yielding to the will of the Lord where it crosses our own, are among the hallowed amiabilities of christianity.

But there is a feeling or a spirit, which, when duly manifested, needs a mantle of charity too broad and too thick for the gospel to furnish. When some carnal dislike, or fretting freak of the fleshly man, will induce a professor time after time either to seek or to embrace occasions to oppose a fellow professor, throw out insinuations against him covertly, give new wings and additional power to statements proceeding from unworthy sources, parade and repeat these tongue-jewels to others so that they come to the accused party by way of a 3rd or 4th party; nay, lend a deaf ear to testimony amply corrective, pushing this testimony aside and giving weight to the testimony of known and acknowledged immoralists,—when such a spirit shows itself by repeated and divers proofs, we may justly and safely regard the pro-

fessor who is possessed of it as a devout worshipper in a temple not fitted up like the temple of the Lord.

Can brotherly love exist in such a state of things? Will any one call this confusion peace? Is it possible for the love of the Father and the fellowship of the spirit to be enjoyed in view of such carnality? Talk of union! Talk of peace! Talk of love! Talk of the fruits of the Spirit! All these are but a sound—a name—a tinkling cymbal—while professed religionists are so fearfully apart from the precepts of the holy oracles. Peace and love have their appropriate basis; and when this basis is wanting they are no longer to be found.

It is perfectly true that a brother may be at fault, and he may be so grandly at fault that he needs correction. The gospel, and not anything but the gospel, should therefore show and correct the fault; or if the offender be incorrigible he should be disowned. The christian spirit will do all this, and the Master's name and cause glorified and held sacred. Even Peter, the weak and the strong Peter, was at one time "to be blamed;" and although his reprovee afterwards told of it by way of personal justification, to show that he was as much of an apostle as the apostle Peter, yet he first told him to his face. This is the christian style. Peter did not receive anything like a thrust in the dark from brother Paul. Old fashioned christianity had a spirit far more straight-forward and noble than to demean itself so much like an assassin.

It will still remain true that "the way of the Lord is strength to the upright." Let us grant that a man who loves the Lord is tried like the faithful Paul when Demas forsook him and Alexander did him much evil, or like king David when he was compelled to hasten from his own city on account of the cruel policy of a member of his own family. What evil result—what injury will accrue to the man of God provided he be sufficiently patient and heaven-relying? Who, even during the trials and sufferings, would not rather be the good king flying for his life, or the apostle enduring the rebuffs of "false brethren," than the enthroned Absalom or Alexander the rich copper smith? We say with the inspired James, "Blessed is the man that endureth trial." Blessed is the man over whom satan fails finally to get the advantage by his quarrelling and strife-making agents whether professing or non-professing.

True, indeed, flesh and blood are not fond of opposition. The carnal mind is impatient of trial. This is its nature—its impulse. It retaliates. An injury received will be paid back again with double interest. But where the Spirit of the Lord is, there is not only lib-

erty but long-suffering. Trials will be endured for Christ's sake ; and the author or authors of them will be recommended to the long-suffering and compassion of the Father of mercies. Thus, the spiritual man adding to his faith the requisite courage, and to courage, knowledge, and then temperance, adds also patience—believing that patience fully exercised will materially help to make him “perfect and entire, wanting nothing.” The unfortunate professor who allows his tongue to speak ill or his pen to write ill, who devoutly bears false witness by insinuations, innuendoes, and indorsements of statements made by those who have no virtue to lose, ought certainly to be treated with perfect patience ; for that great expositor, Time, will duly disclose his real object, when the full odium he intended for others will be generously awarded to himself. Patience, then, practically viewed, is, we conclude, justly esteemed “queen of the virtues.”

To conclude : The gospel spirit is a peculiar spirit. It is not easily counterfeited. It has a divine impulse. It is of God and is God-like. It is a noble spirit, and exhibits itself nobly—magnanimously. It has no selfish aim. It is not quick to take up evil reports, or circulate them and sanction them as truthful. It moves a man to do as he would desire another to do to him. It avoids even the appearance of doing injury to a fellow-mortal, because the gospel which moulds and directs this spirit, is, both in design and active influence, “good will to men” as well as “glory to God.”

May the faithful everywhere be abundantly and crowningly blessed.

D. OLIPHANT.

AN APPEAL TO EACH AND EVERY FRIEND OF JESUS.

Brother!—you are one of heaven's nobility. You are called by a sacred name—you have been adopted into the divine family—you have professedly become a saint of the Lord, renounced the world, cast off the bonds of the Adversary, and placed yourself under the counsel and direction of the lawful Sovereign of heaven and earth. Yours is a holy calling ; you have taken a solemn vow ; you are pledged by the noblest name in the wide realms of creation ; you have espoused principles the loftiest ever offered to mortals ; you have allied yourself to a cause the purest and most abiding ; you have given your name, your confidence, your influence, your life, your all to the Lord Jesus, who proposes to abolish sin, destroy death, put down satan, and establish truth, peace, and righteousness throughout the whole earth.

My brother ! The King who proposes to accomplish all this, and

who will fulfil it in his own time, asks you to co-work with him. It is a high honor. It is an exalted work. It is an opportunity worthy of the mercy of God—sacred, solemn, and blissful. It is the invitation of the King of kings and Lord of lords. The means are furnished. You are not required to work on your own capital—by your own wisdom—in your own strength—through your own merit. It is yourself, not your skill or your counsel, the Lord asks; and he asks you, not for his own sake, but for yours. Hallowed be his name! Blessed be his rule over the sons of men!

Ah! dear brother—what an Enterprize! what a Counsellor! what a Leader! what a Conqueror! you are connected with! Shall time with all its changes wear away your attachment to Jesus and his government? Shall earth's interests intervene and separate you from your Saviour? Shall the life that now is, captivate you, and every spiritual prospect grow dim and fade away in dark death? Shall satan re-bind you by allurements and false but plausible charms? Shall sin again reign in you, and shall the armour of righteousness be sent back to the chief captain as unsuitable and unacceptable? Shall your mortal body again occupy more of your thoughts, your purposes, your affections, your activities, than the spirit which the Lord entrusted you with, and in which he put his own holiness? Shall the purposes of the Lord Jesus—the purposes of his Death and his Life—the purposes for which both his Mercy and his Power are made manifest—be prosecuted and accomplished without your will, your love, your help, your heart and hand?

O! brother! your answer is heard and it animates every soul: for you say that the Lord's will is your will, the Lord's purposes your purposes, the Lord's work your work. You think this—you feel this—you believe this—you acknowledge this;—and is this all? Do you ask what remains? To think—to feel—to believe—to acknowledge: it is all good. But the Lord asks a co-worker. Thinking, feeling, believing, declaring—these have their place and are indispensable. The Lord asks your thoughts, feelings, faith, confession; but he asks more. The husbandman looks for branches, buds, leaves, blossoms. But he looks for fruit in its season. No blossoms no fruit; but still blossoms without fruit are little valued. So in the husbandry of the Lord. He invites you to think, to feel, to believe, to speak concerning him correctly, nay, devoutly; but all these in order to “do his will,” to be “fruitful in every good work.”

Awake, brother, awake. “Wake up as you ought” Let the rays of celestial light beam in all its radiancy upon your mind—let the mild and animating joys of the better world uplift, gladden, and cap-

tivate your soul—let the warm pulse of heavenly love beat steadily and with ceaseless power in your whole heart—let the life giving Spirit, the Spirit of truth, of goodness, and of favour take its abode in your affections and consecrate them to Jesus—let the hope of the gospel, the peace of God, and the pure word of the Lord Jesus dwell in you abundantly, abidingly, devotionally—let prayer unceasing ascend to the Great Teacher that you may stand perfect and complete in all the divine will,—and thus will body, soul, and spirit be under the influence and guidance of the Prince of Salvation who is chief among saints and angels, and your life will be a life sanctified and devoted to the Master's use. Thus will you feel, and acknowledge, and practise the gospel—be a living christian and not a christian skeleton; a full man in Christ and not a dying or dead babe; a man of faith and not of mere feeling or theologic philosophy.

Fellow-citizen of the Lord's Kingdom!—the Lord has need of you—he has work for you. You may refuse—you may stand idle—you may act the religious truant—you may serve the creature under the cloak and with the name of serving the Creator. But the end comes. The trumpet shall sound. The summons which calls every man into the Eternal Presence must be obeyed. A short work will the Lord make. The time-server, the slothful, will then find his own true place. Not a mistake will be made. The trifler will trifle no more. The idler will obtain the idler's reward. The religious thinker and moralizing speculator, who blessed his own heart that he had correct views, will be separated from the Lord's saved company. Excellent sentiments, happy theories, glowing feelings, eloquent prayers, devout exercises succeeded by more devout seasons of steadfast friendship of the world and the service of mammon, religion carefully stored in some chamber of the brain or lodged with some of the animal passions, a sentimental piety and yet a steady course of active ministering to the life of the flesh,—all these will avail little when the Lord ranks together those who have served him and those who have served him not. Brother! they call this an age of progress, an age of refinement and light; but how to serve Christ and the Devil at the same time, in one life, has not yet been discovered. Beware! Be on your guard! The experiment is attempted, cunningly and adroitly attempted, by this bold and God-daring generation. "If any man will serve me let him follow me," is the language of the Redeemer of men. Christian professor! are you thus a servant of the highest Master and noblest Lord? Two masters you cannot serve. See to it! "What I say unto you I say unto all—watch!"

But, brother, let us take another glance at the Lord's own enter-

prize, to the accomplishment of which you are invited to be a co-operant. The world is on satan's side. Sin, death, and grief are everywhere. Christ is only another name for love. His philanthropy seeks to new-create, lift up, and restore the world to bliss. Neither satan nor any of his friends will take part in this work. They are all against it. But the work, undertaken and urged forward by Divine benevolence, must be done. Jesus, in his own person, both in his life and death, began it. His inspired Twelve were rallied as standard-bearers. Christ has re-ascended to fulfil his part in the heavens, ever living to help his friends for their own sake or to give potency to his cause. The apostles are personally gone, but have, by command of their Lord, left their testimony and manner of working stereotyped for all generations till the end come. The world therefore is to be reclaimed and saved, and the Father's will done on earth as in heaven, according to the pattern shown to us by the Lord Jesus and his faithful and divinely endowed apostles. O what a work! What a work in extent—what a work in reward! Heathen idolatry, Jewish superstition, sect-made infidelity, the bigotry, ignorance, and error of christendom are to fall before the truth, the love, the power, the spirit of the gospel. Jesus leads the way. It is a sure victory. It is light against darkness; love against hatred; spirituality against carnality; heaven's order against earth's confusion; Jesus against satan. Where do you stand, brother? Can you be careless or listless when Christ—angels—apostles—prophets—martyrs—saints—sons of light in the past, and the purest now on earth—call you to share in regenerating a sin-trampled and sin-ruined world?—while too at every step you will march from joy to joy in the good work? Never be it said of you, no never, that you were a friend of the Saviour for a time and then turned your back and left him. Better never to have known him. Better never to have tasted of his favour. Better never to have been born. Better, yes, far better, that no profession had been made, than, now, to be in the arms of spiritual death with only a name to live. And you are dead, you are a cold moral corpse, as lifeless as an Egyptian mummy wrapped up for a thousand years, if you can look at the world's idolatries, bigotries, hostilities, mockeries, and religious counterfeits and unhallowed delusions, and yet remain inactive and practically unconcerned, attending to the things demanded by the pride of life, the cravings of the flesh, or the desires of the eye, which are not of God but of the world. Ah! brother! you may be a very genteel Christian at this rate, and have the smile of flattery and the polite nod of popular reverence; but that you have the smile of the Lord, or are governed by his Spirit, or produce the

Spirit's fruits, cannot be affirmed while the inspired oracles remain true.

Fellow pilgrim and fellow professor—as sure as you have a soul, you are actively co-operating in order to the attainment of the end proposed by the universal Friend of man, or else the accomplishment of some device of the Arch-Troubler whose friendship all leans sinward and perdition-ward. With the premises before you, and in view of your co-operating with king Jesus in his work of love to turn barrenness to beauty and exchange misery for bliss, suffer now a few words by way of suggesting the particulars of the work and the manner of it.

Brother! the work begins with yourself. Listen to me. Every friend of the Lord Jesus has three chapters of practical duty. The first chapter is personal devotion—consecration to Christ in your own body, soul, and spirit. A pure heart, a good conscience, a serene mind, a soul filled with the sweets of celestial affection, a life well regulated by the sacred and bliss-making precepts of the Supreme Lord, must, beyond all doubt, be found with yourself before you can take one step toward doing anything for the reformation of others. And mark: while you are “keeping your heart with all diligence,” and “denying ungodliness and worldly lusts,” you are performing in your own individual case the very work which Jesus proposes to be done. Every passion you therefore subdue in yourself, every feeling you suppress which is at variance with gospel virtue, every act that the Saviour would not approve which is by you disowned, every seducing habit you discontinue and replace by one more pure, you are assisting the Saviour in extending the influence of holiness and diminishing the empire of vice. My brother—work! Work in this field of self-reform! Work for your own soul. Work! The Lord will help you.

Another chapter of duty. The Saviour has a number of friends. They are his saints and your brothers. You must count them such. You must treat them as such. Are they dejected? Cheer them. Are they in trouble? Relieve them. Are they weak? Strengthen them. Are they tempted as you are yourself? Strive with them and for them. Are they in need of your help in any way whatever—the goods of this world, counsel, teaching, sympathy? Make a draft on your purse, your judgment, your knowledge, your affections, and supply their necessity. It is your duty—your delight. The Saviour asks it, and he asks nothing but what will minister mutual peace, joy, and love to you and to them. But you not only minister both to yourself and your brethren in so doing. The world is made better—

it is taught a powerful lesson—by every such band of the Lord's saints. Selfishness is discountenanced. Hatred is subdued. Pride is rebuked. Satan is defeated. "Love as brethren" therefore is a divine precept full of the favour of heaven. "By this shall all men know that you are my disciples, if you have love one to the other." For your own sake—for your brethren's sake—for the world's sake—for the Lord's sake, be sure and honor this law of the spirit of life.

And there is a third chapter of weighty obligations. Brother! is your ear attentive! Multitudes know not the only Redeemer—the world is unsaved! Your fellow men in Canada West, in Canada East, in New Brunswick, in Nova Scotia, in Prince Edward Island, in adjacent States, in all places near and remote, yes, your fellow men everywhere are dying under the awful disease of sin, and the Lord has entrusted you with medicine to restore them. The gospel prescription—the only remedy for sin, will you withhold it? Can you see men falling on every side, perishing for want of the wine and oil from the Great Physician, and yet be indifferent? You cannot. You dare not! And yet—what do I say—and yet, as sure as the Lord is in heaven, and as certain as sinners are perishing, you are not scattering the restorative as you ought. Rise, this very day, rise, and be a swift messenger of life to dying men. Hasten. The time is short. Sin rages. Death follows. Satan triumphs. Electricity—spiritual electricity is required, and God has given it you and will give it more abundantly to make you a speedy and a suitable servant to save men. What is done must be done immediately—now or never—without delay, or it must be eternally postponed. The Lord is nigh. He comes! he comes! will quickly be sounded from one end of heaven to the other. O Gabriel, put not the last trumpet to thy lips till this brother raise his voice again and cry to poor sinners to accept the gospel invitation and enter the temple where there is everlasting safety. Blessed Lord, give space in thine abundant mercy for this friend of thy love to plead thy claims with still more fervor to gain those unregenerate souls to thy cause and Kingdom.

D. O.

OBJECTIONS TO THE UNION WE PLEAD.

Cayuga, 21st July, 1853.

MR. OLIPHANT: SIR:—On reading your first article in the January Number of the *Banner*, and that on "Christian Union" by J. . . . I have been set a searching and praying on the subject, in the mind and to the author of eternal truth. And the result is not in accordance with the "plea" of Mr. J. . . . I fear that however firmly

reason or foundation of that plea be asserted, or plausible it may appear, and though it be said to rest "on the foundation that God has laid in Zion," the faith that stands upon it, stands not in the power of God, but in the wisdom of men.

Says he, "Our plea is, beyond all contradiction, the only one that can ever be successful in effecting a universal Christian union. For we are endeavoring to recover the ancient, the original model of Christian faith and manners,—that which was taught by the apostles of the Saviour, and received and practised by the primitive churches and Christians."

I will point out a few revealed facts which appear to me as objections to the foundation of this "plea" of union.

1st. It is a *revealed fact* that a man may build wood, hay, and stubble, as well as gold, silver, and precious stones on the rock Christ Jesus. 2nd. It is a *revealed fact* that the world is Christ's kingdom, and is composed of the wheat of his own sowing, and of the tares of an enemy; and both are to remain mingled together till the end of the world. Does not this fact, in connexion with others of the same chain, set aside the idea of a visible union—everything but a *spiritual, a heavenly union*? 3rd. revealed fact. Jesus prayed for his disciples, and for all who, in future, should believe on him through their word: he spake also of other sheep not of this fold, whom he said he must bring in, that there may be *one fold and one Shepherd*. 4th. revealed fact. Paul, the apostle of the Gentiles, "our apostle," received the key of this mysterious union from Jesus Christ himself, and was specially and divinely called and commissioned as the apostle of the Gentiles. 5th. revealed fact. The commission of "our apostle" differs from the other apostles, as they were sent to preach and baptize: he was sent, not to baptize, but to preach the gospel. 6th. revealed fact. *Our apostle* did baptize; he baptized some of the Corinthians, but he thanked God he did not baptize many of them. And why? Instead of making this water baptism, this shadow of the Spirit's influence, a plea of union, was it not by them made the cause of contention and division? 7th. revealed fact. John said he was sent to baptize with water; but that he who should come after him would baptize with the Holy Spirit and with fire. And has not God promised to be a wall of fire around his people, and the glory in their midst? Hypocrites have come through the water, but they cannot stand the fire; "hence the sinners in Zion are afraid, fearfulness hath surprized the hypocrites." Who among us shall dwell with the devouring fire? 8th. revealed fact. *Our apostle*, writing on this mysterious union, says, "There is *one Lord, one faith, one baptism*," &c. 9th. revealed fact. "Our apostle" says in another place, "By one Spirit we are all baptized into one body." Here I would ask, As Paul asserts there is only one baptism, which is removed—the shadow or the substance? 10th. revealed fact. *Our apostle* also circumcised a Christian whose father was a Greek. 11th. revealed fact. *Our apostle* writing to the Colossians, considers it as important for them to attend to the spiritual important of circumcision, as to that of baptism. 12th. revealed fact. Christ's kingdom is spiritual—"the kingdom of God is within you"—that was not first which is spiritual, but that which was carnal.

and afterwards that which is spiritual. 13th revealed fact. The converts on the day of Pentecost were commanded to repent and be baptized in the name of Jesus Christ, for the remission of sins, and they could receive the gift of the Holy Spirit. 14th revealed fact. Of Cornelius and his friends it is said, "Who can forbid water that these should not be baptized, who have received the gift of the Holy Spirit as well as we." Hence it is clear that the Jews received the gift of the Spirit *after* water baptism—the Gentiles *before*. 15th revealed fact. *Our apostle* makes faith in Christ and confessing with the mouth unto salvation very emphatic—he labors very emphatically to show that Abraham is justified by faith, not after he was circumcised, but before—he traces a *oneness* of faith from Abel through the Patriarchal and Jewish churches. 16th revealed fact. *Our apostle* makes water baptism less emphatic than Peter did; and than the modern disciples do. 17th revealed fact. As Jesus declared of the Spirit, that He would make known things to come, "our apostle" opens the mystery of this union by shewing that all shadows and earthly things that can be shaken are to be removed from the heavenly kingdom, that we shall receive a pure spiritual kingdom that cannot be shaken. 18th revealed fact. The *divine* foundation of this union, is that of the apostles and prophets, Jesus Christ himself being the chief corner stone. This is the "plea" of one who had *du calibre de gigantesque*.

Yours truly,

CHARLES WALKER.

OBSERVATIONS ON OBJECTIONS TO UNION.

Cobourg, 26th July, 1853.

MR. CHARLES WALKER: DEAR SIR:—The eighteen objections you have against the religious union advocated by myself and others—the union which we understand to have existed before sects had an existence, a place, or a name—are very cheerfully laid before the readers of the *Christian Banner*.

In looking over your epistle, I discover Mr. Walker that you are a unionist, but you distinguish between visible union and spiritual union. the first being unattainable, nay, impossible, as you understand it, and the second being every way attainable and practicable. I, for one, would like to learn something definite respecting this spiritual union that does not depend upon oneness in hearing, believing, obeying, and practising the gospel. Very much has been preached, written, and spoken concerning this sort of union—this invisible spiritual union, without a union upon the "*things* of the Spirit" either sentimentally or practically; and yet, with me, I freely confess, nothing could be more unintelligible. A man walking upon the wind, or a stone wall floating upon the clouds, would seem to my mind to represent this invisible unity amid visible disparity. Take, my dear sir, *z*

selves as an example. Wherein are Charles Walker and D. Oliphant united in spirit or spirituality and not united in the facts, precepts, ordinances, and practice of the gospel? I promise to answer the most knotty query in your whole catalogue of questions if you can point to one jot or tittle of spiritual union existing between us beyond our union in the things which God testified for our belief or enjoined for our obedience. Report upon this, my friend, and tell me how near your spirit is with my spirit in matters pertaining to salvation in which we are at variance visibly or practically.

But you appeal to the Christian oracles. Seeing therefore you have appealed, not to Caesar, but to Jesus our Lord and Teacher, let us hear him and abide by his authority. To make out visible disunion and yet spiritual union you refer to the good seed and the tares. You first state that the world is Christ's kingdom; then you affirm that persons represented by wheat and tares occupy this kingdom; and hence conclude that there cannot be visible union in such a kingdom. On the ground that all this is correct, should there not be the fullest union among those who are the Lord's wheat? Or will you have patches of it fenced off, tares and all, calling some of it Presbyterian wheat, some of it Baptist wheat, some of it Methodist wheat, and so on through all the varieties and mixed samples of sectarian produce?

It cannot however be admitted that the world is Christ's kingdom. "The field is the *world*"—not the *kingdom*. "The good seed are the children of the kingdom;" and these children—the children of God—were, in the days of primitive excellence, united in faith and in Christian manners, in gospel love and gospel law, in spirit, precept, and practice. There was then "one Body" as well as "one Spirit." To this you object. Or at least so I understand you. In your creed, if I apprehend its articles, there is one Spirit and hence spiritual oneness, but more than one Body and consequently not "visible" oneness. How, since you have appealed to the oracles, you can reconcile this with the union exemplified by the primitive disciples, even were it possible to effect such a union as you contemplate, I cannot say. Did you ever hear of separate communities of the Lord's disciples existing in the apostles' days? Was there ever such visible disunion till corruption had swept away primitive faith and primitive manners like a destroying flood?

Yes, says my friend Walker, "the commission of Paul differed from the other apostles"—he made "water baptism less emphatic than Peter"—"the Jews received the gift of the spirit *after* baptism, the Gentiles *before*." Startling doctrine!—a visible difference and a spiritual union between Jews and Gentiles proved by what?—the scriptures? Then the wall of separation between Jew and Gentile is not broken down, but still stands, if not in Canaan at least in Canada! But how was it that Paul, himself a full Jew and the Lord's apostle to the Gentiles, did deliberately affirm that the wall was demolished? And how, in writing to Jews and Greeks, Asiatics and Europeans, in Galatia and at Rome, could he aver to them "There

is no difference," "There is neither Jew nor Greek . . . you are all one in Christ Jesus?" Very sorry am I to learn that you keep up a part of this old and useless wall of partition in Cayuga, Canada West, and build sanctuaries on each side of it for the accommodation of partyists and sectaries.

At the bottom of this party diversity indeed you have placed the apostle Paul's commission, giving him authority to convert the Gentiles diverse from the apostle Peter in his labors to convert the Jews. This, my dear sir, is an attempt to sanctify and give validity to divisions and parties which out-does anything I have seen in all my reading, while, too. I am free to acknowledge, it is the most consistent. For if we are to have divisions, let us have the authority of the Lord for them! When however you penned this sentiment you forgot at least five things: 1. That the Saviour commissioned his apostles to preach the gospel to *all* nations, which gospel they were to begin preaching in Jerusalem; 2. That Peter preached to Gentiles as well as Jews; 3. That Paul preached to Jews as well as Gentiles; 4. That when a "visible" division was likely to occur among the Gentile disciples, the appeal in order to prevent division was to the apostles and elders at Jerusalem; 5. That Paul wrote inspired epistles not only to Gentiles, but to "all who in every place call upon the name of Jesus Christ." Any one of these five capital truths is quite sufficient to fold up your separate commission for Paul, and send it into the middle of your Grand River at the capital of Haldimand county to float down the Erie, and thence a quick passage and final tumble over Niagara Falls.

You also forgot when treating of an individual peculiar commission for the apostle Paul, that even if your commission for him was valid, all Gentile converts ought to be united!—that you could not even with the help of a special work for *our* apostle make out more than one community of Gentile disciples and another community of Jewish disciples!! Unless therefore you are a natural descendant of father Abraham, you and I ought to be both visibly and spiritually united! I will not speak of the foundation you would make for us: for we would not have the foundation of apostles as well as prophets, together with the chief corner, but we would be built upon *an apostle* and a *certain part* of the chief corner.

I am thus lengthy in dwelling upon what you call spiritual union as distinct from visible union, because when this theory is fairly and fully disposed of, all your other objections are like the small dust of the balance. Eighteen, or eighty, or eight hundred objections to Christian union are all scattered to the winds by the establishment of one cardinal point—the visible, practical, spiritual union of the disciples of the Lord Jesus when christianity was originally pled and exemplified.

As to Paul making "water baptism less emphatic than Peter," I doubt not that both apostles took their baptismal plea from the Lord himself, who, in giving directions to preach the gospel to all the world, affirmed, "He that believes and is baptized shall be saved." Good authority this—is it not?

You ask a question about baptism in these words, "As Paul asserts there is only one baptism, which is removed—the shadow or the substance." and you tell us that the substance is "the Spirit's influence baptism" and that the shadow is "water baptism." This query I must hand over to the "doctors of the law" who have manufactured the phrases "water baptism" and the baptism of "the Spirit's influence," and who have christened them substance and shadow,—all, too, since the New Testament was written. The new dispensation in Christ Jesus is not the place for shadows. Paul and Peter did not introduce them. But they baptized! And if they did not introduce shadows, there are none to remove. And we would not remove a substance!

Now, in the very passage where Paul says "there is one baptism" he also tells us "there is one Spirit"—indicating, that, in his time, both the one Spirit and the one baptism were among the realities of the christian religion—not the one a shadow of the other!! Better accept of Paul's one baptism and one Spirit than make two baptisms of them, and then disown one of them!!! O that I could send all theological doctors to Paul's school—!

I must notice your remarks on the partyism at Corinth. Though there were no "visible" divisions among the Corinthian brethren such as now exist, that is, no separate communities, yet the apostle severely reprimands them for their party strifes. "Is Christ divided?" he asks. It would seem that Paul associated in his mind a divided Christ with a divided Christian people, even if they did not separate openly into sects. Their division however was not respecting baptism as you intimate. The apostle speaks out the cause in bold and unmistakeable language. "One says, I am of Paul, and another, I am of Apollos, and another, I am of Cephas." Referring to himself as being made a party leader, he reproves those who claim him as such by asking, "Was Paul crucified for you? or were you baptized in the name of Paul?"—thus he administered reproof to all by reminding them that as they were all redeemed by the same Lord and were all baptized in the same name, they should all be one. What motives to union! What death-thrusts to division! Paul would not allow a brother to call himself by his name: nay, seeing they took occasion to show their fleshly preferences to different ministers and thereby foment the spirit of sectarianism, he rejoices that he had personally baptized only a few of them, "*lest any should say that he baptized in his own name.*" Faithful and consistent Paul! Inspired teacher of union!

The allusion to the comparative saving efficacy of water and fire, I opine, is an excellent one so far as the question of union is involved. Let it be granted that your views of the baptism of fire are valid and reliable, no hypocrities among the baptized in the holy fiery flame. They are all melted, purified, and thrown into a perfect mould.—Where then is your visible division? Are they not all united? Yes, they are all one—all like so many pieces of silver from the furnace when run into the same mould. This is a true idea of union, Mr. Walker, give me your hand! All that we need now, is to open the

oracles of the Lord Jesus, exhibit the baptism of fire, see that we have heaven's authority for it, obey the voice of the Lord telling us to be thus baptized, hence be united ourselves, and call upon all the world to like obedience and like union. I agree, and trust you will agree, that, when the authority to be baptized by holy fire is produced, you will give up "sprinkling" and I will give up "immersion:" for, as there is "one baptism," we dare not have two. Are you ready? Are we agreed? I am an earnest advocate of union. It is taught on every page of the Christian scriptures. And it is just as certain that there is but one baptism. If this one baptism be the baptism of fire, let us give up sprinkling, pouring, dipping, and advocate the one baptism of flame, and sound aloud the authority for it over the length and breadth of the land. I am not a trifler. I have only one life, and this must be spent by the Lord's help in ascertaining and submitting to the will of the Sovereign Lord. If then you have your eye upon a revelation lost sight of by me and others, speak up and let not the light be hid under a bushel. For myself, I am pledged to follow the light that shines and gives the glory of God in the face of Jesus Christ. Thanks, a thousand thanks, to any man who in the face of a proud and scornful world boldly uplifts the torch of truth and bears aloft the light of heaven. Come, then, Mr. Walker, I am ready and willing to meet you on ground sanctioned by the Christian oracles.

To shorten our work and elicit a speedy understanding, let me ask a question. I seek not to puzzle. I make the inquiry honestly.—The baptism of fire, you say, is a baptism precluding hypocrites. How then have we a Judas, an Ananias, a Simon the sorcerer, a Hymeneus, a Philetus, a Demas, a Diotrephes, and others called "false brethren" spoken of as belonging to the brotherhood at one time and another in the apostolic age? Or has the baptism of fire commenced since these instances of hypocrisy or apostacy? My present impression, which must remain till I receive new light, is, that the apostles knew nothing about a baptism of fire only as they realized that it was for the destruction of the Lord's enemies.

Still, I will again gladly hear you on the subject of Christian union on its "divine foundation."

Such is the only foundation on which it can rest, or upon which it can be consummated.

As an advocate for union, Yours,

D. OLIPHANT.

MODERN INFIDELITY AND THE BIBLE.

The infidelity of the present day, is not the infidelity of the past; not that moribund, vulgar and loathsome thing that it once was—a thing to disgust and alarm, rather than to seduce and persuade. It has laid aside much of its repulsive vulgarity, has put on a new costume, and comes forth in the garb of learning, and sometimes even in the sacred habiliments of religion.

FUNDS RECEIVED AND EXPENDED FOR EVANGELIZING.

THE TREASURER IN ACCOUNT WITH THE CHURCHES COMPRISING THE PROVINCIAL CO-OPERATION.

Monies received from the 11th June, 1852, to the 15th June, 1853:—

Balance in hand June 11th, '52.....	£5 11 9
Church in Bowmanville.....	8 5 0
“ Oshawa.....	15 15 0
“ Pickering.....	5 10 0
“ Toronto city.....	15 0 0
“ King.....	3 15 0
“ Esquensing.....	8 0 0
“ Erin.....	19 0 0
“ Eramosa East.....	4 8 5
“ Eramosa Centre.....	2 10 0
“ Eramosa West.....	4 7 6
“ Jordan.....	10 0 0
“ Wainfleet.....	6 8 0
“ Rainham.....	4 10 0
“ Dorchester.....	2 10 0
“ Nottasawaga.....	1 0 0
From sundry brethren and sisters.....	5 12 6

£122 3 2

Monies paid to Brethren in the employ of the co-operation from 12th June, '52, to 15th June, '53.

Brother J. Black.....	£51 13 5
“ E. Sheppard.....	13 18 0
“ A. Anderson.....	18 15 0
“ D. Oliphant.....	5 12 6
“ J. Kilgear.....	14 14 0
“ J. Doyle.....	12 0 0
Balance on hand.....	5 10 3

£122 3 2

By far the greater portion of the funds received as reported above, is from the subscriptions obtained by brother Anderson in the Fall of '51. Several of the churches in the county of Wellington having paid their subscriptions previous to the giving in of the annual report of last year, a small amount consequently appears in the present one.

Permit me, brethren, before closing this report, to give expression to a few thoughts in relation to our responsibilities. Amid all the questions which are still in debate in society, with us there are some things that are sure and certain,—and nothing more sure than this. that we *know and have the truth, the essential truth*, the sincere and moral reception of which brings salvation. And we also know that the Lord has so ordained that those who are made free by the truth, should shine as lights in the world, *holding forth the word of life*,

and thus become the honored instruments of leading others to embrace the Saviour that they may thus enjoy the fulness of the blessings of the gospel of Christ. If, then, we realize the certainty of these things, and our consequent obligations and responsibilities, upon what principles can we account for the small amount contributed by us for the spread of the gospel? Do we conceive that the truth, from its own native energy and divine adaptation, will ultimately triumph? and that it needs not our humble agency to render it successful in accomplishing the end for which it has been given? If so, we reason falsely: for it has many adversaries. Now is the time, brethren, for us to act well our part in the grand drama of human redemption, constantly remembering that the Lord has both a work and a reward for us, and for all his children.

These thoughts and the above account are most respectfully submitted, by

Your Bro. in the kingdom and patience of Jesus,

Eramosa, 15th June, 1853.

L. PARKINSON, *Treasurer P. C.*

LABOURS OF EVANGELISTS.

[7.]

Having been requested by the co-operation to spend a few weeks in labouring in the cause of our good Master, in the Niagara District, we left our homes and families in order to carry out their desires, and to discharge the obligations that rest upon us to preach the word, and thus carry the good message of salvation from the Saviour to dying sinners. Our starting point was Jordan. At this place meetings were held for nearly two weeks, during which time not one made the good confession. The fruit was not of course in the gospel; it is always "the power of God unto salvation." It might be in the preachers; yet we laboured hard. It might be in the state of the church, which we are sorry to say, is not at present in a happy and prosperous state. Yet we pray that the seed sown may at some future time yield its plentiful crop, and the body be restored to harmony and love. We next preached at Font Hill, where two discourses were listened to with great attention by a respectable and orderly congregation. Our next point was Wellandport. Here also we found a congregation anxious to hear. Three discourses were delivered in this place on the ancient gospel. We then proceeded to Wainfleet, where we found a fruitful oasis. The fruits of the Spirit cluster here, and the effects of the gospel are seen in those who profess it. This church is a light, and sheds its beams around. It was good to be there. Meetings were held in five different places in this neighborhood, at one of which (the Lake Shore) two intelligent persons made the good profession and were buried with their Lord in immersion. We next went forward to Rainham, where we continued until the June meeting.

As brother Oliphant was at the June meeting himself, we expect him to give any further description that might be useful.

It will be observed that the dates are not given in the foregoing;—they are omitted to avoid lengthening the report. The meetings

commenced at Jordan on Wednesday, May 18th, and extended to the June meeting. It might be well to state that some of the meetings mentioned were held at different places on the same evenings, as we occasionally separated.

May the Lord abundantly bless our labors, and for this end let the prayers of the saints ascend in our behalf when engaged in the work of the Lord, and in behalf of the world which lieth in the arms of the Wicked One, that great good may be done in the name of Jesus, and that angels and saints may rejoice in seeing many sinners repenting and returning to their gracious Father. Amen.

JAMES KILGOUR.

ALEXANDER ANDERSON.

EDMUND SHEPPARD.

A REFORMATORY EPISTLE.

Ira, July, 1853.

BROTHER OLIPHANT: MY DEAR BROTHER:—I am happy to hear from you every month, and I think perhaps that you would be glad to hear from this side the water; and as our common brotherhood is instructed, admonished, and encouraged, by your widely circulated paper, I have thought it advisable to call up again the attention of all who fear God and are jealous for the authority of his word as delivered to us by his Son and apostles and Prophets, instructed by the Holy Spirit, to things which they formerly knew and practiced. We, the Disciples of Christ, have long since renounced the doctrine and commandments of men in matters of religion, and we ought to endeavor not to permit those commandments to be mixed with and taught amongst the commandments of the Lord; and we have often said "In vain do they worship me teaching for doctrines the commandments of men." But, my brother, alas for human frailty! How long did the purest church that ever existed remain pure? Scarcely three hundred years: and those corruptions were not introduced into the church at once, but in the most gradual manner—so much so that it excited no alarm. They were matters of expediency: and finally in six hundred years eventuated in the establishment of the church of Rome with all its tyranny and oppression.

But I do not intend to write about the church of Rome, but the Christian church, as organized in the present time, which we conceive to be the best and the only school for the perfection of Christian character; and for this purpose it is essential that we have apostolic instruction, and practice founded upon it. But some not understanding the design of the Christian church have formed other associations to supply some supposed deficiency in the church, such as temperance associations, odd Fellows, and the social circle, as if something more in the formation of Christian character could be accomplished in these organizations than in the Christian church. These are human institutions, gotten up for selfish purposes; neither commanded nor required by the head of the church; and bring no honor to his cause. But we need in the church apostolic instruction; but when novices

are employed to teach in a church of twenty years' standing, we shall not be likely to gain much instruction, especially as some have recently taught that Moses is as good a Law giver as Jesus Christ, and that Aaron was as good a High Priest, and that the blood of the Paschal Lamb sprinkled on the door posts of the Hebrews and the offerings under the Law were as effectual in procuring the pardon of all past sins as was the blood of Jesus Christ: and also that "the Christ" taught nothing new in relation to pardon, but only arranged the ordinances a little differently for that purpose. Would Paul approve of such teaching? If he were asked the question, he would point to the ten first chapters of his letter to the Hebrews for an answer.

Small matters acquire their importance from the subject with which they are associated; and it is, and has been, that all the corruptions of the church have originated from the practice of things esteemed non-essential—such as receiving into the church baptised believers by giving them the right hand of fellowship. It is an innocent thing; but from hence has come all errors of the church. It is teaching for doctrines the commandments of men: for it has not apostolic authority.

But I wish to call the attention of the brethren to another matter of much importance in relation to the practice of breaking the loaf on the first day of the week. The disciples at Troas met to break bread. Do the disciples meet for that purpose now, or for some other? When preaching is not expected, many of them do not meet together. Do they not disobey the command of the Lord when they refuse to assemble to meet on the first day of the week when circumstances are favorable.

Again, when the Saviour gave to his disciples this institution, he took a loaf, and what did he say? Did he pray for all the world and all the numerous subjects of prayer for which on all proper occasions we should pray? Did he make a long uninteresting prayer, or did he make a short one? I answer, neither: he did not pray at all. He simply gave thanks for the loaf and the cup. Paul so understood the Lord to say to him when he says to his Corinthian brethren "for I received from the Lord what I delivered to you, that the Lord Jesus in the night in which he was betrayed took a loaf, and having given thanks, broke it; in like manner also the cup." The editor of the "Harbinger" says, that in the best regulated congregation he ever knew, the Elder took a loaf, and in a few sentences gave thanks. Would it not, my Brother, be advisable for all who profess submission to the authority of the apostles to meditate upon this matter, and practise as they did? This I think is enough for once. Laying these things before the brethren "thou wilt be a good minister of Jesus Christ, nourished by the words of the faith and of the good doctrine, to the knowledge of which thou hast attained;—but profane and old wives' fables reject."

I would inform you and the brotherhood that our brother J. M. Shepard died in Ira on the first day of June last, after a lingering illness of more than a year, which he bore with patience and forti-

tude, and resigned himself to death in full confidence of attaining to the Resurrection of the Just.

Remember me to your sister wife, and believe me your affectionate Brother,

ALLEN BENTON.

RESOLVES AND DESIRES.

Eramosa, 12th July, 1853.

DEAR BROTHER OLIPHANT:—At the request of the "committee of the co-operation" I give you and through your paper the brethren in general who will have correspondence with the committee, the names and address of the officers for the current year:—

BROTHER L. PARKINSON, *President*, ERAMOSA. P. O.

BROTHER R. ROYCE, *Treasurer*, EVERION P. O.

JAS. MITCHELL, *Secretary*, " "

The subject of paying speaking brethren by the committee when called upon by individual churches, was taken into consideration, when the committee were unanimously of opinion that all labourers to be paid out of the General Fund should be called or invited by the committee, and that the committee would endeavour as far as in their power to send assistance to any church who should apply for such. And also that at the annual meetings they would endeavour to secure the services of brethren calculated to advance the cause of Christ in the vicinity of such meeting.

Trusting that the brethren will see the importance of adhering to the above, the committee will be better prepared to go on with the business for which they are appointed, and also know what funds are required of them.

In behalf of the committee

JAMES MITCHELL, *Secretary*.

REVUE DU SEMUER CANADIEN.

We have already called the attention of those of our readers, who understand or are learning the French language, to the "Semeur Canadien." It is an excellent religious Protestant journal, edited with ability, and a pure zeal for the true interests of Biblical Christianity and religious liberty. Its literary and religious spirit is unexceptionable. It has devoted itself especially to the true religious interests of the French Canadians, laboring to make known to them the pure doctrines of the Bible, in opposition to the errors and corruptions of of Popery. It labors in this vocation with indefatigable zeal; not with the weapons of violence and carnal strife, but with calm argument and words dictated by charity. The "Semeur" is engaged in a noble work, and merits our fullest approbation and regard. Such a paper is eminently needed on this side the Atlantic, among our French population. The friends of religious liberty and evangelical truth should labor to circulate it widely among the French on our continent everywhere,—in the British provinces and in the United States.

Mons. *Narcisse Cyr* is a pious intelligent servant of the Truth. We bid him God speed.

The "Semeur Canadien" appears weekly at one dollar a year, always in advance.

Besides this, there is published every two months under the title of "Revue du Semeur Canadien," a pamphlet, large size of some 50 or 60 pages, containing all the articles of interest that appear in the weekly edition. This bimensal edition will form a large octavo volume of 300 pages, in a year. It will be sent to subscribers at 3 shillings 9 pence, per annum. To the subscribers of the weekly "Semeur" a deduction of 50 cts., will be made.

For either the "Semeur Canadien" (weekly), or the "Revue du Semeur Canadien" (bimensal)—address *Narcisse Cyr, Montreal, C. E.—C. L. Loos.*

THE "DISCIPLE."

With this number closes the 2d Vol., as also the publication of the *Disciple*. We have for two years labored without a farthing of pecuniary reward in advocating Primitive Christianity through our publication, and we have the assurance from many quarters that our labors have not been in vain. This is sufficient. We take an affectionate leave of our readers, and pray God's blessing may ever attend them.—*Disciple*.

Thus, another periodical is permitted to go down to the grave—to go out for want of oil. The brethren in Pennsylvania lose the labours through the Press of a true man in allowing brother Loos, editor of the *Disciple*, to retire from his editorial work. Such is the encouragement to publishers. Men who seek wealth must keep free from the religious reform Press.

D. O.

EXPENSES.—Let those who complain of the expenses of supporting the Gospel, read the following remarks of the *Western Christian Advocate*: "Some people talk a great deal about preachers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did ever such croakers think or know that it costs \$35,000,000 to pay the salaries of American Lawyers; that \$12,000,000 are paid out annually to keep our criminals, while only \$6,000,000 are spent annually to keep the sixteen thousand preachers in the United States! These are facts, and statistics will show them to be facts. No one thing exerts such a mighty influence in keeping this republic from falling to pieces as the Bible and its ministers."

⚔ We could avoured to find a place for brother Silla's communication, but, reluctantly, we must let it lie for another issue. A short epistle from brother A. S. Hayden will also take its circuit with other matter to be laid before all our friends. Nor will we forget friends Strickler and Smith, Clarence, N. Y.

D. O.