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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, SEPTEMBER, 1856. NO. 9.

LETTERS TO THE PREACHERS, No. 3.

DEAR BRETHREN :—It is said in Acts 14. 1, that the apostles *so* spake that many believed. The most fastidious stickler for an old favorite style of preaching must admit that much depends upon the manner of preaching the gospel—upon the "so"—if we would gain access to the hearts and heads of mankind. Every christian preacher is as much bound to study the best *method* of preaching as he is to preach at all, or, to say the least, the obligation in both cases is of the same kind. Mistaken notions of what constitutes "plain" preaching has led some to adopt a harsh, untutored, abrupt and often insulting style, especially when addressing those of a different religious belief. They seem to think that when Paul came "not with excellency of speech," that he came with an utter disregard of all the courtesies due from one man to another, ignoring all the policies by which the human mind may be most successfully reached, and reproaching with immeasurable abuse the sectarian Jews for not surrendering at his discretion—that because most of the apostles were plain, uneducated, common men, they were of course gruff, severe, taunting and unmannerly.

The preaching of a few I think seem to indicate the above mistakes. Others of more judgment and piety, while condemning this course, are seriously in doubt as to what is the best policy. Smooth preaching it appears, often has no effect—the unbarded arrow falls inefficient to the ground. The soft, respectful and polite style fails to break the spirit of slumber. Twenty years ago the bold, abrupt, daring manner drew attention and added many to the church; and yet the servant of the Lord is commanded to be "*gentle* toward all men,

apt to teach, patient, in *meekness* instructing those that set themselves in opposition." Now to determine the precise line to be pursued, to thread out that course that will be most agreeable to our Father, and best accomplish the end proposed, is a matter of no little perplexity to many a God-fearing man.

One thing is certain; that no *man* can teach us; our only safe method being to glean what information we can from the precepts and especially from the examples of the apostles of the Holy One.

And first. I think we may learn that the apostles on all occasions, except in such a case as Elymas the Sorcerer that *required* a strong application, were uniformly kind, courteous, soothing and even pitiful, yet manly and true, when addressing Pharisees, Sadducees, Herodians, Heathen and all; although these all differed much more from the truth, both in theory and practice, than most of our religious friends who are subjected to so many robust and uncourteous flagellations. Now if the history of affairs will sustain the above sentence it should teach us to be bold indeed, but not harsh, plain spoken, but not insulting, candid, but not uncouth. We should try to find out the secret paths to the heart and pour in the light of life, and both walk and talk in *wisdom* toward them that are without. The apostles were never boastful, bantering, funny, conceited, nor *smart*. They engaged in no jollifications after meeting was out. They never were solicitous to know what the people thought of "the effort." They never permitted their feelings to be hurt if they were not called upon to preach at a *big meeting*. They never concluded a prayer with "Thine shall be *all* the glory" and afterward wished to attribute a little of the success of the meeting to their own eloquence and arguments. They were an humble, sympathizing, kind, God-fearing, Christ-adoring, soul-loving class of preachers, who considered nothing out of heaven an equivalent for the excellency of the knowledge of Christ Jesus the Lord.

The true spirit of their preaching may be caught from their manner of address as far as we have a record of their sermons. In Acts 2: 14, 22, 29, 36, Peter speaks to those miserable deicides very respectfully: "Ye men of Judea and all ye that dwell at Jerusalem." "Men of Israel." "Men and brethren." "House of Israel." In Acts 3: 12, 17, 25, we have, "Ye men of Israel," "*Brethren*," "Children of the Prophets." In Acts 13: 16, 26, 38, Paul addresses his audience, "Men of Israel and ye that fear God," "Men and brethren,

children of the stock of Abraham." And again: "Men of Athens," "Men, brethren, and fathers." This conciliatory language contrasts fearfully with much that passes the lips of very many otherwise consistent christian preachers. The apostles did not tremble to call them brethren though they were not in Christ, for if they missed them in Christ they were sure to hit them in Adam.

Although these preachers could "rebuke sharply" and reprove them as "stiff-necked and uncircumcised in heart and ears," as a "child of the devil, enemy of all righteousness" &c., when the case demanded it, this was by no means their general tone. Peter once even, as well as Paul, seemed to apologize for their wickedness on the score of their ignorance; "I know that through ignorance ye did it—crucified the Lord of glory." But let no one suppose the Twelve to be a feeble, crouching, inefficient ministry. By no means. Their strength was in their God and in their mild fearlessness, their humble boldness, and a kind of courteous daring.

And now, brethren, would not we do more good among those who have not the pure gospel, who know not the whole truth, by inspiring more fully the kind spirit of the apostles? It is undeniable that there is much unkind speech sometimes toward those who have perhaps 70 or 80 per cent. of truth. Perhaps we ourselves have not 100 per cent.: for then we would have nothing more to learn. Let us encourage them to keep all the truth they have learned, but to be sure to learn a little more; and let us try to bring them from 70 to 90 or as far as we can teach. May heaven give us all wisdom sufficient for all our responsibilities.

Williamsville, N. Y., Aug. 7.

T. M.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 256.)

3. FREE FROM THE STATE OF SIN.

A. Are those who believe and repent thereby brought into a state of pardon, and peace with God, through our Lord Jesus Christ? or is it necessary, according to the divine arrangement, to obey in any action before they can claim the promise of salvation?

B. This at present is a disputed point: but from all we can learn there was no such dispute in the apostles' day. In the first place man is a sinner—the whole man, body, soul and spirit. By the spirit I understand the intellect, by the soul the affections, and by the body, all

the members of the corporeal frame. In the fall of man the intellect first yielded to satan; next, the affections lusted after the forbidden fruit; and, to complete his fall, the hands and other parts of his body were engaged in the rebellion. From that fatal moment the entire man became a transgressor. Now, it does not appear reasonable that a man's state should be changed by a mere act of the mind—that the whole man, body, soul and spirit, should be delivered from the power of darkness, and translated into the kingdom of God's dear Son, without a bodily act. No relation we sustain to society can be changed without an overt act. It requires action both of body and mind to pass from one government to another. The same is necessary to pass from the single to the married state. To become a Son of Temperance, it is necessary, not only to believe in the utility of that institution, but also to take the steps necessary for initiation. Persons may have their affections placed upon another government, and turned from the one under which they live, but this does not give them a right to its privileges. But they pass from one to the other in the following manner: 1st, By hearing and reading, they believe in the superiority of the new government. 2nd, They resolve to become subjects of the new. 3rd, They take the oath of allegiance to it, by which oath they declare themselves to be dead to the old government and alive to the new. All must see that, before this oath is taken, they are not legal subjects. So with every other relation. To expect, therefore, that without a bodily act, as well as the action of the mind, we come into Christ, is contrary to reason and all analogy.

A. If, however, it be sustained by the word of God, that alone is sufficient. All these reasonings and conclusions must do homage to revelation.

B. Many things in God's word are beyond our reason, but not against it. God has first given man reason, and then revelation to guide him. These gifts of God never oppose each other. In the present dispensation God has been pleased to give us a system suited to our understanding. Every thing is made so plain "that he may run that readeth," Hab. 2: 2. He who gave his Son for us, has, through him, given us plain, rational information on the way of truth. It has been remarked that man, body, soul and spirit went away from God. This was done by rejecting truth, and receiving error—we come back to God, by receiving truth, and rejecting error. As the intellect received error, now it receives truth. By receiving that error the affections were turned from God—so by receiving the truth, as it is in Jesus, the affections are drawn to God. When the mind was turned from God the first action of the body was of great importance. 1st, Because it demonstrated the rebellious state of the mind. 2nd, Because it was the first act in a course of unrelenting hostilities to the throne and government of Jehovah. When God draws a man to himself by the gospel, the first act of obedience is of great importance, because it implies a complete surrender of the body and spirit to God. Now I add, that

this act is baptism. Of such importance was this act that our Saviour came from Galilee to Jordan to obey it in person before he entered upon a public obedience to the law of God. This was his first act of public obedience. Never, before or since, was there such a manifestation of Deity. 1st, The Son, in baptism, stamping his image on that ordinance that would single out his people from the disobedient in all coming time. 2nd, The Holy Spirit visibly descending and remaining on the Son. 3rd, The Father speaking audibly announcing that Jesus was his Son, and his delight in all the Son did. Jesus' affections were never changed, but his position was, there and then. As soon as he rose out of the water he was officially qualified for the great work the Father gave him to do. He was then the Baptized and Divinely Anointed and acknowledged Son of God. The Lord's divinity was acknowledged when he rose from the water, and divinely confirmed when he rose from the dead. From the one he began his work on earth, from the other his work in heaven. So with the believer when he rises from the water he is qualified to glorify God on earth, and when he rises from the tomb to glorify him in heaven. The believer's sonship is acknowledged when he rises to walk in newness of life; and at the resurrection of the just, or "manifestation of the sons of God," it will be divinely confirmed amid the rapturous acclamations of an astonished universe. At the Lord's baptism is the only place in holy writ where the Father, Son, and Holy Spirit were manifest,—the believer's baptism is the only command in holy writ that has the name of the three annexed to it. When he is baptized into the glorious name, how well it is fitted to remind him of the fact, that he is from henceforth and forever united to the three, and that his salvation was so important, that its accomplishment enlisted the Infinite energies of the Father, and of the Son, and of the Holy Spirit. All who obey Christ in this ordinance confess what the Father announced at the baptism of Christ. The Lord's divinity is the christian's creed. No other creed can save the sinner or unite and hold the people of God.

A. But the question is this, can persons be saved without baptism?

L. It would be exceedingly presumptuous to limit the divine power or say that God cannot save in any way he pleases; and it is still more presumptuous for one who can be baptized to expect to be saved without it, as there is neither a promise nor a case in God's word, since christian baptism was instituted, to encourage such an expectation.

A. Was not the thief on the Cross saved without baptism?

B. We have no proof that the thief was not baptized. The narrative neither affirms nor denies it; consequently this proves nothing. But if it could be proved that the thief was saved without baptism, it has no relevancy in this case, as it occurred before christian baptism was instituted. Our Lord, himself, before he gave the Law, could proclaim pardon on any terms that seemed good in his sight; but when he gave the law to his apostles and ascended to heaven they had no such

power. The apostles (so far as the New Testament records their acts) never told that they were saved without baptism.

A. Was not Cornelius and his household saved before they were baptized?

B. They receive a miraculous outpouring of the Spirit before baptism, but it nowhere says they were saved before it. I presume the difference between the miraculous gift that Cornelius and his household received, and the gift that Peter promised to the obedient at the day of Pentecost is generally overlooked. The first was a miraculous power to speak with tongues—the second was the testimony of God's Spirit that their sins were forgiven. The one was an outward visible demonstration to those present that to the Gentiles God had granted repentance unto life; the other was an inward invisible testimony that they had from the heart obeyed the Lord and could now claim his promise. The first was bestowed only upon two occasions; the second, every time a penitent believes is buried with the Lord in baptism. The one was to convince the unbeliever, the other to cheer and strengthen the obedient. There is no proof that Cornelius received the gift that Peter promised the obedient, before he became obedient.

A. How could he receive a miraculous power without the assurance of pardon?

B. There is a vast difference between the two. Many had such power who had no evidence of pardon; and many were pardoned without possessing a miraculous power. To the former class belong Balaam and Saul, Caiphas and Judas Iscariot, to the latter many of the primitive christians, and all who since their day, have heard, believed and obeyed the gospel. The case of Cornelius proves the calling of the Gentiles. After the Lord Jesus had sent out his apostles, telling them as plainly as tongue could speak, to preach the gospel to every creature, and had sent down his Spirit to qualify them for the purpose, they still confined their labours to the Jews; so that it required something very tangible to destroy their Jewish prejudice. A vision appeared to Peter which he did not then understand. While pondering over the strange sight, messengers from a Gentile sought him. The spirit bade him go nothing doubting. After he went, and heard why Cornelius sent for him, he perceived, for the first time, that God was no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him. Although he perceived it, there were other brethren, who had not had so many signs as Peter, and who, probably, were not so ready as he, to perceive the fact. While Peter preached Christ the Holy Ghost fell on those that heard the word, as it did upon the apostles at the beginning. Peter asked his Jewish brethren how they could hold their prejudice any longer, or refuse those persons, though Gentiles, the privilege of being baptized into Christ. This gift was to prove to the Jewish christians and all who acknowledge the Spirit's power to the end of time, that God had to the Gentiles granted repentance unto life. It was a miraculous phenomenon that gave no

intelligence, but merely confirmed what Peter perceived and declared. All the intelligence that Cornelius received was from the saving word that Peter preached. Peter preached what the Lord commanded him to preach, "He that believeth and is baptized shall be saved," &c. If Peter informed him that he was saved before he was baptized, his testimony did not agree with the Lord's commission, nor with what he and the rest of the apostles preached on every other occasion recorded in the New Testament. There is no proof that Peter did so, and to think it is utterly unreasonable.

A. As some who practice immersion deny that it is for remission of sins, while others hold it as such, it would be well to refer to those passages that treat on the subject.

B. It is most fortunate that these passages are neither few nor ambiguous. The tenor of the scripture corresponds with passages that positively assert the design of baptism, and as it is not a matter of opinion but of positive fact, it is easy to ascertain the mind of the Spirit on the subject. It must, in the absence of proof, be admitted that since the death of Christ, the New Testament gives neither promise nor example of the remission of sins without baptism. When Jesus instituted christian baptism, he positively promised salvation with it, and nowhere without it. It is most positively asserted that it is for remission of sins, and nowhere denied. To prove that John's baptism was for remission, take the following: "The inhabitants of Judea were baptized of him in Jordan confessing their sins." Matt. 3: 6. "John did baptize in the wilderness and preach the baptism of repentance for remission of sins." Mark 1: 4. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3: 3. He that without any authority denies that John's baptism was for remission of sins, what will he not deny? We will next go for the meaning of christian baptism where it was first commanded. "And he said, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16: 15, 16. He does not say, He that believeth shall be saved, and then be a fit subject for baptism. We will next see how Peter who had the keys of the kingdom understood it. When his Lord's murderers heard the truth, and were condemned and pierced to the heart, they cried out "Men and brethren what shall we do?" Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He also shows that the same promise would hold good at all times, and in all places, where the Lord's call was heard. Acts 2: 38. When Ananias gave clear direction to Saul on the subject, he said, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22: 16. Wherever baptism is mentioned there is some allusion to pardon or a change of state. If it will be asserted, without any valid reason, and in the face of all this evidence, that christian baptism is

not for remission of sins, of what authority is the word of God? It can be shown that the creeds and confession of faith of the sects called "Evangelical" sustain the view herein exhibited; although sects when it suits their purpose, will leave their creeds as well as the word of God. In this particular however, their practice is nearer the truth than their daily teaching: few of them will admit to their communion those who have not submitted to what they call baptism.

A. They allege that persons are christians, but not fit to join a church without baptism.

B. That is, fit for the kingdom of glory, but utterly unfit for the church on earth without it.

A. But it is the duty of christians to obey every command of Christ in order to enjoy his favor.

B. Some of Christ's commands are addressed exclusively to the saints. Baptism is the only one addressed to those who have never come under his government. No one who had ever submitted to the government of Christ was commanded to be baptized. It is not included in 'All things.' Jesus commanded his apostles to teach the disciples, but named what was necessary to make disciples. The apostles enjoined many commands upon the saved; such as prayer, attendance to the Lord's supper, brotherly love, &c., &c., but not baptism. Again, the commission does not say 'He that believeth and eateth the Lord's supper shall be saved: nor he that believeth and prayeth shall be saved; these were christian duties. But he that believeth and is baptized shall be saved.'

A. But the scriptures say, whosoever calls on the name of the Lord shall be saved.

B. Most assuredly they do; but they must call upon him in his own appointed way. The apostles told every one who wished to be saved what they must do, that is, repent of their sins and be baptized in the name of the Lord Jesus, and assured them that they could in that case call upon him and be saved. See Acts 2. 21: 22. 16. Rom. 10. 13. All who heard the apostles preach, and wished to be saved, knew at once what they were to do. As sure as Jesus was the Son of God he would save all that came unto him by faith, repentance, and baptism.

A. If sinners are saved in the way you have stated it must be very easy for penitents to come to Christ.

B. And why not? when Jesus says his yoke is easy and his burden light, and that his salvation must be received as little children receive a gift?

A. Many, at the present day, are groaning in their sins, and are taught to come to the anxious seat and wrestle and plead with God to pardon them; and teachers offer their service to help them to pray. How can these teachers, with Christ's commission in their hand, think they are doing the will of God?

B. It is not for me to judge the motives of those who lead men contrary to the truth. Our Lord told his disciples that the time would come when those who killed them would think they did God service. It appears, to say the least, that these teachers are laboring under *two* fatal mistakes.

1st. That a sinner's pardon is a *private* instead of a *public* measure of divine goodness.

2nd. That *inward emotions of the mind*, instead of the *positive promise of Jesus Christ*, are assurance of pardon.

We have sinned against God publicly, and justice passes upon us a public condemnation. Jesus Christ honored his Father in a manner as public as we dishonored him and gave his life a *public atonement* for our sins. He suffered without the gate the most shameful death—was set forth a propitiation to declare God's hatred to sin, and his justice and mercy in saving the sinner that believes in Jesus. After Jesus rose from the dead he sent his apostles into all the world to tell every creature that he died for their sins, and had full power to pardon them; and that a full and free pardon was now offered to them all, on terms as clear and positive as were ever offered by the voice of man. The whole system of salvation was finished 1800 years ago. When a sinner hears the gospel, and believes on Jesus, no new measure is introduced; but, by submitting to heaven's arrangements he passes into a state of pardon—he comes to God's terms, God will not come to his. Those teachers who urge men to plead and wrestle with God for pardon, or to seek religion, seem to think that pardon has never been proclaimed, and that it requires great struggling and agony on the part of the sinner to come to him and grant him a private pardon. These commandments of men are peculiarly dishonoring to God, as well as destructive to the sinner. They lead him to place great dependence upon his own prayers and tears, and especially on the prayers of the minister. He thinks God is keeping back the blessing which awakens fretful and disagreeable emotions towards him. The minister is willing and anxious to do right, the sinner himself is willing to do his duty, but God does not do his part, is the awful impression on his mind.

4. But do you not think it is the duty of ministers to pray for sinners?

B. It is the duty of all God's people, ministers and all, to pray earnestly, believingly and unceasingly for those things he has promised, but to pray for what he has already granted on specified terms, and keep the terms out of sight, is solemn mockery. To pray for the enlightenment and salvation of men, and faithfully use the means that Christ has appointed for the purpose, is the delightful duty of every christian. Such prayers are agreeable to the will of God and will be heard. We will suppose, for illustration, that the inhabitants of the British Provinces had taken arms against the Queen of England. By the superiority of her Majesty's troops they were subdued. The law condemned them to die as rebels against the government. But by

some honorable means the Queen was justified in extending pardon to the rebels. As soon as the ransom was found, the delighted sovereign sent twelve ambassadors from her court to these rebels, to inform every one of them that she had power, by virtue of the ransom, to grant them a full pardon, and that he that believeth and takes the oath of Allegiance shall be forgiven. These men went out and faithfully proclaimed the pardon—the procuring cause, terms and all. Thousands believed them, and were saved. Before the death of these faithful men they had the Queen's commission faithfully written down, that it might be proclaimed to those who had not yet heard it. Others held the book in their hand, and told the rebels about their awful state, and urged them to meet and petition the Queen to grant their pardon, and if the petitions were not granted, to continue to petition her until she granted each individual a private pardon. One petition after another was sent to the Queen but no answer was received. Finally some of the rebels felt that their petition was granted, and their teachers taught them to regard this feeling without any word from the Queen, as a positive proof of pardon. Whenever their feelings were excited they had strong confidence, but when they were in any way cast down, their confidence was gone. Now I ask if all this preaching—this course, petitions and all, was not dishonoring the Queen who had made the gracious proclamation of pardon? Would the suavity of the teachers, or the taught, justify such a course?

A. Certainly not. But can this be called a fair illustration?

B. We have all sinned against God. We could not prevail. Instead of punishing us, God laid on his dear Son the iniquity of us all. Justice was satisfied to pardon us through his death. Jesus sent his ambassadors to the condemned. They faithfully told men of the love of God in saving sinners by Jesus Christ, and him crucified; and how they could be saved by him. He that believed their testimony and was baptized passed into the saved state. Before these men died they had the Lord's history completely written. 1st, His birth, life, death, and resurrection. 2nd, His commission and ascension to the right hand of God. 3rd, The Spirit's descent and the triumphs of the gospel. All these things have been left on record as if to make it next to impossible for men to err on the subject of a sinner's pardon. Since the apostles' death, teachers with the commission in their hands will carefully keep it out of sight, and tell their hearers to plead with God to pardon them; not on his terms but on theirs; for this anxious seat is for _____; which keeps sinners from a submission to Christ. O that they knew this, that they would consider before they were surprised by the fearful disclosures of the day of judgment.

A. Is the sinner then, who, convinced of his lost state, is anxious to give up all his sins, and become a follower of the Lord Jesus, warranted to be baptized without any farther emotions within his own heart?

B. Certainly; unless he act because God has told him to do so he

cannot please God. Our thoughts and God's thoughts are not alike; our thoughts come from various quarters. God's thoughts are revealed to us in his word. Those therefore who obey God's commandments are led by his Spirit, and receive the Spirit to dwell with them. If a man trusts in the Lord Jesus Christ with all his heart, and because the Lord commands him to be baptized, gives himself up in that ordinance, it cannot displease God. He cannot be unforgiven. Heaven and earth must pass away but the promise of Christ cannot fail. This assurance fills him with joy and peace in the Holy Spirit.

LIGHT DAWNING AMONG ENGLISH BAPTISTS.

At the annual meeting of Baptists in London, England, held last April, the following resolution was introduced and passed:

"That as it is the opinion of this meeting that we do ourselves and our principles great injustice by prefixing *any* term to the Scriptural name of Baptist, and, moreover, as very many objections have been made to the present name of the society, we hereby resolve, as a matter of principle, and of removing an unnecessary obstacle to our success, that the name of the society be altered from the *Strict Baptist Society* to the *The Baptist Evangelical Society* for educating young men for the ministry, and for missionary purposes."

If this be not a step, it is at least half a step in the direction of farther light. "Baptist Evangelical Society" is certainly an improvement upon "Strict Baptist Society."

Without desiring to be among the captious, we would ask the attention of these reformatory Baptists to their own language when they speak of the "scriptural name of Baptist." Up to the moment that we write these lines we have failed to find where the Lord's people by the Lord's authority have been called Baptists. Will not some one who has found the place in the statutes of the King where the name Baptist is given to the people of God, please open it up to view?—for we have no prejudice against, and would not willingly slight or overlook, any name given to the followers of the Divine Prince.

D. O.

☞ A vast deal of genial humor, says Mrs. Stowe, is conscientiously strangled in religious people, which might illuminate and warm the way of life. Wit and gaiety answer the same purpose that a fire does in a damp house, dispersing chills and drying up mould, and making all wholesome and cheerful.

EFFECTUAL PRAYER.

How little of this is there to be found in the church. Of all that goes by the name of prayer how little is there that is really such. There are forms enough, and enough of formal prayers. Prayers are read, and said, and pronounced: there are long prayers, and short prayers, and learned prayers,—stereotyped, heartless and dead. Even in the closet, where the mind is most free from all outward restraints and hindrances, and where of all other places, we should expect the greatest simplicity, fervency and earnestness, how little is the heart drawn out—how little wrestling with God—how little whole-souled prayer is offered. How many worldly and vain thoughts mingle in these exercises—how does the mind wander from the object? often a stereotype form is hurriedly run over, a few sentences hastily uttered, without reverence or feeling, and the task is done. And this is called prayer! Better call it mocking God. What else is it? What sense of want, dependence, obligation, or responsibility is felt and pleaded? What degree of faith, of awe, reverence, gratitude and love, is exercised? What faithful, earnest pleadings for the love and joy of the Holy Spirit, for the “peace of Jerusalem,” and the conversion of the world, go up to God from anxious and deeply burdened hearts! O for the spirit of prayer to rest upon the Israel of God!

The Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the church its duty in reference to the conversion of the world, asks the following significant questions:—“And has not the church almost to learn the power of prayer? What conception have we of believing prayer, that causes us to stand continually upon the watch-tower in the day-time, and that sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfills itself?” Let but such prayer be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”

☞ Those who put off repentance till another day, have a day more to repent of, and a day less to repent in.

PRIESTS AND POLITICS.

From the Globe.

Our Roman Catholic cotemporary, the *True Witness*, has had a controversy with the *Montreal Herald*, in regard to the power of the Priest and his right of interference in things political. He first broadly asserts that the ecclesiastic is entitled to visit with spiritual censures the political acts of the civil ruler or legislator. He says:—

“Our contemporary will, we suppose, admit that the civil ruler, or legislator, is as much responsible to God for his public, as for his private acts; and if so, he must admit that it is as much the bounden duty of God’s duly appointed Ministers to denounce, and visit with spiritual censures, the former, as the latter.”

The *True Witness*, in laying down this principle, is no doubt a faithful exponent of the Roman Catholic theory of the relations of persons and things ecclesiastical and civil. The ecclesiastical power is not content with being co-ordinate with the civil—it must be supreme. The Priest insists that the Roman Catholic legislator, the Roman Catholic elector, shall be equally subservient to ecclesiastical rule, in politics as in religion, and stands ready to hurl his spiritual artillery at the head of every recusant. A little further on, the Roman Catholic organ from which we quote, again asserts, that there may be no mistake about it, the right of the Priest—

“As God’s minister, speaking in his name, to denounce and visit with spiritual censures all those who, from corrupt or evil motives, exercise their political privileges in such a manner as to jeopardise the interests of morality and religion, of which the Priest is the divinely appointed guardian.”

But it is only Roman Catholic ecclesiastics who have a right to interfere in politics, and to declare authoritatively how public men must act. Protestant ministers, according to the *True Witness*, have no such authority. Hear him:—

“The functions of a Protestant minister, and of a Catholic Bishop, are essentially different. Not to say it profanely, the one is at the best but a kind of special pleader against the devil: and his hearers are, as it were, the jury from whom it is his business, if possible, to get a verdict, with damages for his client. Not so, however, with the priest, or Bishop of the Catholic Church. He appears in Court, not as a pleader, whose business it is to convince, but as the judge, whose duty it is to pass sentence and to pronounce judgment. He propounds the law, finally and without appeal; for to him has this been committed by God

Himself. He needs not to "*appeal to any judgment*" of his hearers; for it is his duty to lay down the law; theirs to accept it from him. And this is so, because the one—the Catholic priest—derives his power from God; the other—the Protestant minister—from his congregation, or from man. That, therefore, which on the part of Mr. Tyng may have been highly decorous, and a laudable mark of modesty, would, on the part of the Bishop of Toronto, have been simply ridiculous, and utterly inconsistent with his pretensions as a Priest of the Catholic Church, to whom Christ has left power, not only to absolve sinners from their sins, but to retain the sins of the hardened and impenitent.

"In other words, the action, or interference of the Catholic priest, is a reality; that of the Protestant minister, a sham, like everything else connected with Protestantism. * * * Our cotemporary would do well to remember that, as the only weapons which the Church employs are purely spiritual, it is in vain for the State, which has no such weapons at its command, to expect victory in such an unequal contest."

The impudent assumptions in the above paragraph on behalf of the Romish Priest, as compared with the Protestant clergyman, are too gross to require a word of comment. It is well, however, that we have here stated so plainly, the principles on which the Romish hierarchy mean to proceed, in attempting to bend Canadian legislation to their will. Bishop Charbonnel, if he ever comes back, will insist that his authority shall be as supreme in the Parliament House as in St. Michael's Cathedral, and if any Roman Catholic dares oppose him, the Bishop will give him a sure ticket for a hot place in purgatory, or something worse. We question if the Roman Catholic laity will long submit to be ruled by such a rod of iron. They will be tempted to set their ecclesiastics, with their ghostly terrors at defiance, if they continue to press their claims to implicit obedience so despotically.

THE DISCIPLES AND CARNAL WARFARE.

The very excellent brother Wallace, of Douglas, Nova Scotia, writes to us relative to our movement designed to exempt us from the carnalities of war, as follows: D. O.

"I read on page 116, of April Number, "Has any brother any objection to offer against petitioning the Government," &c., that the Disciples be free from war obligations.

"To which I offer the following: Until the people called Disciples be in reality that which they are designated, they should not petition

for the liberty so much desired by the sincere disciple. To show what I mean, the question is put, Will those persons petitioning in the Sacred Name of disciple forsake all for Christ and Truth—deny themselves and take up their Cross? If they will, let such petition in the Name of the Lord. But let them remain steadfast and show to the world by the influence of Christian deportment that in all things they are men of peace.

“ I have known some who gladly embraced the idea of being exempted from the battle-field, who, when tried, were not willing to sacrifice one dollar, much less their reputation or their lives, on the principle of strict obedience to our heavenly Prince. However lamentable this may be, there is no room to doubt of its truth. O how necessary then, while the disciples take the Name that they (I should say we) take the Spirit of Christ also.

“ The Disciples being not only exempted but prohibited from shedding blood, they cannot, they will not, they must not any longer proclaim dishonor to God and ill-will to men, but the opposite. When the church of Christ returns from Babylon or the long apostacy, will not this be the foremost, the first impress of Christ’s image in her?”

BANK BILLS AND ELOQUENCE.

Concentrate your attention, courteous reader, while looking over the following little history :

A man named Porter says he once had a clerical friend between whom and himself there existed great intimacy.

Every Saturday night, as Porter was sitting balancing his cash, a note would come, “ requesting the loan of a five dollar bill.” The money was always returned punctually at 8 o’clock on Monday morning. But what puzzled the lender was, the parson always returned the very identical note he borrowed. Since he had discovered this fact he made private marks on the note ; still the same was handed back on Monday morning. One Saturday evening Porter sent a five dollar gold piece, instead of a note, and marked it. Still the very same coin was returned on the Monday. Porter got nervous and bilious over it : he could not sleep at night for thinking about it ; he would awake his wife in the middle of the night, and ask her what she thought of such an occurrence. He was fast boiling over with curiosity, when a note came from the reverend borrower, one Christmas eve, asking for the loan of ten dollars. A brilliant thought struck our friend. He put on his great coat, resolving to call and demand an explanation of the mystery.

When he was shown into his friend's study, he found him plunged into the profoundest melancholy.

"Mr. ———," said our friend, if you will answer me one question, I will let you have the ten dollars. How does it happen that you always repay me the money you borrow on Saturday night in the very same coin or note on Monday?"

The parson raised his head, and after a violent struggle, as though he were about to unveil the hoarded mystery of his soul, said in faltering tones—

"Porter, you are a gentleman, a scholar, a Christian and a New Yorker—I know that I can rely upon your inviolable secrecy. Listen to the secret of my eloquence. You know that I am poor, and when I have bought my Sunday dinner, I have seldom a red cent left in my pocket. Now I maintain that no man can preach the Gospel and blow up his congregation properly without he has something in his pocket to inspire him with confidence. I have therefore borrowed five dollars of you every Saturday, that I might feel it occasionally as I preach on Sunday. You know how independently I preach—how I make the rich shake in their shoes.—Well, it is all owing to my knowing that I have a five dollar bill in my pocket. Of course, I never having to use it for any other purpose, it is not changed, but invariably returned to you the next morning. Now, as Mr. George Law is coming to hear me preach to-morrow, I thought I would try the effect of a ten-dollar-bill sermon on him."

The above, originally extracted from the Merchant's Magazine, has found its way into a multitude of papers both civil and ecclesiastical, and the last time we saw it served up to a new company of readers it made part of the contents of a religious print, and was accompanied with editorial or semi-editorial comment. And—whisper it as a secret in Gath—the comment to which we allude went to show that a good bank bill with a large figure upon it is of service in a preacher's pocket to qualify him to "speak as he ought to speak," giving him the grace of boldness and eloquence. Whether this was gravely or humorously argued, we were induced to go to Jerusalem and see if Simon the son of Jonas would not change his expression, "Silver and gold I have none," to 'Silver and gold I have some,' in order to suit the times and to fit well with the new argument. Upon the principle that a little money in the purse of a preacher makes him bold and eloquent, how disastrous that the apostle did not obtain for a time a share of some rich man's funds before he addressed the large assembly at the temple after curing the cripple alms-man at the temple gate!! Paul also, had he been acquainted with this new means of courage, fitness, and force, could have said to Timothy, "These things commit to faithful men—with

five or ten dollars in their pocket when they teach—who shall be able," &c.

Let every man of the one good Book rejoice that neither bank notes nor the learning of the schools nor the mighty man's intellectual powers form the basis of the requisite fearlessness and power of speech to preach Jesus and his salvation, but that true courage and true eloquence spring out of the Lord's own truth and the Lord's rich love. The officials in Jerusalem who fought the gospel and its advocates, "when they saw the boldness of Peter and John, . . . they took knowledge of them that *they had been with Jesus.*" Here was the secret of their courage and force. Any man with the gift of speech who has been with Jesus long enough to receive his truth, love, and spirit, will have boldness and freeness of utterance to engage heart and soul in the proclamation of the message of heaven to men.

D. O.

THE GOSPEL TRIBUNE'S INVITATION.

Months ago when brother Gospel Tribune spoke so naughtily respecting Bethany College, after making certain remarks in relation to a sentiment in the Banner, he says—

"This calls to mind the kind remembrancer of the "Banner" in relation to his review of some of the "Tribune's" positions that still remain unnoticed—"for this simple reason," says the Banner, "that doubtless our neighbor feels that his feet are on a moist spot where we reviewed him." Now if the "Banner" will be so kind as to endeavor to make this appear in his next, or at his convenience, immediate attention will be given to his efforts, lest he should again attribute silence to so erroneous a motive."

We have re-mailed to the "Tribune" the review to which he refers—a review which will be found in the September Banner for 1854. Until our esteemed and good-humored friend digests what we put on his table two years ago, we must take for granted that the time has not come to serve up anything more. A cardinal position taken by our brother was expressed in these words—

"That whoever with the heart believes unto righteousness, is, by the simple fact of his faith, and on the moment it becomes a fact, fully and completely constituted a child of God, through the transforming and renewing influences of the Holy Spirit."

Not having discovered in the oracles of Christ either a precept for or an example of thus constituting children of God, we felt free, two years

since, to give the doctrine here announced an honorable place with the brilliant fancies of this progressive age; and we are still disposed to ask in pleasant mood, Where, in the creed of christianity, are we taught that faith and the influences of the Spirit constitute a member of God's family?

D. O.

THE FRUIT OF THE SPIRIT—WHERE IS IT ?

NUMBER ONE.

Intending, by the help of the Holy one of Israel, to offer some searching reflections upon the solemn question, Among what people, now living, do we find the fruit of the Holy Spirit in large and rich abundance? we give the subjoined outspoken hints, copied from a valuable exchange paper, as a preface to our forthcoming reflections: D. O.

“We do believe that there is power in the Christian religion to make a better people than any now existing as a body on earth. If the gospel has done all that it has power to do, and these weak, and halting, and meagre efforts at Christian services are its best results, we cannot but regard it as a failure. If this is the fulfilment of its mission in subduing men's hearts and turning them to the love of Truth, how abortive have been the purposes of heaven? We must take a different view of this great matter. The powers of the gospel have not been exhausted—its might to redeem, to purify, and cleanse from all vice, has not been tested. The Christian religion has never been made the first great matter of life. Its interests and concerns have been secondary. We have not permitted it to sink into our hearts, and fix itself in our affections as the great controlling and guiding influence of our lives. In submitting ourselves to Christ, we have failed to take him as our Lord and Lawgiver supremely in all the concerns of life.

“That Christ should sacrifice himself and consecrate with his own blood an institution for our good, which was to be a mere secondary consideration with us, is a thought too ignoble for the basest ingratitude. If the religion of Christ is worth anything to us, it is worth everything, and no matter of life or death should be a concern of greater importance to us than the regard we have for the words of the Gospel.

“No view of Christianity which does not make it supreme, is any honor to its author; and to fail to regard it thus, is to fail to appreciate the condescending love of our dying Saviour. To be religious after

a popular fashion at this day, might be considered no difficult matter. Most men regard it at least of advantage to connect themselves with some of the current religions of the day, and identify themselves with some popular body. This costs them but little sacrifice, and rather contributes to the station which men hold in the estimation of their fellows. Their aim is to possess just as much of the semblance of religion as will constitute them, in the eyes of the world, *respectable christians*; but to become truly godly and devoted, from a deep and earnest conviction that Jesus is the Christ, is a thought that has not entered their minds.

“To labor and toil as servants of Heaven for the honor and supremacy of the cause of Christ, and to live lives of sincere and unwavering devotion to the Christian profession, is quite a different matter from any mere popular profession known among men. I am taught in the gospel, that Christ requires of his followers a consecration of themselves, with every talent and means in their possession to his service. The God of Heaven accepts no meagre, half-yielded obedience. He will not share our affections with the selfishness and carnality of the world. We either love Him and His cause with a love that will lead us to endure every sacrifice and self-denial for his sake, or we are still clinging with all the strength of our hearts to the sin, the wickedness, and selfishness of the world. I can have no respect for any religion which enjoins upon men to deny themselves and follow the Saviour, and yet permits them with impunity to pursue a course of utter disregard to every injunction which stands in the way of their earthly plans. The features of Christian duty, so clearly pressed in the Oracles of Life, are realities and not fictions. Virtue is no imagination. Goodness is more than an empty abstraction. Love is more than a mere fleeting feeling.”

A NEW BAPTIST PAPER.

We observe by an Exchange Paper that the open communion Baptists of Canada have established a paper, to be issued four times a year, to plead and set forth the principles and movements of this new Body. The following will give a bird's eye view of the purposes of the paper aforesaid, published from Toronto :—

D. O.

The Canada Baptist Union was first formed in 1843, on the same basis as the Baptist Union of England, but it was given up in 1850,

chiefly owing to the fact that many brethren, abandoning the former name and object, had chosen rather to be known as the Regular Baptists of Canada, and to act together on a narrower basis. In 1855, however, the Union was re-constituted by some of those who still approved of the principles on which it was first founded, and who felt the need of some arrangement of the kind to enable all, who might be content to own each other as Baptists, to co-operate on evangelical principles, in promoting important objects. These principles and objects are fully set forth in the Constitution of the Union, which follows this notice, and which is clear enough to require no comment. The Union is designed to bring together, as much as possible, in fraternal confidence and endeavors after usefulness, all Baptists of evangelical sentiments, who may value essential unity apart from a rigorous uniformity, or without the necessity of sacrificing their liberty and conscientious views. It is accordingly precluded from urging the particular sentiments which distinguish different sections of the Baptist family; and hence though most of the present members hold the sentiment of open communion, the Union cannot, as such, agitate that question, inasmuch as it expressly maintains the right of each church "to extend or limit the terms of the communion of saints at the Lord's table according to its own views" of divine truth. Its object is not to contend about open or close communion, but rather to advocate that Christian independence and liberty which shall admit of diversity of views and practice without the loss of mutual confidence. With similar principles and aims the Baptist Union of England was formed many years ago: and its happy influence in gradually bringing into closer fellowship different sections of the denomination was strikingly manifested at the last yearly meeting. Why then shall not we in Canada copy so excellent an example and hope for like happy results? Different sections of other denominations are seeking earnestly after more union; and shall evangelical Baptists cherish no yearning and take no steps to secure the same blessed object? At the late meeting of the Canada Baptist Union, when interesting reports and historical sketches were presented, it was found needful to issue a small quarterly paper, in order to set forth its principles and aims, and to make its members and friends acquainted with its proceedings, its labours and its wants. This little periodical will also contain, from time to time, historical sketches and statistics relative to all Baptists in Canada, together with notices of the state and progress of our brethren throughout the world. At the same time it will keep

in view "the good estate of the whole catholic church"—the peace and prosperity of the whole Israel of God. Its message is to carry religious intelligence, and not angry discussion, into Baptist families and circles, that they may be provoked to love and good works.

TRAVELS AND LABORS.

NUMBER EIGHT.

Assisted on my way by the friends at Douglas, after bidding brother Crawford, brother Wallace, and others farewell, July 9th, I set out with brother J. McDonald, of Milton, for Stewiack, having arranged to proceed through Truro and Onslow to River John. Passing by Shubenacadie, there was time for only a hasty look at some of the brethren Wallace residing in that section of Her Majesty's realms. On we pushed till we arrived at the abiding-place of brother Pickings in Stewiack—a full half day's journey from Douglas. Tarrying for the night at the earthly home of brother and sister Pickings, the following day I took leave of brother McDonald, and journied with friend Pickings from his own abode to Onslow, where, next day, the 11th, we took the parting hand.

Meantime having with brother Sillars enjoyed the hospitalities of brother C. Marsh, and spending twilight, midnight, and morning-light at his domestic centre, we went with "a straight course"—no, but as straight as mountains, forests, vallies, and plains would allow us,—to the St. Lawrence shore where the River John pours its waters into the Gulf, distant from Truro some thirty miles, and something like one hundred and twenty miles from Windsor.

Lord's day July 13th I addressed the friends who assembled in the forenoon at the River John, in the snug little Meeting House of the brethren. The activity and zeal of brother Sillars and Lang were gratifying. The name of James Murry is very familiar and has more than a little meaning in it throughout that community. He and others through his instrumentality bestowed much labor in the River John country, the fruits of which are still apparent. I must love and venerate a faithful and true man who has bravely faced every storm on earth's wide wilderness and spent a long life in the service of the unseen Prince, laboring diligently amid opposing elements not only for his own personal salvation, but spending and being spent for the sake of saving

others. I love such a man: who has borne the snarls of the snarlers, the angry envy of little souls, the luke-warm help of half-hearted friends, the failings and perhaps at times the opposition of brethren, the scoff of scoffers, and all the artillery of an ungodly and gainsaying world. To gain a victory over these battalions, is a victory the jubilee of which will be kept up while there is a harp or a song or a seraph in heaven. Our brother Murry is now in Ohio, waiting in the patience of hope till the Master's trumpet shall bid him march into other ranks.

Helped forward on my general tour by the church at River John, immediately after I uttered my last word in public it was expedient to be on my way to Pictou in order to fill an appointment for the evening. Brother M. Sillars, son of father Sillars, measured the distance—twenty miles—with his carriage, and gave me a passage to Pictou, arriving there in good time for meeting. Spoke at Pictou not only on Lord's day evening, but also on Monday and Tuesday evenings, the latter occasion in the Meeting House of the liberal Presbyterians who have friend McArthur for their pastor, a full brother to our friend Peden of Hamilton in faith, fellowship, and practice. Whether however neighbor Peden would open his Meeting House for a heretic known by the name of disciple, I have no means of learning.

At this point I was pleased to see the four brethren Fullerton and their companions, brother and sister Griffith, sister Renton and daughter, and one or two Baptist sisters whose names do not come to the point of my pen at this moment. Meetings were thinly attended in this town. Visiting a quarry a few miles out, and observing the powerful levers to raise the large blocks of freestone forced out of their original bed, I could not help musing upon the expediency of securing as powerful a lever in the moral or ecclesiastical department to lift the masses of unhewn rock in the human quarry of Pictou, in order that 'living stones' might be prepared and polished for the pure temple of the Lord.

July 16th, in company with brother John Fullerton, the passage by steamer was made from Pictou to Charlottetown, Prince Edward Island, a distance of say sixty-five miles. Taking a little refreshment and a few hours sleep at Charlottetown, next day, after a pleasant journey of sixteen or eighteen miles, less or more, I looked upon the country of New Glasgow and mingled with some of the devoted friends of the Lord who have pitched their tents there. New Glasgow is the centre of brother D. Crawford's labours in the gospel, and it was a pleasure to have the testimony confirmed that his efforts in that region have been

encouragingly successful. Father Stevenson, who, religiously, has "borne the burthen and heat of the day" in this portion of the vineyard, looks as fresh and as life-like and as nimble as though the dial of life had been put back twenty years. He and his sons, and their christian relatives, numbering between seventy-five and a hundred, are exerting a healthful religious influence in all that country; and, indeed, they are in a fair way, by a due share of christian enterprise, to waive the standard of the Great Captain over that whole country. All the influence of satan cannot resist the power of a few intelligent, devoted, persevering men, banded together by the love and spirit of Christ.

Speaking to the friends there about three hours and a-half, forenoon and afternoon, on Lord's day, 20th July, and being aided by the brethren, I was taken by father Stevenson, July 21st, to the village of Summerside, thirty miles west, calling at Bedeque to see mother Crawford, and her son who abides on the old homestead.

Arriving at Summerside just as evening twilight was wearing away, it was ascertained that an appointment had been circulated by brother Schuraman for a meeting, and that the hour had come. Chilled with the rain that had fallen, without a hymn-book or other book, I stepped out of the travelling conveyance and entered into the place of meeting, and tried to get the electric battery of speech to work for a short season.

Tarrying at the home of a kind sister for the night, next morning, after brother Stevenson and I had taken the parting hand, I took up my quarters in the cabin of a packet vessel bound to Shediac, on the New Brunswick side of the St. Lawrence Gulf, some seventy miles from Summerside: and while looking westward and southward that morning the reflection was not specially pleasant that I was between eleven and twelve hundred miles from the loveliest spot on all the earth—*home*. But on realizing that after leaving Moncton, otherwise called the 'Bend,' fifteen miles from Shediac, the power of steam by water and land would take the traveler over all this long road within sixty or sixty-five hours, stoppage not included, the distance appeared to be greatly shortened.

I returned by way of Boston—called at Worcester, Mass., and saw for a few minutes a beloved brother and sister who have read the Christian Banner the past two years—halted and spoke in public at Troy, N. Y.—spent a few hours with sister Oliphant's Uncle and Aunt near Utica—and so proceeded to Brighton without delay and without acci-

dent, for which and for many previous and present mercies the Father of Goodness be praised.

D. O.

HOW TO BE MISERABLE.

Receipts for happiness are frequently written and printed, but a receipt for making one miserable is not often seen. Here however is such a receipt, and it is well worthy of being copied into the Christian Banner:—

Sit at the window and look over the way to your neighbor's excellent mansion, which he has recently built and paid for, and sigh out, "O, that I was a rich man!" Get angry with your neighbor, and think you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, "when shall I be buried here?"—Sign a note for your friend, and never forget your kindness; and every hour in the day whisper to yourself, "I wonder if he will pay that note." Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine, till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, and express your doubts about your getting rid of it, if you should take it. Put confidence in nobody and believe every man you trade with to be a rogue. Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to the poor. Buy as cheap as you can, and screw down to the lowest farthing. Grind the faces and the hearts of the unfortunate. Brood over your misfortune—your lack of talents, and believe at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty. Then you will be miserable to your heart's content, sick at heart and at variance with all the world. Nothing will cheer or encourage you; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be as dark and cheerless as the grave.

A pious Scotch parson, being asked by a friend, during his last illness, whether he thought himself dying, answered,—'Really, friend, I care not whether I am or not; for if I die, I shall be with God—if I live, he will be with me.'

WHAT IS CHRISTIANITY? WHAT IS INFIDELITY?

Christianity is a *positive institution* and has had a positive existence in the world for more than eighteen centuries. Infidelity, as opposed to Christianity, is not an institution, but a mere negation of an institution and of the facts and documents on which it is founded. It has no essential formal existence. It has no facts and documents, and, therefore, it has no proof. It merely assails Christianity but offers no substitute for it, and it has none to offer.

In defending Christianity, or in proving that it is a veritable, benevolent, and Divine institution, we have nothing to do, but to develop it—to show what it is, and, perhaps, what it is not. This can be done with most effect by showing what it has done, when perspicuously and faithfully propounded, and sincerely and cordially embraced.

When we ask, What has Christianity produced in the soil of our fallen nature? or What has Christianity done for man? we do not institute a comparison between a Christian and a hypocrite, but between a sincere Christian and a sincere Pagan; or between a sincere Christian community and a sincere infidel community. We do not institute a comparison between a half-converted Christian and a half-bred infidel. We ask for a well-developed Christian and a well-developed infidel; and will then, without debate, submit the question to a well-qualified and disinterested umpire. We are willing to test the tree by its fruits. Pretended Christians and pretended infidels, or Christians clothed in the attire of infidels, or infidels attired in the garb of Christians, form no logical contrast, and come not within the purview of our premisses, our reasonings, or our conclusions. This would be mere trifling, or worse than trifling, with a grave and transcendently important subject.

I have never read, nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of skepticism or infidelity. Jesus Christ was, and is, a *person*; not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. There may be a theory of it, but it is not a theory. It is a state of mind, an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They cannot be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as dark-

ness stands to light. Is darkness anything? Is blindness anything but the loss of sight? Is unbelief anything but the repudiation of evidence? One might as rationally load a cannon to fight against darkness as to dispatch a syllogism against a chimera.

Jesus Christ was a real person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating, as the sun in heaven. The originality and unity of his character is all sufficient, in the eye of educated reason, to claim for him a cordial welcome into our world, and to hail him as the supreme benefactor of our race.

To my mind it has long been a moral demonstration, clear as the sun, that no one could have drawn a character, such as that of Jesus Christ, from all the stores of human learning, from all the resources of the human imagination. The simple character of Jesus Christ weighs more in the eyes of cultivated reason than all the miracles he ever wrought. No greater truth was ever uttered than these words: "He that has seen me has seen the Father also." No mortal ever could have said so. The wisdom, and science, and learning of the world, compared with his, was, and is, and evermore shall be, as a glimmering spark to a radiant star, as a glow-worm of the twilight in contrast with the splendors of a meridian sun.—Preface to Campbell and Owen Debate.

NEWS OF ACCESSIONS.

[The following was intended for the August issue.]

Through brother L. Yager we learn that brother Bamford immersed three believers at Townsend since the last accounts from that quarter.

We are pleased to see reported in late Exchange Papers, devoted to the Lord's religion, additions to the brotherhood counting up some 2183, as follows:

Harbinger for May, June, and July, 991.

The Christian Record for April and May over 400.

Gospel Advocate for the months of June and July, 356.

The Christian Evangelist over 120.

Christian Review for June and July some 216.

The Philanthropist for May, 72.

Christian Preacher—a late Number—25.

D. O.

Brother Benedict, writing to us under date of 13th August, says:

“Our congregation at Carthage numbers forty-nine at the present, and they are dwelling in love and peace and united in every good word and work. Your publication with them is gaining favor, and I am happy, dear brother, to inform you that among the brethren generally in York State the “Banner” is a looked for, and welcome guest Should any of our friends want educational privileges, they can be fully accommodated at the “Carthage Academy” under the superintendence of brother and sister Bush.”

We learn through brother Allen Minard that four have been immersed at Douglas, Nova Scotia, since the general meeting in July.

Three or four late issues of the “Age” give us reports of additions to the number of 200.

D. O.

A JOURNEY AMONG EDITORS.

By mental telegraph I am conveyed to Palestine in the state of Texas. Saluting the editor of the “Philanthropist,” brother C. Kendrick, and desiring for him great prosperity in getting up and circulating his Monthly of Sixteen Pages, at one dollar per year, I take leave and by virtue of a return ticket call at Augusta, state of Georgia, where I nod respectfully to J. S. Lamar, editor of the “Christian Union,” a work of Thirty Two Pages, only one dollar for twelve months—a choice paper. Setting out for Kinston, South Carolina, I find friend J. T. Walsh, a physician (his lances and probes must be sharp) who sends out an “American Christian Preacher” from month to month, same size as the “Union.” It is cheap at a dollar a year. Not waiting for ceremonies, I proceed to and arrive at Nashville, and with great pleasure see the “Gospel Advocate” sent forth East, West, North, South, carrying clear instruction, mild reproof, and pure doses of the medicine of christianity: brother Fanning, editor; Thirty Two Pages, same price as those previously named.

Passing up west and north, I hail brother Bates, and he tells me that he issues a large edition of the “Christian Evangelist”—published at Fort Madison, Iowa, containing Forty Two pages every month, at from one dollar to one and a-half, according to time of payment. Brother Bates is hard-working and zealous. Crossing the Mississippi again, a call is made at Bedford, Indiana, where brother Mathes is greeted.

His "Christian Record," now in its fourteenth year, Thirty-Two Pages, one dollar from January to December, is deserving of good support, and doubtless it has it. But I must not forget to see Eureka, in Illinois, where brother O. A. Burgess is publishing his "Christian Sentinel." Having seen only one or two Nos. of this paper, my pen is not permitted to describe it saving to say that it is a fine appearing Monthly at one dollar per annum.

Hastening to Cincinnati, Ohio, and halting at the office of the "Christian Age," I salute brethren H. Bosworth, W. W. Eaton, and C. L. Loos. They are giving the community a beautiful and useful Weekly sheet, at one dollar and a-half per year. They send forth a paper with miscellaneous advertisements, news reading, and a mixture of variously spiced temporalities, which, in a religious journal, are not so highly approvable as is desirable: but the conductors of the "Age" are earnest men, devoted disciples of the Lord, and have as good a right to their judgment in directing their labors of love as any brethren in America. They work diligently, and both need and merit assistance.

Before leaving Cincinnati, brother Franklin of the "American Christian Review" is entitled to 'a special call,' though not in the ordinary acceptation of these terms. His "Review" is a large Monthly, Thirty Two Pages, well stocked with sound and suitable instruction, happily adapted to the present perilous times. Only one dollar for twelve Numbers.

Over the Ohio river and over a portion of Kentucky and through a part of the old dominion, I make my way to Scottsville, Virginia, where brother R. L. Coleman edits and dispatches the "Christian Intelligencer," a sheet issued twice per month, containing a little of many things and most of the one thing called "the truth." A very estimable man and an acceptable workman, is friend Coleman. His paper is two dollars per annum. Nearer Home, same state, Bethany is visited, the celebrated village in which the "Millennial Harbinger" is printed. A. Campbell, the editor, is found in his Study located in the Bethany garden. The Study is beautifully situated, with walks like the spokes of a wheel radiating in various directions from it. But take a second look at it, built as it is with colored brick, in octagonal form, like the cell of a honey bee, with its round roof made of glass, thus admitting light only from above. Take a peep within, if you please. Observe the books reaching from floor to roof all round, so that the walls inside

are unseeable for books. A bushel of exchange papers and periodicals, some of them opened, and some with Post Office dress on them still, lie around the Writing Chair.—The “Harbinger” is Sixty Two Pages, issued monthly, by A. Campbell, assisted by brethren Richardson, Milligan, A. W. Campbell, and Pendleton. From two dollars a year to one dollar according to number of copies taken.

Besides these regularly received Exchange papers and periodicals, there is an occasional reception of the “Magazine,” by J. Boggs, Cincinnati; one copy of the “British Evangelist,” from Newtown, Wales; the “Reviser,” by S. E. Shepard, of New York, has been seen while on duty in travelling; the “Ladies’ Christian Annual,” Philadelphia, is sometimes visible in some meridians where I visit; and it ought not to be forgotten that the “Gospel Tribune,” Toronto, by R. Dick, comes regularly to the Banner Office—a large dollar monthly.

D. O.

RECEIPT FOR MAKING EVERY DAY HAPPY.

When you rise in the morning, form the resolution to make the day a happy one to a fellow creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the erring; trifles in themselves light as air will do at least for twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of a year; and supposing you live forty years only after you commence that course of medicine, you have made 14,600 human beings happy, at all events for a time. Now, worthy reader, is this not simple? It is too short for a sermon and too easily accomplished for you to say, ‘I would if I could.’—Sidney Smith.

COUNT THEM.

Count what? Why count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and evening, as angel messengers from the Father of lights, to tell of your best friend in Heaven. Have you lived these years, wasting mercies, treading them beneath your feet, and consuming

them every day, and never yet realized from whence they came?—If you have, heaven pity you.

You have murmured under affliction; but who has heard you rejoice over blessings? Do you ask what are the mercies? Ask the sunbeam, the rain-drop, the star or queen of night. What is life but mercy? What is health, strength, friendship, social life, the Gospel of Christ, divine worship? Had they the power of speech, each would say, "I am a mercy." Perhaps you never regarded them as such. If not you have been a dull student of nature or revelation.

What is the propriety of stopping to play with a thorn bush when you may just as well pluck sweet flowers, and eat pleasant fruits?

But we have seen enough of men to know that they have a morbid appetite for thorns.—If they have lost a friend they will murmur at the loss, if God has given them a score of new ones. And somehow, everything assumes a value when it is gone, which man would not acknowledge when he had it in his possession, unless, indeed, some one wished to purchase it.

Happy is he who looks at the bright side of life, of providence, and of revelation. Who avoids thorns, and thickets, and sloughs, until his Christian growth is such that if he cannot improve them, he may pass among them without injury. Count mercies before you complain of afflictions.

NOT AN ENTHUSIAST.

The energy of the manner of the late Rowland Hill and the power of his voice, are said to have been, at times, overwhelming. While once preaching at Wotton-under-Edge, his country residence, he was carried away by the impetuous rush of his feelings, and raising himself to his full height, exclaimed, "Beware, I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When first I came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard to the town below, a distance of a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of work, and call on them to escape by repenting and fleeing to Christ, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing."

ASSISTANCE TO THE AMERICAN BIBLE UNION.

Two of the first friends of the American Bible Union have turned against it for reasons which appear to satisfy themselves. We allude to Messrs. A. Maclay and O. B. Judd. They affirm that some of the officers of the Board are greatly mismanaging matters pertaining to the Union; and, as might be anticipated, their opposition is producing inactivity if not distrust on the part of some former friends of the Society who were forward in assisting it. Having been furnished with the documents containing the ground of the opposition offered by these gentlemen, and having attentively examined the evidence which has reached us, both from the Union and from Messrs. Maclay and Judd, we desire freely to testify that no evidence has yet appeared leading us to regard or treat the Bible Union differently from what we have done since its commencement. No true friend of revision, who has based his advocacy of revision on principle, will be turned from the Union by any stricture or exposure made up to current date. Send your contributions, friends, as usual.

D. O.

THE HOME: A FIRESIDE MONTHLY COMPANION AND GUIDE, for the Wife, the Mother, the Sister, and the Daughter: Edited by Mrs. Arey and Published by Beadle & Co., 227 Maine street, Buffalo, N. Y. This is a prettily printed and interestingly edited Monthly—52 pages, large double column. Only one dollar and a-half per year. The following table of contents forming the bill of fare for July, will indicate the literary taste, moral purity, and social excellence of this cheery "Home" of Mrs. Arey.—Margret Fuller—The Lichens—Living in Vain—Crushed Flowers—Christian Teaching—Without and Within, or street-sides and firesides—The Grave—There's no Dearth of Kindness—German Customs—Preservation of the Eyes—Mrs. Reed's Economy—The Exacting Wife—Authors and Authorship—Woman's Life—Weep with Those Who Weep—Good Nature—Monthly Digest of News—Editor's Department, &c. And see what a sensible and suitable motto: "The homes of true women are the nurseries of national virtue."

THE CHILDREN'S PAPER: Published monthly by T. Nelson & Sons: London: Edinburg: and Toronto, C. W. This is an Illustrated Folio Paper for the juveniles, superbly printed on fine paper, and well

stocked with pleasing and instructing articles of a highly moral and religious tendency.

THE BRITISH EVANGELIST, And Biblical Expositor: Devoted to the Restoration of Primitive Christianity. A monthly of 16 pages, edited and published by Joseph B. Rotherham, Newtown, Wales. No. 1 of vol II, is before us for July, 1856. Contents:—Our Mission—The Reconciliation—The Criminality of Creeds—Correspondence on Infant Baptism. The price of this little work is only one penny per Number. 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 welcomely 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.

UNITED STATES MAGAZINE, New Series: J. M. Emerson & Co., No. 1, Spruce Street, New York:—A large and finely illustrated Monthly of some 96 pages: \$2 per annum. The July Number, the only one which has made its appearance at this meridian, is cargoeed with a varied budget of choice literature, governmentals, and useful intelligence. D. O.

[The preceding notices were prepared for last Number, but were crowded out for lack of room.]

OBITUARY.

Brewerton, N. Y., Aug. 3, 1856.

DEAR BROTHER OLIPHANT:—I come not with greeting happy as I could desire, but to acquaint you with our affliction in the loss of our esteemed brother Seneca Spire, who departed to join the Church triumphant on the night of July 30th.

Brother Spire was constant in his attendance at public worship; he will be missed. Who will next be called away? J. WILSON.

☞ An atheist being asked by a professor of Christianity how he could quit his conscience in so desperate a state, replied, "As much am I astonished as yourself, that believing the Christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough."

☞ Sincerity Seeking the Way to Heaven, Chap. 8, is postponed; but it will appear next month.