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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. VIII.

COBOURG, MARCH, 1854.

NO. 3.

THE MORALITY OF BARGAIN-MAKING.

The following has been some time in our drawer, but it is not yet dead :—

Cobourg, 16th Dec., 1852.

TO THE COMMITTEE CONDUCTING THE PRESBYTERIAN, MONTREAL:

GENTLEMEN :—Your last Number contained an article entitled the "Morality of Bargain-Making" so highly valuable, that I am induced to offer you a voluntary testimony as having done a good work in giving it to the public. I could desire that every reader in the land would see the article in question, read it, ponder it, and honor it with that practical attention which it justly claims in times of such lax morality as society now presents.

I offer no apology for thus, unasked, recording my appreciation of the well written paper above mentioned. It is my intention to lay it before the readers of the *Christian Banner*, and thus give it a still wider commission.

Respectfully,

D. OLIPHANT.

The maxim, "It is my duty to buy in the cheapest market and to sell in the dearest," has a manifest basis of truth. It would be wrong for a merchant to go and buy an article at eightpence per pound when he knew another market where he could get the same article for fourteen. It would be wrong for him to neglect a market where the price was eighteen, and to sell in one where it was fourteen. In either of these cases, he would display a negligence which, if habitual, must end in ruin. But it is one thing, to go to the cheapest market, and another thing when there, to set your heart on buying so cheaply that you will wrench from the anxious seller every hope of an honest profit.

"But the buyer must not pretend to be judge of the seller's business; he knows at what price it will answer his purpose to buy; every man can take care of his own interests." This seems fair; and, when two men meet on equal ground, it is fair. The manufacturer ought

to be the best judge how many shillings a bale of raw material is worth to him. The merchant ought to be the best judge how many shillings his bale of raw material is worth to him. The buyer may take it for granted that the seller will not take any sum but one which is, just then, of more value to him than the goods. The seller may take it for granted that the buyer will not give any sum but one which is, just then, of less value to him than the goods. The argument, then, seems complete; "I may buy as cheap as I can, and sell as dear as I can; for every one with whom I deal is the best judge of his own interests." It is not always that a piece of reasoning leads one to a conclusion so comfortable. But it is not to be wondered at that many an honorable man should be perfectly satisfied with reasoning which seems so fair, when the conclusion is so inviting.

Admit two things,—that the parties are equally solvent, that the parties are equally shrewd; and then, as a mere piece of dry mechanism, your principle may stand tolerably upright. But two men do not meet as two machines; they are two brothers. Each one is bound to look not only "on his own things, but also on the things of another." You cannot divest yourself of this duty; God has ordained it, and, while God is love, the law is unalterable. In your neighbor you are bound to see a brother whose feelings, whose reputation, whose property, whose family, are all sacred as your own. "Let no man seek his own, but every man another's wealth," is a precept weightier than all the dicta of the exchange. It is highly convenient to evade this precept by assuring yourself that every man will look to his own interests, and that therefore you may just gripe all that others will let you gripe. But, in doing so, you let yourself down from the level of a Christian to the level of a scambler. Even amongst men who meet on equal terms, commerce on your principle, is not a system of mutual services, but a system of mutual supplanting. But among men, who meet upon unequal terms, that principle will bear you out in cruel oppression. A cloth-maker offers to a cloth-merchant a parcel of cloth. His manner, or something else, tells the merchant that he is under the necessity of finding money. He asked a fair price. According to the best judgement of the merchant, that price would afford the maker a fair remuneration, and would afford himself a fair profit. But he knows, or he guesses, that money happens to be, at that moment, of exorbitant value to his neighbor. On this conviction he refuses the fair price, and offers one that would double his own profit, but would leave the other without any profit, or with a loss. The other hesitates, reasons, entreats, but at last reluctantly yields. The merchant exults in a good bargain. A good bargain! is that what you call it? Why, the thing you have done is neither more nor less than taking advantage of your neighbor's necessity to deprive him of the just reward of his labor, and to put it in your pocket. "But I am not bound to look after another man's interests." Yes, you are. God has bound you to it. He has bound all other men to do the same to you. "But, if my money were not of more value than his goods, why did he accept it? I did not force him." Yes, you did, as far as in you lay. You saw you had him in a position where he must either submit to the loss you imposed upon him, or

risk a heaver. You took advantage of him. You believed that the whole profits, fairly divided, would leave him a share and you a share. You saw a chance of getting his share for yourself, and you seized it. It was not fair. It was not brotherly. It was not after the will of God. All the mercantile maxims in the world will not consecrate it.

You have deprived the labourer of his hire. You have denied your brother his equal rights. Had you done your duty, two hearts would have been the better. By foregoing this opportunity of excessive gain your own heart would have gathered fresh strength to do justly and love mercy; by seeing your consideration your neighbor's heart would have gained fresh esteem for his fellow-men and fresh courage for his struggle. But now two hearts are worse. Yours in contracting around its ill-gotten profits; his is soured and distrustful. "Hearts," you say, "what have I to do with hearts? Hearts are neither pounds, shillings, nor pence." Very true; they are not; and, if all our arguments lie within those three columns, I have no chance of convincing you. But you will soon be in a world where there are neither pounds, shillings, nor pence.

"Ah! but I don't understand that; it is too transcendental for me; I do understand minding my own interests; that is a motive one feels; if I tried to live by the other motive, it would be only sham; I must be content to say, 'My business is to do what I can for myself.'" Yes, that is true. You may feel content to say it; or, whether you say it or not, you must be content to live by it, so long as you have within you the heart which dictates such things. What do you know about being a child of God, and feeling like a child of God, and looking upon gains and duties with the eye of a child of God and trusting your own interests to the Heavenly Father with the faith of a child of God? You! Why, you live to buy and sell, and get gain. You desire nothing better. You dream of nothing nobler.

"The multiplication table is your creed."

You do not cheat or steal; you know better. That would be the way to lose, not gain. It would not serve in the long run. That is your chief objection to it. It would be short-sighted selfishness. Then, yours is short-sighted selfishness; it will not answer in the long run. It may serve your turn to-day, but look before you. You are not a machine constructed to catch money; you are made for something else. You have another life to live,—a life where wealth is not reckoned in coins, but in the commendation of God.

"But I do not understand these high views of business life; I only understand business to be doing the best I can for myself." Of course you do not understand them. That is just what I said. And you will never understand them while you keep that heart unchanged. If you profess to understand them with that heart, it will be a miserable mistake, or a more miserable hypocrisy. No, no! to understand God's ways, you must be God's child. To see the divine side of things you must be born from above, born again, made another being; must pass through a change as great for your soul as the change is to an infant when it is ushered forth from dark existence into bright and breathing life. You must have a new heart, a heart created by the Holy Spirit in God's image; a heart that loves much, because

much has been forgiven ; a heart that burns to show its love ; a heart that feels that all men are its brothers ; a heart that, like God and like His Christ, loves mankind deeply, and swells with fulness of good will. With such a heart your views of business, of life, of duty, would undergo a right memorable change. Now, if you would rather be a conscious child of God than a pitiful grub-moiling amid pelf without one hope beyond it, you must stop where you are, and call upon God and ask Him to open your eyes, and take His Holy Word and search out the way ; and he will teach you the way. Your heart will grow soft, you will repent of the past, you will discover an escape through the merit of Christ, you will find in Him an Advocate, you will obtain mercy ; and, hereafter, you will prove that a man may diligently ply his calling with the smile of God, the love of Christ, the law of charity, the hope of immortal joy, all present to illuminate his path and to dignify his toil.

PRAYER AND AID FOR REVISION OF THE ENGLISH BIBLE.

AMERICAN BIBLE UNION,

New York, 21st Jan., 1854.

EDITOR OF THE CHRISTIAN BANNER : DEAR BROTHER :—Please to publish the enclosed Appeal in your next issue, and thereby oblige the Board of the American Bible Union.

On behalf of the Board,

WM. H. WYCKOFF.

Cor. Sec.

AMERICAN BIBLE UNION'S

APPEAL FOR PRAYER AND AID.

THE BOARD OF THE AMERICAN BIBLE UNION, profoundly sensible of the importance of the labors in which they are engaged, and conscious of their inability to perform them in their own strength, affectionately address all brethren in the same common faith who are interested in the great objects which they are prosecuting, and earnestly request them to remember those objects at the throne of the heavenly grace. They especially entreat the prayers of God's people for all who are employed by the Bible Union in the work of translation or revision.

It is a matter of devout thankfulness, that more correct views of the necessity and importance of freeing the revealed word of God from human error and obscurity, are gradually prevailing, and that greater numbers are becoming sensible of their obligation to assist in this blessed enterprise. For these mercies and the signal marks of divine approbation that have hitherto attended all the operations of the Union, the Board desire the friends of pure versions to unite with them in gratitude and praise to the ever blessed Revealer of Truth.

The following brief statement regarding the revision of the English Scriptures, cannot fail to excite renewed interest in the enterprise, and to call forth more fervent supplications for its success.

Distinguished scholars are employed by the American Bible Union in the revision of the common version, holding their ecclesiastical connections with eight denominations:

CHURCH OF ENGLAND.
 OLD SCHOOL PRESBYTERIANS.
 DISCIPLES OR REFORMERS.
 ASSOCIATE REFORMED PRESBYTERIANS.
 SEVENTH-DAY BAPTISTS.
 AMERICAN PROTESTANT EPISCOPALIANS.
 BAPTISTS.
 GERMAN REFORMED CHURCH.

Written contracts have been made with more than twenty scholars, and many of these, in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union, does not vary far from forty.

More than half of the work already done has been performed by scholars not connected with immersionist denominations; and we anticipate that this will hold true until the New Testament is finished.

Seven of the revisers under written contract, reside in Great Britain, and three of these are connected with the Church of England.

In none of the above numbers do we embrace those scholars, (of whom there are many,) that render collateral aid. For instance, one furnishes a literal translation of all the passages in the Burmese version in which the translator, (Dr. Judson,) has varied from the common English version; another renders similar service in the Siamese; others in the Bengali, Sanscrit, &c.

Also our revisers of the Spanish, the Italian, the French, and the German Scriptures, afford their aid to make the English more accurate. Some of their suggestions, especially those from the Spanish revisers, are considered invaluable. All the revisers in these several languages are men of eminent ability, and the discoveries made by one necessarily assist the others.

Hundreds of scholars, of greater or less reputation, from time to time, send in suggestions for the improvement of the English Scriptures, either in the form of criticism on the parts of the revision already issued, or in that of advice regarding other portions of the work. For such purposes we invite the direct co-operation of all scholars, who are willing to render any assistance, however slight.

The revisers are furnished with the most valuable works for study and reference. In this respect no necessary expense is ever spared. Many of the books procured by the Union are most rare and costly. Every attainable facility is afforded to the revisers to accomplish their task in the most thorough manner possible.

Dr. Conant, in his late letter to the New-York Recorder, fully explains the nature of the pledge required by the Bible Union of its revisers and translators:

"It requires of me no other pledge than fidelity to the original; that the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they

were first written, shall be translated by corresponding words and phrases, so far as they can be found in vernacular English, with the least possible obscurity or indefiniteness"; and that this shall be done "in the phraseology of the common English version, so far as is consistent with fidelity to the original, and a proper regard to the present state of the English language." Such are the terms of the compact, and this is the only pledge required. Such also is the tenor of the general instructions to translators and revisers. The translator's duty could not be more justly defined than in the first of the above quotations; nor could a more scrupulous regard be shown to the personal responsibility and rights of the translator.

"These principles will live; and the Society that plants itself upon them, and is faithful to them, is destined to live with them. They have already, to a wide extent, taken possession of the popular mind. The common people are asking, at the hands of Christian scholars, a correct version of the Christian Scriptures. These principles, whatever may be the fate of their advocate, will not die. They will live and work in the popular mind, where they have taken root, till this noble object shall be accomplished.

"So long as the American Bible Union continues true to the principles it has announced to the world, I am at its service for any aid which I can render; and I shall, to the extent of my ability and influence, enlist for it the sympathy and aid of scholars in this country and in Europe."

The following extract from a work just published by Archdeacon Hare, an eminent clergyman of the Church of England, forcibly expresses the necessity and importance of revision:

"This notion, that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible; where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence it is a main duty of a church to take care that the version of the Scriptures, which it puts into the hands of the members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word."

The progress of revision is not so rapid as many have anticipated. In this respect the most judicious scholars have found themselves mistaken. The labor has accumulated on their hands. But the

unavoidable delay thence resulting will be far more than compensated by the increased value of the work itself. For particulars of progress, we refer to the Fourth Annual Report, published in the first number of the Bible Union Reporter.

The prayers and the alms of the people of God should ascend together, as a memorial before him in so glorious and blessed an enterprise. We need pecuniary assistance. The balance in our treasury is low, and is decreasing. The expenditures for revision are much greater than in any former year. We therefore solemnly and earnestly beseech all who love our Lord Jesus Christ in sincerity, to consider the import of the following passages of sacred Scripture:—

Deuteronomy 4: 2.—Ye shall not add to the word that I command you, neither shall ye diminish *ought* from it.

Deuteronomy 27: 8.—And thou shalt write upon the stones all the words of this law very plainly.

Deuteronomy 29: 29.—The secret things belong unto the Lord our God; but those things which are REVEALED belong unto us and our children forever, that we may DO ALL THE WORDS OF THIS LAW.

Psalms 12: 6.—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Psalms 119: 140.—Thy word is very pure; therefore thy servant loveth it.

Psalms 138: 2.—Thou hast magnified thy word above all thy name.

Jeremiah 23: 28.—He that hath my word, let him speak my word faithfully.

Habakkuk 2: 2.—Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew 4: 4.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 5: 19.—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts 20: 20.—I kept back nothing that was profitable unto you.

Acts 20: 27.—I have not shunned to declare unto you the whole counsel of God.

2 Timothy 3: 16.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation 22: 18, 19.—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

In view of the obvious import of such expressions from the lips of Jehovah, and in consideration of the imperative duty thereby devolved upon those who love him, and wish to serve him, we ask them to

pray for the divine guidance and blessing to be afforded to all our revisers, and to render prompt and cheerful assistance, by liberal contributions, for the prosecution of this holy enterprise. On behalf of the Board.

SPENCER H. CONE, President.

W. M. H. WYCKOFF, Corresponding Secretary.
New York, Jan., 1854.

THE RELIGION OF JESUS; NO. II.

FIRST PRINCIPLES, NO. 2.

Your attention, dear reader, has been affectionately directed to three things.

1. That the religion of the Lord is to be taught.
2. That Jesus himself is the teacher.
3. That he is as a teacher to be heard

But how shall he be heard?—how shall his voice reach us? We answer that we are to hear him by his inspired heralds, his witnesses to the world. 'Those who hear *you* hear *me*' said Jesus to these divinely commissioned men. But how shall the apostles be heard? By their discourses and letters given to us in the Book of books. Jesus the Lord from heaven brings to us the Father; the apostles bring to us Jesus; and the inspired scriptures bring to us the apostles. Sinner! listen! Jesus speaks, and he speaks the will of heaven—the apostles speak, and they speak the will of Jesus—the Christian oracles speak, and they utter the mind of the apostles who declare all truth as the Lord and the Spirit of the Lord dictated and directed.

Since therefore the apostles are to preach Jesus and to teach Jesus to the nations, and their testimony is the testimony of Jesus, it follows that every one who hears less than their testimony does not hear enough, and that every one who hears more than their testimony as certainly hears too much.

Hence, the record of apostolic truth—the creed of christianity—is an important document, no more to be trifled with than the authority of the Eternal One. The teaching of heaven, by Jesus, through the apostles, is embodied in this heaven-inscribed instrument; and therefore, like the ark of God, it is not to be touched by profane hands (or by pious hands) to take from or add to it. Jesus the Supreme Judge will settle all accounts with those who, instead of accepting his own creed of his own church, take the liberty of drawing up and enforcing as well as teaching other creeds. Of this however in its own time and place.

The teaching of the apostles by the 'creed' they have furnished is intelligent and orderly. The Divine Book has its departments. The

claims of Jesus, the evidences that he is the Messiah, are first presented because first demanded. Matthew is a witness, Mark is a witness, Luke is a witness, John is a witness in this first and fundamental department. These four witnesses address the four quarters of the globe upon one all-absorbing theme—the mission of the Lord Messiah among men; and they offer a varied and overpowering mass of evidence that Jesus is the Christ, the Son of God, triumphantly satisfying to every honest mind. The stubborn and captious Jew, the strong minded and intellectual Roman, the learned and polite Greek, and the soft Asiatic were originally addressed by these four witnessing heralds of the Saviour; and it pleased Jesus by his Spirit so to speak by them, that proof upon proof is piled up and fyled for the nations in favor of the pretensions of Jesus, abundantly equal to the demands and emergencies of all time and divinely adapted to all classes of men.

They speak of an old oracle, “unto us a child is born, a son is given”—they show us the child Jesus at Bethlehem—they tell us of the heavenly messengers and their music at Bethlehem’s plains where shepherds tend their flocks—they point us to the Spirit as it descends in bodily form upon him in presence of the Baptist and the multitude at Jordan—they show us the Lord as he is transfigured on the holy mount, Moses and Elijah resigning their authority in his presence—they take us to the tomb of Lazarus and let us see him call the dead to life—they declare his marvels as he gives sight to the blind, speech to the dumb, and feet to the cripple—they point us to him as he walks upon the waters of Galilee—they speak to us of his visits to the temple of the great city where his enemies were awed before him—they convey us to Gethsemane, to the hall of judgment, and to calvary—they take us to Joseph’s tomb as it receives the crucified Lord and again when it is empty as he leaves it—they show us the risen Jesus as he walks and talks, as he eats and drinks, after being among the dead—they invite us to look with them as he stands upon mount Olivet ready to rise—and as he finally rises out of their sight to occupy the Eternal Throne.

And in witnessing these things and many more, they leave numerous other wonders untold. “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book,” says the loving John; but he adds, “these are written that you may believe that Jesus is the Christ, the Son of God,” Jno. xx. 30, 31.

The apostles’ work did not end here. Soon as the sacred creed develops one department of their labours, it opens up another. The apostles were not only inspired witnesses but ambassadors to execute

the will of the sovereign Lord. A witness delivers testimony—an ambassador has the seal of authority from the king to act for him. The apostles were witnessing ambassadors, possessing all truth to declare Jesus, and possessing all power to enforce this truth or proclaim Jesus' terms of remission.

"Preach the gospel" said the Lord Jesus to his consecrated Twelve. And as heaven-endowed preachers they both spoke and acted—were witnesses and ambassadors. The second department of Christ's creed unfolds their labours as preachers; and this portion of the Christian creed, written by the divinely ordained Luke, has long been known by the title of the "Acts of Apostles." Remission of sins in Jesus the Lord of life is here joyfully developed; for here we have the discourses and the actions of the apostles, as they fulfil their mission as preachers. Unregenerate man! hear the apostles—obey them—and live! It is the voice of Jesus the Lord of All that invites you. It is his favour which is offered you. It is his power to save you.

Opening therefore the Acts of Apostles, wherein the apostles preach Jesus, we find that it contains twenty-eight chapters,—one thousand and seven verses. By authority of two not over wise men, this beautiful and sacred record has thus been fractionalized into ecclesiastical parts to make texts for dealers in theology. When it came from the hand of the inspired writer, it exhibited connectedly, simply, forcibly, beautifully, divinely the things that transpired under the reign of Christ from his resurrection to the time of Paul's imprisonment in Rome—the things transpiring within this period that it pleased the Lord to tell to the whole world. Sinner! what a document is before us when our eyes rest on the book of the Acts. It is your book—it is every sinner's book. Here the evidences concerning Christ are gathered into a focus, like the rays of the sun by a convex glass, and the living practical meaning of them unfolded and applied. The facts of Christ's mission, miracles, death, resurrection, ascension, glorification, are all shown to have reference to one solemn, cardinal, and divine purpose—the *forgiveness of sins*. The abased, the mortal-looking, the miracle-working, the hated, the slain Jesus spoken of in the first department of the divine creed, is here proved to be the Prince of salvation, the Royal Captain and Head of the universe. The crucified and entombed Nazarene of whom Matthew and John, Luke and Mark speak, is here shown to be the exalted and glorified Lord, the Redeemer of guilty men, the Saviour of the world. The meek and suffering Jesus, forsaken and insulted on earth, is here declared to be the only Lawgiver for all realms and dominions, whom to obey is eternal life.

A knowledge of Jesus or the will of Jesus, therefore, is everything. And the holy apostles open to us the character of Jesus and develop his will; and thus show us how he will forgive our sins and make us heirs of the enduring, unfading inheritance. And here, for the sake of arresting attention to the apostolic proclamation in the name of the Lord, let us ask two questions. What do the apostles say?—how do the apostles act?—as they make known and execute the message of Jesus to the nations.

Their preaching is as remarkable as the Person they proclaim. Their eloquence is the eloquence of facts—numerous, startling, irresistible facts. The self-constituted successors of the apostles preach and build air-castles: but the apostles of the Lord pile up the battlements of a tower upon the basis of an eternal rock. The doings of Jesus furnish the material of their speech, and the authority of Jesus is the groundwork of every precept and appeal, every command and promise. Jesus on Calvary—Jesus alive from the dead—Jesus on the throne of the Majesty on high—and the meaning, power, living energy, and divine intention of these great facts, are the burthen of their proclamation; and when their hearers are convinced, when confidence in Jesus is rooted in the hearts of their auditors by the inspired proofs they furnish concerning him, then the Lord's own precepts are announced, upon the obedience of which believers are made subjects of the Divine Prince, enrolled among the saved, and accepted by the Lord himself as pupils to hear and do all his further commands, and participate in the blessings of his promises.

Giving time to ponder these marvelous evidences and offers of heavenly favor, let us prepare to hear the apostles as they teach us the Lord's will by item.

D. OLIPHANT.

"A BAPTIST" AND ELDER FITCH.

Raleigh, 13th. Nov., 1853.

DEAR BROTHER OLIPHANT:—Your monthly comes duly to hand and is read by us with increased interest, and were it not for the truth therein advocated, judging from what we see around us, we might be ignorant that any advocated primitive christianity in this province.

In the October "Banner," I see Mr. Fitch has condescended to answer my letter which appeared in the June Number. He informs you that he was very much misrepresented; but he has failed to show wherein he was misrepresented. The first thing in his production demanding a notice is—He asks if a Baptist was in the line of his duty in entering the pale of one church, yet advocate other principles than are believed by the church, thereby making a division, and as such, worthy of a mark, that he may be ashamed. Allow me here to ask

Mr. Fitch who the apostle here refers to. If it be the individual who calls into question the insignia of his party, or is it him who resolves to compare the peculiarities of all parties with the infallible standard? He looks to his bible and is often at the throne of grace for the unction of the Holy One. Hence he perceives many things in the connection where he is, directly contrary to the kingdom of Christ. The sermons he hears breath a party spirit. The forms of worship he witnesses are either slovenly or pompous, destined to promote the nodding of the drowsy hearer or the superstitious veneration of the gazing simpleton. He cannot away with the domineering and popish principles of his bishop; and lastly, he is burdened with the lukewarm and worldly practices of the bishop and brethren with whom he is connected. He must, he cannot but "cry aloud and spare not," and shew the people of God their transgressions and the house of Jacob their sins, although Mr. Fitch or any other may call it jesuitism.

It seems to me Mr. Fitch prides himself not a little in being what he calls a Regular Baptist. He tells us the Elders are persons called of God to preach, and the duty of Deacons to oversee the temporal affairs of the church. Yet if we would not be implicit believers of men in regard to the matter in question, let us hear more from the Apostles, for they have more to say. Though Stephen and his fellows were set apart chiefly for serving tables, no fault was found with them for preaching and teaching. It is true the Jews reprobated and killed Stephen for his preaching, notwithstanding they could not resist the wisdom and spirit with which he spoke. Yet we do not hear the Apostles or other Disciples said any thing against his assuming the office of a preacher.

In Acts viii. 1, we are told that during the martyrdom of Stephen, there was a great persecution against the Jerusalem church. So violent was the persecution, in which Paul had been very active, that the members of the church were all scattered abroad through the region of Judea and Samaria except the Apostles. "Therefore they that were scattered abroad, went everywhere preaching the word," verse 4. Surely in the eyes of authoritative Scribes and Doctors, this must appear to have been a very confused church, when not only the Deacons but the Disciples themselves generally took it upon them to preach wherever they went. Did these Disciples wait for what is called a license? Did they squander away their precious time at any of the Grecian or Jewish schools in order to be qualified to beautify their discourse, or did they consult human authors in private in order to disgorge the same in public, or to prepare them for telling their hearers that such and such words were of Greek or Hebrew extraction? &c., &c. Lastly (as Mr. Fitch would have us to believe) did they anxiously tarry till called of God to preach or wait for some particular impression or revelation from heaven so that they might be sure not to run unsest. Blessed be the Lord of glory, these Disciples of the church at Jerusalem have set us another example, and if ignorant, designing, or ungodly men attempt to prostitute the same, their folly shall be made manifest in due time.

In conclusion Mr. Fitch remarks that I appear like some of those we read of in the scriptures that would "eat their own meat and wear their own apparel, only let us be called by thy name, to take away our reproach." He has also informed me that the Baptist church in Raleigh is of the New Testament standard as far as he understands it. I would ask Mr. Fitch if in his zeal for proselyting, he has not paid an undue regard to a name, and I doubt not but in his late visit to the church in Raleigh he has had abundant cause to lament that that church is so far behind the New Testament standard.

Yours in the faith and hope of the gospel,

A BAPTIST.

* * * The above appears three months too late, but our constant readers will yet see its relevancy. D. O.

SHALL THE DISCIPLES BE EXEMPT FROM MILITARY DUTY?

I have been repeatedly and variously requested to urge the principles of the disciples in relation to the question of war, and to do something by way of getting up a petition as an initiatory step to legal exemption from military service. The full time has doubtless come to enter upon this duty spiritedly.

Greater unanimity upon any question could not be asked than now exists among us as a people in relation to the whole war question. My opinion is that not two individuals are associated with the disciples in Canada who entertain what may be called war views. It is true, the propriety of securing exemption from military obligation has been questioned by one or two brethren of reflection, not however because the principle of war is cherished or approved, but because of an objection to the means whereby the exemption shall be secured and the position we must necessarily assume by reason of the employment of the means.

It is assumed that a favor is asked from our government in asking to be exempt from military service, and that consequently we make ourselves in some measure parties to government favoritism by said exemption. These are, if I understand them, the capital points in the objection now under consideration. There are three ways of approaching this objection, and, in my view, as many ways of destroying it, if indeed it will not appear too much like war to do so while advocating peace. First, the community in general is not against war but in its favor, and should a usually popular war be declared the present year, hundreds and thousands of the inhabitants would voluntarily and even rejoicingly offer their services to engage in it. Hence in the eyes of the community it is asking no favor to be exempt from such service. The war spirit is in accordance with unregenerate propensity, and

therefore it is not considered a favor to be free from the activities and the honors of war. The "carnal mind" is not only fond of war, but exults in it as something noble and praiseworthy. Those therefore who are against war in principle, who do not engage in it, and who seek to exemplify a spirit wholly different from it, are rather looked upon by true men of the flesh with a degree of scorn than regarded as special favorites. Secondly, the government is not solicited for a special favor by any Body of professors requesting to be recognized as peace men. Nay, the government very condescendingly makes the first move in the matter, and proclaims that upon certain terms a Body of people conscientiously opposed to war will be permitted to stand aloof from it. Hence, we simply accept of the offer which the government graciously makes, rather than make a special request for a special privilege. And instead of rejoicing in this as a favor granted to us specially, we would rejoice with abundant joy if all Christian professors in the country, upon the like principle, would accept the government offer. Thirdly, when we petition the Sovereign Lord of heaven and earth for the things he proposes to give for the asking, we do not place ourselves before him as selfish favorites, desiring blessings not granted to others; but our prayer is upon the broad and large principle that it is the Lord's will and the Lord's wisdom that we should both ask and receive. Now the same species of expediency which would prevent our prayer to the Canadian government would prevent our petitions to the King of kings.

There is indeed another objection, couched in the question, What would the government do if all the inhabitants should ask exemption from military service? This, with me, as the lawyers say, is out of the record, and therefore I leave it to be disposed of by moral or political philosophy. The interests of Christ's people belong to Christ's people—the interests of the political kingdom belong to politicians. We might as well ask, while seeking to convert all men to Jesus, What would Satan do should he lose all his friends and agents? Better for us to adhere zealously to the great Leader and Legislator in our salvation, and leave these questions to those who are interested in them. Jesus said to the Governor who claimed to have power to release or to condemn him, "If my kingdom were of this world, then would my servants fight." The Lord, it appears, acted consistently with the principles of his own government, and left Governor Pilate, the Roman politicians, and the Jewish Councillors to do as they pleased.

But indeed, if the propriety of securing exemption from military duty were to be considered in any other light than that of Christian expediency, I would take the very opposite ground of those who argue

that we ask a favor by asking legal exemption. For it is certain that the disciples in Canada will not take up arms, and it is equally sure that the government calculates on all subjects to assist in war whenever it is declared, saving those who are known in law to be against it. The government, therefore, by reason of our silence, must calculate falsely and must count upon soldiers who will not serve. Were I a member of the government, with usual government views and policy, I would regard it as every way necessary to know, in view of war, who were war men and who were peace men. Considering the invitations and offers of government to those desiring exemption, I would esteem it somewhat discourteous and deceptive to see a people decline going into the battle-field when called on and depended on, while they knew that they were reckoned as defenders of the country in common, and had abundant opportunity of letting their true principles be known and sanctioned before the hour of actual need. Those therefore who are extremely solicitous in respect to the welfare of the government, if they resolve not to handle the musket nor smite with the sword, will kindly give their vote to inform the legal authorities before-hand that they cannot and will not use such "carnal weapons."

Enough said. Let every man be fully persuaded in his own mind. "Prove all things" is an inspired maxim. No one desires to dictate to another, and no one is called on to follow even a multitude when he cannot do so with the very best convictions. A majority indeed sanctifies nothing; for one man may be right and very many wrong: but still it is cause of great rejoicing that the disciples are so well united upon the expediency of letting the government know their views and principles relative to war, and giving due notice by a political prayer that they decline engaging in it either now or hereafter.

D. O.

A FAITHFUL WITNESS.

Lancaster, N. Y., 13th Feb., 1854.

DEAR BROTHER OLIPHANT:—We have no news in Western New York. Everything seems to become old and stale in a few days. In this day of entorprize and improvement, the god of this world has blinded the eyes of the people to such an extent that they appear to be passing along at railroad speed, without investigating anything closely or critically. Hence all things seem to pass rapidly and appear to be transient, and nothing new but for a day. Even the Bible, that blessed volume, with all the claims that it has upon *man*, and all the charms it contains for troubled minds, is passed by in the same cold and heedless manner, and is considered old and stale.

Oh! how it behoves those who have avowed their allegiance to the

King of kings and Lord of Lords to double their diligence (amid such perverse circumstances) to make their calling and election sure, especially as it is declared that judgment must begin at the house of God; and if the righteous will scarcely be saved, where will the ungodly and sinner appear? O that we could all properly appreciate our high calling in Christ Jesus. The race we have to run is compared to a warfare, and victory is promised in the word of God to those who strive or fight lawfully—not victory only, but an everlasting crown.

I congratulate the brethren in Canada on account of their noble enterprise in endeavouring to evangelize the world. Their efforts seem to harmonize so well with the blessed volume, that wherever efforts are put forth they appear to take effect. All their efforts seem to be made through the churches, or their representatives which is the same thing; but not by a separate organization or society as in some localities. These organizations springing up all around us, separate from the church, with their Presidents, &c., &c., however benevolent their object, have not the 'Thus saith the Lord' for their movements nor their officers. *The church*, is in and of itself, what these several Societies claim to be, and unless the church attend to the duties for which these Societies are organized, it is faulty: and the brethren one and all ought to go to work and bring the church to do her duty, instead of getting up separate Societies, and thereby virtually saying that the Bible is not a sufficient rule of faith and practice, giving the enemy of the Bible the weapon in his hand; and he will, and does, use it with great effect. It seems as though many of our brethren thought that the wisdom of man was wiser than the wisdom of God.

What a happy thing it would be were not the great Niagara our national boundary, so that the brethren in Canada could extend their noble enterprise to our neglected part of the globe. Did I say neglected? So it is: but few of our public men can make it convenient to call on us and help us . . . In conclusion, let others do as they may, "as for me and my house, we will serve the Lord."

Adieu

Yours in the good hope,

B. SUMMY.

For my own part, I sincerely desire that we had not a single vestige of the appearance of a separate evangelical organization in Canada. The brethren, at least many of them, are quite primitive minded, and are very desirous of following the Book; and therefore it is encouragingly hopeful that each church in the Province will be a good and true 'missionary society'; and that the churches, in their primitive missionary organism and character, will work and operate unitedly without one patch from the old bandages of associations or convocations. A few days since we wrote a brief essay on the deacon's office, which has been crowded out of the March Number, but will appear in April; wherein some views are expressed to which at-

tention is cordially invited. The office of deacon, we honestly think, has been treated as useless supercargo and pitched overboard. The old Scarlet Lady has done it: and if we cannot resuscitate or restore the office, it is pretty plain that the aid of some human device will still be necessary to accomplish what that scriptural office was by the Great Master designed to perform. May we all love and be led by truth, is the heart-felt prayer of the writer.

D. O.

INCONSISTENCY OF PROFESSORS.

As it has become common to speak of the inconsistencies of infidels we think it may be allowable to notice some of the inconsistencies of professors. At present we design to notice only some of the more prominent and general inconsistencies of professors, and whilst we specify some of the things in which the Lord's people are inconsistent we hope to be viewed as not altogether void of that charity which covereth a multitude of sins.

Though inconsistency is so great a crime or defect of character that no one is willing to acknowledge himself guilty of it, yet very few are free from it in some particular or part of their conduct. We may act incongruously in small as well as in great matters. The inconsistencies of man since his first departure from the path of rectitude have been extensive and terribly destructive in their effects to all past generations, for time and eternity. How lamentable is the thought that it is the glaring departures of professors from the path of duty which have filled the world with infidelity and many other things which impede the progress of the gospel and cause the loss of many precious souls who might have been saved from present and eternal ruin. In this age of deception and vanity there are many customs of an unheavenly tendency which have received the sanction of the authorities of the realm of fashion to be found even among professors.

The profession which we have made of being followers of Christ demands of us that we should be imitators of his example, and if we are, our course will exhibit plainness and simplicity in all its parts without any discrepance between practice and profession, or any attempted unions of things earthly with the heavenly. Our teaching in Christian communities, it will be admitted, is of two kinds or performed in two ways, that is, by precept and example, and that the condition and customs of such communities are effected by the teaching they receive. All professors are teachers by precept and example, either of good things or of evil. That all teachers should understand that which they teach, we receive as an axiomatic truth, and that those who teach by example must furnish that example in their own conduct is equally true. How inconsistent in the eyes of him who sees all things as they are must be the conduct of one who, on Lord's day, would meet his brethren and teach them to exhibit plainness in all their actions and customs, and at the same time be indulging in much of the fashionable extravagance of the present time. Again,

let us suppose (what is alarmingly common) that some talented and intelligent brother shall stately teach that we should be humble and spiritually-minded, and like the Saviour make ourselves "of no reputation," and press these things on our attention with energetic zeal in terms of unmeasured strength; and at the same time teach by his example that we should be worldly minded and ambitious of the honour which is from below: showing us by his example that he is willing to receive not only all the honors the wicked world around him bestow, but also all that he can persuade them to allow him to enjoy. In such a course we shall see an inconsistency of the highest grade.

There are so many honorary offices both ordinary and extraordinary in the Municipalities of Canada to be obtained by those who will condescend to bow obsequiously at the shrine of popularity, that it is to be feared that the love of many for the old-fashioned honors found in the service of the Lord's house and people, is growing cold. We view it as a matter greatly to be regretted that so many should exert all their powers to fit themselves for serving the public who never put forth an effort to prepare them for doing the work required in converting the world and instructing the saints. Again, it often happens that those who have been raised to high places in the church in desiring to obtain high places with the honors thereof elsewhere, are found in assemblies where the priests of Bacchus preside over the ceremonies; and though they may not enter with their whole heart into all the conviviality and carnality of the place, yet their minds must be polluted by the foolish conversation of vain persons, and all devotional feelings receive such a chill as will leave them dormant. As well might the gardener look for the delicate flowers of June to appear in full bloom in February amidst the tempests and cold of a Canadian winter, as the church expect to see piety and devotion exhibited in their midst by such persons. What a bright day might the church enjoy were all its members laboring for the best gifts with the same zeal they labor for some other things, putting forth the same effort of mind to advance the interests of Zion as they do to promote the secular interests of the community? What a revenue of glory would be brought into the church were all the gifts she possesses properly used in the great work of reforming the world and saving souls from everlasting ruin? Then would 'the desert blossom like the rose'—the light of truth shine forth in the effulgence of its primeval beauty and power—and Zion rejoice in seeing very many souls saved and the Lord's name and goodness be published in many darkened regions of the earth.

AMICUS.

UPPER CANADA BIBLE SOCIETY.

Through the politeness of some friend we are favored with the Twelfth and Thirteenth Reports of the Upper Canada Bible Society, 1852 and 1843—twenty-third and twenty-fourth of the Society's operations. The issues of the Society during the past year have been 18069 copies of the scriptures, and the year previous 13063 copies.

From the Kingston Branch, now separated from Toronto in its operations, the issues in 1852 were 3585 copies. Reckoning an equal number issued from Kingston during the past year, no less than 38302 copies of the scriptures have been distributed in our Western province within two years through the aid of our Bible Societies. The Society at Montreal for Eastern Canada issued in 1852 over 11000 copies, and not far from the same number in 1853; so that not much short of 60,000 copies of the inspired oracles have been circulated within two yearly periods in the Canadas by means of Societies established for that purpose.

We notice that Mr. J. Richardson, who faithfully served eleven years as traveling agent of the Upper Canada Society, has been succeeded by Mr. L. Taylor, a gentleman happily qualified for the work.

D. O

FRIENDS AND LOCALITIES IN WISCONSIN.

Lima, Wis., Jan. 18th, 1854.

DEAR BROTHER OLIPHANT:—Please accept my thanks for your very kind epistle and your monthly "Banner," which came knocking at the door of my "far west" forest home. Right welcome, dear brother, were they both. Next to the countenance itself of a friend, is his autograph; and especially so when made warm by preceding lines evidently dictated by the affection of a brother "in the kingdom and patience of Jesus Christ."

Of myself and family, I may simply say, that Lima Grant County, Wisconsin, has for the present become the "centre of the world" to us—and thus far the Lord in his good providence has dealt kindly with us. I might write "Eben-ezer" with both truth and sincerity upon the lintels and thresholds of our dwelling. Blessed with a very healthy atmosphere, and an agreeable climate; with kind neighbors and the best of brethren, we are happy around our "family altar" when we talk of these things to the Lord. Although we are in what is usually called the "land of prairie," we are in the midst of the forest. Standing round about our habitation are the oak and the elm, the ash and lin, the aspen and walnut, lifting their heads high to catch the rays of the rising sun peering far over the prairies of Pек-tonica, while he, in the language of Judah's bard, "comes forth from the chambers of the east, rejoicing as a strong man to run a race." The face of the country is "gently undulating," (as our books of Geography used to have it) with occasional rocky features resembling these of the head waters of the Speed in the land of Eramosa, and on the borders of Guelph. In addition to these, there is some pretty well defined mountain scenery—of inferior magnitude 'tis true when compared with St. Elias or Blanc. A little to the east of us rises in full view the bald peak of Platt mount, some hundreds of feet above the surrounding prairies, with a head as bald and as bleak, and at present, as white as mount Washington or Cotopaxi, and upon

its summit affording a view the equal of which is rarely to be enjoyed in this or any other country. With one sweep the eye takes in a view from the valley of the Cedar river of Iowa, stretching itself far away westward of the Mississippi, and holding within its horizon the valley and mountain of Makoketa, and still extending northward, is lost amidst the groves and prairies of Minnesota; while to the south, the land of the original *Illanoi*, stretching onward "full many a league," onward and onward embracing the expansive prairie and the little forests here and there, struggling into life, and daring to suggest a comparison with the view to the north as enjoyed from the mountains of Seir, now rendered familiar by the graphic pens of Stephen and others. East of this, three miles, of nearly equal altitude arises another *mound*, (to use the language of the place) which was a few years ago, for fancy purposes, denominated "Belmont," (Belle Mont.) At the foot of this last place, when Wisconsin was sluffing her swadling bands, and ushering into "Territorial" identity, a little village sprung up, by name *Belmont*, that was, whilom, the capital of said Territory, and was honored by one session of the sages of the domain clothed with legislative power and dignity. But the glory of the place has departed—the basement wall, and a straight row of cottonwood trees mark the site of the capitol—and the prairie fires are now permitted to sweep unchecked over the very borders of the once prospective city. This is but one of the instances of human calculation and prospect. In this free country of ours, towns and cities *grow*, and they seek their proper locality as certainly as do the pine and the cedar. In the ancient despotic countries of the east cities were *built*.

The bird of empire for Wisconsin at length settled in the midst of beautiful lakes, from two to ten miles in length. Madison, the state capital, thus situated, about midway between Lake Michigan and Mississippi River, surrounded by lake and lawn and forest, is one of the most beautiful and imposing situations for an inland city that has ever been my fortune to see. On an elevated piece of table land, or fine gravelly surface, stands the State House, (overlooking the lakes in three directions,) in the centre of Capital Square, containing some ten acres, retaining within it, in tasteful selections, the original forest trees, mostly oak, low, with far-reaching branches, resembling much the British oak. But one error to my inexperienced eye was evident—which is that the Capital Square is laid out at an angle of forty-five degrees from the cardinal points of the compass, thus compelling the streets of the city, which entirely surround the square, to be laid at the same angle.

But how my pen is wandering.—I intended to have written of the Fox Chief, Black Hawk, of Rock Island and Bad Ax memory—of Julien Dubuque, and of Marquette, and Lasalle, and Hennepin—of the Jesuits and the Indians—of the French and the Rivers—of the Providence there was in planting and training the Puritan stock from the British Isle on the inhospitable shores of New England, before they were permitted to know this "goodly land"—(for had this been first found, I think at this day king Philip's successor might have been celebrating the war dance on the shore of Barnstable; and bears, and

wolves, and moose would have yet enjoyed undisturbed the shores of Connecticut and the mountains Vermont)—but I must for the present forego these themes, and fill the balance of my sheet with a subject-matter more immediately interesting both to you and me.

Of the particulars concerning the Christian cause in the state I can not speak with much certainty, having been too short a time here. I learn however that not much effort has hitherto been used. The cause we plead has been gradually urging its way northerly from Kentucky and easterly from Ohio—these efforts thus far are mostly confined to Indiana and Illinois—only occasionally entering into Wisconsin. Our cause, viz., the recovery and restoration of pure christianity, has very much to contend with even here. Not only is it met with the organized opposition of bodies, who regard the success of our plea as the destruction of their existence, but there have been several persons through here, who claimed to be ministers of the word, and in good repute with the brethren in their former localities, who disgraced themselves and dishonored the cause by their “ungodly deeds.” Some of these, too, are reported to have been men of talent. Like a plague spot are such men to a good cause. We hope to overcome their influence and their power. I am only acquainted with a few disciples as yet. There is a church at Hazle Green, much weakened at this time by California influence. This is the only congregation which owns a house of worship. The church where I live, Lima, same county, is at present enjoying good sound health, and is as far as I can judge exerting a good influence. The church near Mineral Point, the residence of brother H. Howe, I judge from a single visit, is composed of persons of intelligence and moral worth. There are a few brethren at Albany, 60 miles east of me, combining intelligence and energy. Besides these, I hear of several who are scattered over the country whom I have not seen, and of whom I cannot speak. In December, Bro. Howe and myself made a visit to Rock county, eight miles west of Janesville—found two brethren and their wives, disciples, from Ohio,—continued some days, immersed ten persons, and organized a congregation of 19 members. Prospect good for the advance of the truth there. More anon—my sheet is full.

Please accept assurances of my esteem, and my best wishes for the health and happiness of yourself and family.

Your brother in *the* hope.

A. P. JONES.

BEDINI AND THE ITALIAN REFUGEES AT NEW YORK.

The Italian refugees, who have found a sanctuary in New York from the persecution they suffered in their own country, have found it consistent with their station and professions to denounce in very extraordinary terms the character and conduct of a man whose name has been of late much and often in the public ear, and who, on his personal visit to Lower Canada, was treated with general respect. We mean the Pope's Nuncio, Monsignor Bedini. His ecclesiastical mission, characteristically a message of peace, has not sufficed, in the

United States, to screen him from insult, nor at least from apprehension of personal violence.

The preceding is from a Toronto weekly journal, the *Leader*. It is quite true that Bedini, when among the French priests in Lower Canada, was feasted and flattered as though he had been among special friends at Rome; but there was about as much merit in this priestly politeness to Bedini as there was in the peculiar grace that these same priests showed to Gavazzi a few weeks or a few months before. It is pretty clearly established that Bedini was by no means friendly to some fifty persons who lost their lives in the Papal States in 1849 and '50—nay, it is affirmed in public prints, day and date given, that he was the chief instrument by which two score and ten persons were imprisoned, condemned, and executed, some of them it is said being skinned alive. No wonder therefore that the presence of this stout Romanist should excite hostility as he visited Cincinnati, Wheeling, Baltimore, and Philadelphia, especially as it was hinted that he was commissioned by His Holiness at Rome to speak and treat politically at Washington. While all tumults and mobocracies are to be solemnly deprecated as outbursts of the flesh, and wholly at variance with the spirit and tone of the religion of Christ Jesus, yet it is less to be lamented that the passions of men should be excited in this form than to find journals like the *Leader* working into the hands of the priests.

D. O.

NOTE FROM R. RICHARDSON.

Bethany, Va., Feb. 16th, 1854.

DEAR BROTHER OLIPHANT:—I received with much pleasure your letter written from Victory, N. Y., and the accompanying Number of the "Banner." I am exceedingly well please with your Letter to Mr. McFadden, and am glad that you have published it as a tract. I think it is well calculated to do much good by inducing those who read it to think for themselves and search the scriptures. I would like much to have some of them to circulate in this quarter, and I herewith send you a few of my pamphlets on the principles of the reformation hoping that you will accept them in exchange for some copies of your tracts.

You have doubtless heard, ere this, of the death of father Campbell. The family at Bethany are well.

We had lately a very agreeable visit from brother Burnet of Cincinnati, who spoke several times at Bethany, greatly to the edification of the hearers. One individual was immersed, but this I think will not be the only fruit of his labors.

* * We had a visit a short time since from brother Eaton. His general health is good, but he is still troubled with the complaint in his throat.

Our College is prospering. We have a number of promising young men with us now, who intend to devote themselves to the ministry of the word. I shall be happy to prepare something for the "Christian Banner" when opportunity shall permit.

Please accept my compliments, and present my kind regards to your lady, whom we would all be glad to see here in Virginia on a visit along with you.

Yours in the good hope,

R. RICHARDSON.

REPENTANCE.

THE LONGER DELAYED THE MORE DIFFICULT—AN ALLEGORY.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried again to carry it off; this he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the meantime, the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold" said he, "in this foolish old man, an exact representation of those, who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne; and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathered around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

INVITATIONS.

Numerous or at least various invitations have been respectfully extended to us, from east and west, making favorable propositions to remove. Let us say to all kind friends that we do not like removing—never did, though we took an excellent and advantageous step for the good cause in making Cobourg our centre. It has not yet appeared to us duty to remove anywhere. The principle of duty, not feeling, should regulate every public man in matters of this sort. Our labours east from Cobourg, may, if continued, call for a change in our Post address for a time; but our publishing centre will remain unchanged from all that we know at present.

D. O.

RELIGIOUS INTELLIGENCE.

Galt, Feb. 1st, 1854.

DEAR BROTHER OLIPHANT:—I have hoped, and still fondly hope, that before long we will be favoured with a visit from you or some gifted brother who would be able to present the truth to the people in public. I think that some good might be done here. If you or any of the evangelists could make Galt in the way, I will do what I can to supply temporal wants.

That you and all who labour with you in the Lord's vineyard may be long spared for the good work in which you are engaged, and that all who love our Lord Jesus Christ may be useful in banishing every species of error from the earth and establishing truth in its place, is the earnest prayer of

Your affectionate brother in Christ,

GEORGE LAIRD.

Westfield, Wawanosh, 22nd Jan., 1854.

BROTHER OLIPHANT: DEAR SIR:—I have read your valuable publication the Christian Banner, and have been edified by such instruction. I have received from you gratuitously volumes 3, 4, and 5, for which I feel grateful; we have circulated them, and not altogether in vain.

The field here in the west is large, and if the good seed was sown by men whose every energy is engaged in the gospel, I believe some seed would fall on good ground that would yield fruit, in due time.

We are trying to hold on the good old path. Our Bible is what it was when we enjoyed the society of the brethren, and we are told it is able to make wise to salvation those who walk by its precepts.—May the Lord prosper and bless your labours, and give an abundant harvest to the glory of his great name.

Your brother in the bonds of the gospel.

JOHN DENSMORE.

[We thus introduce brethren Laird and Densmore, the one from England and the other from Nova Scotia or Prince Edward Island, in order that they may be sought out and visited by any of the public brethren passing within reach. There is another brother who is quite alone who wrote us months ago—brother Milne, east of Fergus. These friends of primitive truth have the Bible, the Mercy Seat, and the one living hope; but they are in the meantime enjoying few of the sweet social spiritual privileges of the family of the saved.—D. O.]

Gardiner, Me., 14th Feb, 1854.

DEAR BROTHER:—As a church we now number between fifty and sixty members, and there is quite an interest. I strongly think that there will be more added to our number before many months. Our meetings are well attended, and our preaching is good because point-

ed and true. At this time last year the church was not organized. When it was organized there were but four who came forward—four members constituted the church. I think I see the hand of God in the whole movement,—therefore to him be all the praise.

Brother Oliphant, I could wish to have a mind wholly moulded by the character and spirit of Christ, but alas, how much of the old man there is in many of the things we do. I often think of the phrase, "Christ-like." "Then shall I be satisfied when I awake with thy likeness" says David. May you and I be accounted worthy to obtain that world and the blessed resurrection. Till then we are saved by hope.

With much respect,

Yours in the Lord,

J. DUNPHY.

[Much gratified to hear of the cheering prosperity of the cause in that part of the state of Maine. We pray that the church in Gardiner may be a bright and constant light, and that the radiant beams and darkness-chasing rays may spread 'throughout all that region.' The 'Maine Law' is good, but the law of the Lord Jesus in Maine is better yet.—D. O.]

THE CROSS MAN.

Reader, did you ever meet him? I think I have, something like him, several times in the course of my life. I remember the meeting for a long time after. Yes! the cross man is a *memorable* man. He makes such an impression on you when you come in contact with him, that you do not go away and forget him at once. To travel with him is not walking on a smooth pavement, it is rather like treading on flints with the naked feet. He is a porcupine rolled up. You had better not disturb him. He commands respect by the power of vinegar and thorns. Look in his face. One would think the sunbeams would refuse to take such a daguerreotype as his. There is a frown on his brow as if a demon sat there. Look at his eyes. What pair of Ishmaels! Every glance is a scowl—a piracy on humanity. No matter what you will, you cannot please him. His ruling passion is to be displeased. He is determined not to agree with you. Speak to him kindly, he is vexed to think that you are in a mood that crosses his. Speak to him harshly it is vinegar on a raw wound. There are some men who in society are icebergs. They will melt down after a while. But he is a piece of winter, and many icebergs all around him. His presence is like a wreath of frost. It makes you shiver. The world has no niche for him. He is out of place everywhere. He needs to have an asylum built for himself alone. See him in his family. He is like the evil spirit that haunted Saul. There he turns that sweet word, *home*, into a synonym for gall and wormwood. His child learns to define it as "the place where father is." No wonder he hates it. He gets away from it as soon as he can. Go call upon him. Bid him "good morning." You imagine he understood you. "bad morning," his looks are so crabbed, morose and

sour. His smile, if he has one, is like torch light in a cavern. It makes gloom visible. You attempt to converse. He is in no mood for that. His thoughts are all entwined with one another like a bundle of snakes. Every one hisses and stings, and they seem to torture each other as well as you. He is a burden to himself and every body else. Everything is done wrong. He seems to be vexed for the pure love of it. If you tell him something to his advantage, it is as though you had done him an injury. He is like a vane that turns with every wind, but turns the wrong way. Attempt to drive him and he must be coaxed; coax him, and he must be driven. You might as well reason with a snow-storm, or argue with a whirlwind. Ask some favor of him, and the chances are ten to one, that he will deny it. If not, his way of granting it forbids you to be grateful. He gives it as if he meant to curse you.

Poor man—he has not a friend in the world. He does not deserve one. You would as soon think of loving a thumbscrew. The caustic of ill-humor has eaten out his humanity. He is a chesnut burr, picked and closed up again. It would take a demon to love him—but devils only hate. If God had set him to make an Eden, he would have built a Bastile. His conception of the human countenance is a thing to frown with. A cheerful man is his Mordocai. He deems a rosebush made just to bear thorns. The bright landscape and clear heavens are a piece of beautiful mockery. One might mistake him for Cain with his mark slightly rubbed off. His meditations are grim and dark as a spider in his web. You would think that gloom had borrowed the basilisk's eye, and enchanted him. Friendless and forlorn, is a poor expression by which to describe him.

Such a man bears his cross, and it is a heavy one. He ought to put a dagger before his name, like "Cross John." Everybody has crossed him off from his books. His path lies across everybody's else and his own too. He treads on his own corns. Is he not the living image of retribution? Can any body know him and not say, "God is just." He is an illustration of sin in its own punishment. His heart is a cell of the Inquisition, hung round with instruments of torture. He is like "the scorpion girt with fire," turning on itself. A little more acid poured into him, would make him a definition of "Hell in miniature."

Reader, did you ever meet with such an one? I will not say that I have. But I have met with those of whom he is scarcely a caricature.

A happy cheerful countenance is worth having. But it is the masterpiece of that best of all artists, a cheerful heart. Beware then, of every evil passion. Love everybody—except it be the cross man. And him you need not hate, only pity. If you must meet him, force him to smile. But it will do him little good. Be as kind to him as you can be. It may possibly exorcise the demon, may save a soul—*N. Y. Evangelist.*

STEADINESS of purpose, overcomes difficulties, gives success, the strength of a happy conscience, dignity and honor to character. Stand fast, quity ourselves like men—*to strong*

JOHN KNOX'S DAUGHTER.

The spirit that animated Scotland's great reformer descended to his children, one of whom, Elizabeth, married a minister by the name of Welch. He was banished from the country for his opposition to the attempt of the King to introduce prelacy, and took up his residence in France. After many years of laborious service in the gospel he was seized with consumption.—Wishing to breathe his last in Scotland, application was made to the King to permit him to return. The King refused. At length Mrs. Welch, through the influence of some of her mother's relations at court, was enabled to obtain access to the presence of the King, and to urge, in person, her petition that her husband might be allowed to come home to die.

'Who was your father, woman?' said the King.

'Mr. Knox,' was the reply.

'Knox and Welch! the devil never made such a match as that.'

'It is quite likely, sir, for we never asked his advice.'

'How many children has your father left?'

'Three, sir.'

'Are they all lads or lasses?'

'They are all lasses.'

'I am thankful for that, for had they been three lads I had never held my three kingdoms in peace.'

'May it please you to give my husband his native air, again.'

'If you will persuade your husband to submit to the Bishops, I will permit him to return to Scotland.'

Lifting her apron, and holding it towards the King, she replied:

'Please your Majesty, I would rather have his head in this apron.'

OBITUARY.

Died on the 3d inst., after a severe and protracted illness, arising from a complication of painful disorders, which she bore with exemplary Christian patience, Ann, sister wife of brother James Kilgour.

Her end was that of one who firmly trusted in Him who is the resurrection and the life.

Brother Kilgour is left in charge of an aged and infirm father-in-law, and a family of 4 boys, from three to twelve years of age. Altogether this dispensation is particularly trying; and while brother Kilgour is meekly bowing to the severe stroke, and realizing the value of the consolations of the gospel, he will no doubt be sympathized with by the brethren, and remembered at the throne of grace.

W. O.

Eramesa, Feb. 14th, 1854.

ES A hundred Protestant Ministers of different denominations, entered upon a Missionary enterprise in Ireland at the beginning of the month of August. Dr Steane, of Camberwell, a Baptist, projected it. Ministers of the Church of Scotland, Church of England Independents, Free Church, Moravians, Wesleyans, and United Secession Church, took it up, and are engaged in carrying it out.

CORRESPONDENTS.

Sundry epistles and essays written for the Christian Banner will find a place in our next. "Quartus" of Picton, Nova Scotia, will be heard; also W. Bartlet and G. L. S.—both of whom descant on the natural sons of Abraham and their earthly destiny—shall have a hearing. Without knowing each other, and without knowing each other's purpose of writing, they have written as opposite to one another as though they been engaged in controversy. Both will have the privilege of speaking for themselves, after which our friendly correspondents will probably agree with us that questions of prophecy are more intricate and less practical than those properly included in sacred history.

D. O.

BIBLE UNION RECEIPTS AND SUBSCRIPTIONS.

A comparison of the four years of the Union's history exhibits the increase of its receipts and subscriptions.

Cash receipts the first year.....	\$5,595 50
" " second year.....	10,433 98
" " third year.....	16,527 73
" " fourth year.....	23,392 67
Unpaid Instalments subscribed first year.....	\$7,705 42
" " second year.....	29,520 85
" " third year.....	61,746 00
" " fourth year.....	100,536 00

POLITENESS WITHOUT SOUL.—Dr. Chalmers says:—"There is a set of people whom I cannot bear.—the pinks of fashionable propriety—whose every word is precise, and whose every movement is unexceptionable; but who, though well versed in all the categories of polite behaviour, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be elegance in every gesture and gracefulness in every position, not a smile out of place and not a step that would not bear the measurement of the severest scrutiny. This is all very fine; but what I want is the heart and gaiety of social intercourse, the frankness that spreads ease and animation—the eye that speaks affability to all, that chases timidity from every bosom and tells every man in the company to be confident and happy."

THE THREE LETTERS.—Our letters on Protracted Meetings and the Modern Altar—the first written in November, the second in December, and the third in February—are now neatly put up by themselves, stitched and ready for distribution. We have various calls for them;—hence those who desire a few for particular friends, will require to send their orders betimes. We ask only sufficient to cover the expense of paper and presswork—two pence or three and a half cents per copy.