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T H E

CHRISTIAN BANNER.

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

VOL. VI.

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NO. 7.

THE PAPACY A CORPSE.

"An idol is nothing," says St. Paul. "We know that an idol is nothing in the world, and that there is but one God." So earnest was the great Apostle's faith in the fundamental fact common to the religion of his fathers and the religion of his own adoption—or rather the religion that had adopted him—that he could not waste an argument upon the fictions of Paganism. When he would reclaim to consistency the wavering converts of Corinth—when he would detach from occasional service at the heathen altar, those who had participated in christian rites—he had only an epithet of scorn for the objects of implied devotion. "An idol! it is nothing!"—a non-entity—at best, a symbol; and now a symbol of what has no substance, a lie—once, a power; but now, believed in by none, without terror and without beauty.

In the same spirit Mazzini says of the Papacy, "It is a corpse." He says this not of himself, but for his people. The phrase is not the expression of his individual opinion, but of the "national consciousness of a fact." He said so in 1831, and again in 1849. In both instances his assertion was supported by universal assent. At the former period, Rome was the leader in an Italian insurrection. The revolt included all the principal cities in the Peninsula, and all classes of the people, from the decayed noble of Venice to the street-porter of Naples. There was a wide and ultimately destructive diversity of political aims among the insurgent patriots. They all fought for Italy—but some for Italy monarchical, others for Italy republican. But in this they were agreed, that there should be no more a temporal Pope. Austrian intervention, not alone in Upper, but extending to Central Italy, resettled the tottering chair of St. Peter. The cruelties of Gregory the Sixteenth deepened the patriotic desire to get rid of him and his successors. The liberal measures of Pius the Ninth, on his accession, obtained for him immense personal popularity, and gave a colour to the pretensions of the priesthood to be regarded as the natural tribunes of the people. But the reforming Pontiff could not avert the doom of the Papacy as a political institution, though he might have secured for himself a firm place in the

popular heart. Genuine representative institutions would have proved incompatible with an executive claiming divine origin and spurning human control. The Italian movements of 1848 were cursed by the disunity and indecision of 1831. A federal constitutional monarchy was the limited aspiration of one party, and the accepted means of another. The parties of Lombardy and Naples were of this order, and are suffering for their error in the prolonged martyrdom of exile, or the living death of imprisonment. The people nowhere believed either in Charles Albert or the Pope—the result has proved it. In the Roman States they declared, by the unanimous vote of the municipalities, confirmed by the direct suffrage of the whole people, for the abolition of the Popedom:—and the Popedom was abolished, by formal decree, and amid the universal acclamation of Italy.

It is, then, an historical fact, that the Papacy does not exist in Italy by the will of the people. It is the conspicuous monument of foreign conquest. The head of the Roman Catholic church is enthroned in Rome, just because the European powers would have it so. In other words, the alliance of the civil and spiritual powers, in its completest manifestation—the twofold functions of the Pope—no longer exist but as a military occupation.

Mazzini's declaration has, however, a yet broader significance—He says, the Papacy is dead spiritually, as well as temporally. He affirms, from his knowledge of the Italian people, that if a council of priests and serious educated laymen were called, it would issue in a declaration of popular belief that would prove popery a mere phantom—a system having no longer a mission in that land of its birth and glory. If the pulse of the regions of life of Italy were thus felt, he says Popery spiritual would be proclaimed a corpse. All contemporary evidence confirms these views. The Italian correspondence of newspapers, and the pages of every tourist, teem with illustrations of the anti Papal fervour of the Italian populace, and the deepening scepticism of the educated classes. Taking up, but by accident, the last new book of travels ("The Tagus and the Tiber") we light on this passage, occurring in the writer's conversation with an Italian gentleman:—

"I am a Roman Catholic," said he; "but when I see the Pope leading the vanguard of despotism, indebted for his safety to the bayonets of France, intriguing to garrison Rome with Austrians, shedding the blood of his people, and encouraging the treacherous Nero King of Naples—when I look around and find Protestant countries enterprising, happy, and free, while Papal countries are deserts like Spain, and trampled on like my poor Italy—can you wonder, sir, that I begin to doubt the Divine origin of the faith of my fathers?"

The mental freedom generated by religious truth, we are accustomed to say kindles aspirations for political liberty. Here we have illustrated the converse of the proposition—the sight of political tyranny, in league with spiritual craft, producing that scepticism which is the germ of right and earnest belief.

A word more. Behold in the fate of Popery in Italy, as a re-

ligious system, the ultimate issue of State-church alliances. In every stage of its progress the Church of Rome has been a faithful, however highly coloured, exhibition of fictitious theocracy. The infallibility of Popes and councils is scarcely an exaggeration of the Parliamentary enactment of a book of creeds and formularies. The outi of supremacy is even less monstrous when prescribed by a priest than by a king. From the persecution of the Arians down to the last vote for Jewish disabilities, the intolerance of Rome and Canterbury have kept step. A common doom is impending over their political existence. The vote of the English people would be nearly as general as was that of the Italians, against a human head of the church. What we foresee and desire to avert, is this—that the truth that is in the Church of England must suffer by her persistence in clinging to the State. The unjust assumptions, the exclusiveness, the corruption of our English constitution, have their exact counterpart in our English Church. We desire not that either should perish, but that, being severed, they should live apart, each regenerated, healthful, and beneficent. A Mezentain alliance must be fatal, if prolonged, as it is always loathsome. If our heaven borne religion were bound up with the Church of England, and she chained inseparably to the State, even that offspring of Heaven could not survive the contaminating contact!—*Nonconformist.*

POSITION AND PRINCIPLES OF DISCIPLES.

No. VII.

As has been intimated, the Disciples distinguish between opinion and faith. Faith is reliance on testimony: opinion is a mere leaning of the mind without testimony to produce or support it. Faith, therefore, rests on the Word of God: opinion depends on the judgment, the fancy, on the think-so of man. Faith, then, is as sure as the truth of Heaven: opinion is never reliable, because its beginning, middle, and end is human.

Now the people of God have an express mandate from himself to receive one another without regard to differences of opinion. Differences of opinion are admissible, nay, perfectly consistent with the most cordial christian union; but different faiths are intolerable, and must destroy all harmony, all united action, all peace. So indeed will differences of opinion if acted on as things of faith.

We have several instructive as well as striking lessons upon faith and opinion in the Acts of Apostles. Let us open to one or two of them. Portions of the ninth, tenth, and eleventh chapters of the Acts must be before us in order to read with profit lesson first. Peter, one of the most zealous, as well as one of the boldest of men, took a lengthy tour north and west of Jerusalem, visiting Lydia, Saron, and Joppa, on the coast of the Mediterranean. While at Joppa, word came to him from the town of Cesarea, that he was wanted there.—

Meantime he had a vision. The apostle at this time was, in one point of view, it would seem, as much of a Jew as a Christian in some of his feelings. But God disposed him by a miracle to go at the call of a Gentile. Peter took the guidance of the three messengers who came for him, selected six brethren Jews for company and help, and after two days' travel he reached Cesarea. There the apostle, to the astonishment of himself and all concerned, preached Jesus Christ to a household of Gentiles; and "after service" even associated familiarly with once hated Romans, and partook of their hospitality:

The apostle and his companions return to Jerusalem. A bitter complaint is laid against Peter. His old Jewish associates, members of the congregation, heard that Peter so far forgot himself as to go among Romans, and eat and drink with them. The apostle is compelled to defend himself, and he proceeds to narrate the facts, informing his prejudiced brethren that three miracles had been wrought by God in justification of what he had done. The head Gentile of the household he visited had received a call from an angel—he had himself seen a vision which opened up to him in figure how he was to act in the premises—and the Spirit came down upon the people whom God would have him recognize as fellow heirs of life by the Gospel. When Peter offered these explanations and made them acquainted with these details, his accusers at once changed their tone, and bursting out in religious rapture, exclaimed, "Then hath God also to the Gentiles granted the privilege of repentance unto life."

Observe—it was the opinion (impression) of the members of the Church at Jerusalem that brother Peter had done wrong, and they were forward to tell him so. Their Jewish prejudices were aroused; and they were fully convinced *in opinion* that Peter had committed a crime: but they had only the authority of opinion to sustain their charge against the apostle. They had no testimony from heaven, no authority from God, for their conviction. True, indeed, the old law had said something about such things, and, like some of the doctors in our day, they supposed that Moses and Jesus were to be heard alternately—that the law and the gospel were equally to be consulted under the reign of the Prince of Peace. But their opinion at once gave way when God's authority was brought clearly before their mind. They no longer accused Peter, and never again thought that the Gentiles were to be treated as the law directed. Faith took the place of opinion. *And faith produced harmony.*

There is another case which perhaps still more strongly exemplifies the character of an opinion when allowed to have force. Paul, when he had taken his first tour with Barnabas among Gentile cities, returns

to the city of Antioch; and after labouring for a time in the congregation, both Paul and Barnabas purpose and make arrangements to re-visit the infant congregations previously formed by their joint labours. Barnabas had been a faithful companion of Paul; and both were on the eve of setting out on their second evangelical tour: for it was an appointment of heaven that such general workmen should give attention to the up-building of saints as well as the conversion of sinners. Barnabas was earnestly desirous of having John Mark as a third party in this work; but Paul resolved that brother Mark should not be their companion. These two good men, and faithful labourers in the gospel, became angry—an opinion being at the bottom of it. Preacher Barnabas plead for Mark; the zeal of Paul opposed him.—It was a simple matter of expediency. It was a contention between the judgment of Paul and the judgment of Barnabas; and the difference produced a quarrel—so considerable, indeed, that Barnabas went off with Mark in one direction, and Paul with Silas in another direction. Was there any truth, any principle, any authority of the Great Master at stake? Not at all: a matter of expediency—an opinion—was the all and all of the “sharp contention;” and if these men had been like some in later times, they would have preached against each other and formed separate parties—Paulites and Barnabasism would have been found in all those regions wherever they laboured. But no: they had their contention: it was not about the faith: it was an opinion that produced the dispute: they still labour as formerly in the one cause of the one Lord.

A most erroneous opinion may be very harmless, and a very weak opinion may become most destructive. The opinion itself, whether very far from the truth or quite near the truth, is of small consequence so long as the truth of God is firmly relied on and the opinion is not relied on. The opinion that wherever saints walk they step upon angels' heads, is an innocent impression if it does not invalidate the correct idea of the existence, character, and influence of the angels spoken of by the scriptures. The opinion that Satan converted himself once into a tortoise and made a woman among the ancients dream great dreams, is all of no account—provided what the inspired Book says about Satan be cordially and fully embraced. So of every other topic connected with “things in earth and things in heaven.” We care not what opinions men entertain if they take hold and keep hold of the truth as it is in Jesus. The faith of the Gospel will draw men one toward another, and unite them to the Lord, and produce the good fruits of salvation, and prevent the evil influence of any untoward opinion.

The cause why the Disciples are so particular in deciding what is matter of opinion and what is matter of faith will now be seen. There can be union upon truth—upon the testimony of God—upon the great basis of the Gospel of Jesus Christ; but upon opinion there can be no oneness. When opinion is allowed to have weight, or when the authority of opinion is confounded with the authority of God's word, union is impossible—just as impossible as for two great mountains to fill the same space and place at the same time: for one man's opinion will be against that of another, and both will judge their opinions are valuable, and if they rely upon them, their reliance will keep them separate and at variance. For this reason, if for no other, no man or number of men should put any dependence on opinions, nor make nor offer them as the groundwork of Christian brotherhood.

There is a misunderstanding, a very serious misunderstanding, on this most interesting topic of Christian union. The idea is entertained that professors are to work themselves into an extra charitable mood, and then by much wise counsel, great forbearance, and a very full degree of the spirit of compromise, they must concoct and perfect a scheme of union, whereby all Christian men will call one another brethren. This is the wildest thought in christendom. No man will ever see such a consummation. It is a mere fancy, a picture to look at, a theory wholly out of the bounds of things practical. Union is of God. The spirit of union is of God. The principles of union are of God. The power, nature, and object of union are all of God. It is divine from first to last, and all between; and man's part is humbly to accept, not devise; to follow the leadings of inspiration, and neither give nor receive human counsel. When the power of opinion is broken, and the power of truth is fully known and appreciated, we will never see a well-meaning but misguided man or body of men attempting to frame something by which the Saviour's elect shall be united.

Can the reader, then, just here, see the position the Disciples maintain? Are we understood? We intend every candid man to perceive:

1st, That we are heartily and determinedly opposed to division, and consequently most desirous of union.

2nd, That we aim not at union of opinion, but union of faith, the first being as we consider impracticable, the second exemplified by the church primitively.

3rd, That no man has a right to question another's opinions—an opinion being a mere bias or fancy, and neither good nor evil in itself considered; but that every professor is obligated to try his faith with the unerring and undeviating standard—God's blessed Word, and to

enquire into his fellow-professor's faith according to the same standard, and thus contend for a divine not human union.

4th, That we ask no man to believe with us as a people or a party, but we ask ourselves and all others to consult the oracles of God, first to learn and then to do as they counsel and command.

5th, That wherein we have received as pupils of the heavenly teacher, we are free to assert the privilege of making a liberal and social use of the things learned, and invite the community to examine whether these things be of man or of God.

Every honest man knows that such a course would not be followed by those who seek to disorganize the Church of Christ.

It is indeed affirmed that we can speak and write upon these distinctions much more fluently and perfectly than we exemplify them in practice. In other words, that our logic is better than our zeal and consistency. There are not wanting those who set us down as a cold, calculating, argumentative, censorious class of religionists, living and feasting upon the errors of others, and holding all our virtue and grace in the embraces of intellect. That there is no room whatever for this very serious and sweeping denunciation, would be both hazzardous and unwise to say. Reformation, great personal reformation, may be necessary. But what does this argue? It only goes to show that we need correction and amendment as well as others; and here we are also ready and willing to meet all religious friends. If we take the liberty of exposing their sins of omission and commission, they certainly should have the liberty of showing us our transgressions. We cannot, then, be silenced in the work of reformation by a word or a look from opposing contemporaries who tell us that we are not perfect. We should never have the first step toward religious amendment from any one upon this principle.

But after all, something should be said about the zeal and the religious warmth of our friends who seem to classify us with frozen philosophers and Grecian stoics. Let us enquire into their zeal, not for the purpose of proving ourselves right by showing that they are wrong, but rather to see whether they are competent judges of how christian zeal operates. Is their zeal according to the good Book? A very interesting question. We shall endeavour to answer it.

D. OLIPHANT.

ANXIOUS SEATS.

A few passing remarks from an intelligent correspondent in relation to a protracted meeting, although designed for my eye only, are too

important to be consigned to oblivion—especially as the writer has never been connected with any of our congregations.

* * * "I attended a protracted meeting last evening, which has commenced in full earnest in this city. I have come to the conclusion almost that it is three quarters gas! At the commencement several prayed. This seemed very well; next came remarks from brethren which were followed by two attending ministers. These made some most excellent remarks on the life, death, resurrection and ascension of Christ; finishing up with strong appeals to the sympathies of individuals. The anxious seats were cleared; the congregation arose to their feet; singing commenced. After the invitation was given to come forward, two or three young ladies took the seats. The singing soon ceased. At the same time there was really a query in my mind whether there were as many came forward to the anxious seats as were expected! What struck me most was, that the first invitation was given in such a way that no person could suppose there was any stress placed on coming forward to the anxious seats:—only an expression of desire. But now was the time for the point to be gained. The invitation was "Come to Christ," with loud appeals, and with earnest yet feeble and tender looks, and strong emotions of body, peculiar to some ministers. Thought I, this is "compassing sea and land" sure enough. My mind was led to the Acts of Apostles to draw a comparison. The first remarks of the ministers were to the point; but alas, what a difference between the procedure of Peter and Elder——. The apostle argued the fact that Jesus was risen and was Lord of all. So did Elder——. Peter answered to those who enquired "Men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost"—Elder——says "Come forward to these seats and we will pray that your souls may be set at liberty;" then calls on a brother who can pray loudest and strongest to pray for their dear souls that they may be converted, and feel an evidence of pardon and acceptance before they rise from their knees! Peter says "For the promise is to you and your children, and all that are afar off, even as many as the Lord our God shall call." Elder——in effect says, "Peter, you are somewhat mistaken—the promise might have come to those to whom you preached, just as you say, but we have found by experience that we can obtain the promise by ourselves, and others, by the aid of the anxious seats and prayer." "But it is all the same, Peter, we won't differ about these little things." "Of course we believe you were baptized with the Holy Ghost before you uttered the above commands

and promises, but we have a fresh baptism of the Holy Ghost almost every time we meet; so it is all the same!!'

"In vain do they worship me, teaching for doctrines the commandments of men," said the Saviour. And here it seems to me to be a fact that "faith is made void and the promise made of non-effect."—Whom shall we believe, the modern ministers or Christ and his holy apostles? This is a strange world.

D.

EXTRACTS AND REMARKS.

"I suppose you would like to know how I get along; how I enjoy myself, &c Well, brother Eaton, I can hardly tell you. My work is driving me a little at present. This takes my mind from reading; I indeed cannot read so much as I should like to. I soon forget the relish of the past unless I keep storing my mind with a fresh supply from the fountain of truth. When I work hard I mourn over my worldly-mindedness, and I sometimes fear that my whole treasure is in what I am doing. I feel sometimes as though I should like to lay by every thing else and study to obtain religious knowledge. Yet I am patient and impatient! I am selfish and yet I wish others well! I am sometimes at a loss to know what maner of man I am; and I am not sure that you would not were you to become partly acquainted with me! I sometimes think that a Phrenologist cannot read a Christian so well as he can a worldling. A Christian can learn himself only by every day experience and by the Chart that was dictated by the "Spirit that searcheth all things, yea the deep things of God." A Christian! a dead living man. His life is hid away out of sight, and yet a living epistle. A bye word—a reproach in society—friendless and alone, yet surrounded by and enjoying all the friendship in the world worth possessing! * * Brother E., what is a Christian? This question may lay the foundation for a good article from your pen for the *Christian Banner*. * *

"Let us therefore be sober and watch unto prayer," forget the things that are behind and press forward to the things that are before and with constant care ever keep our eye upon that bright and shining light which ever illuminates the pathway of the just until the perfect day appears. How dark and dreary was the grave before our Saviour arose; "the first fruits of them that slept." "The soul that sinneth shall die." "Thou shalt surely die." Although there were faint glimmerings of hope, yet none had risen. The "prince of this world" had not been dethroned. Although Job could say "Thou wilt call and I will answer," and David "Then shall I be satisfied when I awake in thy likeness," yet none of the ancients could say with Paul, "Now is Christ risen and become the first fruit of them that slept;" "for since by man came death, by man came the resurrection of the dead." No; for then was the "prince of this world"—he who had the power of death—unconquered. He held this world in his grasp, if I may so speak, but could hold it no longer—our Elder Brother burst the bars of death and "brought life and immortality to

light through the gospel." Glorious news! Death is swallowed up in victory. We shall arise—we shall hail our ascending Lord—we shall be like him—we shall see him as he is—we shall know as we are known." * * *

D.

MY DEAR BROTHER :—I have taken the liberty to give our printer these extracts from your letter, for these reasons: (1) To let our readers see how a hard working, diligent mechanic uses his pen between the hours of 9 and 10 o'clock at night after the fatigues and the anxieties of a laborious day. (2) To encourage you to persevere in your efforts to acquire and impart a knowledge of what the Lord has in store for us. And (3) To edify and benefit our readers.

The secret of happiness my brother, is to be always labouring for the happiness of others. Selfishness is the source of all the misery that has ever been or ever will be in the world. The lone miser is the most wretched of God's creation:

"Oh cursed love of gold! when for thy sake
The fool throws up his interest in both worlds:
First starved in this—then damn'd in that to come."

But he who toils perseveringly with head and heart "that he may have to give to him that needeth." is among earth's benefactors. It is just as incumbent on a disciple of Christ to be economical, industrious, and enterprising in every honest secular calling. that he may have the means to assist the less favoured. and to sound out the word of the Lord. as it is for him diligently to study the word of the Lord, not only for his own benefit, but that he may be prepared to teach, exhort, and edify others. Were all Christians to keep these principles before them, how soon would the truth run and be glorified

Another thought, my brother comes up—its utterance may be of benefit to others if not to yourself. I sometimes fear, when reading your letters, that you allow yourself to be elated or depressed by the state of your meetings or by the peculiar circumstances which surround you. To a sensitive mind, this may sometimes be almost unavoidable; but a christian should always zealously labour to rise above surrounding circumstances. He should live as seeing Him who is invisible. He who descends on his neighbor's hearth for light and heat, must often be in cold and darkness! Look out now on that beautiful river that runs by your shop! Why is it that so many vessels lie idle at your wharves or in the stream. Their crews are doing nothing or wandering from place to place doing worse than nothing. What do you say? "The wind is a-head and the current running down so rapidly that they cannot proceed up the river" Ah, then, the secret

is they depend upon the wind and tide; they are controlled by circumstances; they depend upon surrounding influences! When will the steamer be in from Boston? "About breakfast time." Does she not lay by for wind and tide? "No indeed! Why don't you know she goes by stean?" "And there are the cars too, they'll be in exactly at 10 o'clock in the forenoon and at 4 in the afternoon; they come in so regularly that we set our clocks by their arrival!" Indeed! how can you account for this? These steamers and rail-cars seldom wait for wind or weather. What do you say? "They have their *motive power within them*" This is it, my brother; you have hit upon the grand secret of holy living: yes, indeed, the grand secret of honest success in every pursuit. We must have the root of the matter within us. Our religion must be one, not of form or theory or feeling alone, or even combined merely, but a religion of *principle*, implanted in the soul by the great Architect. All included in the New Covenant have the "law of the spirit of life" in their minds and inscribed on their hearts. They have received the gospel of God's grace into their understandings; it has an abiding place in their affections; they know whom they believe; they aim at the port of destination,—if the sun shines, and the wind is fair, and the tide is at the flood sweeping on to fortune, they are thankful for outward influences so favourable; but if storms and tempests lower, and fog and darkness settle down upon them, and current setting hard to keep them back, they nevertheless keep the ship's head toward port—they keep the inward machinery in good working order—the fire within still glows brightly—the heart is right, and he who holds the winds in his fists is at the helm and will in good time bring all such safely into port.

I need not explain these similitudes or illustrations; they are too obvious. "Let the word of Christ dwell in you richly." May we "receive with meekness the engrafted word; which is able to save our souls." May "Christ dwell in our hearts by faith:" rooted and grounded in love we shall prove, with all saints, the length and breadth, and depth and height of the love of Christ, which passeth knowledge, and be filled with all the fulness of God.

But while I thus confidently exhort to look within, and trust to "God and the word of his grace." I am not unmindful of the fact that some look so much within, and see so much sin and corruption lurking in the secret chambers of their affections, that they despair of any remedy. They say, "our case is desperate—we have indulged sinful thoughts, purposes, and desires so long—they have gained such an ascendancy over us—we must always depend on the zeal and activity of others to keep us at all awake to the interests of christianity."

To such I would say, Look away, then, from yourselves. Get your eye on some more noble and worthy object. Had the bitten Israelites, fainting in the wilderness, looked only at his wounds, and mourned his sins, and lost and ruined condition, there he would most certainly have died. But a remedy had been provided. He was called to look away from himself. He looked and lived.

While then we serve God from principle—laboring to rise above circumstances, let us endeavor to keep the eye of faith fixed upon the cross of Calvary, and lose sight of self in the admiration of the unbounded love of our glorified Redeemer “who ever lives for us to intercede.”

Your Brother,

W. W. E.

THE PARDONED STATE.

The following is an extract from a letter addressed by J Sillars, River John Road, Pictou, Nova Scotia, to the pastor of a christian church in the United States:—

In my last, I asked you at what time the sinner passed from the *unpardoned to the pardoned state*. You answered, When he believes the gospel and repents. You then refer to Luke xxiv 47. Acts iii 6, and xx 21, to prove it. And in your remarks on that subject, you admit that it is said in scripture that sins are washed away in baptism; but you seem to wish to avoid the force of this, and refer to the case of the thief on the cross, whom you seem to suppose was pardoned without baptism. *The case of the thief is often referred to by those who undervalue baptism, although none of them, so far as I have seen, could bring any proof that he was not baptized*. You will reply that he was called a thief. Admitted; but can you prove that none of the people of God ever committed theft? But admitting that the thief was not baptized, his case cannot be relied upon as authority to those who have it in their power to obey *the ordinance*; for if any person is in a situation where he cannot obey a divine command, in all such cases God will have mercy and not sacrifice.—God only requires according to what a man hath, and not according what he hath not; and I am surprised that any person should quote as authority any particular case, such as the thief on the cross.

I am not satisfied that the sinner passes from the unpardoned to the pardoned state when he believes and repents. The texts you refer to prove no such thing, in my opinion. I contend that repentance towards God and faith in our Lord Jesus Christ are preparatory steps to baptism (see Mark i 15. Acts xx 21) and without these baptism can be of no avail to any one. But I also contend that it is in baptism that the sinner passes from the unpardoned to the pardoned state—baptism being the line of demarcation between the two states, much the same way as the marriage ceremony is the line of demarcation between the single and the married state. I shall now produce my evidence in support of my belief. John preached the baptism

of repentance for *the remission of sins*, (Mark i 4, Luke iii 3). Peter does the same (Acts ii, 38). I now ask if those addressed by Peter had replied and said that they repented and believed, and had no need to be baptized for the remission of sins, because their sins were already pardoned when they repented and believed, refusing to obey the *divine command* (be baptized every one of you), would Peter acknowledge them as believers and pardoned persons? I think not. The case of Saul of Tarsus (in my opinion) completely overturns your views and proves mine. Did not Saul believe when the Lord spoke to him on the way to Damascus? Did he repent during the three days and three nights he fasted and prayed at Damascus? Were his sins pardoned? The answer is, No: for Ananias says to him, Why tarriest thou? arise and be baptized and wash away thy sins, (Acts xx 16). Why was not Saul's sins remitted or washed away when he believed and repented? Because he had not yet come to God's appointed place to receive the remission of his sins.

What do you say to the words of the Apostle Peter (1st Peter iii 21)? Baptism now saves us (not the putting away the filth of the flesh, but the answer of a good conscience). It is not *filth* from the flesh that baptism puts away; but *guilt* from the conscience. I ask if the person that refuses to obey the *divine command* (Be baptized every one of you) can have a good conscience?

I am afraid you will be thinking by this time that I am making too much of baptism. I ask, am I making any more of it than the scriptures make of it. If so, show me in what particular. You said in your letter that the believer's sins are washed in the blood of Christ. Very good. It is also said, Be baptized and wash away thy sins. The two passages are in perfect harmony with each other.—The shedding of the blood of Christ is the *procuring cause* of pardon or remission of sins; baptism is only the means of enjoying this pardon—baptism being God's appointed means for bringing the sinner in connection with the *virtue* of the blood of Christ. Washed in the blood of Christ, and washed in baptism are not to be understood literally but figuratively. Blood may stain, but cannot literally wash. There is no literal contact of the sinner with the literal blood of Christ; neither is there any literal washing of sins in baptism. In both cases the language is to be understood figuratively. Now you will observe that I am not saying that no person can be saved without baptism. I am saying no such thing. It is not for us to say what God may do or not do. We know his mercies are very great. What God may do is one thing; and what he has promised to do is another thing; and it is on what he has promised to do that we can depend. He that believeth and is baptized shall be saved (Mark xvi 16). Those who say that the sinner passes from the unpardoned to the pardoned state when he believes and repents, ought to be consistent with themselves. Surely those who are pardoned are the children of God, and entitled to the privilege of children. Why then do the generality of the Baptists refuse the children to partake of the children's bread. There appears to me to be a manifest inconsistency in this—to refuse the children of God, to partake of the

children's bread. What do you say to this? I am aware that some mistake our views, and some wilfully misrepresent them. The following remarks are intended to prevent mistakes. Under the Old Testament God provided a way to procure pardon for sins, and this way was so clear that the sinner could easily know when he was pardoned. It would be incredible to suppose that the way of procuring pardon should be so very clear under the dark shadowy dispensation, and dark under the noonday light of the Gospel. In the 4th and 5th chapters of Leviticus we have a directory how persons in different stations in life were to procure pardon when they sinned and were *guilty*, and when the guilty person complied with every punctilio in the directory, he had the promise of pardon. No person in that age could be at any loss how to obtain pardon when *conscious of guilt*; and there can be no doubt but the confusion of speech that is abroad in our day is owing to erroneous teaching about the way of obtaining pardon. Let us now take one of the examples recorded in Leviticus—say one of the common people (Lev iv 27). He has done something against the commandments of the Lord. How is he to obtain pardon? He is to bring a kid of the goats, a female. Clear directions are given how to offer it, and if the directions are not followed up, if, for instance, the guilty person bring a *male* instead of a *female*, or if he lay his hand on the *rump* instead of the *head*, the direction in that particular is departed from; and in that case there would be no certain promise of pardon; but the reverse. But there was no virtue in following up these directions to *procure pardon*, any further than it was the ordinance of God to *extend pardon* to the guilty person. Nevertheless the guilty person had no promise of pardon in any other way. In like manner the ordinance of baptism is God's ordinance to extend pardon (for past sins). Let us now look at Naaman the Syrian. He was afflicted with leprosy. From information received, he came to the land of Israel to be healed of his leprosy. He had in his mind a way through which he expected to be healed (2nd Kings v), and when he saw that the direction of the prophet opposed his notions, he turned away in a rage. Through the advice of his servants, he resolved to comply with the direction of the Prophet. He goes down to Jordan, dips himself once, twice, three, four times, five times; his leprosy still cleaves to him, and if he had even then gone away, he would have gone away a *rebel*. But when he dips himself the *seventh time*, according to the saying of the man of God, *he was healed*. But there was no *virtue* to heal the leprosy in Jordan, more than in Abana or Pharpar; neither was there any virtue in the seventh dip more than in the six which preceded it. The virtue lay entirely in doing what God, by his prophet, commanded. Just so in baptism. In our day, multitudes, like Naaman, have a way of their own, through which they expect to obtain pardon; and when they see that God's way does not accord with their notions, they reject it with scorn. Another error with Naaman was, that he imagined the virtue to be in the *water*; so we are also asked if water will wash away sins? We answer, No; but God can wash away sins in water, and we are willing to receive the remission of our sins *just where he is pleased to grant it*. We read of the Lord Jesus giving sight to

a man born blind. The means used were spreading clay upon the eyes of the blind man, and washing in the Pool of Siloam. To spread clay upon the eyes, in man's estimation, would seem more calculated to take away sight from one that had it than to restore sight to one that was blind. We do not read that the blind man objected to the clay being spread upon his eyes. He had confidence in Jesus and was willing to be cured in Jesus' own way; but if he had refused to submit and follow his instruction, we have no reason to believe he would receive his sight. From all this we may learn an important lesson, namely: to *obey* whatever God *commands*: for his ways are not as our ways neither his thoughts as our thoughts — "Behold, to obey is better than sacrifice; and to hearken than the fat of rams."

JAMES SILLARS.

River John, Pictou, N. S. July 24. 1852.

OUR SAVIOUR'S SECOND COMING.

Brother Dunphy of Gardiner, Maine, whose zeal and intelligence give him a good recommendation, is desirous that more should be spoken and written on the above subject. At the close of a recent epistle, he thus speaks—

"Brother Oliphant, will you permit me to ask one question? Do your ministers and publications say as much about the second coming of Christ, and the Resurrection as they should? These are soul cheering themes and why not speak out freely on the subjects? Would not several essays on the above topics add to the interest of the Banner? Mark this: I do not find fault. I prize the Banner above any publication which I place my eye upon, but I should like to see some strong articles on the above subjects."

Our brother, who has been long and doubtless happily connected with the Baptists, is aware that the first coming of Christ was the coming dwelt on by the apostles and evangelists in their efforts to convert and reform the world. The character, object, influence, and fruits of Christ's teaching when he became a Teacher, and the death that he died, and the meaning and power of that death, all connected with his first coming, were made by his chosen heralds the groundwork of their labours in reforming men. It was, *Christ has come* rather than *Christ will come* that they sounded in the ears of the Jew and Gentile for their reformation.

True, they taught believers to look for Christ returning with his magnificent train of angelic attendants, compassed with a halo of glory, to smite all enemies and give salvation to all saints. "To these who look for him," says brother Paul, "shall he appear the second time." Of himself he says, after developing events which should previously transpire, "Then shall the Son of man be seen coming in the clouds of heaven with great power and glory." So spake Jesus and his

inspired witnesses to those whom they could call friends in the faith. But their addresses to sinners and hardened professors were full of the first coming—Christ crucified.

Still, there may be a sparseness on this subject by the brethren not wholly justifiable. Some of us however in our addresses dwell with all the strength we have on the sublime theme of the Lord coming in his chariot of glory to give a heavenly redemption to his people. But we choose an audience of saints. As our usual discourses and our publications are principally designed to urge a reformation in respect to things more closely allied to Christ's first coming, we find in this a good or a bad reason why his second coming is not more frequently and fully considered. D. O.

THANKSGIVING AND PRAYER.

Owen Sound, June, 1852.

DEAR BROTHERS OLIPHANT AND EATON:—It has come into my mind to write something in reference to prayer—

“The soul's sincere desire
Uttered or unexpress'd.”

And in the first place—I heartily approve of the “Essays on Prayer” in the first two numbers of the *Christian Banner*, present volume. Such articles must do good in awakening the attention of the brethren to the nature and importance of prayer.

What is prayer? Montgomery in his beautiful hymn, part of which is quoted above, endeavours to define it. I have opened Walker who defines it, “petition to heaven, entreaty, submissive importunity.”

I have also opened Cruden, whom brother Campbell calls the greatest of verbal expositors; he says, “Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ, to the praise of the mercy, truth, and power of God. It is either mental or vocal, ejaculatory or occasional, either private or public, for ourselves or others, for the procuring of good things or for the preventing of evil. As God is the only object of prayer, and as we must pray for others as well as for ourselves, so we are to pray fervently, (Col. 4, 12) sincerely, constantly, with faith and not without repentance, and by the help of the Holy Spirit: Rom. 8, 16.

“Prayer comes from a word in the Hebrew, which signifies appeal or intercession, whereby we refer our cause, and that of others, to God as Judge, calling upon him, appealing to him, presenting ourselves and our cause unto him. The prayers that we direct to God are the ordinary conveyance of the graces that we receive from him. Christ himself the great example of the righteous and of the elect, taught us to pray, and informs us that it is by that we honor God and draw down upon ourselves his pardon and graces.

“The parts of prayer are said to be “invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing.”

Thus far the erudite and indefatigable Cruden. I would particularly direct the attention of the brethren to one observation in the above. The prayers that we direct to God, are the *ordinary conveyance* of the graces that we receive from him. If this be true—if prayer be the conductor between us and the throne of God, by which his grace and blessings descend—how important to keep the communication unbroken. Therefore, brethren, pray without ceasing. Let us keep the golden vials (Rev. 5, 8) filled with our prayers, that they may overflow and descend with the odours of his grace. “Ask and ye shall receive—seek and ye shall find—knock and it shall be opened unto you.” “If ye then being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give his Holy Spirit to them who ask him.”

How encouraging is this; therefore let us ask. Let us continue in prayer and *watch* unto the same with thanksgiving. If we pray to a King, a Government, a Council, or a Parliament, we generally feel interested in the result, and watch for the same, and are ready to return thanks if the prayer be granted. When we pray to God do we not sometimes forget that we have asked, and to watch for the fulfilment with thanksgiving?

It is not absolutely required that all should pray in the congregation; but can he be a disciple who does not pray in his closet? And will any disciple be less spiritually minded or make less progress in holiness, because he prays at the beginning and end of every day in his family? Can there be but one answer to this?

There are some disciples who will, if an evangelist be present, ask him to read a chapter and to pray morning or evening in their families, or on such an occasion pray themselves; though they are not at other times in the practice of it.

Some brethren never pray in their families, and brother A, who is one of these, will give as a reason that, he has not the talent necessary to pray in the presence of others. And brother A may think that this reason is quite sufficient. And some may think the want of talent is more imaginary than real, especially as brother A is quite able to ask what he wants from his fellow man in appropriate terms, and also to thank him when he receives it. I would affectionately urge upon brother A, the re-consideration of his apology.

Brother B, considers it his duty to attend to family worship, as reading a passage morning and evening in the Word of the Lord, and praying for and with his children, is quite in accordance with the injunction “train up your children in the nurture and admonition of the Lord.” And in pursuance of the above sense of duty, he makes a beginning and continues for some time; but matters of pressing business, the visit of a worldly neighbour, the conviction of having been inconsistent in conduct, or such like things occasionally interfere and family worship is occasionally neglected, and then altogether discontinued until perhaps the death of a friend, a religious revival, or some personal or family affliction induces him to begin again, to again discontinue for the same causes as before.

Brother B, ought to pray that he may not neglect prayer, and that the cares of the world, the deceitfulness of riches, and the love of other

things may not choke the Word and render it unfruitful. And I would earnestly exhort sister B. to encourage her husband to persevere in the practice of family prayer, to endeavour as well as she may to arrange her domestic affairs, and to control her domestic temper too, so as not to interfere with it: and if he appears to be forgetful, let her place the Bible upon the table, and if necessary give him an admonitory hint of his duty, and when the practice is persevered in for a length of time, a habit will be formed; and in religion as in other things it is important that habit should be in accordance with duty. Reading the Scriptures is a profitable and important part of family worship. There are many who uniformly sing a hymn, but do not read the Scriptures; the former may very properly be done, but the latter ought not to be left undone.

After hearing God speak in his Word, we are better prepared to speak unto God. The words of the Spirit will not quench the Spirit; we will not pray with less faith in God because we have just been reading the promises of God.

I agree with those who think it best to attend to morning prayer before the morning meal; fasting and prayer are often associated in the Scripture.

I have known some professors of christianity to attend breakfast, and then have prayer while a family of children have to fast till worship is over; making the children fast, while the parents pray, leaves them to think more about the breakfast than of the prayer, and has also a tendency to produce a dislike for the exercise altogether; but if the parents would themselves wait for breakfast until after prayer, the children would also be contented to wait.

Thanksgiving is a part of prayer, but are there not some disciples who tell God that they thank him, but tell to man quite a different story? To the latter, their language is full of murmuring and complaining; and distress every one around them with their endless repinings at their condition. Inconsistencies similar to this, you may oft have observed at table; the good man of the house will give thanks to God for his bounty in supplying the table with food convenient for them, and then immediately turn to his guest and tell him he is sorry that they have such poor entertainment for him, as the fare is so very plain. It is like thanking a prince for his gift, and then before his face, turning to the people and complaining that the gift is so worthless; and some will apologize to their guests in this way, even when the fare is really excellent, and appear to do it for the sake of catching compliments, as Pope observes of some young lady who

“ In hope of contradiction oft would say:
Methinks I look most horrible to-day.”

Some appear to think that prayers are excellent in proportion to their length. Such, instead of edifying their families, tire, and sometimes disgust them. Those individuals should remember that our Father knows what we have need of before we ask him. And as he is in heaven and we on earth therefore our words ought to be few. And we are told by the highest authority, that we shall not be heard for our much speaking. And now lest I may not be read

for my much writing, I shall close. Let us watch as well as pray, and work as well as watch.

W. A. STEPHENS.

A SINGLE SENTENCE.

On the eighth of February last there died in Edinburgh a venerable Baptist pastor, Mr. James Alexander Haldane, in his eighty-fourth year. In his early life he commanded the man-of-war Melville Castle. While engaged in an action one day, the deck of his ship was cleared by the broad sides of the enemy. Captain Haldane ordered a fresh set of hands to be "piped up," to take the place of the slain. The men, on seeing the mangled bodies of their comrades scattered over the deck, instinctively drew back; at which their commander poured forth a volley of oaths, and wished them all in h—ll. One of the seamen who had been religiously educated, shortly afterwards said to the Captain, in a respectful and serious manner, "If God had heard your prayer just now, where should we have been?" The engagement terminated; but a greater victory had been achieved over Captain Haldane than *by* him. The old sailor's words were winged by Him who never smites in vain; and from that day the gallant and reckless officer became a changed man. He lived to preach the gospel for fifty-four years. Among the early fruits of his ministry was the conversion of his brother Robert, now well known as an able, learned, and pious commentator. Robert went to Geneva, and during a sojourn there of several months (about 1814) he laboured with unwearied assiduity to reclaim the pastors and theological students, whom he met with, from their rationalistic errors, to indoctrinate them in the evangelical faith, and to lead them to seek a personal interest in the Saviour. The blessing of God was with him. A considerable number of young men became hopefully pious; and among those in whose conversion he had a main agency were Frederick Monod, now one of the pillars of the evangelical church in France; Felix Neff, the devoted young pastor of the High Alps, whose memory is held sacred in both hemispheres; and Merle D'Augbigne, the eminent historian of the Reformation. To pronounce these names is to show how impossible it must be for any created mind to gather up the results of that single conversion on board of the Melville Castle. And that conversion was brought about through a *single sentence* addressed by a sailor to his commander, firmly but courteously reproving him for his profanity!

This case is a strong one. But is it not instructive? Does it not shame our remissness in the great duty of bringing men to Christ? Does it not hold out the amplest encouragement to fidelity and zeal in the most important work? "They that turn many to righteousness shall shine as the stars, forever." How glorious a crown, then, will adorn the brow of the poor seaman who maintained his loyalty to Christ at the hazard of offending his commander, and whose faithfulness has already told with an efficacy so powerful and so auspicious upon the church and the world.—*Dr. Boardman.*

ANNIVERSARY OF THE AMERICAN BIBLE UNION.

AMERICAN BIBLE UNION,
New York, July 22, 1852.

ELDER W. W. EATON,
Editor of the Christian Banner, }
St. Johns, New Brunswick. }

MY DEAR BROTHER.—You will greatly oblige us by giving two successive insertions to the enclosed notice.

Although personally unacquainted with you, I have heard so much that is favourable about you from brother Farquharson, that I seem to be writing to an old friend. We thank you for the interest which you manifest in the revision movement, and hope that God may continue to bless it as He has hitherto done, and that its results may have an influence, world-wide and eternal, for good.

Yours in the love of Christ,

WM. H. WYCKOFF, *Cor. Sec.*

The Annual Meeting of the AMERICAN BIBLE UNION will be held in the Meeting House of the first Baptist Church, on the corner of Broome and Elizabeth-sts., in the city of New York, on Thursday the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion, are, Pres. Lynd of Covington Seminary, Pres. Shannon of Missouri University, Prof. Atkins, Shurtleff College, Ill., Prof. Duncan of Louisiana University, Elder Wm. B. Maxson, New York, Rev. John L. Waller, Editor of the *Western Recorder*, Kentucky, Rev. James Pyper, Editor of the *Christian Observer*, Canada, Elder R. L. Coleman, Editor of the *Christian Intelligencer*, Virginia, and Rev. Messrs. J. G. Stearns, C. P. Sheldon, Wm. S. Clapp, T. Armitage, A. Wheelock, W. W. Everets, J. I. Fulton, and others.

Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper.

The morning hour of Thursday from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business-meeting will commence at nine A. M. in the Lecture room, and the Anniversary exercises in the body of the house at ten A. M.

WM. H. WYCKOFF, *Cor. Sec.*

Absence from home for some time, prevented an earlier insertion.

W. W. E.

LABOURS OF EVANGELISTS.

REPORT NO. VIII.

DEAR BROTHER OLIPHANT,—On Thursday evening, July 13th, we commenced a series of meetings in the midst of the excellent

church at Wainfleet, animated by the company and christian sympathy of brethren T. Bradt, and A. Clendenan.

The farmers being very busy, it was thought inexpedient to hold meetings every evening in the same place. We accordingly spoke to the people on the Lake shore on Thursday and Friday evening, where so much interest was manifested, that we returned to the neighborhood of the brethren deeply impressed with the truth that the harvest truly is plenteous, but the laborers are *very* few.

On Lord's Day, July 18th, we had a happy day. Two acknowledged their Saviour's claims by being baptized into his death. two united from the Baptists, and an intelligent sister from Jefferson Co., N. Y., whom we found teaching school at "Sugar Loaf."

Parting with our beloved brethren here, we were conveyed to Welland Port (the Narrows) where we spoke in the Presbyterian meeting house on the following (Monday) evening. Thence, by the christian kindness of brother Dennis, we journeyed back to Rainham, at which place we again addressed the people on Tuesday evening, the 21st instant. At the close of the discourse, an interesting female having risen to request baptism, she was buried in the calm and glossy bosom of Lake Erie, "in the same hour of the night," amidst the rejoicing of saints and of angels.

JAMES BLACK.

EDMUND SHEPPARD.

South Dorchester, July 23rd, 1852.

DEAR BROTHER OLIPHANT,—A meeting of great interest has just terminated in this vicinity. Brothers James Black and Edmund Sheppard have been laboring among us for a few days past, and assuredly we have great reason to thank God and take courage. I opine that the condition of Messiah's cause is more favorable now in this place than at any former period. This certainly will be cheering to the original proclaimers of the gospel here.—such as brothers Oliphant, Correll, A. S. Hayden, &c. The meeting concluded on Lord's Day, the 18th inst., and the result was—[We have given the result by the publication of the above report.—D. O.]

The Lord be praised for the simplicity of the gospel. A declaration made to me by an enlightened and influential citizen, that "the Disciples have more Scripture to support their practice than any other class of people," may serve to show the happy impression formed on the minds of the assembly by those brethren. You may rest assured that not a few returned home that day with beating hearts. The Lord grant them a day of salvation. Brethren Black and Sheppard administer health to the good cause wherever they go. May the prayers of the saints in Canada rise to heaven in their behalf; for they are worthy.

A few of the brethren from Rainham were with us, and gave additional interest to the occasion. The Lord grant that the meeting in September next may be as cheering and successful.

A. CLENDENAN.

Wainfleet, July 22nd, 1852.

DEAR BROTHER,—Thinking that you are probably ever anxious to know how the churches are prospering and enjoying themselves, I take this occasion to write and say that peace and love prevail amongst the brethren here. We have received a visit from brothers Black and Sheppard, through whom we have been much edified and confirmed in the ways of righteousness and true holiness; and in addition to those who obeyed. I think many good impressions were made on the minds of others, which will be like the bread cast upon the waters and gathered after many days. It is good to have visits from the brethren occasionally, to show us our weakness and the want of diligence in the search of the Scriptures of truth.

Yours most affectionately,

LEONARD YAGER.

Rainham, July 26th, 1852.

DEAR BROTHER OLIPHANT.—I, for the first time, take up my pen to let you know that the brethren and sisters are well. We meet every first day of the week, and attend to the ordinance as commanded by our Lord and Saviour. As we are but few in number, and have not a good way of taking our families out, we have agreed to assemble in each of our houses in turn: but we feel the want of some of our able brethren in this part. I think that if it could have been possible for you or brother Black to have stopped for some time amongst us that there would have been a good many yielded obedience to the truth as taught by Christ and his Apostles. There are a few come out to behold our order; but a good many do not think it worth their trouble to come to hear us. We have had no visiting brethren with us since you and brother Black left us. We are living in peace, and, I may say, in love one with another.

We would be very glad to see you here again. If it is in your power, we hope you will soon pay us another visit. R.

Sydenham, July 12th, 1852.

NEWS FROM ILLINOIS.

DEAR BROTHER OLIPHANT:—Time has rolled on another year, in the course of which many of our dear friends have been called to give an account of their stewardship. Those that remain ought to reflect that they too are mortals, and will soon be called to their final reckoning. Take the mass of professors, how many live as though they were to live always. How few live with an eye fixed on the mark of the prize of the high calling—looking forward to the time when they will stand before their Judge. How watchful we ought to be over ourselves, with self examination frequently. There are so many devices of satan, and allurements by which men are drawn aside, human nature is so weak, many will go on deceiving themselves. When I examine myself I find there are many things I wish I had done different. If it was to be done again, I should change, perhaps not for the better—we are such short sighted erring beings, when we think we are doing for the best it often proves the reverse.

If sincerity would save mankind, millions would be saved. Paul was sincere in persecuting the believers in Christ, as much as he was after in defending the Gospel. Many of the Jews verily believed that Christ was an impostor, and as such thought it right to put him to death. Our Saviour says that they were condemned because they did not believe. The Jews as a people had sufficient Light to convince them of the pretensions of Jesus of Nazareth.

I wonder at the division among the Baptists in respect to the revision of the present translation. All agree that it is not sufficiently plain, and a part wish to have it translated for the Heathen, but not for the English reader. If the souls of heathens are of more importance than British or American citizens, I am not aware of it.—It may be possible that they think they will be in danger of losing some loaves and fishes. Truth is mighty, and will prevail.—And may God grant success to his cause. When I last wrote you I asked your advice whether I had done right or wrong, in uniting myself with the Baptist church in this place, I thank you for your kind reply, for I think it has been the means of doing some good; it has served to soften the minds of some, and seemed to inspire more confidence than any other way. In uniting with them, I have not had to subscribe to any thing except the Bible. I could not willingly turn my back on any of Christ's Ordinances, and we feel that we have already been the means (in the hands of God) of doing good. When we united with our brethren, they were accustomed to have Covenant meetings every month, and communion once in two months. Now we have communion every month, and I am in hopes that we shall (before a long time) get fully on the primitive Christian practice of weekly communion. Our brethren many of them, declare their belief that anciently they broke bread every Lord's Day, and that their Deacons were ordained, and in the absence of Elders, they officiated in all institutions of our Lord and Master, even to baptize believers. I have circulated your paper, and many have read, and all have or appeared to approve of the sentiments it contains. One of our Deacons said after he had read the circular of Mr. Cleghorn, he was not aware that the Baptists had any Popes. I am inclined to believe that the enlightened part of the Baptists and Disciples will yet be one.

I rejoice that you have been called more fully into the speaking field, and humbly hope you will be blessed in your labors, and all who co-operate with you. And may the time speedily arrive when all error will be done away, and truth and love or the love of truth reign triumphant throughout the earth, and all speak the same things, and all dwell together in unity of the spirit and in the bonds of peace. This is the sincere prayer of you brother in Christ.

A BAPTIST.

Rockford, May, 1852.

ONE HUNDRED AND FIFTY CHANGES.

Rev. J. L. Waller, Editor of the *Western Recorder*, who understands whereof he affirms, says that "within the past eighteen months at least one hundred and fifty connected with the different denominations holding to infant sprinkling and opposed to baptism by

immersion, have renounced their error and united with Baptist churches."

We note this as a significant fact. And it should also be remarked that the great majority of these conversions have occurred in those regions where the Bible Union sentiment predominates, and where Baptist ministers are not afraid to preach immersion as the believer's first and heaven-appointed duty.—*N. Y. Chronicle.*

A VOICE.

"A fool speaks all his thoughts; but a wise man keepeth them until afterwards" I have been one of Solomon's fool's all my days. You will now, therefore, bear a little with me in my folly. I have heard from heaven *commanding*, "lay not up for yourselves treasures on the earth; but in heaven"—"Set your affections on things above; not on things on the earth." "Be ye fruitful in every good word and work." Thou shalt love thy neighbor as thyself." You will scarcely expect me to say anything original on a subject which has employed so many vigorous minds and powerful pens. The most that I can hope is to stir up your minds by way of remembrance; and I shall greatly rejoice if the following remarks suggest to your candor any fresh motive prompting to more effective action.

My Brethren, I deeply regret—I am pained within me—because I see the struggles of the christian race, the sacrifice of the christian warfare, the victories of the christian soldier, so much neglected and forgotten. The love which our dear Saviour taught and recommended, both by his doctrine and practice, includes all the other virtues of the christian character; while without it, every other virtue is dross.—But the love of this world has so far estranged the minds of many from the love of God and their neighbor, that they fall before Mammon, and seemingly say, "This is thy God, O Zion." Not long since, by request, I called on a professor of religion who received and treated me kindly. He showed me his farm, his crops, and his comfortable dwellings; and appeared to rejoice in the possession of property, stating that he had a son-in-law immensely rich in landed property, and likewise having one thousand dollars on interest; and his benevolence was such that he gave as much as twenty dollars per year to support the Gospel and old broken down preachers. I heard all patiently, and, as Solomon's fool, replied:—"I know one Disciple, brother, who to one object pays one hundred dollars per year, apart from sustaining schools, missionary operations, &c. This is benevolence honoring to God, and worthy of a disciple of his Son; but of the benevolence of your son-in-law, both you and he should be ashamed—nor do I believe he will ever see God unless he learns to lay hold on eternal life, by being willing to communicate, ready to distribute, and laying up for himself a good foundation against the time to come, and more also"; and then asked him how he liked to be thus whipped? I like our own preachers to whip me, but not others. When I see the enemy's flag up, I am always for war; my sword is good, sir. He acknowledged its keen edge. I then took my leave. Here, brethren, is a good specimen of that principle which drowns

men in destruction and perdition. O that God may through truth open our understandings to comprehend those fearful whirlpools of self-love and worldly-love, into which all the worshippers of mammon fall. Nothing tends to demolish the power of self-love so much as love to God, to Christ and to our neighbor. Love seeketh not its own, and is kind; it fixes our attention on the good of others; it teaches us that by securing that object we secure our real good: But what, you ask, is the real good that demands our attention and efforts at present? Hold on a little, brethren. Reflect; look on the face of your own dear Canada. Do you see the thousands of your fellow men settled on the shores of your mighty lakes, and in the heart of dense forests? Are all these destined to death? Will they inhabit a world of glory or the regions of darkness, ere long? Has your Lord and Saviour loved and shed his blood for them? Did he not judge them of immense worth? Do his bowels now yearn over them, and is he anxious that they gain a knowledge of the truth and be saved? Well, how are they to obtain that knowledge? Must Prince Edward County be neglected, where many precious spirits imploringly cry, "Come down and help us" Must an Anderson and a Klgour lay on the shelf or be buried in the bush? Well, now, what is wanted? Well, just this for you to hear that voice from heaven which says, God loves a cheerful giver; and if you have a horse, an ox, a cow, a goat, a ram, a calf, a turtle-dove, or even two young pigeons, which if taken from you by accident would not bring yourself or family to suffer want; then cheerfully sacrifice that horse, or ox, or cow, or goat, ram, calf, dove, or pigeons, whichever it may be, to the Lord or his cause. The precious grace of benevolence, when warm, vivid, and associated with the hope of immortality, will be sufficient to induce us to make the most vigorous exertions for the welfare of our fellow-creatures, and to practice even the most rigid self-denial. What losses, what sufferings, what mortifications, what hunger, what thirst, what weariness and toil does not the love of our neighbor, when animated by the prospect of a recompense in heaven, incite men voluntarily and cheerfully to undergo? The example of our Lord, his Apostles, and many of the followers of Christ in all ages, will show the constraining power of love to God and man; and now, brother, do you realize the force of love inspired by heaven and impelled by the hope of a future reward, working in your own breast, prompting you to step out in glorious deeds, by which you will become an example of benevolence to all around. Where are those intrepid souls who long to plant the flag of truth within the garrison of the foe.

"Soldiers of the Cross, arise,
Behold your Captain in the skies,
Holding forth the glittering prize,
He calls to victory."

My brethren, the combined powers with which we struggle are great, in order that victory may be had, the banner must fly. We must have brethren to become royal rangers and face the blast of winter, the burning rays of summer's sun, together with the bursting volcanoes of the pit. The support of their families must be fixed on a

permanent base. The voice of a Savior's blood demands it, the worth of souls demands it; mercies of God call loudly for it; the work can be and must be done. But brother, did I hear you say, I am in debt, I cannot do anything? I know you are, and deeply in debt, and to none more deeply than to God. Will you flinch if you cannot pay all? Pay a certain part; just men do so. I deeply fear that lamentation and woes await that man who skulks from this work of self-denial and sacrificing to God; and may heaven reward, and God bless the man, woman, or child who is foremost in this work which will eventuate in glory to God, and salvation to men.

A RETRIEVED BABYLONIAN.

EThe preceding is the whole good doctrine, and the exhortation is greatly required. Some of our speaking brethren need something of this sort; and if both preachers and all others would make a due use of our brothers counsel, the work of the Lord would prosper in our hands.

D. O.

WE ARE ENCOURAGED.

Scores of letters within the past few months, from the East and the West, from the North and the South, have greeted us with words of encouragement. "We are pleased with the *Christian Banner* in this section" either begins or closes these epistles. To make the expression tell upon us more effectually, "material aid" accompanies it. We cannot express all that we feel in view of these tokens of substantial and increasing interest in our efforts through the Press. To the Lord be all the honor, while to the brethren who have given us their help be all credit which is due.

Several brethren indeed have sympathized with and aided us in more than an ordinary degree,—all the more prized because under the circumstances more than usually required. We do not wish to conceal the fact that, on account of the injustice and unfaithfulness of three or four worldly men, obligated to us in things pecuniary, we have suffered losses within ten months amounting to little less than six hundred dollars. But the Lord and some excellent men who love him have aided us in standing up against these financial trials; and we now have the cheering prospect before us that we shall soon only owe all men love, but neither silver nor gold nor bills of exchange. Mean time we have learned some valuable lessons, and better than any other species of learning connected with present usefulness, we now know much more fully than formerly how we stand in the affections of our brethren. "Helpers in time of need"—in time of trial—are true helpers, and we prize them above all price; and that the Lord will reward them is as sure as his own sure promises.

The friends of the *Christian Banner* may therefore rejoice that it is physically in a more healthy condition than many periodicals which have had better opportunities. And though its "outward man" may not be like Paul's, which perished, yet we trust its "inward man" may be "renewed" day by day or month by month. That many of our real friends and helpers are becoming more punctual in their endeavors to hold up our hands, is a pleasing and hopeful fact. Others who learn not as fast, and whose sympathies are of a different mould, will perhaps do better in days to come. Old fashioned christians rejoiced *in hope*—we too have hope and joy in it. D. O.

THE BIBLE.

The Bible has been copied during three thousand years, as no other book ever has been. It has also shared the captivities of Israel, and the exterminating persecutions of the first Christians; it has gone through the darkness of the middle ages; it has been driven to the cells of the monks, and from all it has come forth like the children from the fiery furnace, with not a hair of its head touched. It fell into the hands of the Romanist church, that great corrupter of everything she touches—and that church had a powerful interest to obliterate those strokes with which it sketches her portrait as that of the great apostacy—and yet it has come forth from her hands unscathed.

All the libraries of the world have been ransacked for various copies and versions; and though all the manuscripts from the third to the sixteenth century, have been examined a thousand times by innumerable critics, many of whom had the impulse of a keen desire to discredit the divine record, they have discovered not a solitary reading which could cast a doubt on any passage before considered certain.

Forty years ago, Claudius Buchanan, while in India, found in the possession of the black Jews of Malabar, supposed to be a remnant of the dispersion by Nebuchadnezzar's first invasion, an immense roll 43 feet long and 22 inches wide, upon which a portion of the Scriptures had been copied by different hands. He procured and deposited it in the Cambridge Library. This was compared letter for letter with a printed copy of the Hebrew Bible. And it was found, that between the Hebrew text now in use in the West, and that manuscript so long used in the East, there were only forty petty differences, not one of which made the slightest change in the meaning of the text.

This work of making a thorough search of manuscripts was made necessary by Rationalists; but it has resulted in their unanimous confession that they can gain no advantage from that quarter. Let none, then, be disturbed in his reliance on the infallible truth of the written record, by the pretence that errors of the transcribers have corrupted it. Its wonderful preservation from error in these circumstances is a mark of its divinity. A divine hand must have guarded it in all the way of its conveyance to us.—*Mother's Journal.*

THE MOTHER A GUARDIAN ANGEL.

The following touching remarks are from an Italian work:—

“A mother teaching her child to pray, is an object at once the most sublime and tender that the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companion of our earthly pilgrimage, through whose ministration we are incited to good, and restrained from evil. The image of the mother becomes associated in his infant mind with the invocation she taught to him—‘Father who is in heaven.’ When the seductions of the world assail his youthful mind, that well remembered prayer to his ‘Father who is in heaven,’ will strengthen him to resist evil.—When in riper years he mingles with mankind, and encounters fraud under the mask of honesty; when he sees confiding goodness betrayed, generosity ridiculed as weakness, unbridled hatred, and coldness of interested friendship, he may, indeed, be tempted to depise his fellow-man; but he will remember his ‘Father who is in heaven.’

“Should he, on the contrary, abandon himself to the world, and allow the seed of self-love to spring up and flourish in the heart, he will, notwithstanding, sometimes hear a warning voice in the depths of his soul, severely tender as those maternal lips which instructed him to pray to his ‘Father who is in heaven.’ But when the trials of life are over, and he may be extended on the bed of death, with no other consolation than the peace of an approving conscience, he will recall the scenes of his infancy, the image of his mother, and with tranquil confidence will resign his soul to his ‘Father who is in heaven.’”

CONVICTS AND CONFIRMATION.

READ THIS.—“The Lord Bishop of Toronto will hold a Confirmation in this city on Sunday the 5th September, in the following order: St. George’s, 11 a.m.; St. Paul’s, 3 p.m.; St. James’, 6 p.m. His Lordship will administer that rite in the Provincial Penitentiary to several of the convicts:

We copy the above from a Kingston journal. We are sorry that his Lordship and Bishopship should deliberately walk into the Penitentiary and *confirm* the convicts. Surely they are bad enough without being *confirmed*. If the Bishop sees this, will he take a friend’s counsel and alter his determinations? D. O.

☞ Let all friends remember the meeting in Wainfleet in September, as announced in our last.

☞ We anticipate the arrival shortly of a few copies of the Owen and Campbell Debate from the city of Cincinnati. This is a work that we can recommend. Every Christian and Infidel in America should read it. We shall do our part toward supplying those who wish to read it in our own Canada. It will be sold at 7s 6d. per copy. When first published; it was retailed at 10s or 12s 6d. Who wants a copy?