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THE
CHRISTIAN BANNER,
A
MONTHLY RELIGIOUS
MAGAZINE.

EDITORS:

D. OLIPHANT.....COBOURG,
W. W. EATON.....ST. JOHN.

VOLUME VII.

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T H E

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, JANUARY, 1853.

NO. 1.

PREFATORY ADDRESS.

Reader! you have before you the beginning of our labours for Eighteen Hundred and Fifty Three. We have no time, no taste, no talent for a long preface, and therefore the special duty of writing as well as reading such a document may be in the meantime omitted; but in place of it, permit a few words in the form of an address.

In these times we have what is called "the religious world;" and this religious world and the profane world are too fully blended and amalgamated. The religious world of 1853, viewed by the purest vision which the best specimens of charity can make, has many prominent defects. We note only the following:

1. *It is actively partizan and divisional.* The Lord's people are united. They are one body. They do not divide. They do not strive except to strive together. They do not form parties. They rally round the Lord's banner, and eschew the spirit, and purpose, and doctrine, and work of division. On the organization of the Church of Christ, and long after the apostles' personal labours, there were no parties such as the religious world now embraces.

Let any one who needs to be convinced that very many diverse and antagonistic interests exist in our midst procure a seat on some pinnacle which overlooks a city or town, and take a look over the streets on Lord's day morning about meeting time. Quite a body of people are seen moving steadily and with devotional step eastward to the Established Church. As reverently and piously as the other, a different company are pressing their way westward, hoping to be in time to hear the minister at the "Kirk." With still greater zeal, a third group are wending their way southward to the Wesleyan Church. Up north, the crowd move with animation to the Cathedral with the large cross. The cross steets, at various points, have their lesser companies; and were it not for the reflection that the Lord smiles not upon the scene it would be curious and amusing to observe the many directions taken

by only a few thousand people—all professedly with the one grand object, to worship “the only true and living God.” Are these indications, not to speak of others, amply sufficient to make good what is herein affirmed, that the religious world is actively partizan and alarmingly divisional?

We step down from our observatory and meet one of the most intelligent members among these party groups. He is requested to explain how it is that there are so many congregations and such diversity of views and religious interests. His response embraces two main points: *All men cannot see alike: more is done by a number of parties.* Let us scan these two statements honestly.

In the first place, it is not true that all men cannot see alike. All men can see alike and do see alike in very many of the prominent developements of nature. All men see the sun alike—all men see that grass is green, and neither blue nor red—all men see that black is black and white is white—that water is liquid and the earth solid—that night is the reverse of day and light the opposite of darkness. All men think, feel, and speak alike about tens of hundreds of things. No one calls sweet bitter,—no one thinks that a hurricane makes no noise,—no one calls frost warm or steam from a caldron cold.

And is it not so in spirituals? The fact that Jesus came into the world—is not this acknowledged alike by all professing men? The fact that he came to save sinners—who disputes this? The fact that he gave himself a ransom for all—is not this universally admitted? *The fact that he made choice of twelve men to be his apostles—any disagreement here?* The fact that he left the dead, and went into heaven, and took his seat on the throne of God—in respect to these is there division? The fact that he sent the Holy Spirit to fill the apostles before they preached Christ crucified and glorified—what dispute arises out of this? The fact that these apostles were both directed and qualified to announce to the whole world the glad tidings of salvation—where is the man who contradicts this fact? That they testified to the people as instructed, received the confession of those who believed, baptized them into the name of the Father, Son, and Holy Spirit—who assents not to these facts? That they taught their converts to honor the Lord by assembling on the first day of the week, showing forth his death in the commemorative supper, edifying one another, manifesting liberality to the poor, growing and abounding in knowledge, love, brotherly kindness, forbearance, zeal, and in every good work—is there any one who yields not assent here?

True, indeed, in reasoning and philosophizing upon both naturals and spirituals men may have ten thousand reasonings, opinions, fancies,

and theories in respect to which all do not, will not, and can not see alike. This is not denied. It is readily granted. What then? Is there anything in this admission adverse to Christian unity? Not at all. The reverse is true. The fact that men begin to differ WHEN THEY BEGIN TO REASON only goes to exalt that wisdom which invites men to WALK BY FAITH, and in the meantime furnishes the necessary testimony to be believed, WHICH, WHEN RECEIVED, SECURES UNITY.

The gospel of heavenly favour, therefore, is not only the *power* but the *wisdom* of God.

As it respects the position that more is done by various and numerous parties, much, very much, ought to be said. The idea has this recommendation—it is popular. Very singular it is, however, to find a professor all zeal to argue the blessedness of many parties on the score of so much more being done for the Christian cause, and at the very same time showing a still greater measure of zeal to persuade every man to belong to *his* party! This notion begins to crumble to pieces at the first touch.

It is argued too that union is strength; and while the argument is warm from the lips of the speaker, the startling announcement is made which means, in short metre, 'Blessed is division!'

Then it is affirmed that they are all evangelical branches of the church. A branch of the Church? This means—what? Can any one soberly explain what a branch of the church means? A branch of a tree we know is a small portion of a tree. Is this figure held good when a church is spoken of—a branch of a church signifying a certain part of a church? This may be true. The root and trunk, where are they—in Rome?—the prominent limbs spreading out from Geneva, Zurich, Constantinople, Paris, London, Edinburgh? The whole production we pronounce a spiritual exotic. We admire not and want not 'the fruit of this forbidden tree.'

But if all these are branches of the church evangelical, registered in the true chronicles of sound orthodoxy, why is it that the ordained occupant of one sacred desk makes it a special duty to preach and warn his hearers against the doctrine promulged from another sacred desk? Verily partyism is constantly testifying against itself.

'Our people, our church, our Zion' are expressions which form a style of speech among moderns as common as it is uninspired. Our Zion, your Zion, their Zion—three Zions!! How it is that men do not tremble to build up the walls of such a Babel; under the plea of building the walls of Zion, we leave to be accounted for by those who are more accustomed to the mystic labyrinths of philosophy. Out of the abundance of the heart we deplore this consecrated confusion.

Now, there are two facts which ought to be named in connexion with the great plea for partyism, that more is done by means of parties. First, the Lord and the Lord's ambassadors both taught and enforced unity. No man can deny this with the Christian oracles before him. Secondly, the Lord's people, before christianity was corrupted, were a united people. These two facts are of themselves quite sufficient to overturn every objection against unity and every argument in favor of the blessedness of division. We have here the sling and the pebble from the brook which will smite to the death all the giants in creation who plead the claims of partyism.

2. *The religious world of eighteen hundred and fifty three is awfully proud and haughty.* Partyism and pride go hand in hand; nay, the latter generally outstrips the former. Who does not know Christian professors, good evangelicals, entertaining as plump orthodoxy as there is in the land, who will not speak with each other; and ministers are to be met with in almost every town who would almost as soon salute a heathen god as to shake hands with each other. And then if 'our party' be many, and 'your party' be few, what airs of superiority 'our party' will put on! It is also ascertained that those who have a chapel one hundred feet long, are so far above those who have a chapel only fifty feet, that the first must be considered very much higher and better than the other. A minister with a D. D. tacked to his name is so many grades above one without these initials that a Jew and a Samaritan could not keep their distance better than they. But we will leave this train of reflection to the reader.

3. *The religious world reverences human authority.* Go and attend Mass, go and listen to the Litany, go and pay attention to Doctor Pedo proving that baptism came in the room of circumcision, go and hear a revival sermon, go to a Kirk Session, go to a Synod, go to a denominational Council, go to a sitting of Conference, go to a Lecture Room where theology is taught; what is seen, what is heard? Alas, it is not too much to affirm that the religious world *reverences* authority other than the authority of God. True, there is not one party but what has something from the Bible, no; one party but has more or less of what is authorized by the Lord of All. Yet there is not one 'branch of the church,' so-called, but depends as much on the traditions of men as upon the revelations of God. Do we take pleasure in recording this—in having it to record? "God knoweth!" Would to God that all revered, cherished, loved, obeyed, and stood fast to the Bible, and all man-made worship thrown back to mingle with Egyptian darkness.

Reverence for human authority, or what is the same thing, love of or homage to uninspired Traditions, Catechisms, and Disciplines, must be regarded as the most deplorable feature in christendom. It is the error of all the errors—the crown of all aberrations. Strike human authority out of the list of the sins of the religious world, and every error dies. The tap-root is struck, and the tree with every “branch” hastens to decay. Partyism gives up the ghost, and spiritual pride gives its last haughty nod, on laying low the power of human legislation for the church of Christ. Strife and corruption cease, union and spirituality abound, immediately on exchanging all ecclesiastical Councils and laws for the one best Book—the Bible.

Brother! Reader! Friend! do you see our work? Do you see your own work? Then give us your heart and hand, and let us all work on! Are we reformers? Let us prove it!!

D. OLIPHANT.

CHRISTIAN UNION.

DEAR BROTHER OF THE “BANNER:”—After a silence of several moons, I desire to resume, and present a few more thoughts on the subject of the above caption. In my former article, in the *Banner* for March last, the reader was referred to the favorable indications to be found in the general public mind, and to the unfavorable indications in and about our own camp. I think now, as I did then, that the probabilities decidedly predominate towards “a good time coming.” In this, an analysis of the principal religious denominations of our day and country shall be attempted.

The principal religious parties must be classified—for it would be almost impossible to examine them all and singular. For the present purpose I choose to classify the bulk of religious professors into the following families and appellations, viz: *Episcopalian*, *Presbyterian*, *Moravian*, *Methodist*, and *Baptist*.

Each of these families has its own peculiarities, and *peculiarity*. They furnish a useful lesson, when examined separately; for there is something excellent appertaining to each of them, which is not to be found, in the same degree, with any other one. With a view of illustrating this, the following thoughts are suggested:

EPISCOPALIAN. Under this head I do not include all those who are simply episcopalian in their politics—but those who are distinctively known in England as Episcopalian. From the association of that religious body with the crown and government of the nation, it has necessarily been compelled to study politics on a somewhat larger scale than most other religious parties. It has, in truth, devoted its attention to the study of *government*—not simply ecclesiastical—but national. And from the peculiar circumstances under which it received its rise, or rather its establishment, it has continually felt itself under obligation to patronize learning and research. Its safety consists not

alone in the management of the state, but also in keeping firm its hold upon the regard and affections of the people. For, since the seven years reign of Cromwell, the glory and strength of the British nation have been known to reside more with the *people* than with the *crown*. *Prerogative* has been continually yielding to the *popular will*; till at the present day, he who can command the popular will, need care but little who wears the crown. Learning, of the most thorough grade, and research the most laborious, have been the means by which the English church has held the people to its service. And by its wisdom in council, in state and diplomacy, it has held in service the crown quite as closely as it has the Commons by the other means. Now what I wish to say is, that all this effort has not been in exercise, during the last two centuries, for nothing. The world, at the present day, is more indebted to the English or Episcopalian church, than to any and all others for the discoveries of its research, and the benefits of its learning. More also is the world indebted to the same source than to any other, for the elements of civil and religious liberty. It may here be objected by some that the standard of religious liberty, first planted triumphantly on British soil, was by the hand of dissenters—puritans—immediately after the rising of the “long parliament.” But let such be inquired of, in what school were those master spirits educated, who were the associates of Cromwell, when the decree went forth for universal religious liberty? That church educated her sons for mighty deeds. The place of their education became too narrow for them. A late English writer, the learned and accomplished ISAAC TAYLOR, has lamented this fact in the history of the British church. He thought that, if the church had widened her territories, spiritually, and taken in a greater variety of soil and climate, so as to suit itself to the tastes and temperatures of her children, there need not have been such a thing known as “dissent.” But be that as it may, one thing is certain, great and good men have been furnished from her schoolings, and their labors, under a wise and beneficent Providence, have turned the current of human thought from mysteries to truth—and man from despotism to liberty. “Honor to whom honor is due.”

PRESBYTERIAN. I have not so long a lesson to offer respecting the Presbyterian family, but one, nevertheless, fraught with much instruction, and much interest to the pupil of religious history. Under this head is to be included the entire family—from Zurich to Paris—from Geneva to Edinburgh—and the scattered from them—although in many instances they do not now perhaps feel themselves nearer related than *connexions*—yet they are all of one family. I am not considering this body especially in its religious character—but more particularly in its historic—its public character. For while, perhaps, no religious body in the world have entertained *religious* sentiments more at variance with the sentiment of human responsibility, than have some sections of this family—especially those who have adopted the theology of Calvin—no one family under consideration has, by its conduct, discovered more confidence in the doctrine of human responsibility. This party is particularly distinguished for energy,

intelligence, and scope of enterprise. They have always been noted for working by system, and for accomplishing great enterprises, in worldly as well as in religious matters. An indomitable courage and perseverance, a self reliance, and conscientious ability, amounting, in many instances, to self-conceit and self-laudation, are indisputable characteristics of the Presbyterian family. Let it also be observed, that this large and respectable body have not been operating in the world for two centuries and more, without accomplishing something. By no means. They have stamped their own likeness upon much that is now the world's history—past and present; and it would be folly to think of compiling a history of what is to come, without assigning to them a conspicuous place. I cannot, however, at this moment consent to particularize the special benefits which they have conferred upon mankind. Suffice it to say that they are undoubtedly great; and we ought not to think the Lord will overlook it when he comes to have a settlement with his stewards.

MORAVIAN. Of this family I do not simply mean those who assume that as a proper name, but include those of the two or three Mennonist branches, and also the Dunkards, United Brethren, Evangelicals, &c. This whole family is particularly noted for its plainness of attire, simplicity of manners, and general conservative spirit. It is not famous for intelligence nor progress, nor for mingling with the large enterprises and interests of the world; but for universal honesty in all its external transactions, it is perhaps not exceeded by any family in Christendom. It is, however, *proud* of its *plainness*, and vain of its *honesty*. But simplicity of manners and honesty of conduct are virtues of no small account in this day of extravagance, and worldly-mindedness.

METHODIST. This is one of the largest families connected with Protestant Christianity: and although divided into several groups, these divisions are chiefly because of difference of opinions on the politics of the church, and not on account of any radical difference upon what they term the *vitals of religion*—the furniture of the inner temple.

The one peculiar feature for which this family is distinguished beyond all others, is their *zeal*, which they bring from the inner temple. They do not compare with the English Church for learning and research, nor with the Presbyterian for intelligence and a spirit of enterprise, but they exceed them both in zeal and active religious exertion and effort. The untiring zeal of the Methodist church is a model worthy of all imitation. Not such as we now see in our towns, cities, and old settled parts of the country—for we now frequently see in those places, a quite effeminate class of Methodist preachers coming into use. But the zeal to which I refer, is that which was brought into exercise in the infancy of the denomination, and is yet to be seen in the newer portions of our country—more especially in all the American frontier communities. If all the “ministers of the gospel” were as laborious, zealous, self-denying, and spiritually-minded, as were the majority of Methodist preachers a quarter of a century ago, much scandal would be removed from the profession. The zeal of the preacher very naturally infused itself, to a good degree, through

all the body—and the reflex action was felt again upon the preacher. Thus each kindled each, until zeal became excitement, and excitement sometimes, and not unfrequently, became enthusiasm. "Like people like priest," said the ancient prophet. This religious body have progressed more by zeal than by knowledge.

BAPTIST. It remains only now to speak of the Baptist portion of the religious profession. The peculiar feature of this class is quite different still from all that I have previously noticed. Their peculiar trait, which presents itself most prominent, is a *reverence for the Sacred Oracles*.

Wherever you find Baptists, you find a people better read, and more intelligent in the Holy Scriptures, than can be found in any other popular religious profession. In all their labors, both of the pulpit and the press, they have continually urged the study of the Bible as essential to a growth in Christianity. They enforced their doctrines because they were in the Bible. This is a most worthy trait of character. Notwithstanding they were in years past, charged, and truly, with sending into the field many laborers who were as illiterate as the fishermen of Galilee, yet these same men loved God's Book and studied it; and although they could not preach in the rhetoric of the schools, they could talk in the language of the Bible. Although their hearers were not captivated by eloquence and softened by poetry, they were made to "tremble at the word of the Lord."

It is not to be wondered at, then, that the Baptists are forward in their desires and labors to procure a pure translation of the Bible into our own language. We are justified in looking to them for such an effort sooner than we should be to any of the other parties. All those can succeed just as well with a quite imperfect translation, as well as with a perfect one; and some of them, perhaps a little better. Not so with the Baptists. They are so fairly committed *in principle*, to the scriptures, that they can permit any change, however great, in theory or practice, which is plainly taught in the Bible, without any sacrifice of principle. Such with them would not indicate levity or versatility, but *progress—reform*.

All these religious parties are striving to advance their own peculiar interests. Each is endeavoring to increase its numbers by all the means which it considers laudable. All are, more or less, anxious for a union of Christians—and all pray for it. But each has its own particular idea of Christian union. I have sometimes doubted whether any of them entertained a higher idea of the matter than a *sectarian ascendancy*—a party triumph. Union is desired, but not at the expense of any of their peculiar features—not even of their politics—I mean their church politics. This is illustrated by the divisions in the Methodist family, who are divided into parties on church politics alone. Each is desirous of union, provided the union be *with it*, in all its peculiarities. The desire seems to me to be much more selfish than Christian. And it is plain that a union can never be affected upon the platform of any of the parties before us;

for each has a platform, independent of its redeeming features—even the Baptists have this, notwithstanding their praiseworthy reverence for the divine word.

And a union, such as was projected by the historian D'Aubigne, viz: a kind of *federal* union of the several religious parties, while each of them should preserve its distinct party existence, would be a union without a union. For this would leave all the separate interests of the individual parties to be cared for by them, without any sufficient interest to destroy the spirit of selfishness, which has been fed to fatness by the party strifes which the world has already witnessed.

In view then of these things, a union of all the faithful in Christ Jesus is yet to be labored for, and prayed for, and hoped for. This, my brother of the *Banner*, is the work, or result of the work, to which I understand the pages of the *Christian Banner* to be devoted.—The work in which yourself, and the writer, and a host of brethren, good and true, in Canada and elsewhere, are ardently engaged—and whose labors are, to some extent, by the blessing of God, successful.

The foregoing analysis and remarks are suggested in view of the work that is before us. For we ought to know what are the components of the society in which we are laboring for a given end. We ought, as the apostle, “to become all things to all men,” that we “might save some.” And we shall certainly be better able to address ourselves successfully to a community, the elements of which are studied and known, than to one unknown.

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 practiced by the primitive churches and Christians. If we fail, it is because we fail in reaching our intentions. We plead a union upon the *revealed* will of God, as *written* on the page of the Christian oracles. No compromise nor concessions upon the *things revealed*—but perfect liberty of opinion upon matters of opinion. The facts of the Gospel are *revealed*. But all speculations, conjectures, and philosophies concerning the facts, are *human*, not *divine*—matters of *opinion*, not of *faith*. *One faith* is essential to Christianity—but diversity of opinion is to be expected. In *faith* we should be *one*; and yet we should “receive him that is weak in the faith without regard to differences of opinion.” The foundation—the platform—which we plead, is not ours, but by adoption. It is the foundation which God has laid in Zion—“a foundation stone—a tried stone, elect, precious”. We have subscribed to no creed nor formula of human origin, nor do we ask any one else to do so. We preach “Jesus Christ and him crucified,” and we call upon the children of men to unite in him. For this, we have renounced all human systems and formulas. And we thought as much of the systems of our inheritance and education—the systems of our fathers, and their fathers—as any ought to do; but we thought more of the things of God, revealed to us in Jesus Christ, than of all the relics of family.

We are asking others to do what we have done for the sake of the truth. We ask them not to come to us, nor to unite with us; but to the Lord Jesus, and be united with him—not to be joined to us, but to be joined to the Lord, and then we shall be joined together. Not to build upon the foundation which we or our fathers laid in conclave or convention, but on such as by the "wise master-builder," was laid in Corinth, "that is, on Jesus Christ." Whether we do this or not, this is what we are aiming to do. And if we fail it is because of our weakness.

We are gathered from all the families spoken of in this article, and even from more. We, no doubt, yet preserve in many instances, the likeness out of which we sprung. Some of these may not be favorable to unity nor success. The Lord giving us wisdom, and faith, and patience, we expect to overcome much of the world, inherited from the families in which we received our birth and education.

There is nothing held out to us in the future workings of society more certain, than that the triumph of christianity will be the downfall of all religious parties. For there can be no triumph without *unity*; and where there is but *one* there cannot be *two*. Who, therefore, labors to build up a party, labors against the cause of the Lord. "He that gathers not with me," said the Saviour, "scatters abroad." The language of the apostle to the Gentiles is, "There is *one* Body, and *one* Spirit, even as you are called, in *one* Hope of your calling; *one* Lord, *one* Faith, and *one* Baptism; one God and Father of all, who is above all, and through all, and in you all." "Wisdom has builded her a house, and has hewn her seven pillars."

A great work is before us. The vineyard of the Lord is overgrown by useless branches. The fruit-bearing branches are overshadowed, tender, and sickly. The pruning knife must be applied. The world needs reforming. The religion of our Lord Jesus Christ, which has been for years almost hidden by the forms and ceremonies, by the creeds and commandments, of men, is to be recovered. This is the work in which we are engaged—to which we have devoted ourselves. And who is equal for these things? O, Lord, hold up our hands and endow us with wisdom equal to the occasion! Would that all the brotherhood realized the magnitude of the work; then would the sons and daughters of the Lord gather into the treasury of his house such an offering of good will as would "make the solitary places glad" and "the wilderness bloom like the rose."

I intend, *Deo volente*, to continue this subject. But will endeavor to furnish shorter articles in future.

J . . .

CENSORIOUSNESS.

I know not of anything so certainly fatal to Christian enjoyment as censoriousness. What I mean by the word, is, a spirit of fault-finding; a disposition to magnify the errors and faults of others; a particular relish manifest in dilating on the false principles and practices of the present age. The man who indulges in this practice is the most likely to be self deceived. There seems to be something really re-

ligious in pointing out the sins and transgressions of those who are dishonoring the God who made them. But the poor blind devotee of censure is so fully occupied in exposing the errors of others, that he never finds time to look at his own. The censorious belong rather to the Vulture than the Dove class of birds. Not because they feast on putrid carcasses, but from the fact that few can, for any length of time, be kept in one flock.

These would-be-reformers annoyed the ancient disciples, even in the Apostle Jude's time. He calls them "murmurers and complainers"—"sensual not having the spirit." Indeed, many of our modern murmurers, glory in being free of the superstition of even believing that men need the Spirit of God dwelling in them since the days of miracles.

Censoriousness operates upon men professing christianity much as it does on individuals in the domestic relation. Disposed to magnify the faults of each other, they see little else than faults; and, by dwelling upon them they always greatly increase the evil. Acids corrode, destroy, and almost invariably produce poisons. Such also are the fruits and effects of some fault-finding dispositions. Inharmonious words are used to express the characters of these unlovely ones. Men are called grumblers and cynics; women, fretters and scolds! But as I wish to say a few words, by way of warning, I shall simply call them "murmurers and complainers." They destroy the peace and comfort of families. In parents the disposition is fully ripe when the "word and the blow" come in close proximity—and the "blow first." Among children, they see others getting greater favors than themselves—and can see nothing but partiality and favoritism in parents, uncles and aunts; its fruit is manifest in sour looks—peevish language, or silent stubbornness.

Young men and women possessed of this demon are peculiarly jealous of every attention bestowed on others. Woe to the young man or woman so unfortunate as to get yoked up for life with one of this acid class. Better live and die in a state of single blessedness.

In rural districts these murmurers will foment strife in whole neighborhoods, and will always have a case in court.

But, as church members, we have at this time to do with them. No cause has ever suffered more from this unfortunate class of mortals than the present reformation. When men and women go from house to house to dilate on the faults and errors of their neighbors, their influence becomes at once so obvious that the wise and good lift the warning voice and shun them as slanders. Such should be our

treatment of those calling themselves ministers of the gospel, who pursue a similar course. But such is not the case. We feel bound to give special attention to him who is esteemed the "man of God;" when he, with solemn look and elongated brow goes into special detail of the faults and errors of this sect and of that party. Ah! he is too good a man to suffer sin upon another! His tongue would cleave to the roof of his mouth were he to be silent when such falsehoods and soul destroying errors find a lodgement in so many hearts!! On these themes he is peculiarly eloquent. Now, it may be necessary *sometimes*, to expose the faults and errors of many of the false systems in existence. But the error which we would now expose is *making this the prevailing topic* of public and private discourse. Black paint is often necessary to form the back grounds of a painting; but he who would hold such a brush in his hand all the time would have, as an artist, few admirers. Vinegar and wormwood are often useful as medicines, and sometimes the former gives relish to food; but he who serves them up at every meal and for every patient would surround himself with only grim dyspeptic skeletons. And such morally are the converts of this class of preachers. What else can they expect? Their children have been begotten, born and fed on vinegar and gall, and how can they be healthy and exhibit comely dispositions! The *soul* must have food as well as the body, or it will never be strong and vigorous. The minister of the gospel must have *his own soul* filled with the riches of God's grace and his mind well stored with the winning and encouraging facts and promises of the gospel, and then he will not have to draw so much on self or the follies of his neighbors. The apostles had sometimes to charge upon their hearers their sins and errors, but they had ten words of promise and encouragement to one of complaint. Had this fact been kept prominent to all the professed advocates of the apostolic gospel, how much more rich and luxuriant the harvest—how much more intelligent and vigorous the converts: but alas! many, now, know much more about the faults and errors of the sects than they do of the way of life and salvation, through the sacrificial death of our Lord Messiah. What would be thought of the man who should expect to dispel darkness by lecturing against it and telling how many were enveloped in its murky folds! Not more unwise than he who seeks to scatter moral night by dwelling upon it. Introduce the light. Pour it in slowly, and gradually, as the mental eye can bear it; and above all things don't complain or find fault with saint or sinner.

See that thrifty farmer surrounded by half a score of laborers.—

How is it that he accomplishes so much work? And the mechanic! How does he carry on so many jobs at the same time? He fills so many offices too! and he looks as fresh and hearty as though he never had an anxious thought, care, or wish! Neither of these men fret, murmur, or complain. They go-ahead. They say "come boys," and they speak the words pleasantly. The men would be ashamed to "lag behind boss;" and thus by doing their own proper work they set an example, and all men can learn by example much more readily than by theory. Every thing, then, is obviously practical, and they never pause to argue the practicability of the suggestion. They see it done; and now the only questions to be solved are, Am I competent? Am I able? So in the Church. Let the preachers, the elders, the deacons, all who feel interested in the cause, go to work. Pause not to criticise others. Seek not to ascertain how much colder others are than yourself; how much more punctual you are than others in your attendance upon religious duties. But go to work yourself. If you study the scriptures every day—and every day enter your closet and call upon the name of the Lord—if from hour to hour you examine yourself and watch unto prayer—if in your families you daily call on the name of the Lord, and always fill your place in the social meeting for prayer, exhortation, and the study of the scriptures—and especially if always in your place on the Lord's day, you will do more for the cause of truth and heaven than by giving orders and murmuring at those who do wrong. Would you have others zealous? Be zealous yourself. Are you anxious to see the church alive, and active in the cause of Immanuel? Be so yourself. We are sympathetic beings. Benevolence, zeal, activity, devotion, punctuality, love and good will, will more readily and more certainly produce corresponding effects upon our associates, when beaming in our countenances, speaking in our actions and regulating our lives than by any teaching, however eloquent. May these facts be borne in mind and acted upon, and their fruits will most certainly become apparent not many days hence.

But to return to our poor censorious preacher. Like begets like. If a man of talent, he will make converts like himself. They will be cynical and fault-finding. The preacher will soon drive from his meetings all except kindred spirits, and then they will find fault with each other; and the days of such a church will soon be numbered, or it will live only to warn others of the rocks, shoals, and quicksands on which it has unhappily stranded. How many preachers now, poor and broken down, can trace their first trouble to the indulgence of a fault-finding, murmuring disposition. Some on the farm—

some at his merchandize—others in the workshop, or at various employments, and many little better than paupers; and all useless to the church of God; and the first step was *more attention to the faults and errors of others than to their own—more anxiety to rid men of their errors than to fill their souls with the saving truth of the Gospel.*

But this is not the worst: I never knew a censorious fault-finding person who could for a great length of time hold membership in a real congregation of the Lord's people! They will certainly get into trouble with themselves or with the preaching, praying, singing or something else; then a discussion of the question will bring out the character of these cynics. They cannot live with christians any more than vultures can live with doves, or hyenas with lambs—they would necessarily destroy them; and the good shepherd must divide them away to their own place. Like Diogenes they can only live in a tub.

But the Saviour, Lord of all, reproved the people and exposed their errors. True; but when he said do *not* thus and so, he had much more to engage their attentions, something for them to do. And then the spirit of his teaching: that must be considered. He reproved them because he loved them and desired to do them good. He devoutly prayed for them. We read woe, woe, woe, to Scribes, Pharisees and hypocrites. We are surprised that the account winds up so pathetically. "He beheld the city and wept over it, and said O if thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." The new version for *woe* reads "Alas for you Scribes, Pharisees, hypocrites." This language better manifests the Saviour's spirit. After a series of such expressions, we are less surprised that he should weep over the doomed city. If the same divine spirit prompts our reproofs we shall not call them murmurings and complainings, but the working of the truth and spirit of God within us to lead men from danger and death to God and heaven. May the Lord preserve us all from error and "all uncharitableness!"

W. W. EATON.

POSITION AND PRINCIPLES OF DISCIPLES.

No. XII.

Our last article closed with twenty-six modern professors all discussing the merits of the opening discourse of the gospel kingdom, delivered in the city of Jerusalem by Peter, one of the apostles of the Lord Jesus. We desire it to be universally known that the

apostle Peter's preaching, though wanting in popularity, pleases the Disciples well, and not one fault is discovered in it. And if our contemporaries reproach us for yielding thus implicitly to the apostolic word, we find ourselves in the best of company: for Peter and the other apostles share with us all the rebuffs of opposers.

Indeed no twelve men ever suffered more for their faith than the twelve apostles of our Lord. If the Disciples in British America and in the United States are regarded as unpopular in this our own day, and suffer what persecution the times allow of, it must not be forgotten that the Disciples on first preaching a crucified Christ in Judea were far from finding favor with the populace, and were evilly entreated by their cotemporaries. This however is not our present subject.

Before offering many remarks upon the apostolic exhibition of the nature, object, and scope of the new covenant, let us refer to several other of the addresses spoken by the apostles and inspired evangelists. Open to Acts, chapters iii and iv. The facts contained in these chapters are very captivating. Here are several of them:—

1st. Two of the apostles, John and Peter, go up to the temple at the usual hour of prayer—3 o'clock in the afternoon.

2nd. On entering one of the gates leading into the temple, they met one of those unfortunates who had always been deformed, never having walked. Whether some of the more benevolent placed him there to receive support from the compassionate, or some of the scheming had contrived to place him there to make money by this means, we know not; but the poor cripple asked alms of all who made their way through the gate.

3d. On seeing Peter and John, the deformed man looked up wishfully at them—expecting something from them. But they were as poor as their Master, and Peter says to him, "I have neither silver nor gold; but such as I have I give thee"—and putting out his hand to him the apostle raised him up, saying, "In the name of Jesus of Nazareth rise and walk." Quick as electricity the power of the Lord imparted strength and perfectness to his feet, and he leaped up and entered with the apostles into the temple, shouting joyful praises.

5th. Priests and people, strangers and residents crowd to the spot, filled with wonder. They gaze on the two apostles as though they had come immediately from the skies. All knew that a miracle had been performed; all realized that the now perfectly sound man was formerly the cripple at the gate. It was no twilight juggle—no midnight trick: for it was done in the middle of the afternoon in a public

place, and the individual was standing among them, not in a cellar, garret, or behind a curtain, where some "lying wonders" are sometimes done. It was a transaction in open day, and at a place where there could be no deception, and upon an individual perhaps as well known as any man in Jerusalem.

6th. It is now time to speak, and Peter improves the occasion. The miracle had done two things: it gathered the people together, and it prepared them to hear.

'Why,' says the inspired preacher to the wonder-filled people, 'why marvel or look on us. Do you think that our own power or anything good in us has made this man whole?' Then Peter commences a gospel address—

7th. God, says he, has glorified his Son Jesus. The God whom you acknowledge, the God of Abraham, Isaac, Jacob—has glorified Jesus.

8th. You, he continues, you who now wonder at this miracle, delivered up this Jesus, and when Pilate solicited his release you denied him—denied the Holy One and the Just—and chose a murderer in place of him.

9th. And you killed the Prince of Life.

10th. But God has raised him from the dead.

11th. Of these things we, Peter and John, are witnesses.

12th. Now, his name, through faith in his name, has made this person sound in your presence.

13th. You and your rulers knew not what you did when you crucified Christ; but God, faithful to his promise, has thus fulfilled what he before set forth by all his prophets, saying that Christ should suffer.

14th. Therefore, Repent and be converted, in order that your sins may be blotted out; that you may have seasons of refreshment from the Lord's presence. And he closes his discourse with these inviting words—

15th To you, first, God, having raised his Son from the dead, has sent him to bless you in turning away every one of you from his iniquities.

What preaching! Nothing but a plain detail of facts! Peter is an ambassador of Christ—not a clergyman; hence, as a witness for the Lord, he tells only what he has seen and heard. And his story concerning Jesus and the remission of sins is always the same, though wanting in all the essentials of the sermopizing of our day—converting dreams, special experiences, and philosophical influences. His

witnessing, too, proves effectual; for many of them who *heard the word* [or *testimony*.] believed, to the number of about five thousand.

The scene immediately changes. After John and Peter have severally and unitedly occupied three hours in witnessing to the people assembled by the thousand in the Porch of the temple, the priests, the temple ruler, and a Sadducean party suddenly surround the two bold speakers, lay hold of them, and commit them to prison. Let us place ourselves between the porch and the prison, and first look at this and then at that. John and Peter enter the temple with the proof with them that they had wrought a miracle, the man whom they had cured clinging fast to them. Tens. hundreds, thousands gather round them as by magic. Boldest enemies are wonder-struck and with the power of the Highest, conscious that their Chief Friend is seated on the Throne above, and that they have the Spirit of truth as well as power, they begin to plead. They praise him whom the nation denied, delivered up, and shamefully put to death. They realize that God is with them, and that of the thousands of foes to Jesus in the assembly before them very many are being made friends by their labours. While in this happy work, violent hands are laid upon them, and are hurried away, thrust into prison, the chains clank around them, and as the prison doors are made fast they have time to reflect upon the hatred of men to their beloved Jesus.

The morrow comes, and with it much counsel among the heads of the nation how to proceed with the two prisoner preachers. Rulers, scribes, high priest too, and all his relatives, solemnly assemble. They secure the cured man too, and he forms one of the company. Peter and John have their chains unloosed, and when suitably surrounded by all these opposers and bitter opponents, the first query they have to answer, is, "By what power, or by what name, have you done this?" Here is an opening and an audience for another discourse, and so Peter, fully inspired, replies—

'Rulers! Elders! be it known to you, and not to you only but to all the people of Israel, that by the name of Jesus Christ of Nazareth, crucified by you, raised from the dead by God, even by him this man stands before you whole. This is the corner stone of the new temple rejected by you builders: there is salvation in no other—no other name being given among men whereby we must be saved.

A short discourse, but pertinent to the occasion, and happily in accordance with his former addresses.

Astonished and defeated in their purpose by the boldness of the preachers, they ordered them for a time out of their presence, and after due deliberation called them again and straitly charged them

with a threat not to speak nor to teach any more in the name of Jesus. Vain charge! and vain threat! Peter and John hear all that they have to say, and respond—

‘Judge you, whether it be right to hearken to you more than to God: for we cannot but *spea*k the things which we have seen and heard.’

Noble heralds of the Cross! Faithful witnesses of the Lord Jesus! Dauntless friends of truth! Honest men and true preachers! Thanks to the Lord for such whole-hearted, noble, bold men—made so by the truth. Peter was timid enough once before a few of Jesus’ enemies, and John had the disposition of a harmless lamb; but now, O now, they face the crucifiers of their Beloved Chief and shrink not at the threats of their most powerful foes.

D. OLIPHANT.

THE UNIVERSALIAN FAITH.

Halifax, N. S., Nov. 12th, 1852.

MR. OLIPHANT:—DEAR SIR:—I am indebted to you, I presume, for a copy of your periodical containing my letter to the “Wesleyan” of this city, with your comment thereon. And I take this method to express to you my sincere thanks, not only for the present of the copy aforesaid, but for the truly catholic and christian spirit manifest in your comment.

Such a spirit, my dear Sir, manifested toward an humble advocate of the faith which is “everywhere spoken against,” you may rest assured is duly appreciated, both by myself and my friends. It is so seldom that we receive anything like fair and candid treatment from the hands of that portion of the Christian public who hold to the sentiment of endless sin and endless suffering, that when it does come we feel called upon to give due credit therefor.

You will permit me then once more, my dear Sir, to present you on my own account, and in behalf of the Universalists in Halifax and Dartmouth, our united and hearty thanks for the truly christian sentiments contained in the first paragraph of your remarks, and then to review, very briefly, the remaining paragraphs.

You say you have a word to say about Mr. Hooper’s faith. “Say on,” brother, we shrink from no investigation, especially when it is put forth in the spirit which you manifest; and as I said in my prefatory letter to the “Sun,” I respect no man the less for differing from me, or for expressing that difference, providing always, that in doing so he maintains the character of a gentleman and a christian; but when sectarian bitterness leads him to sink both of these characters in an ill-natured attempt to vent his spite on an unoffending individual, or body of individuals, merely because he or they may chance to differ from him in religious matters, [as was the case with the Editor of the Wesleyan.] I must own that my respect for such an one is in a great measure abated.

After quoting my assertions that I believe Universalism to be God's truth, you say, "What then? Let us have the basis, reason, or evidence on which his faith rests." Why, my dear Sir, I gave that evidence in my letter, in the language of inspiration itself; but you seek to invalidate that evidence in the first quotation I made by saying that it was spoken to a Jewish audience in the portico of Solomon's temple, but how these circumstances can alter its meaning it is difficult for me to perceive "till some kind friend shall point it out" to me. Was it not the language of an apostle given by inspiration of God, and as such is it not profitable for doctrine, &c?

To make restitution is to restore the object spoken of to its former state; you will not contest the idea, I presume, that the human family (although small at the time.) was once in a state of innocence, and peace, and the text I conceive is evidence strong as inspiration can give, that it will one day be restored to that state.

The brevity I intend to observe, forbids my giving references, which I should be pleased to do under other circumstances.

To proceed, you say "The next basement stone upon which Mr. Hooper builds is contained in John xii. 'And I, if I be lifted up from the earth, will draw all men unto me.'" This you say "is as true as any other part of the holy Book." but still that it does not mean that all men shall be drawn by the Saviour to heaven.

For myself I can affix no other meaning to the text than this, viz; that the result of the Saviour's death, will be that all men shall be drawn or influenced to forsake their sins, put their trust in him, and by so doing, come into a state of holiness and consequent happiness.

But you proceed to say, "Suppose by way of argument we say that all men will be drawn to Jesus in order to be judged by him; all appear before the judgment seat of Christ that every one may receive the things done in the body, according to what he hath done, whether good or bad. 2 Cor. v. 8. and this judgment of all because he died for all. What kind of Universalism would this be? Paul's Universalism, or Mr Hooper's?" I answer, neither, but perhaps it might be Mr. Oliphant's.

Now my brother, you should be careful how you attempt *irony*, unless you are pretty sure that you have the right of the argument.

As you have quoted 2 Cor. v. 8, (rather 10.) incorrectly, it would have been better for your cause if you had quoted it as we frequently hear it quoted by partialists, [by some ignorantly, and by others wilfully.] "For we must all appear before the judgment seat of Christ, to give account for the deeds done in the body," then it would have been still more difficult to have reconciled it with Paul's or Mr. Hooper's Universalism, which by the way are synonymous.

If you will look into our common version of the scriptures you will see that the words *done* and *his* in the above passage have been supplied by the translators; they are not in the original, and were put in the translation doubtless, with the hope of bolstering up the doctrine of a general judgment, as it is supposed that the very life of the system of endless misery depended on this. Now just look

at the text without the supplied words. "For we must all appear before the judgment seat of Christ, that every one may receive the things *in body*, according to that he hath done whether good or bad." This is Paul's, and this I may add is Mr. Hooper's Universalism.

Again you say "It seems another pillar of the Universalists' faith is formed out of 1 Tim ii, 3 & 4:—God our Saviour . . . will have all men to be saved and come to a knowledge of the truth." Yes, brother O., this is a pillar of the Universalian faith, and a very strong pillar it is too; we want nothing stronger than the will of an Almighty Being. Give me sufficient evidence that any thing is the will of God, speaking in the absolute sense, and I shall have no fear but it will be accomplished. for He doeth his will in the armies of heaven, and among the inhabitants of the earth, none can stay his hand, or say unto him what doest thou? You then ask, (apparently with an air of triumph) if it is not God's will that all men should be saved from sin by the gospel in this present life? and if it was not God's will that Adam should not sin? To both these questions I respond with a full and an emphatic negative. For if it had been God's will in the absolute sense of that term, that Adam should not have sinned, the same temptations to which he yielded would not have been placed before him; and if it were God's will that the whole world should be converted to-day, it would certainly be so, all the evil influences in the wide world could not prevent it.

I am aware that I have entered on a subject that cannot from its very nature be fully discussed in this paper, but if you desire to pursue it further, I shall be ready at any time, (life and health permitting) to resume it

At present I can only say that all the evil influences in the world are limited, but that God's love is boundless. "a sea without a shore." It is God's will that in the present state of existence, trials and temptations should be placed in the way of the children of humanity, and that to a greater or less extent all should yield to them. The creature was made subject to vanity, not willingly but by reason of him who subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. It is God's will, that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth even in him. In whom we have obtained an inheritance, being predestinated according to the purpose of him who *worketh all things after the counsel of his own will*.

Should you still contest the view I have taken in regard to the will of God always being done; I beg to remind you that I have given you the law and the testimony in support of my opinion, and the difficulty in the case, if any there is, lies between you and the Apostle.

Mr. Hooper you say is in singular company, and engaged in singular work. So far as respects my situation in Nova-Scotia, you are right; for I am the only public advocate of a world's salvation in the province. But in the United States of America, whence I have lately

came out, there are 635 preachers of the sentiment in question, and 821 meeting houses, which have been solemnly dedicated to God, who is the Saviour of all men, especially of those that believe. The early christian fathers I firmly believe held the sentiment, and if conversant with ecclesiastical history, you must be aware that it was not till the sixth century, that the doctrine was publicly condemned. In the dark ages of the church, I am free to admit that the sentiment was nearly lost sight of, but it revived again with the reformation, and when the time comes, (as come it must,) that Christ "shall see of the travail of his soul, and be satisfied," it will extend from the rivers to the end of the earth, and from the rising of the sun, unto the going down of the same.

As you have intimated in the closing sentence of your remarks, that you will, if called upon, give a reason for the hope that is in you, that God will cast off a part of the human family and that it is consistent with his mercy thus to do, I would most respectfully call upon you for light upon this dark subject.

Very respectfully &c.

WILLIAM HOOPER.

REPLY TO MR. HOOPER.

Cobourg, 8th Dec., 1852.

MR. W. HOOPER: My DEAR SIR:—When I say that your epistle now given to the readers of the *Christian Banner*, is the most gentlemanly communication I have received from a friend of Universalism, I only say what justice and a due sense of propriety require in the premises.

Your letter, Mr. Hooper, is a calm document; and it is my purpose to respond to it in calmness and candor.

The strongest point I find in your review of my former observations is embraced in these words, "Give me evidence that anything is the will of God, speaking in the absolute sense, and I shall have no fear but it will be accomplished"—"if it were God's will that the whole world should be saved, to-day, it would certainly be so; all the evil influences in the wide world could not prevent it." This is your language. As it will be not only the most effectual but the most interesting to discuss one or two of the most pithy points which separate your religion from mine, you will permit me to pass over almost all minors and confine attention principally to this major and cardinal point.

And, that we may confer with each other understandingly, let us at the commencement have a clear and definite view of what we mean by the will of God.

First, God's will and the power of that will, are only known and knowable by testimony from himself. We are not at liberty to infer what his will is, or what it can do; but we are happily obligated to accept of the knowledge communicated by himself in respect both to the existence and nature of his will to save such creatures as fallen men. In other words, HE and not WE must define and set forth his

will in all that pertains to the present and eternal salvation of men. Are we agreed so far, Mr. Hooper?

In the second place, God's will, as must be admitted, is in harmony with his own perfections. It is not an abstract something, distinct from the general attributes of God; nor is it like the mechanic's lever, screw, or wedge to operate by material force; nor is it like an emperor's authority to make men do or not by compulsory law. God's will to convert, or save men is not like these. His will as pertaining to salvation is a will which persuades—which entices—which turns men's hearts and lives by the power of suasion. Are we united here, Mr. Hooper?

Again, in the third place, and in accordance with the preceding, the power of God's will to save fallen humanity is precisely as long and as broad, as deep and as high as the gospel—the grand suasive instrument by which his will is both exhibited and executed for man's redemption. Hence when we answer the question, What power has the gospel? we also answer the query in full, What power has God's will to redeem man. The nature, the power, the efficiency of the gospel form the nature, power, and efficiency of God's will in reference to saving the family of man from sin. Are we on the same side in this, Mr. Hooper?

With me, then, God's will, God's love, God's power to redeem poor sinners are all defined, expressed, exhibited, and perfectly developed in that wonderful and simple something called the gospel of his Son: and when we have the whole gospel before us we have the whole will, the whole love, and the whole power of God to save fallen, sinful, lost men. Whether you call the will of God as embraced and disclosed in the gospel absolute or not absolute, you will, I doubt not, at your leisure, more clearly make apparent; but please bear in mind that the writer maintains that the gospel is the embodiment of the whole will of God, or if you please the whole power of God, so far as relates to the redemption of men from the power of sin, and its author, satan.

Let us now open to 1 Tim., chap. ii, and hear a few sentences from Paul:—"I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all who are in authority; that we may lead a quiet and peaceable life in godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to a knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus—who gave himself a ransom for all, of which the testimony is in its proper time; whereof I am ordained a preacher, and an apostle; a teacher of the Gentiles in faith and verity."

From what you affirm respecting this passage, I may safely conclude that you are as a Universalist willing to stand or fall by it. You say that "it is a pillar of Universalism, and a very strong pillar too; we want nothing stronger &c." Be it so. It is good and acceptable, says the apostle, that prayers be made for all men: good and acceptable to God our Saviour, who will have all men to be saved—when? yes, friend Hooper, when? Is it while prayers and intercessions can be offered by a body of believers, or afterwards? Is it while the

knowledge of the truth may be obtained, or afterwards? Is it while there is a mediator between God and men, or afterwards?

Before proceeding farther upon this passage, let me say, 1., that in a personal point of view I am your friend, and a professed friend to all men; but I am not so friendly to the Universalian system nor to many Partialist systems. I trust then that while I shall aim a blow at Universalism that you will not take it as aiming a blow at you, only as you have identified yourself with that system. 2 I have no predilection either in favor of, or against any system, only as the infallible word approves or disapproves, espouses or condemns. 3. I am as much opposed to many of the so-called Partialists in their aberrations as any man in Halifax or out of it.

The capital objection I have to very many systems of theology is, that they *make a will of God* instead of *receiving the will of God* as expressed and developed in the sacred scriptures. All the philosophy about the limit of God's will, the extent of God's will, and the power of God's will, whether from a pious Calvinist, a sincere Arminian, or a friendly Universalist, is, with me, a vain show—wholly aside from the faith. The business of a true man is to ascertain what God says about his own will. Now I presume that my friend Hooper knows as well as any man, that God has no where in his word intimated that it is his will to bless or save those who refuse to acknowledge his Son. On the contrary, the benevolent gospel, which is the expression of his will and the instrument of his saving power, while it invites all to be saved, and with God-like love makes provision for all, it compels *none*—saves only those who *RECEIVE* it—and pronounces fearful threatenings on every man who *REJECTS* it.

Let us now recur to 1 Tim., ii. 1-3. My desire is, seeing this is "a very strong pillar" of Universalism, to lay hold of this pillar; and if it supports your teaching (I had almost said your *faith*, but I check myself—for where there is no TESTIMONY there can be no FAITH)—I say, if your system be supported by it, there is nothing in the way of my receiving it: for I admit at once that if Universalism be taught by Paul in this passage, he will not contradict it in any other; and hence I can receive it as of current value according to the Spirit.

We must remember who speaks and who is spoken to. Paul is speaker, Timothy the person to whom he speaks. Paul, as an apostle, had received from the Lord himself a message to the Gentiles which ran thus:—"I send thee to open their eyes, to turn them from darkness to light, from the power of Satan to God that they may receive forgiveness of sins, and inheritance among the sanctified by faith." Here is Paul's work, and we must not suppose for a moment that he at any time neglected or forgot this work. He was to enlighten the Gentile family in respect to Jesus—thus draw them from the government of satan, that they might enjoy forgiveness and a heavenly inheritance. Timothy, who was doing the work of an evangelist in the city of Ephesus, had received personally from Paul the

necessary lessons to take part in turning the Gentiles from darkness to light—from a life of sin to a life of faith. Hence we hear the apostle address the evangelist at Ephesus to this effect:—"Timothy, see that the body of disciples in Ephesus pray and intercede for all men, even for authorities who persecute; this being acceptable to the Saviour, not only as showing the spirit of christianity which blesses and curses not, and as inducing a state of things by which the faithful may live peaceably, but also on account of the great scope of the philanthropy of God [*now*] who wills [*now*] all men to be saved [*now*]*—*all men to be saved [as we—Paul, Timothy, and the believing Ephesians] by acknowledging the truth as it is in Jesus: for there is one God, and one who mediates between God and men, and this one mediator gave himself a ransom for all, of which there is ample testimony in its own proper place, and in respect to which I am ordained a herald."

So I understand the apostle in his address to Timothy. I will not quote Macknight's translation of the passage, but rely with confidence on "the king's English."

What! God will have all men to be saved, and this will dating back centuries ago! And still resisted?—!! Yes, I affirm most emphatically, *yes*; and if my friend Hooper is prepared to say that Paul alluded to a will which should have force only in the future, I am prepared to hear every argument to be offered in this behalf.

Your language relative to primary transgression and the will of God ought to receive some notice, because legitimately connected with the whole tenor of this letter. God, if I understand you, did will Adam to sin. It gives me no pleasure to think that a benevolent minded man can entertain a thought so adverse to all our conceptions of Divine goodness. To say to your friends in Nova Scotia in one breath that the love of God, in some unrevealed manner, will ultimately save all men from sin, and in the next breath inform them that God did will that Adam should sin and thus introduce sin into all the world, must, certainly, need much labor to prove and elucidate. Still, I will hear you again on this topic: for doubtless you can to your own mind reconcile these apparent opposites.

After your response to this, I will be forthcoming in accordance with your call upon me at the close of your letter.

Sincerely yours, D. OLIPHANT.

RELIGIOUS INTELLIGENCE.

East Oxford, Dec. 22nd, 1852.

DEAR BROTHER:—I take the pen to write a few lines to let you know that we have not forgotten you. * * * * * Dear Sir, I will say that we in this region are much in want—if not for the things of this world, for that which is more needful. We need the assistance of some dilligent and faithful preacher who will be able to turn the hearts of the people to the Lord; and then we may expect liberality of purpose in things that reach above our present horizon. It was once said of some they have forgotten that they were purged from their old sins. It may be said so now. What shall be done?

Let things remain as they are, or try another effort? But who shall try?

Trusting to hear from you soon, I will subscribe myself yours in hope of better days to come;

JOSEPH MILLER.

We shall not despair of the cause in that section so long as Jesus has one friend there like the brother who thus speaks.—D. O.

§ Nov. 10th, 1852.

DEAR BROTHER OLIPHANT:—I send you the funds for two copies of your valuable periodical, the "Christian Banner."

I preach sometimes at Galt and the surrounding locality, where I find several friends in favor of a gospel for all who believe with the Apostles that Christ's sacrifice is a propitiation for the sins of the whole world, and that he died for our sins according to the Scriptures.

On Lord's day last, after sermon, brother and sister Laird introduced themselves to me as Bible Christians, from Scotland, near Banff.

After some conversation, I ascertained that they had called on Elder Booker, Hamilton, and that after having learned their sentiments he said, somewhat abruptly, that he wanted no more trouble with them. I am glad to find that they call no man Master on earth. I hope that professing Christians who are, or should be, taught at the feet of the same great Teacher, and whose souls are buoyed up with the same heavenly hopes, and who profess to be travelling to the same Father's home on high, will learn more Christian courtesy, and imbibe and manifest more of the gentleness of Christ. I believe many elders might learn a good lesson from the Apostle Peter when he says "the elders which are among you I exhort,—be clothed with humility." They might also learn much moral propriety and spiritual compassion from our great High Priest, in whose meek, divine eye tender compassion for men, ever glistened, and whose every action, miracle, and expression was an impressive proof of the declaration, "Him that cometh unto me I will in no wise cast out." I hope that the puerile, pagan practice of calling names, will be henceforth abandoned. We would much rather hear the cry from the world, as of old, "Behold these christians, how they love one another."

Certainly we should all seek to hasten and accomplish the object for which the blessed Jesus prayed, ere he left the scene of his conflicts, toils, and triumphs. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The following paragraph, from the pen of the eloquent Robert Hall, is deeply impregnated with truth, and fraught with salutary instructions to all christians of the present day, and especially to those in this province, where the tendency to malice and devour one another is so strong:

"How wide the interval which separated his religious knowledge and attainments from that of his disciples; he the fountain of illumination—they encompassed with infirmities! But did he recede from them on that account? No; he drew the bond of union closer, imparted successive streams of effulgence, till he incorporated his spirit with theirs, and elevated them into a nearer resemblance of himself. In imitating by our conduct towards our mistaken brethren, this great Exemplar, we cannot err. By walking together with them, as far as we are agreed, our agreement will extend, our differences lessen, and love which rejoiceth in the truth, will gradually open our hearts to brighter and nobler inspirations."

I am, Dear brother, Yours most Sincerely,
 GEORGE FISHER.

Sydenham, Dec. 6th, 1852.

DEAR BROTHER:—The Church is still standing fast in its first love. We are doing what we can in this remote part of God's vineyard; so far we are progressing slowly when compared with other churches, but when we consider our infant state we have no reason to complain.

I am glad that I can inform you of an addition to us. I know that you and the brethren in general are glad to hear of the same; and I feel happy to let you know that it is my partner for life.

Yours affectionately,
 ROBERT McCUTCHEX.

Happy to receive this news.—D. O.

LABOURS OF EVANGELISTS.

[1.]

Bowmanville, Dec. 1st, 1852.

DEAR BROTHER OLIPHANT:—Though brother Anderson is not along with me, I am not willing to let another Number of the *Banner* be published without a report of our labours.

In company with brethren from Rainham, who attended the Wainfleet meeting, we proceeded to Rainham, and as soon as we could we commenced a series of meetings with the church there. We were much encouraged by the cordial co-operation of the brethren and by the confidence we had in their christian character, that any additions to their number would be trained for glory, honour, and immortality. The attendance was good, and I believe the people of Rainham cannot easily be made to believe that we are Campbellites. They gave us an honest hearing, and we gave them an honest exhibition of the truth. The result was as has been reported. The brethren were much strengthened and encouraged by the union of Deacon Overholt, who for years tried to bring his Baptist brethren to the scripture standard of Christianity instead of the views and customs of any party.

I cannot but regret for their own sakes the stubborn adherence of some Baptist churches to what they call Baptist principles, when in

reality we find among Baptists as far as I can trace them back in modern times, many of the views on account of which they call us heretics, and for embracing these views they separate their own best men from the body.

On our return from Rainham we spent a week at several points in the Niagara District, where I trust good has been done.

After leaving the Niagara District, it was our intention to visit our brethren in King, Oshawa, and Bowmanville together; but when we came to Toronto we found it necessary to alter our arrangements, and I proceeded to King and brother Anderson eastward as far as Bowmanville. At Bowmanville he spoke several times, and three stood up to signify their willingness to submit to the Saviour.

The brethren in Oshawa and in King are, I trust, walking in the truth, but there were no recent additions to either church. We visited the Esquesing church, and spent some time about Cheltenham since we returned home, and found the brethren firm in the service of the master. Elder Menzies, I am happy to say, is in tolerable good health for him.

JAMES BLACK.

[2.]

Dec. 15th, 1852.

BROTHER OLIPHANT:—It will be gratifying to the brethren to learn the result of a series of meetings which we attended with the church in Bowmanville since brother Lister reported for the Dec. *Banner*. We commenced on the evening of the 19th Nov., and continued till the 8th inst., speaking every evening except Saturdays, and on Lord's days we spoke twice. The brethren filled their places and acted their part well. The community gave us an honest and patient hearing, and the result was the baptism of twenty-five believers, most of them unmarried persons, and the rest active and useful parents; all of whom we hope will greatly aid the church in promoting the cause in which they are so ardently and so successfully engaged.

All our brethren should know that the Bowmanville church is a working agency for the spreading of Christianity, and the building up of all its members: besides a staff of excellent brethren and sisters, who agree to work in harmony as visitors and give advice and instruction as cases require among the brethren and others in the neighborhood, they have a most efficient and well attended Sunday School, and a meeting for reading and examining the scriptures; a meeting for prayer and exhortation, and another for practicing to sing on three different evenings every week, and on the morning of the Lord's day the committee of visitors meet for prayer and thanksgivings, and reporting their labors and making future arrangements. They meet twice for public worship and preaching the gospel every Lord's day. We forbear mentioning the names of any brethren who may be more active than others. When the Lord comes justice will be done to all.

JAMES BLACK & JAMES KILGOUR.

The article in this Number on Censoriousness is worthy of a first and second reading.

D. O.

"AND THEY WERE ADDED TO THEM."

Pennsylvania: From the *DISCIPLE* we learn of eighteen additions to the brotherhood lately.

Iowa and Missouri: We learn from the *EVANGELIST* that in these great state sections there have been recently some three hundred and twenty additions.

From the *CHRISTIAN RECORD*, Nov. Number, we have reported to us six hundred and seventy-four added to the brethren within a short time in Indiana, Illinois, and one or two other sections.

D. O.

"ADDRESS of the Yearly Meeting of the Religious Society of Friends, held in the City of New York, in the Sixth Month, 1852, to the Professors of Christianity in the United States," has been kindly forwarded to us by some friend. It is a very decorous appeal of "a people entertaining a conscientious belief of the incompatibility of slavery with the Spirit and Precepts of the Gospel."

"INFANT SPRINKLING. Weighed in the Balance of Truth, and Found Wanting" by G. Fisher, Minister. This work, recently published by brother Fisher, now labouring in the gospel in Galt and vicinity, we have not yet fully examined; but from a glance at a portion of its pages it is clearly apparent that the author recognizes the scriptural authority of *one* baptism and *not many* baptisms. Mr. Fisher has a right to speak on this topic, as he is from the ranks of Presbyterians. May his labours be crowded with much success.

We have had no room either in this or the preceding No. to dilate upon recent developments in reference to us in Whitby territory. By the time we have space it is probable we shall have something perhaps fully as edifying to say. It is hopeful that both saints and sinners will learn more and more the ways of wisdom, and especially learn how to guide the tongue "and pen"—these little mighty instruments that "bless God or curse men."

D. O.

We still ask the forbearance of co-labourers who correspond. The length of some communications in this Number will explain to our friends why their articles are still in the "editor's drawer" Narrative No. V., showing the origin and creation of the Westminster Confession, failed to find a place in this our first Number for 1853. It may be expected in the *Christian Banner* for February.

D. O.

BAPTIST COLLEGE.—By an Extra of the *Christian Observer*, we perceive that an effort is being made by the Baptists of Canada, to raise by subscription, the sum of £10,000, wherewith to endow a theological school for the training of ministers for the Baptist Church. Dr. Maclay is now, we believe, on a tour of collection for the above object.

Brother D. L. Layton informs us that two have been added to the church in St. Vincent recently.