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THE
CHRISTIAN BANNER.

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

VOL. X. COBOURG AND BRIGHTON, DECEMBER, 1856. NO. 12.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 336.)

ON THE SUBJECTS OF BAPTISM.

A. This leads us to inquire who are fit subjects of baptism?

B. On this point we need not dwell, as the scriptures plainly show that penitent believers alone are fit subjects for christian baptism.

A. I would like to state some reasons that are urged for infant baptism. It is said that the church is the same in all ages, and that as infants were taken into the church by circumcision, they should now be taken in by baptism, which came in its room.

B. I have already shown the difference between the Jewish and Christian church. I have never seen in the Old Testament or New a solitary hint, to say nothing of an assertion, that baptism came in the room of circumcision; but the most demonstrative evidence that it did not. In the 15th of Acts we read of a council of apostles and elders, to ascertain whether the Gentiles should be commanded to circumcise their children. By this we have the clearest circumstantial evidence that the believing Jews still practised circumcision, and that the death of Christ did not (as some think) abolish that rite. If the believing Jews did not circumcise their children, there could be no ground for the apostles and elders to meet to know whether the Gentiles should observe it.

A. Although the 15th of Acts seems to indicate very plainly that the believing Jews continued to circumcise, it does not state it as fact.

B. Yet the circumstantial evidence is so strong that it requires positive evidence to set it aside. No scripture says that circumcision was abolished in the death of Christ. Fortunately we have positive

evidence on the point. We are told in the 16th of Acts that Paul circumcised a disciple of Christ.

A. But this was done on account of Jews who dwelt there and not from any benefit it was to him.

B. It matters not why he did it ; it proves that the apostles practised circumcision and that it did not cease at the death of Christ, and, consequently, that baptism did not come in its place.

A. Is it not surprising that Paul would circumcise a disciple and then tell the Galatians that Christ would profit them nothing if they were circumcised ? Gal. 5 : 2.

B. It was a political and not a religious rite. It was the seal of a covenant by which God granted to the seed of Abraham by the line of Isaac and Jacob, the land of Canaan, and many other temporal blessings ; but in the matter of salvation it availed nothing. For Paul to circumcise a son of Abraham would do him no harm, for it could be done on political grounds ; but if the Galatians were circumcised it would be our religious grounds, which would make the religion of Christ of no avail. Paul would not on any account, circumcise a Gentile. He who considers these facts, and still asserts the baseless dogma, that baptism has come in the room of circumcision is not to be reasoned with.

A. What then is the circumcision of Christ ?

B. Not baptism. It is made without hands (Col. 2 : 11,) baptism is not. It is repentance and not baptism. It is the cutting off from sin or the crucifixion of the old man by the influence of God's Spirit on the heart. It precedes baptism, Col. 2 : 12. Thus when the believer is dead to sin, and not before, he is ready to be buried with Christ in baptism. Circumcision was not instituted by Moses, and is not peculiar to the Jewish age.

A. Will you state some points in which baptism differs from circumcision ?

B. Christian baptism was instituted by Jesus Christ, and is binding upon all believers—circumcision was instituted by God, and was binding on Jewish male children and servants. Baptism when instituted had special reference to the death of Christ, and salvation through him—in the 17th of Genesis when circumcision was instituted there is no allusion to Christ, nor his salvation. The one was performed at 8 days old—there is nothing said of age in the other. Being a descen-

dant of Abraham was a sufficient title to one—but not the least to the other. The Jews who did not circumcise their male children disobeyed God, and lost their children—those who do not sprinkle their children, male and female, where the “man of sin” reigns, disobey the clergy and lose their property if not their lives; but they break no command of God.

A. We are told that the innocency of children entitle them to baptism.

B. Infants have no actual sins to remit, and they need no baptism. We never read of an innocent person but one being baptized. The Lord was baptized to fulfil all righteousness, but the baptism he enjoined was for remission of sins; therefore innocent persons need it not. But those who sprinkle children do it not because they are fit for heaven, but to make them fit. The heads of pedobaptists ranks will not allow unbaptized children a common burial, and still talk of their innocency.

A. But it is said that they are taken into the church, and have church privileges by baptism.

B. I presume that pious intelligent pedobaptists will not assert that their unconverted children are in any better state than the unconverted children of pious Baptists; or that they are under any stronger obligations than Baptists to bring them up for God. There is however this difference—when the honest offspring of Baptists are determined to turn from their sins to God, there is a clear way open for them; but when the honest children of pedobaptists are determined to turn from their sins to God they will not obey the first command of Christ, because they believe that they were baptized when they knew nothing of it; and so seek other ways of giving themselves to God.

A. It is said that Jesus inviting little children to him, and rebuking those who forbade them, assuring them that of such is the kingdom of heaven, is nearly if not quite, positive proof that they were baptized.

B. It is positive proof that they were not baptized; for Jesus laid his hands upon them but he baptized none. It is very illogical to contend that because Jesus said ‘of such is the kingdom,’ that they were subjects; he merely says that those composing the kingdom are like children in some respects. To suppose the kingdom made up of those whose bodies and minds had not arrived to maturity, would be absurd; but to say that the inhabitants of heaven resembled little children in disposition of mind—that they were humble, forgiving, teachable, &c.,

would be quite proper. The Lord told his disciples that they must be such as serpents, *i. e.* in one respect, but a serpent would not fairly represent a disciple, as it lacked the essential features of the dove. Although the passage does not prove the salvation of those who die in infancy, I have no doubt of the fact. Their connection to the first Adam brought them into the grave, and their connection to the second Adam will bring them out of it: and as sin is not imputed where there is no law, I have no reason to believe that God will punish them forever, whose capacity no law can reach.

A. It is said that Peter told the Jews at Pentecost if they repented and obeyed the Lord that both they and their children should be saved.

B. The same argument would prove the salvation of all that were afar off. The facts are these—50 days before, the Jews had condemned the Saviour, and cried “Let his blood be on us and our children.” They now saw that he was the Son of God, and knew not what would befall them and their children. Peter said repent and be baptized every one of you in the name of Jesus Christ, &c., and ye shall receive the gift of the Holy Spirit, for the promise is to you and your children, and to all that are afar off, &c., but upon the same conditions. It is to you, if you repent and be baptized in the name of Jesus Christ, &c., to your children if they do so and to all that are afar off if they do the same. Three classes are here mentioned, and it is a violation of reason, justice and truth, to make the terms of one different from the rest.

A. Some say that this promise was the one made to Abraham.

B. They may as justly say it was the promise made to Moses, Joshua or any one else. The name of Abraham is not mentioned in the chapter. It was the Spirit of God bearing witness with their Spirit that they were born of God that was promised.

A. It is said that Paul told the Jailor that both he and his house should be saved if he believed on the Lord Jesus Christ; and that it is likely there were infants in the house.

A. Paul never told a man that his faith would save another person from his sins. He told the Jailor how he and his house could be saved and then preached the word of the Lord to him, and to all that were in his house. The result was, that he, and all his were baptized, and believingly rejoiced in God; as unconscious babes are incapable of this

it proves that there were none there. The same is said of Lydia, 1st That she was married. 2nd, Had children. 3rd Some of these were babes. 4th, That these babes were with her. 5th, That these babes were baptized on her faith, although the word of God says nothing of the kind. All these assumptions are necessary to make out a case. We are simply told that Lydia and her household were baptized; and to show us who composed that household, we are told that Paul and Silas, before leaving the place, entered into her house, and when they had seen the brethren (not the babes) they comforted them and departed.

A. Else were your children unclean, but now are they holy, is brought to sustain infant baptism.

B. If it were proved that children were as holy as Adam was before the fall it would appear against rather than in favor of their baptism, as baptism is for remission of sins. This case is as follows. In the Corinthian church some thought it unlawful to live with unconverted partners. Paul said it was not—that man's conversion after marriage did not dissolve the marriage bond, or make a prolonged union unclean; if it did, then were all the children of church members illegitimate or unclean; but now they were not so, but were their lawful children. The apostle shows here that the children of church members were exactly on a footing with the unconverted party, either husband or wife, which could not be the case if they had been dedicated to God in baptism, and hence proves they were not.

A. As infants were among those who were baptized unto Moses, it is hence inferred that they should now be baptized.

B. The Israelites, men, women, and children, flocks and all, passed through the sea, &c., but this will not show who are fit subjects for christian baptism.

A. But it is said infants were taken into the Jewish church by divine authority, and divine authority is demanded for keeping them out.

B. We will not try to keep them out of the Jewish church. The scriptures saith, cast out the bond woman and her son, (Jewish church and members) for the son of the bond woman shall not be heir with the son of the free woman, Gal. 4 : 21, 31. A ruler of that church could not enter into the christian church except he were born again, John 3. How exactly do the advocates of infant church membership imitate the

example of those who plead their descent from Abraham as a title to heaven. You may plainly see that all the arguments you have adduced or that can be adduced rest on mere probabilities which, when fairly examined, are very improbable, and in many cases positively disprove infant baptism. No subject was ever treated more plainly and positively in holy writ than that of believers' immersion; how then will those answer at the judgment seat of Christ who set it aside to give place to such a baseless unmeaning ceremony as infant sprinkling. The bible from beginning to end has often been ransacked in vain to find one command or example for infant sprinkling, and the most of pedobaptists I meet with are becoming ashamed to defend it.

Since the commencement of these conversations I have endeavored to treat every subject introduced fairly. I think the candid will perceive that the Holy Spirit in the New Testament has pointed out the exact steps by which a sinner can repent and enter into the pardoned state so plainly that a child may understand it.

A. I readily confess that I never before heard these subjects treated in the same way. I was for years anxious to be a christian. When I thought of the love of Jesus in dying for my sins I could weep over it; but had no idea that I could be forgiven without passing through a painful ordeal, called "a state of conviction." I thought if I were so fortunate as to get through that state, I might then get faith, and so become a christian. In order to this I attended meetings where many professed to get the blessing, but there appeared none for me. I heard ministers say a great many good things, but none told me the exact steps to be taken to obtain pardon. The nearest I ever heard was, believe on the Lord Jesus and thou shalt be saved, and then I would hear that faith was the gift of God, which would bring me to where I started. I prayed most earnestly for conviction, prayed for saving faith but all to no purpose. Almost discouraged I determined to read the New Testament most earnestly. I was astonished not to find a place where Jesus turned away a person for want of conviction; or where he asked any one how much he felt, or how much he prayed, but was willing to pardon the worst sinner, whenever he was willing to turn from his sins and serve him. I read his commission. It was plain—terms and all.

I read how the apostles preached, and how the people turned to the Lord, and I was baptized believing in the Lord Jesus as the Son of God, and my Saviour. I enjoyed great happiness in thus giving my-

self up to Christ. Since then I have heard a great deal of the same preaching that used to perplex my mind, which made me anxious for these conversations. The more I examine it the stronger are my convictions that truth is mighty and must prevail.

EVANGELISTS—IS THIS THE RIGHT GROUND?

Five or six years ago our attention was called in a practical and particular manner to the question of ordination in connexion with the sending out of Evangelists. We took up, examined, and pondered the subject as though it had been a new subject, forming conclusions from the Christian oracles, prayerfully as well as patiently studied. In connexion with this topic, another as deeply if not more deeply important came up while pondering the Statutes of the Divine Prince. This was embraced in the query, What is the Evangelist ordained to do?—what is his work? In turning this question over and over, looking at all sides of it, and at both ends of it, with the best picture of primitive things before us, we were led to conclusions which we have not yet found a fit opportunity to utter:—not that we require to say with Paul after his visit to the third heavens that they are impossible to utter, for we have never been entrusted with unspeakable revelations.

But a portion of our conclusions formed by a careful and candid study of the word of inspiration may be found expressed in the following lengthy extract, part of an address by Dr. S. E. Shepard, of New York. May we request the reader not to reject the teaching of brother Shepard because it is supposed to be new, or because it is regarded as differing from what has been hitherto taught on the same subject. Let the oracles of the Author of Salvation and not pre-received sentiments or practices be our measure and standard of truth. There is only one class of men to whom this our exhortation will be of no force: those who have learned everything already. But let us hear Dr. Shepard:—

D. O.

EVANGELISTS.

These were to be permanent officers in the Christian church. This is evident from the fact that provision was made for their multiplication. Timothy was constituted an Evangelist by Paul, who said to him, "Do the work of an Evangelist—make full proof of thy ministry," 2 Tim. 4 : 5. "And the things that thou hast heard of me among many witnesses

the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2 : 2. No such direction is given to either Apostles or Prophets. The former ceased from necessity—the latter from express limitation. But neither the necessity nor the limitation is referred to the Evangelist. More on this point soon. But now we proceed to the consideration of the duties of this office.

1. The name evangelist, *signifies one who announces good news.* Philip is so called, Acts 21 : 8. This is the primary and restricted sense of the word. But there were more duties enjoined on Timothy than were included in the mere etymology of this word, when Paul said to him, "Do the work of an Evangelist—*ma'* a full proof of thy ministry." But his first duty in going into a place where converts were not made, was to "*announce the word.*" This he was to be ready to do—to stand by this work, and make it his pressing and earnest business, and not a mere matter of convenience.

2. He must teach as well as preach, or announce. "These things command and teach." 1 Tim. 4 : 11 ; 6 : 2, "Exhort in all patience."

3. He must reprove.

4. He must *determine penalties.*

5. He must *console.*

6. But in the proceedings in the trial of Elders, he was required to observe this rule, "Against an Elder receive not an accusation, except upon two or three witnesses." 1 Tim. 5 : 19.

When Elders being public men, were accused upon two or three witnesses, then

7. He was to rebuke them publicly, that the others also might fear. In reference to all these trials and convictions, the Apostle charged his Evangelist thus : "I charge in the sight of God, and of the Lord Jesus Christ, and of the chosen Angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1 Tim. 5 : 19, 21. Under this charge all Evangelists should act in all matters of discipline.

8. As assistants in the instruction and government of churches, the Evangelists were authorized to "ordain ELDERS OR OVERSEERS, AND MINISTERS." That the Evangelist might make a proper selection, the Apostle informed him, in 1 Tim. 3 : 1, 12, what these men must be, and what they must not be. See, also, Tit. 1 : 5, 9. Concerning the

ordination of these officers, Paul says, "I write these things hoping to come to thee shortly; but if I tarry long, that thou mightest know how thou oughtest to conduct thyself in the house of God (which is the congregation of the living God,) a pillar and a support of the truth." 1 Tim. 3: 14, 15. Had Paul been in Ephesus he would have selected and ordained the officers himself, but being absent he wrote to an Evangelist, directing him how to proceed in such cases. This is also observable in Titus; "For this cause I left thee in Crete, that thou shouldest set in order the things which are wanting, and ordain Elders in every city, as I prescribed to thee." Tit. 1: 5.

It is evident, then, that, marshaling their forces for the conquest of the nations, the Apostles were furnished with subalterns, who put the congregations in order, and furnished them with superintendents and ministers for the better regulation of each church, respectively. Thus matters were arranged in "the kingdom of the heavens." I say in *the kingdom*—for in the primitive times there was no *democracy* of heaven. Indeed, there is no *democracy* in heaven, nor of heaven. Democracy is all human, and nought divine. A democracy is "A form of government in which the *sovereign power is lodged in the body of the people.*" In a democracy the people elect, from among themselves, their officers, both legislative and executive. They enact and repeal, just as they please. Not so in the kingdom of heaven. There is not a democrat among all the heavenly messengers—there was not a democrat in the "kingdom of heaven." All of the innumerable company of angels—the general assembly, and congregation of the first born, are monarchists. They will not tolerate even a *royal* democrat; and, therefore, they hold that Jesus is a King of kings, and a Governor of governors.

Everything in this primitive community, which is democratic, is regarded as "will worship," concerning which, our King once said to some Jewish democrats, "In vain do you worship me, teaching for doctrine *the commandments of men.*" Democracy, in religion, is treason against God. It is the sepulchre of rottenness from which have arisen all the poisonous exhalations which have contributed to the universal epidemic which now prevails through all christendom. It is this "sovereign power" in human beings which has produced every ordinance, institution, and religious ceremony not found in the Holy Writings. It has made every office not provided for in the statutes of our King, and

resulted in all the partyism which now prevents the triumph of the cross.

A democratic church is an anti-Christian association ; because it vests the supreme power in the body of the people, and not in Christ.

The Scotch Baptists have given us a fine demonstration of a democratic religion. They have persisted in their course for many years, with all the firmness characteristic of their everlasting "high-lands," without approximating the Apostolic order. But what have they done for the conversion of the world—nay, for the conversion of their own nation? They have organized themselves and met—they have met and wrangled ; and wrangled and divided ; and sub-divided, till they have little or no influence where they meet.

They hold that a church can organize itself—ordain its own officers, and govern itself. In all the creation of God, there is not a self organized thing. A self-constituted church is not a church of God—a self-officered church is not officered by God ; and a self-governed church is not governed by the Lord. It is purely a human institution. Jesus never said, *On this rock shall my church build itself.* Paul never said, *The church chose some, Apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors, and Teachers.* He never said, *That God had highly exalted the church, that she should govern herself ; but that he had supremely exalted Jesus, "That at his name every knee should bend, of the heavenlies, and the earthlies ; and the infernals ; and that every tongue should confess that he is Lord, to the glory of God, the Father."*

They talk of the independence of churches : there is not an independent thing in all God's creation. There is nothing on the earth independent of other things—there is nothing in the heavens independent. Mutual dependence and co-operation characterize all the works of God, and constitute all the music of the spheres.

The notion of a democratic religion, and the independence of churches has led to electioneering, strifes, disorganizing, and scandal to the Christian cause. Members of the same church have separated into two distinct and hostile churches. Members have been expelled from one church, and received into another "of the same faith," without making any satisfaction for their offences. If the laws of Christ, relative to the discipline of members of churches, had been regarded, such instances of folly and shame could never have occurred. According to the laws

of his kingdom, the Apostles were subordinate to him—the Evangelists to the Apostles—the Elders and Ministers to the Evangelists—and the congregation to the Elders and Ministers. If the members could not agree, they could refer their matter to their Elders and Ministers—if they did them injustice, they could accuse them, on two or three witnesses, before the Evangelists—and if the accusation was sustained, the Evangelists should rebuke them before all, that the others might fear. The law requires the Evangelists, in all cases, to do nothing by partiality, by preferring one before another. Peace and harmony, and the rights of all concerned, can be better secured in this way than in any other. The good sense of our civil rulers is exemplified by a similar arrangement for the settlement of differences among our citizens. Instead of calling a whole county or town together to vote which of two disputants is in the right, they submit the decision of controversies to proper officers, leaving reasonable opportunities for appeals.

All these provisions were made for the peace and usefulness of the great missionary institution, called the Congregation of God. The Apostolic commission is the constitution of this society, and the regulations made by the Apostles are the rules and by-laws for its government.

God designed that his manifold wisdom should be made known to the principalities and powers among the heavenlies—the angels of God, through the congregation. His wisdom is made known in the world's creation—his manifold wisdom, in a world's redemption. God has constituted this congregation the light of the world—the salt of the earth. By its shining, others are to see its good works, and glorify our Father in the heavens. The members of this community are required to shine as luminaries in a world, holding forth the word of life.

In every accession to this great missionary society there is joy in the heavens—joy among the angels of God. These heavenlies behold in it the manifold wisdom of God. How they adore the wisdom which ordained that the embryotic kingdom—the small lump of leaven—should subjugate the world to the King of Glory—should leaven so large a mass!

The philanthropy which induced the Father to send his Son into our world, constrained the Son to come on the mission, and the same principle animated the Apostles, and cheered on their converts in their career of glory. The cold-heartedness of the modern times was as un-

known to the primitive disciples, as is their philanthropy and zeal to the professors of our day; who, if their chests should once expand with the love of God and man, as did the chests of the primitive Christians, they would imagine themselves afflicted with a congestion of the lungs, and if the great thought of converting all the nations, should enter their heads, they would fear a fit of apoplexy. So unused are we to such a magnitude of thought, and to such expansive benevolence. Still the church is a missionary organization, and only needs the missionary spirit. Thank the Lord, this is found on the increase here.

A thorough missionary organization, such as characterized the Apostolic age, is greatly needed at this time. We need competent Evangelists to travel through the country—to set in order the things which are wanting, and ordain Elders and Ministers in every church and city where persons who are qualified can be found. This is the proper business of Evangelists. The Scriptures give this authority to no other persons. The incompetency of many churches to select and ordain these officers has been exemplified in very many instances. Not one man out of a dozen who has been appointed to these offices is eligible, according to the law of God.

To evade the force of the evidence which the Christian Scriptures contain in favor of the divine authority of Evangelists over churches and church officers, the objection has been raised that there are now no Evangelists in the New Testament sense. We have already shown the perpetuity of that office, but promised to notice the subject still farther. This we now attempt. The objection rests on two facts. First, that Evangelists, in the primitive church could work miracles; and second, that no men can now do this. This, they say, proves that there are now no Evangelists. This reasoning proves entirely too much. It proves that there is no Christian church now; for, as a community, the church possessed spiritual gifts in all its officers. Nay, indeed, it proves that there are no believers or christians now; since all the disciples of that age had some spiritual gift.

The Apostle teaches that spiritual gifts would cease, but not that the church should cease, nor that Evangelists, Elders, nor Ministers should cease.

The Evangelists, with their official auxiliaries, are not legislative but executive officers—not makers, but executors of law. Jesus is King, and the Christian Scriptures contain his code. No officer in his kingdom has the authority to make or amend a single law.

The phrase "The authority of the church," of so frequent occurrence in the papistical vocabulary, is a phrase unauthorized by the word of the Lord. The church has no authority. "There is no authority *if not from God*. But the existing authorities have been ordained by God." Rom. 13: 1. When Jesus ascended *on high* "*he gave gifts to men*." Not to men in general; but to some distinguished men. Christ, "himself, gave indeed *the Apostles, and the Prophets, and the Evangelists, and the Shepherds, and Teachers*, for the adjusting of the Consecrated, for a work of ministering—for building the body of the Anointed, until we, the whole, come into the oneness of the faith, and the thorough knowledge of the Son of God—into a full-grown man—into the measure of the stature of the full measure of the Anointed."

These gifts were bestowed for the growing time of the church. Without these the Consecrated are not adjusted for a work of ministering, for the building of the body of the Anointed. The full measure of the church, as contemplated by the Saviour, is not yet attained. We have therefore use for the Apostles, the Prophets, the Evangelists, the Shepherds and Teachers. In the Apostolic teachings and practice, and in the prophecies of the Christian Scriptures, we have the Apostles and Prophets just as the Jews had Moses and their Prophets after their death. Not so of the Evangelists, the Shepherds and Teachers. Timothy, and his associate Evangelists have left no writings to fill their places. The same is true of the Shepherds and Teachers. They could leave no writings behind them to "do the work of an Evangelist"—to "ordain Elders in every city." There was need of a Joshua after Moses died, and there were Elders of the people, and Teachers after the prophetic writings of the Old Covenant were completed. There are sinners yet to hear the good news—churches yet to be set in order—and Elders yet to be ordained with assisting Ministers. Never while there is good news to be announced to sinners, churches to be regulated or Elders to be ordained, will the Evangelic office cease. Churches, Teachers, Pastors, and Evangelists must be of equal duration.

Jesus never contemplated the conversion of the world by books. He did not publish twelve copies of the Christian Scriptures to accomplish this work. He knew that books could not travel—they could not make the people hear. He commissioned twelve Apostles who could travel, and could speak to the people; and he gave them Evangelists, and Pastors and Teachers, and the whole army of the faith to aid them.

Possessed of the salt of the earth, and the light of the world, they sought the persuasion and salvation of our entire race. How expansive their benevolence—how divine their enterprize! Here patriots were converted into cosmopolitans, partizans into philanthropists, and self-love into the love of our species. Our field is the world; and the Christian Church, organized and officered according to the Apostolic models, is to reap, and sing “the harvest home.”

IS THE GOSPEL OF WESLEYANS THE GOSPEL OF CHRIST?

To the Friends of the Lord's truth in Hillier:

MEN, BROTHERS, FATHERS:—Let me address you in writing. I was a listener on the evenings of Oct. 29th and 31st when Messrs. Madden and Allison gave sermons to large assemblies at one of your School Houses, (in Section No. 4); and presuming that a reflection or two relative to these preaching efforts may not be unprofitable, I voluntarily employ my pen for the purpose of recording and submitting to you some notes and facts in view of the premises.

Seeing that ministers of the order to which Mr. Madden and Mr. Allison belongs, being Wesleyans, do not permit themselves to answer questions which may be suggested at their meetings, nor allow remarks or quotations from the oracles of God to be made by way of review of their public teaching, it becomes expedient to take another method to lay before the people who are honestly in search of truth a comparison between the doctrine taught by the friends of the Wesleyan Conference and the doctrine taught by the friends of the religion of Christ.

If any of you inquire for my apology in taking the liberty to examine and scrutinize discourses delivered by ordained men, sometimes called clergymen, I reply by intimating that no apology is needed. A public discourse, the moment it is pronounced, is public property; and, therefore, as such, it is fairly subject to the strictest criticism and the keenest review, provided the law of honor and the voice of candor are allowed to preside.

And friends, is it commendable delicacy, is it justifiable charity, for public teachers quietly to permit one another to propagate what each verily regards to be not the truth of heaven? Is it not more manly, religiously healthy, and spiritually lovely to compare all preaching with the unerring volume, and to cultivate the habit of discerning between

the human and the divine, and frankly avow our convictions to each other; and shall we not make a special covenant with ourselves that whatever has not God's stamp upon it we will not retain as part or parcel of the religious system on which we risk the salvation of our souls?

No good man loves controversy for its own sake. Controversy to gain a victory is worthy only of the great Enemy. But every man who loves truth better than party, will, in times of partizan homage, freely and frankly exchange views with his fellow religionists, either to receive or impart more just conceptions of the divine government. There are those who sincerely and no doubt piously persuade themselves that they should avoid controversy. They appear to think that devotion and debate are at variance. The example of the Great Teacher and the practice of the inspired christian hero, Paul, should teach these friends that they are mistaken. Who ever reasoned, compared, debated, publicly and privately more than our Divine Master while among Judea's scribes, priests, and 'the common people?' Who among the sons of men, ancient or modern, ever disputed, controverted, or examined argumentatively in greater measure than the Apostle whom the Author of Salvation sent to the Gentile nations? The devotion that shuns debate is not the devotion inspired by the teaching of God's oracles.

Very true, angry contention is not spiritual, but carnal. But is it not one of the noble purposes of the christian religion to control those who receive its lessons—to impart to them calmness, and patience, and a holy temper? And can we not carry this spiritual temper with us into every question we investigate, examine, or discuss? Why permit angry or fleshly feelings to arise? Any man can afford to show a sweet temper when all things move on to please him! It is when we come in contact with elements of opposition that we have an opportunity of showing to ourselves or to others how much of the spirit of the Saviour we possess. Certainly we may "contend earnestly for the faith" without possessing or exhibiting either uncharitableness or an unholly spirit.

With these sentiments, then, and with not one unkind feeling, we put on helmet, shield, and breastplate, and first approach Mr. Madden to test his soldiership under the Conquering Captain.

Friend Madden, like the majority of his ministerial brethren, drew his theology out of a text. His text, his sermon, and his gospel to the people of Hillier were, it seems, all found in Mark 10: 47, where the inspired John Mark narrates to us the eloquence of Bartimeus in ask-

ing Jesus to cure him of blindness. The intelligent student of the Lord's oracles who was not present to hear the gentleman's address, will with difficulty credit the fact that the preacher actually found, or appeared to satisfy himself that he found, the message and means of salvation to sinners in this miracle of the Lord Jesus. Who that is well read in the Book of Life could believe that an avowed minister of Christ would attempt to teach sinners the way of remission of sins from the book of Mark, were it not that we have so many and such palpable instances of the same ministerial blindness? Especially who that understands the inspired scriptures could imagine, if the proof were not forced upon him, that a professed ambassador of the Lord would find the gospel of salvation to the nations in one of the wonders performed in person by the Son of God before his death on Calvary, before his Resurrection from the dead, and before the descent of the Holy Spirit?

And my friends, if teachers are so much like Bartimeus before his eyes were opened, where do those stand who are taught by them? What confidence can be put in men as teachers and ministers of our Lord who confound a miracle of Jesus wrought during his own ministry with his great message of pardon, life, love, and spirituality to all kindreds, tribes, and people—which he instructed his public servants to proclaim; and what amount of the true knowledge of God, of his Spirit, and of his Salvation may be expected among the pupils of teachers who fail to distinguish the difference between a physical miracle and the spiritual and spiritualizing gospel? In the days of the Great Teacher it was not safe for blind men to lead others; and is it necessary to ask if it be safer now?

There is a short metre way of casting the whole sermonizing effort of Mr. Madden to the four winds. Who would spend time to hew the branches from a tree one by one, then cut down the trunk, and finally dig up the root, when he could take up the whole tree, root, trunk, and every branch by a single effort? Let me therefore affirm and prove to the people of Hillier and their neighbors eastward and westward, that the living message of the Lord carrying with it the offer of remission of sins to all men in all the world could not be proclaimed while the Author of this salvation was still on earth. And this capital truth being proved, it follows that the book of Mark, or the book of Luke, or Matthew, or John, will be examined in vain for the present message of the Lord to guilty men:—and why?—simply because these portions of the

Divine Testimony were uttered by the Spirit through John, Luke, Mark, and Matthew to acquaint us with the doings and sayings of the Lord Jesus during his personal ministry.

The proofs that the gospel of this dispensation was not preached while Jesus was on earth are numerous. I select some of the more prominent.

1—John says, referring to a saying of the Saviour as he taught the people, “The Holy Spirit was not yet given: for Jesus was not yet glorified.” Jno. 7: 39. Will any one be bold enough to maintain that the gospel to the nations was proclaimed without the Holy Spirit and before it was given? Simon, otherwise called Peter, lifts his pen just here and reveals to us that he and his inspired brethren “preached the gospel with the Holy Spirit sent down from heaven,” 1 Pet. 1: 12. These two vouchers, then, the “Rev.” Mr. John and the “Rev.” Mr. Peter, settle the question against the “Rev.” Mr. Madden; for they assure us that Jesus must needs be glorified before the bestowal of the Spirit, and that the Spirit must be sent before the gospel of the Christian age is preached, and that the Spirit was not yet given while Jesus our Lord dwelt among men.

But should this evidence not satisfy every mind, here Paul comes with another budget—for—

2—In Heb. 3: 1 Paul gives force to the fact that Jesus is “the high priest of our profession”—the high priest of the Christian profession, not the Jewish profession; for he is the high priest of all who pay acceptable homage in this dispensation of favor; and then the apostle testifies that “if he were on earth he should not be a priest,” Heb. 8: 4. So Paul assures us. But as for friend Madden, he has the gospel of the new Covenant, the remission of the new Covenant, and the worship of the new Covenant not only before the Comforter comes, but before the Lord our Righteousness enters the ‘holiest of all’ to be our high priest!! On hearing the testimony of ambassador Paul and listening to the teaching of ambassador Madden, I am constrained to conclude that one of the ambassadors must be out of his latitude, and hence greatly astray from the instructions of the King. People of Hillier!—what choice do you make?—which ambassador will you follow?

If any one still desires additional proof, a rich and impressive chapter of it is brought up by considering—

3.—That the ambassadors of Christ did not begin to preach the gospel of this dispensation until after his sufferings, his resurrection, his ascension, and the impartation of the Sacred Spirit. Between his rising from the dead and ascending up on high, after all his personal miracles were performed, he gave the new command to his preachers, to announce remission of sins in his name among all nations; but ‘wait,’ says he to them, ‘wait for a time in the city where I was crucified, and I will send you power from heaven to enable you to proclaim this new message.’ In this manner spoke Jesus to his preachers, Luke 24 : 47, 49. Notice, here is 1st, a new command; for, 2nd, he never before this date enjoined them to preach remission of sins *in his name*; 3rd, these preachers were not previously sent to preach *among all nations*; 4th, the Spirit from heaven is to minister to the preachers *before they minister to others*.

What will Mr. Madden say to these things? Will he ever again preach that Bartimeus was made a christian before even the christian commission was given and before the christian religion commenced?

I will now make a polite bow to friend Madden, leaving him to reflect how blindly he treated a blind man, and after saluting Mr. Allison, it will be in place to say to all concerned that his turn comes next. He wears heavier armour, has more courage, and is on the whole a larger Wesleyan than common. I will pay him the compliment to remark that in point of mental and speaking ability he stands No. 1 amid all the “ambassadors” among Wesleyans that I have heard in Canada or out of it, judging from once hearing him.

Mr. Allison, in his preaching, was found at Cesarea, at the house of captain Cornelius. Acts, chap. 10. From the Book we learn that the captain, his relatives, and his neighbors, being assembled together, had the privilege of hearing, not a Wesleyan ambassador, but an ambassador of Christ, and hence on the occasion in question they heard the gospel of Christ. Neighbor Allison sent himself by telegraph to Cesarea and engaged his talents in reviewing Simon Peter’s address and accompanying scenes and effects. In his review he told us some public secrets which need to be confirmed. Could he justly be regarded as an “ambassador,” as he claims to be, I should at once and without question admit all that he advanced, and set aside the book of the Acts as containing an incorrect record of Peter’s visit and labors at Cesarea. But until further advised I cannot correct Peter by Allison, but must correct Allison by Peter.

The gentleman took a multitude of positions unauthorized by heaven, two or three of which I will turn up again for critical inspection. He maintained that—1st, the Spirit came from heaven on those who heard the gospel at Cesarea, before they believed; 2nd, the Holy Spirit fell on their hearts to give them remission of sins; 3rd, the things that transpired then and there go to justify Wesleyans in their converting appliances at protracted meetings.

So taught Mr. Allison. Were these positions duly established, it would not take many more pillars to make the temple that holds Wesleyanism a good solid building, foundation all right, and furniture divinely secure. But we may speedily see if pillars such as these are able to hold together or whether they will fall to pieces when fairly tested.

Great emphasis was put by the preacher on the words of Luke as he informs us that, "the Holy Spirit fell on all them who HEARD THE WORD," Acts 10: 44. To hear and to believe were hence made to appear widely distinct. Cornelius heard the gospel from Peter, and the Spirit descended upon him to give him faith, said Mr. Allison. The gentleman might have saved his time and his reputation by *hearing* the Lord's language to his unerring preachers, "Whosoever HEARETH you, HEARETH me."

A little help from Peter himself will greatly relieve this whole question from theological entanglement: for "there are many unruly and vain talkers, whose mouths must be stopped," provided we are ever again to enjoy "the unity of the Spirit in the bond of peace." The apostle will not hesitate to testify that captain Cornelius and his friends believed precisely as all others believed in those days of unmistified preaching and unmistified faith; for says he, arguing a question in a brotherly debate at Jerusalem, "Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe: and God, who knows the hearts, bare them witness, [after they hear the gospel from Peter's mouth and believe] giving them the Holy Spirit, even as he did to us." Acts 15: 7, 8. O Peter! what a bad Wesleyan you make!! How uncharitable to take the whole ground from under Mr. Allison and leave him standing—if he can stand—upon nothing!!! Observe how palpable the contradiction between the preacher who goes from Hillier to Cesarea and the preacher who goes from Joppa to Cesarea.

Speaking of the same converts, Mr. Allison affirms that they hear, then receive the Spirit, and afterwards by reason of the Spirit they believe; Peter affirms that they hear the gospel from his lips and believe it, and then they receive the Spirit in miraculous power, by which God bears them witness, as first fruits of the Gentiles, that they are accepted the same as believers among the natural sons of Abraham.

But up comes the preacher again with another *theological novelty*—this time explaining to us that the Spirit fell on the hearts of Cornelius and his friends to give them remission of sins. O Allison! Allison! wipe your spectacles and brush the dust from the pages of your bible, and read to us when and where the Spirit fell on their hearts! But hold!! Can Mr. Allison read English? Or is this a new revelation not yet inserted in the Book?

Meanwhile the outspoken Peter who keeps no secrets to himself, speaking of these first Gentile believers, intimates that God “purified their hearts by faith,” and testifies also that their faith was produced by hearing the gospel from his mouth. Peter it seems has no respect whatever for Mr. Allison’s extra spiritualized novelties.

But so important is the descent of the Holy Spirit upon these Gentiles that it is mentioned six different times; and if friend Allison had not been compassed with the straight-jacket of a modern system, he would have learned from these various records of it what the Spirit did and why it was bestowed. He says it fell on their hearts for remission of sins! When the gentleman tells us where the scripture is to be found that speaks of the Spirit falling upon men’s hearts, or gives proof that it is a new oracle received by him or some other man as a spiritual appendix, it will be time enough to examine and report upon it.

Waxing bold, the next news that came from the Hillier ambassador was, that the meeting by Peter at Cesarea and the meeting by Allison and others at Hillier, and the scenes at both places, were measurably alike. Let us question Peter about this, for if it be true, every man on earth ought to be a Wesleyan. To save time let a series of queries be put to the apostle at once, as follows:—

Are you, Peter, a Wesleyan Methodist preacher? Did you preach the Spirit or preach Christ to Cornelius and his kinsmen? Did you get up a praying meeting to assist in converting them? Were you and others praying and looking for the Spirit when it came down? Did you excite them, and then did you and they pray, shout, cry, roll, reel,

and jerk as though you had entered a new dancing factory, driven by a whirlwind,—and all this to induce the Spirit to come and create faith in their hearts? Had you mourners and seekers, and had you a bench called an anxious seat for them? Did you tell them that the Lord had commanded you to prepare a bench for the penitent, and that *there* was the place to seek and find peace? Did you encourage them to wrestle and struggle for pardon, and did you have a ‘leader’ or ‘exhorter’ to go and whisper to them and ask if they felt better? Yes, and did you teach them that they could ‘get religion’ as a special gift from heaven if they would come to the “altar” and pray loud and wrestle hard for it? And, Peter, is it so that after all this, you would not admit them to membership, excepting after a trial of several months?

Inhabitants of Hillier!—to ask these questions is enough; you do not require the inspired man’s response, for you know without a syllable of reply that the world never witnessed such machinery for convert-making until within the past few years. Something of the kind was commenced in England a little over a century ago, but the variations and the extras are the production of the new world, even this American world that produces so many new things.

When the Teacher of teachers appeared among men, two leading errors lay at the bottom of all the iniquities he denounced and exposed. One party erred in silencing the commands of scripture by traditions; the other party erred in not knowing the scriptures. If I could say it politely I would say that Messrs. Madden and Allison, with too many of their brothers and cousins in the ministry, have received all the benefits of successors to both these sections of old-fashioned errorists. Their lack of acquaintance with heaven’s volume would naturally lead to the conclusion that they had never read the Book through, or studied it, and that they only use it to cull a text or a verse from, to grace the beginning of a sermon, as a love-motto is selected to put round a sweet-meat or a sugar-cake.

Friends and people all, seeing these men fail to recommend to you the study of the divine scriptures, at least in any intelligible manner, I cannot close this letter without an attempt to place the Book in your hands right side up. Do you seek to learn the things which transpired before the birth of Christ? If so, look into the Old Testament Scriptures. The wonders of creation are recorded there, and the sin of Adam, and the wickedness of our fathers on the other side of the flood, and the forty day’s rain that destroyed them, and the beginning of the world

again by the Noah family, and the faithfulness of a man who earned the name of the father of the faithful, and the covenants God made with him, and the formation of a peculiar nation through this man, and the commencement of their national worship, and the rise of numerous prophets, kings, princes, and judges in this nation, and the way that God blessed the people when obedient and his judgments upon them when disobedient, and all the lessons that the Divine Father saw fit to give the world for a period reaching from the first year of time to the year of the world 4000.

Do you desire to know what Jesus the Prince of Life said and did when dwelling among men? Examine the testimonies written by the apostle Matthew, by the evangelist Mark, by the inspired Luke, and by the beloved John. These men, each of whom had a pen far superior to a pen of gold---a pen guided by heaven's great love and the wisdom of inspiration,---make us acquainted with "all that Jesus began both to do and to teach, even to the day when he was taken up" to occupy his place "at the right hand of the Majesty in the heavens."

Do you inquire when the Spirit was given---when the gospel concerning the crucified and exalted Lord was preached---when the remission of sins was proclaimed *in the name of Jesus*---when the new government by the glorified Lord was unfolded---when the better covenant, the better promises, the better mediator, the better worship and the better temple were brought to view---the things of the Spirit to Jew and to Greek which the preachers of the Lord proclaimed with the Holy Spirit sent down from heaven? Then study the writings of Luke called Acts of Apostles: containing the sermons and transactions of the inspired ministers of Jesus as they preached to sinners---took their confession---received them as the Lord's, to live a new life in him. It is here where you will ascertain how sinners were converted and made subjects of the Lord Jesus by the infallible ministers he ordained.

Do you ask for lessons concerning how those who are converted should live?--how they should perform their obligations to God, to their fellow converts, and to all men?---how they should walk and please God in all things, cultivating the spirituality and every divine excellency of the heavenly salvation? The inspired letters, written by five apostles, furnish these lessons. These epistolary writings are addressed to christian brethren, the beloved of God; and every religious duty, private, social, congregational, or general, is here pictured and impressed with all the affection and authority of Christ's pure love and sovereign greatness. O how the Prince of Salvation has blessed his subjects in furnishing such a

complete library of spiritual laws as are embraced in these heaven-dictated epistles !

Admirably arranged is the Discipline Book of Heaven, which is the Lord's Creed. Moses and the Prophets speak to us in the Old Testament, where we learn the worship of the Patriarchs and the religion of the Jews. But we are privileged to hear Jesus and his Apostles and his inspired Evangelists in the New Testament, and they teach us the better religion—first opening to us the divinity and claims of The Beloved One, Immanuel God with us : then bringing out his gospel to convert us : and finally teaching us all the things of the Spirit.

Cobourg & Brighton, Nov., 1856.

D. OLIPHANT.

ELDERS—MODERN CONVERSIONS—COLLEGES.

The manner in which the Christian Baptist in 1827 dealt with men and things that were not after the pattern of the Book, was straightforward, radical, and pointedly intelligible. The Christian Baptist, addressing brother Semple, a devout and intelligent Regular Baptist, says :—

O ! brother Semple, if Paul were living amongst us, what would he say of our dogmas, and our bishops ! If he proscribed from the bishop's office every man who had "not believing children," whose sons and whose daughters could be "accused of riotous living," or of "being unruly"—I say, if he were to act as he directed Timothy and Titus to act, what would become of nine-tenths of our bishops and congregations ? Some of the bishops know full well that Paul would not tolerate them at all ; and therefore they would rather be styled Doctor, or Rabbi, or Reverend, or any thing that would prevent a comparison of themselves or their families, or congregations, with the instructions given concerning bishops in the New Testament. Now I blame the proverbial profligacy and infidelity of the children of bishops and of members, upon the dogmas taught and the examples given by the teachers and their admirers. So long as a teacher makes the call of Saul to the apostolic office a pattern of conversion, and leads his children and hearers to expect something similar before they can be converted to God ; so long will the present order of things continue to exist. I do, then, with these facts and documents before me, and volumes more

which I could give, fearlessly assert that some dogmas, and the methods of teaching pursued, are doing more mischief than most of the infidel writers of the present day.

And when I see a good and wise man, like yourself, lured from the bishop's office, and severed from the flock, the oversight of which you had committed into your hands, and of which you are one day to give an account ; I say, when I see one of your high attainments allured from all these sacred relations and this glorious responsibility, to help to build up a college in the city of Washington, which never did promise any spiritual good, and which the Lord Jesus never stood in need of, not even when he commenced with such fearful odds against him, from all the schools of philosophy in Greece and Rome : I again say, when I see you enticed to abandon your flock for this vain project, for the fashion of this world which passes away, I am at a loss to say what greater mischief can be done to the cause of the humble gospel, than the schemes and projects now in fashion are doing, and with the greater effect too, by the good words and fair speeches which make them go down so well with the good people.

The mischief I have done, namely, that of creating a distrust in the public mind of the divine call and infallibility of the public instructors, of making the laity read with more hopes of understanding the sacred writings ; of showing the impropriety of shackling the human conscience and fettering the human understanding by human creeds, and of placing in their true light some wild and abstract speculations of the scholastic theologies, of enlightening the religious mind on many items in which it was enveloped in ignorance and superstition, is nothing compared with one such occurrence. These, too, constitute the head and front of my offending. For as to the divisions and bickerings amongst members of churches charged upon me, they are as unreasonable as to charge the christian religion itself, its founder and his apostles, with all the divisions and persecutions which occurred in their day, which not themselves, but their enemies and opposers created. It is my opposers that create all the divisions and discords, which they afterwards unjustly charge upon me.

That joy which makes us slight prayer will in the end fill us with sadness.

Stumbling blocks in religion will always be found by those who seek them.

BRITISH EVANGELIST AND CHRISTIAN BANNER.

[The subjoined is taken from the *British Evangelist* for November. Having invited attention to the existing custom of calling an advocate for Christ, whether in the form of a living man or a printed journal, by a name that appears to make his country as prominent as his office or his work, we very cheerfully allow the liberty to 'all and singular' of being "fully persuaded in their own mind." An American brother, a British brother, a Russian brother, do not sound in our ear scripturally orthodox. But a brother in Christ in America or of America, or in Britain or of it, can be pronounced with all confidence according to the (as we judge) "more excellent way." Still, we cultivate the purest love toward brethren who are pleased to call themselves American preachers, American as well as Christian Reviewers, and British Evangelists, Messengers, and Harbingers.]—D. O.

Our excellent brother, *D. Oliphant*, editor of *The Christian Banner*, published at *Brighton, Canada West*, in his September number, kindly takes notice of this periodical. After presenting his readers with its Title—the Contents of July No.—and its price, he says "We presumed upon *christian nature* so far as to take the liberty of animadverting not long since on the title of a religious paper having for the first part of its name the word 'American:' and now, that we may 'do nothing by partiality,' we have the like objection to the term 'British' in the title of this welcome received *Evangelist*, from the other side of the Atlantic. No offence designed by this hint. Go on, brother *Rotherham*, you are engaged in a noble work."

No offence taken, brother *Oliphant*. We fancy we can see the outstreaming of a hearty good-will through the chinks of your critique. We are equally satisfied of your sincere abhorrence of all sectarianism. In both these items we are disposed to emulate you: but we cannot tell what reasonable or scriptural objection can be made out against the cognomen 'British' or 'American.' We suppose the same objection might be raised against the phrases, 'of Judea,' 'of Galatia,' &c., as found attached to the word 'Churches' in the New Testament. Besides if this principle were fully acted upon, brother *Wallis* of *Nottingham* must drop 'British' from his *Millennial Harbinger*; and then we could not easily distinguish it from the *Bethany* publication, without using the forbidden term by the sly. Still, any inconvenience would be better than countenancing error. For the present, however, we must conclude, with all due respect for brother *O.*, that there is no comparison between the convenient use of actual and justifiable local distinctions, and 'every one' saying 'I am of Paul, and I of Apollos,' &c. Though we think brother *Oliphant* has for once strained a point, yet we entertain a very high opinion of his own usefulness and of the value to the cause of *christian* truth, of the spirited Periodical he conducts. We wish him and all such laborers abundant success.

J. B. R.

TO ALL DISCIPLES.

All idlers should be put away from among us. A sharp and healthy discipline and rules of order of a stringent character should, like the golden reed of the sanctuary, be stretched over all careless and ungodly professors in our churches; we ought to pay our public servants well and hold the ox to labor. We ought not to indulge in change for its own sake; the public mind loves a permanent and enduring order of things and is shocked by sudden vicissitudes; change, like death, excites apprehension. By it the public confidence is perturbed and weakened. A quiet and fixed but ever-active plan of instruction should be our aim. Thus we shall be a select people to God and Christ, a choice race of men, a kingly priesthood, a holy nation.—Walter Scott.

EVANGELISTS' LABORS.

REPORT NO. II.

Bowmanville, Dec. 6, 1856.

To the Editor of the Christian Banner :

DEAR BROTHER :—On the evening of the 1st Sept., we held meeting in the School House near brother Wood's Store. From that time until 2ndth, held meetings in brother Knowles's School House, Scarboro', brother Wood's, brother Post's, and the Barclay School House, Pickering. Three were immersed in Scarboro' and three in Pickering. On 2ndth Sept., (Lord's day) we found ourselves in the new Brick Meeting House in Bowmanville, densely crowded with hearers, where we heard brother Scott from Toronto, and brother Stark from Ohio, discourse to the people. We had previously sent to these brethren the "Macedonian call." Brother Stark is a bold, and energetic speaker, and we placed him in the front of the battle. When brother Kilgour arrived eight had confessed the Lord.

Total of Report No. 2,—Pickering, 3 immersed.

“ Scarboro,' 3 immersed.

“ Bowmanville, 8 immersed.

Yours in christian love,

CHARLES J. LISTER.

J. BUTCHART, JR.

REPORT NO. III.

To the Editor of the Christian Banner :

DEAR BROTHER:—On the 10th Oct., brother Kilgour (one of the subscribers) visited Bowmanville, where we continued the meetings in connection with brother Stark until the 20th ; brother S. however left on the 14th. The labors resulted in additional accessions, say thirteen immersed, one from the Baptists, and five wanderers restored. Proceeded to Charlesville where we held meetings for two weeks, during which time only one was immersed and one added. We then commenced meetings in Clarke, where we labored three weeks. Near the close of which we formed a church composed of twenty-three members, fourteen of whom we had immersed ; the others were chiefly from the Baptists. We have made occasional visits to Bowmanville since the protracted meeting closed, which the Lord has blessed. Thirteen souls were added by baptism, and two from the Christians. At the last three meetings held here, we were assisted by brother Anderson.

Total of Report No. 3,—Bowmanville 26 baptized, and 5 restored.

“ 1 from Baptists, 2 from Christians.

Charlesville, 1 baptized, 1 from Latter day Saints.

Clarke, 14 baptized, 9 from the Baptists.

We feel constrained to say that the congregation in Charlesville was in a disorderly, and cold state ; candlestick well nigh removed, which no doubt was partially the cause of so little being done. In Bowmanville the brethren were walking in the fear of the Lord, and in the comfort of the Holy Spirit, and had frequent meetings among themselves previous to our arrival. We would most kindly and affectionately exhort the churches belonging to the co-operation, to have more than their usual meetings a few weeks previous to the arrival of the Evangelists, so that the ardour and zeal of every brother and sister in the congregation might be enlisted in the service of the Lord, during the time of the protracted meeting.

Yours in christian affection,

JAMES KILGOUR,

C. J. LISTER.

Plant yourselves upon God's immutable laws, and fortune and failure will be no more than vapors that curl and play far beneath your feet.

FIRST EPISTLE OF J. C. STARK.

Buffalo, Nov. 10th, 1856.

DEAR BROTHER OLIPHANT:—I have closed my labours in Canada where I spent eighty-one days, spoke seventy-six discourses, and had fifty-three additions to the good cause. During my stay I travelled over five hundred miles, visited four different congregations, besides met many good brethren between places of stopping.

At Eramosa I found our good brethren Black, Kilgour, Anderson, Stewart, and many others whose names I cannot now recollect. At Toronto I found brother Scott and family whom I shall never forget, having enjoyed their christian hospitality while detained in the city. At Bowmanville I found our dear brethren Butchart, Lister, VanCamp, Harvey, and many more whose names I trust are written in the book of life. Bowmanville is endeared to me by a thousand ties; and many of those dear brethren there I hope to meet—if not on earth—in heaven. At Rainham are brethren of whom I cannot now speak particularly, for the time would fail me to tell of Asher, and Leonard, and David, and John, and many others, favored Benjamin not excepted, whom we learned to love in the Lord. At Jordan are Elders Wood and Palmer, with the flock over which they are chosen overseers. May God give them grace and patience to watch well their charge, for many grievous wolves are lurking about the borders of the fold.

I have become much attached to the dear brethren in Canada; and my prayers to Him who is able to keep them from falling, will often ascend the mount of God, for a blessing upon those I love. I found them hospitable, liberal, and devoted. Their kindness to me will not go unrewarded when we all shall have got home to our Father's house. Verily they who administer to the temporal wants of Jesus' followers here shall not lose their reward hereafter. They seem disposed to take care of Christ's cause, feeling assured that Christ will take care of them. Our debate at Jordan did not go off for reasons which I am not at liberty to explain. I have regretted much that we did not have the privilege of giving our exposition of Methodism, but all things will work together for good to those who love God.

Massillon, Ohio, Nov. 15.

We have got home safe and sound. Find ourselves much needed in this vicinity after the political excitement. When will our brethren

cease to sell the cause of Christ for national glory. Hoping soon to hear the final result of your meeting at Hillier, and much else of the good cause, I remain as ever,

Your brother in Christ,

J. C. STARK.

Brother Yager, of Rainham, writes: "Our worthy brother Stark commenced his labors here on Lord's day 19th Oct., and remained with us until Friday the 31st, in which time there were sixteen who made the good confession, one restored, received two from the Baptists, and one from the Methodists, making in all twenty to our former number."

The friends in Rainham have thus been greatly cheered and strengthened, and the brotherhood will rejoice with them.

ANDREW FULLER AND THE PRIMITIVE MODEL.

Turning the leaves of Fuller's works a day or two since, the following paragraph was noted. It is part of a letter from A. Fuller of England to A. McLean of Scotland:

D. O.

As to our churches, it would be very wrong to plead on their behalf that they come up to the primitive model. It is our great endeavour as ministers (and we are joined by a good number of private Christians) to form them in doctrine, in discipline, in spirit, and in conduct, after the example of Christ and his apostles. But after all that we can do, if reviewed by the great Head of the church, and perhaps by some of his servants who may be unconnected with us, there would be a few, or rather not "a few things against us."

EVANGELISTS IN CANADA.—It is exceedingly gratifying to be able to testify that there are two proclaimers now laboring constantly in this fine Province, who avowedly preach the gospel after the pattern shown to us on Mount Zion. Incidentally we have learned that these workmen, brethren Kilgour and Lister, are engaged to preach for one year. It is not to be expected that every man in the brotherhood, and every citizen in the general community, will look at these brethren from the same angle of observation,—for some in the Province of Canada, as in the region of Achaia, would prefer Apollos, others want the labors of

Cephas, and a third class would only encourage preacher Paul. We ought all rather to fix our mind upon the word and authority of the Lord, and realize with spiritual mindedness that it is the gospel and not any man's peculiar ability that saves sinners and brings them to the temple of heaven. Our prayer is that these workmen for the Lord Jesus may be sustained, guided, counseled, and cheered according to the wisdom, grace, and love of Father, Son, and Holy Spirit.—D. O.

D. CRAWFORD'S COMING PAMPHLET.—In the October Number we presented the readers of this monthly with the closing chapter of "Sincerity Seeking the Way to Heaven." In this Number we give the conclusion of "Conversations on the Christian Religion." With pleasure we announce that these "Conversations," by brother D. Crawford, of Prince Edward Island, are to be published in pamphlet form for general distribution in the Eastern Provinces and in Canada. Already have faithful and active friends pledged assistance to this useful and laudable enterprise. We trust that the devoted brother Crawford will be suitably encouraged in the proposed 'good work.' D. O.

EXAMPLES OF EXTRA SUPPORT FOR THE BANNER.—A sister whom we have never seen, sent, in 1854, \$5 for the benefit of the Christian Banner—in 1855, if we remember rightly, the zeal of this sister proved itself by sending \$6—and in 1856, the same well-wisher and helper commissioned the mail to carry to us \$9; thus putting into our hands \$20 in less than three years for the encouragement of our labors by pen and press. A brother in the County of Prince Edward, Canada West, puts into our hands from \$3 to \$5 every winter, to pay for his own monthly and some others who will be fears neglect to make payment. Another brother in the city of Toronto always has \$2 or \$3 a year to spare for this monthly paper; and several friends take two copies, one for personal perusal and the other for borrowers. There are others among the beloved who are extra helpers, of whom we may not just now speak particularly. While persevering against a stiff tide of discouraging elements, these open-handed friends have largely assisted in keeping us on the living, working surface. But all of them will yet receive a full reward, 'if they faint not.' There is a pay-master who is both able and willing to pay us all. To spend and be spent, to give and to receive, for the advancement of HIS CAUSE who contributed his life for us, is the best paying enterprise this side of the other and better world. D. O.