

THE CHRISTIAN BANNER.

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

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THE BASIS OF CHRISTIAN UNION.

From R. Richardson's Pamphlet.

Every one will agree, that the true basis of Christian union is the Christian faith. All the parties assert this, but, unfortunately, each one adds to that faith, or rather substitutes for it, human opinions, and matters of doctrinal knowledge not immediately connected with salvation; and they refuse to receive each other, because they do not happen to agree in these opinions and doctrines, while, at the same time, they may hold a common what really constitutes the Christian faith. This Christian faith is belief in Christ as he is presented in the gospel and it is concisely engrossed in the great proposition, that Jesus Christ is the Son of God. No one can comprehend the terms of this proposition, without having before his mind the whole Christian faith in its subject matter. The predicate, "the Son of God" if understood, implies a knowledge of God and a belief in Him. The subject "Jesus Christ" is an expression which can be comprehended only as it involves an acquaintance with the personal history of Jesus of Nazareth, and consequently, of the great facts which constitute the gospel. The whole proposition thus presents to us—Jesus as the Son of God—the Christ or the anointed One whom God has appointed to be our Teacher our Redeemer, and our King; to whose precepts we are to listen; through whose precious blood and intercession we are to obtain forgiveness; by whose word and Spirit we are to be sanctified, and by whose mighty power we are to be rescued from the captivity of the grave.

As in nature, the lofty spreading oak was originally contained in the acorn or rather, in a single cell of that acorn upon which were impressed all the nature and laws of development which distinguish the monarch of the woods, so it has pleased God to wrap up, as it were, in a single proposition, that vast remedial system, which may overspread and shelter, in its full development the whole assembled family of man. In it is presented the simple word, or gospel, which is most appropriately termed "the good seed of the kingdom," and which, when it grows up and is fully matured, produces fruit unto eternal life. It is the same Infinite Wisdom which has dictated the arrangements, both of nature and religion. In both, means apparently the most simple, produce the grandest results. In both, the processes are slow and gradual. It is "first the blade, then the ear; then the full corn

in the ear." Now here is the ground upturned with sudden violence that the full-grown oak may be planted, or that it may receive into its bosom the spreading roots of grain ready for the sickle. "The Kingdom of God," says the great Teacher, "is as if a man should cast seed into the good ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." It is the simple gospel which is sown in the heart, and not, as sectarians imagine, complete and elaborate systems of theology. It is with this proposition and its proofs, that God first meets the sinner and it is in its cordial reception that the latter finds the grace and mercy of God. Oh! that the sectarian world could thus contemplate this beautiful simplicity of the truth, as originally presented by Christ and his Apostles, and, adopting it as the true ground of Christian union, could be induced to forsake for it those confused and complicated systems which have no power either to save sinners or to unite saints.

The above observations are designed for those who may, at first view, suppose this basis of union too narrow, and to contain too little, while, in truth, it contains all, and is the very germ from which the whole Christian institution proceeds. But there are cavillers who may object, on the other hand, that it contains or rather implies too much; involving questions about which men will differ. They will say that there are not only in the above proposition itself, but in the preliminary knowledge which it supposes, many matters about which men may and do disagree; and that this formula, then, however simple and concise it may appear, may, nevertheless, give rise to debate and division. It is true, that men have started a great many questions respecting the nature and attributes of God; about the character and sonship of Christ; the method, object, and extent of the atonement, &c. &c., and that some of the warmest religious disputes are upon these very topics. But they are either untaught questions, with which we have nothing to do, (for we have no business with any questions which are not mooted in the Bible) or they are vain speculations upon matters utterly beyond the reach of the human intellect, or, lastly, they are sublime truths, which can be fully unfolded only in the chapters of Christian knowledge and experience and in regard to which we have no right to demand, in advance, even that amount of knowledge which the Scriptures themselves furnish when fully explored. All these disputes, in short, are about doctrines, intellectual conceptions, abstract truths; but the Christian faith has respect to facts, by which we do not mean truths delivered, but things really and actually performed and attested by witnesses. There are indeed some general truths, which we must suppose the mind to have received before it could possibly apprehend the gospel facts. For instance, it must have admitted the being of God. But all such fundamental and elementary truth here required, is either self-evident or of such a nature that it cannot be supposed absent from the mind. Hence the Bible nowhere attempts to prove the existence of God. It begins by declaring the facts, that "God created the heavens and the earth," but it takes for granted the elementary truth, that there is a God.

Now, the great proposition on which the Christian Institution rests,

affirms, in like manner, a simple matter of fact, involving the same elementary truth, which requires no new proof, and can justly give rise to no controversy. It is either the fact that Jesus is the Son of God, or it is not. Upon this question rests the whole Christian fabric, and it is one which is not to be proved by reasoning from abstract principles, but by the testimony of God himself and the evidence of such other facts as are pertinent to the case. Such, accordingly, are the very proofs which are supplied in regard to this great basis of Christianity, which, like the sun in the heavens, is placed far above all those controversies which have so beclouded the religious parties as almost wholly to conceal its splendor and intercept its life-giving beams. It is in this great fact that the Lord Jesus Christ himself is presented to us in his true and proper character, that we may so receive him and trust him. He is, indeed, the Sun of Righteousness, the radiating and attracting centre of the spiritual system, shedding light on the heavens and on the earth—upon the things of God, and the nature, duty, and destiny of man. In accepting the above proposition, then, we take Christ himself as the basis of Christian union, as he is also the chief corner stone and only foundation of the church. To demand, instead of this, as a profession of faith and basis of union, an exact knowledge of remote points of Christian doctrine, as unscriptural as it would be irrational to prohibit men from enjoying the light and warmth of the natural sun until they had first attained a high proficiency in astronomy, and were able to determine the movements and magnitudes of the remote planets and inferior satellites of the solar system.

Neither do we, on the other hand, at all concede that this great fact may be confounded with any thing else in the Divine testimony, or that its splendor may be at all diminished by comparison with any one or all other facts presented to the mind. It stands alone in all its sublime grandeur, amidst the revelations of God. There is nothing, indeed, which may be justly compared with it. All other propositions in religion are subordinate to this, and can be rendered visible only by the light which it sheds upon them. Allow us here to offer a few additional considerations from the Scriptures, which will serve to give a just view of the position which this fact occupies in the Christian institution.

1. The proposition which asserts it is a Divine Oracle, in a specific and peculiar sense. For *it was announced by the Father himself from heaven*. It is seldom indeed, that God has directly addressed himself to men, and when He does aside ordinary methods of communication and presents himself, as it were, in person, to speak to mortals, we may be sure the communication is one of the most transcendent importance. Such was the case when, at the baptism of Jesus, in presence of the assembled multitude upon the banks of the Jordan, there came a voice from heaven saying, "THIS IS MY BELOVED SON." Such was also the case at the transfiguration, when the same declaration was repeated to the chosen disciples in presence of Moses the giver and Elijah the restorer of the law, with the significant addition, "HÆC ERAT IM."*

2. *This proposition is the rock upon which Christ himself declared*

he would build his church. I refer here to Math. xvi. 13-19, where we are told that Christ, after inquiring what were the conclusions of the people in regard to him, and receiving, in reply, a statement of their various opinions, put to his own disciples the question, "But who say ye that I am?" To this Peter promptly replied, "Thou art the Christ, the Son of the Living God."

This is a most remarkable passage, and is of itself quite sufficient to show the position which this declaration occupies. It was because Peter was the first to make this direct confession of Christ, that the Saviour honored him by committing to him the keys of the kingdom of Heaven, that is, the privilege of opening the gates of this kingdom to the Jews and also to the Gentiles—an office which he fulfilled, as recorded in Acts, chap. ii. and x. This, of itself, indicates the high value attached to this declaration. But we are not left to judge of its importance merely from the honor awarded to him who was first to make it. Christ himself expressly declares here, referring to Peter's confession of his Divine sonship, that *upon this rock he would build his church*, and that against it, thus founded, the gates of death should not prevail. Now, it must be evident to every mind that the foundation of the church can be the only basis of Christian union. The church is but the general assembly of saints, and the basis on which it rests must, of necessity, be the ground of union and communion of its members. Whatever is a sufficient basis for the whole church, must of course be sufficient for each individual member of that church. Upon that basis they can be united together as a church of Christ and upon no other basis. "Upon this rock," says Jesus, "I will build my church." "Other foundation can no man lay," says Paul "than that which is laid, which is Christ Jesus the Lord," who was announced in his divine and proper character in the above declaration.

3. This is the "good confession" which Christ himself witnessed before his judges, and for which he was condemned to be crucified. During his ministry he had forbidden his disciples to tell any one that he was the Messiah, reserving to himself to make this confession at this awful moment, before the great tribunal of Israel. When all other evidences had failed his enemies, and he was adjured by the High Priest to say if he was the Christ, the Son of God, he replied in the Hebrew style of affirmation, "Thou hast said." "What further need," cried the High Priest, "have we of witnesses; behold we have heard his blasphemy." And then answered, "he is worthy of death." Can any thing more clearly display the true character of this great proposition, than the fact, that Jesus thus honored it by dying for it? He was himself thus laid as the foundation corner stone of the church of the Living God.

4. But finally, it is abundantly evident from the Scriptures, that it was this very confession which was made by those who, during the ministry of the Apostles, were admitted to the institutions of the gospel and the fellowship of the church. I have already referred you to the discourses of the Apostles, which have all the same object—to produce the belief, and of course, the acknowledgment of this great fact. I need only refer here to the detailed case of the Ethiopian

eunuch, who, after Jesus was preached to him by Philip, demanded baptism. Philip said, "If thou believest with all thy heart, thou mayest." And he answered, "I believe that Jesus Christ is the Son of God." We see then, that as Christ declared he would build his church upon this rock, and was himself laid as its foundation stone, so the Apostles and Evangelists proceeded to build upon this tried foundation, as living stones; those individuals who, through this simple faith in Christ, were made alive to God.

From what I have already said, you doubtless fully comprehend our views of what constitutes the true basis of Christian union. A truth-loving mind is not disposed to cavil, and knows how to select the most favourable point of view from which to judge correctly of the questions at issue.

But it will sometimes be asked. Do you propose, then, to receive persons into the Christian Church upon a simple confession of their belief in Christ as the Messiah, the Son of God, without repentance or a change of heart, or even baptism? Would you receive any one to communion with the church upon such a declaration, without any inquiries as to the sense which he attaches to the expression, "Son of God," or in respect to his feelings and experiences of the grace of God in his heart? May you not thus receive and fraternize with those who are Unitarian or Sabellian in faith, or mere formalists in practice?

As an answer to all such objections, I might say, that it is enough to know that any course of procedure has a Divine warrant, in order to adopt it without the slightest fear of any consequences which may ensue. But to be more particular, I would say in regard to the reception of those who would attach a peculiar, or Unitarian sense to the words of the above proposition, that such perversions are natural results of preconceived theories and speculations, which lead men to explain away the plainest statements of Scripture, or wrest them by specious glosses; and that, since, according to the fundamental principles of this Reformation, all such speculations are to be abandoned, and the word of God itself is to be taken as the guide into all truth, there is no, the slightest room for apprehension. And this is, thus far, fully confirmed by our experience, for I presume there is not a religious body in Christendom which renders a more true and just honor to the Lord Jesus Christ, or receives with a more sincere faith, all that the Scriptures declare concerning him. With us, he is the Son of God, in the strict sense of these words. He is the Word which was in the beginning, which was with God and was God: the Word by whom all things were made; in whom was life, and who became flesh and dwelt among men, revealing his glory—the glory as of the only begotten of the Father, full of grace and truth. He is the brightness of the Father's glory, and the express image of his person. In Him dwelt all the fullness of the Godhead bodily. He is Emmanuel, God with us, who having brought in an everlasting righteousness, and made an end of sin by the sacrifice of himself; and having for us triumphed over death and the grave, has been invested with all authority in heaven and in earth, and has taken his seat at the right hand of the Majesty in the heavens, where he must reign until all his

enemies are subdued, and from whence he shall come the second time in his glory, with all the holy angels, to judge the world. In short, whatever character, office or relation, is assigned to the Father, to the Son, or to the Holy Spirit, in the Sacred Scriptures, we most sincerely acknowledge in the full sense and meaning of the terms employed, and it is for the express purpose of securing the truth, the whole truth, and nothing but the truth, upon this most momentous subject, as well as upon all others in religion, that we desire to adhere to the exact language of the Bible, and repudiate all that scholastic jargon which theologians have presumed to substitute for the diction of the Holy Spirit, and which mystifies, perverts, dilutes and enfeebles the sublime revelations of God.

With regard to the other inquiry, respecting repentance and a change of heart, we do certainly expect every one who presents himself for admission into the church to exhibit satisfactory evidences of both. Indeed, there is no one who can truly receive the Christian faith, as we have defined it, without experiencing that "godly sorrow" for sin which "worketh reformation." It is the contemplation of the love of God in Christ, which leads the sinner to love God; which overwhelms his soul with penitence for the past, and inspires him with hope for the future. These are natural and necessary results of a sincere belief of the gospel. The sinner becomes reconciled to God, when he learns that he has so loved the world as to give his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. We do not imagine, as many do, that God is yet to be reconciled to the sinner, and that the prayers, and tears, and penitence, which either he, or others in his behalf may offer, can possibly render God more propitious or more willing to save. There is not a more unscriptural or anti-evangelical conception, than that the sinner can do any thing, either to atone for his own sins, or induce the Deity by an act of special or extraordinary grace, to interpose in his behalf, and to renew his heart independent of the gospel. We have no fellowship with any theory which makes the word of God of no effect, or represents God as requiring to be moved with greater love for man than that which he has manifested in the gift of his Son, and we are accustomed to place far more reliance upon a willingness to hear and to obey the Lord's commandments, as an evidence of a change of heart, than upon all those dreams, visions, and animal excitements, on which many are taught to depend for the proof of their conversion. The heart is changed when we love God. "We love God because he first loved us." And "by this we know that we love God, if we keep his commandments." A sincere belief of the gospel will always produce its appropriate fruits, and it is by these alone that we can scripturally recognize the sincerity of the faith. Individuals may confess Christ in word but in works they may deny him. They may call him Lord, but refuse or neglect to obey his commands. And when such persons unite themselves to the church we find in their case the Scriptures no less profitable for reproof and correction than they are in that of the true believer, for instruction and righteousness.

HOME MISSIONS AND MONEY.

One error begets another ; so does one extreme produce an opposite extreme. Reformers, good and true men, have gone to the extreme in shouting out, *No money for preaching*, AND THE PREACHERS HAVE PREACHED THIS TOO,—and now we have every needful sign and symptom that the other extreme will be taken—*No preaching without money*. We protest with all our might against extremes, for they are always one sided limping cripples, never standing erect, nor working smoothly or efficiently. But the *Banner* will hear both sides : We therefore ask attention to the following copied from the " *Christian Age*," Cincinnati :—

We have seen, that notwithstanding all the Bibles in the land, there is still a necessity for vocal preaching. Not to make a new gospel and preach it, any more than we want a school teacher to make new school books and teach them ; but teach the same old gospel that was first taught by the apostles, " For if any man preach any other gospel, let him be accursed." But how shall they preach except they be sent ? Each member of the church is alike interested in having the gospel preached, and we might as well expect our children to get up a school, and employ a teacher without the assistance of their parents, as to expect our ungodly citizens to get up a meeting, and have preaching, without the assistance of the Christians ; and, as we do not expect Christ from heaven, to do anything more than he has already done, in sending men to preach, we therefore take the position that it is the duty of the church, or churches, to send out missionaries to preach. But you may ask, why can not preachers go and preach as well now, without being sent by the churches, as they did a few years ago ? I answer, they can, and if it is the Lord's order that some men should go from their homes and endure the hardships of preaching the gospel, pay their own expenses, and bring distress on their families, while other men are permitted to stay at home all the time, and gather in abundance of the good things of this life, then let it be so. Preachers have gone and preached, without being sent by the church ; but how have they done it ? Leaving you to judge the difficulties, and almost impossibilities of those preachers, who, without any estate, have had to depend upon their daily labor to sustain their families, and yet have went and preached, I select a preacher and his wife, with a moderate estate, sufficient to make a good living if promptly attended to, for an example to all the rest.

You will please go back with me a few years ago, when the sentiment was prevalent that preachers must go and preach, at the hazard of all things. The Lord will provide for his servants, was the cry. Not that he would send the ravens to feed them, or give them manna from heaven, but he would provide for them somehow. I here remember the rebuke of a tavern-keeper against this idea, which I never shall forget. I was compelled to lodge with him one cold night. Next morning, finding I had not money enough to pay my bill, I told

him if he would give my horse something to eat, I would go without my breakfast. Said I, the Lord will provide for me. Yes, said he, the Lord provides for us all, but we have to work for it. This I knew to be the truth. The provisions of life are common to us all, through the means which God has ordained. The age of miracles is now past. But we will look back at this preacher and his wife, a little while, in order that you may see how preachers have preached, without being sent. We will say he lives in a country congregation, where the brethren, with himself, are in moderate circumstances. He visits the sick, and attends funerals at every call. He spends some time in trying to keep order in the church, and for the time he thus loses, he has to labor early and late, lest his business should fall behind. But some twenty or thirty miles from home, he remembers that a few brethren have settled, with some of his acquaintance, perhaps his old school-mates. He being filled with the love of Christ, desires to see them, and call their attention to the unsearchable riches of Christ. Accordingly he arranges his business at home as well as he can, and makes a visit to the new settlement. His old acquaintances are glad to see him, especially the few brethren who reside there. They call a meeting, and the preacher proclaims to them the good news of the kingdom of heaven. They are delighted with it; they say to him they wish to have meetings, and be religious, when can you come again and have meetings with us? The preacher now feels his spirit moved within him. He gives them an appointment some weeks hence, as soon as he thinks he can well leave home again. He leaves them and returns to his home. He now has to labor hard, in order to get his business done up against his appointment. The time comes. He hires some person to stay with his wife and children, and goes to his appointment.

The news of the meeting has been circulated throughout the thinly settled country, and the people come for miles to the meeting. The preaching takes effect, and converts are made. And among them some reside in distant settlements, from six to ten miles off. The very soul of the preacher now becomes overwhelmed in love toward his converts, and his converts toward him. They say to him, you must come again soon. Those from a distance say, you must come and preach in our neighborhood. We have no meeting there. The preacher now, without thinking what he has to do at home, or caring for the things of this world, gives out several appointments, which will soon come on, and leaves for his home. He tells his brethren at home of the success of the meeting in the new settlement. They are glad to hear the news. They say to their preaching elder, that he must go, by all means, and if he from thinking of his business, which must now be neglected, should happen to say, I don't know how I can get time to go so much, they say to him, trust in the Lord, brother; the Lord never left his servants to suffer; and never once think that they ought to help the preacher bear the expense. The preacher is now urged on by the brethren at home, and almost compelled by the earnest entreaties of those abroad, until it takes so much of his time that he begins to fall behind in his living. It frequently takes him a week at a time to attend all his appointments, besides two

or three dollars of money to bear his expenses and pay for taking care of his family at home. In the course of a few years he finds that he must either stay at home, or sell his little estate. He resolves that he will make no more appointments. But, says a brother, you must come to our neighborhood; it will not do to let the meeting go down. Says another, we have opposition; when can you come to our settlement? Why says the preacher, I can not give you an appointment now. Says the brother, you must; we can not get along without you. The preacher now gets his sympathies wrought up to such an height, that he forgets his difficulties at home, and gives him an appointment. But perhaps in five minutes he is sorry he has made it. He remembers what must be done at home.

While these things are going on with the preacher, there is one who is the chief sufferer; that touches every fibre of my soul with sympathy wherever I think of her. (I mean the preacher's wife.) Look at her at home—lonesome, afflicted; with her husband's unfinished business to attend to, and the money that she needed to get necessities for herself and children, has been spent by her husband while out from home preaching. She bears it as patiently as could be expected. She fears to complain, lest she should do wrong, and hinder the progress of truth. She wonders why it is so, that some men must do so much for Christianity and others do nothing. There is sister A. whose husband is always at home. She has every thing she needs, and money to spare. Brother A. has just bought another piece of land. The preacher hears of this. He begins to think there is something wrong. After a while the children become nearly grown. They say, father, why don't you buy me such things as others' children have? Alas! the reason forces itself on the preacher's mind. He has spent his time and money in preaching. He now sees it will not do. He renews his resolution, that he will not make any more appointments. He keeps his resolution, and utterly denies every entreaty. He engages with all his power in his business. He soon hears that the loved ones for whom he has labored are scattered; meetings are going down but he can not help it; his debts must be restored. He must have a living for his family. Some now say, he is worldly-minded; others say, he might have managed better.

But I forbear recounting these things any farther—they affect me so that I can scarcely speak. Let me say, that you know but little about the expense of preaching, unless you have tried it.

Although it is reasonable that each brother should bear a part in the expense of Home Missions—and that Home Missions are necessary—yet if it is not scriptural, we are willing to let it all go, and retrace our steps. Reason and scripture go together.

We now ask your attention to the scripture evidence we have to adduce, and of course we should go first to Jerusalem, which is the model church, for an example. Here we find the brethren selling their lands, and houses, and laying the money at the Apostles' feet. A treasury was thus made up for the support of the poor and from which the Apostles, and other missionaries, had their living. Some may think that they sold all of their estates. This cannot be

so. For we read of them having houses afterward They sold their surplus houses, and lands. that they did not need for present use. Some, no doubt, sold all, especially those who were missionaries with the Apostles. For a missionary don't need land. He can not tend it if he has it. We might as well expect a soldier who goes to fight for his country to tend his farm at the same time, as for a preacher to go as a missionary and at the same time tend a farm.

I now ask your attention to the 36th verse of the 4th chapter of Acts. "And Joses, who by the Apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it." Then we will read from the 11th chapter, and beginning at the 19th verse. "Now they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church, which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch." Here I find the first missionary on this side of the twelve Apostles. Who sent him? The church at Jerusalem did it. And what brother can say that they did wrong? Or can we think that the church would say, 'Come now Barnabas, we want you to go to Antioch, and preach,' but never give him anything to bear his expenses, although he had sold his land, and given all he had into the treasury. No, my brethren, they evidently made a draw on the treasury for him. Or can we think that Peter, James, and Jo'm, in desiring Paul to remember the poor just wanted him to think of them, and perhaps say,—'Poor fellow, you are in a bad fix' and so pass on. No, brethren, Paul had a treasurer with him, who carried a purse, to supply the needs of the poor.

But how appropriate the mission of Barnabas He was of the country of Cyprus, an island in the Mediterranean sea, west of Antioch, the great city of Syria, only a few miles. It is natural for us to be inclined to go to the place of our nativity.

We next ask your attention to 2d Corinthians, 8th chapter and 19th verse. Here we find the treasurer spoken of who was chosen of the churches to travel with Paul's company. A missionary deacon, if you please, chosen and sent by the churches. Again, look at verse 23d. "Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you, or our brethren be inquired of, they are the messengers of the churches." Messengers and missionaries mean the same thing. Verses 13 and 14 speak of the equality among the brethren. Some should not be eased and others burdened. In the xvi. chapter of 1st Corinthians and 2d verse, Paul tells the brethren to put into the treasury (or store) as God had prospered them. Here is the same principle of equality alluded to again.

REMARKS.

The preceding is an extract from a discourse spoken by Elder H. C. Tillson, at Salem, Indiana, June, 1853 The object of friend

Tillson. we doubt not, is above suspicion; and it is certain he has given us some excellent thoughts in his remarks. That preachers, have suffered, and suffered severely, in the rampant crusade against the clergy, and in their honest zeal to effect a radical reformation among slumbering professors, is not for a moment to be disputed. And candor will concede that something ought to be done whereby the whole burden of maintaining the war against the enemies of the Great King, and the wearing labours and continuous exertions connected with the proclamation of the word to win men to the Saviour, may be fairly and wisely distributed. All this is true. Yea, much more on that side of the picture may be referred to with evident discretion, and a remedy demanded in view of the premises. And still there is a *but*—*but*.

The allusion to Barnabas in our friend Tillson's address demands grave notice. We are told correctly that Barnabas was a native of Cyprus, and that he had land, and that he sold it, and that he was sent by the church at Jerusalem to the city of Antioch. Then it is inferred by brother Tillson that the church from which he was sent must have paid him—paid him as preachers are now paid, if we understand the inference, by giving the "Rev." Mr. Barnabas ten shillings or a dollar a day for his labours while traveling to Antioch and remaining there. "They evidently" says the speaker "made a draw on the treasury for him." If it was a MODERN TREASURY and Joses Barnabas was a MODERN MAN, he would reply to the "call" of the church, Brethren, you ask me to go to Antioch; name the salary you will give me—I will not move a step till a bargain is made—I must have at least a dollar and a half a day. Now if our good brother Tillson will give us the liberty to infer, we would infer that a man like Barnabas whose heart was so large that he gave up his estate, for the gospel's sake, and who besides this gave himself to be a teacher, both of which are very unlike what we see in Canada or in Indiana Barnabas would have full faith in the Brethren into whose treasury he had given the funds of his estate to supply his humble wants while labouring at their solicitation. Liberality—gospel liberality—both among the usual members and public labourers was the order of the day in those times. There was a grand and notable display of the favour of the Lord Jesus when received into the hearts of men. Those who had property consecrated it to the Lord and his cause—not to the god called mammon. Wants, wherever seen or known, were supplied; and hence Joses Barnabas in leaving Jerusalem for Antioch required not to arrange according to the wisdom of commerce for a stipulated amount, part for travelling expenses, part for his salary, and part to

lay up for future necessity. Barnabas was not a clergyman, nor were his brethren in Jerusalem so close-handed and gain-greedy but what he could trust their fraternal cordiality and liberality to assist him whenever his needs called for assistance. Brother Tillson! whether does the spirit of your inference or the inference now named seem more like the Jerusalem spirit?

D. O.

DO CATHOLICS READ THE BIBLE?

Last October a friend sent to the office of the *Christian Banner* a circular issued at Hamilton city by the Catholics, in which there appears a very Jesuit-like attempt to make the less informed believe that Papal Rome sanctions the reading of the scriptures by the common people. This document we could not publish at an earlier date, but it is given to our readers this month accompanied by a criticising remark or two. Let the circular first tell its own story. Read—read—read :

Hamilton, 1st July, 1853.

“As it is at present quite a common, nay, an every day charge made by the enemies of the Catholic Church, to represent her as hostile to the reading of the Sacred Scriptures, and as the charge is so diligently persevered in from the Protestant Pulpit, with such obstinacy and malignity, that a great majority of our Protestant fellow Citizens actually believe it to be true: Now, in order to shew the utter falsehood of such a charge, it is only necessary to refer the impartial reader to the letter of POPE PIUS. Sixth, to the Archbishop of Florence, of which the following is a copy:—

Beloved Son, Health and Apostolica! Benediction:—

At a time that a vast number of bad books which most grossly attack the Catholic Religion are circulated even among the unlearned to the great destruction of Souls, you judge exceedingly well that the faithful should be excited to the reading of the *Holy Scriptures*, for those are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected as you declare, by publishing the Sacred Writings in the language of your Country, suitable to every one's capacity, especially when you show and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the laws of the congregation of the Index, or from the Constitution published on the subject by Benedict XIV, that Immortal Pope our predecessor in the Pontificate, and formerly when we held a place near his person, our excellent master in Ecclesiastical learning, circumstances which we mention as honorable to us. We therefore applaud your eminent learning joined with your extraordinary piety, and we return you our due acknowledgement for

the books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our Penitential benevolence, receive our Apostolical Benediction, which to you beloved son we very affectionately impart.

" Given at Rome, on the Calends of April, 1778, the year of our Pontificate.

(Signed,)

PHILIP BUONAMICI
Latin Secretary.

To our beloved Son,
Anthony Martini, at Turin. }

" Comment on the above is unnecessary."

Cobourg, 15th Oct., 1853.

TO THE " REVEREND," THE CATHOLIC PRIEST, COBOURG :

This morning I have received from Hamilton a circular published in that city, containing what is said to be a copy of a letter from Pope Pius Sixth to the Archbishop of Florence, 1778, on the occasion of the Archbishop issuing " the Bible in the language of his country ;" by which it is thought to be proved by the author or authors of this circular that it is an " utter falsehood" to affirm that the " Catholic church is hostile to the reading of the scriptures." Intending to publish the circular, and designing to offer some remarks touching its language and object, I regard it as both expedient and honest first to enquire of you whether it has been the uniform practice of the Priests and Bishops of the Roman Catholic church, since 1778, to recommend the reading of the Bible (without Notes, Annotations, or Explanations of the Fathers) to all classes : or is it a Protestant slander to affirm that the Catholics generally, in this and in all countries, are not permitted to read the Bible freely for themselves.

Respectfully,

D. OLIPHANT,
Editor Christian Banner.

To the preceding note the Priest of this town gave no response. We may all rightly enough conjecture the reason. Even the publishers of the above circular, with all their hardihood, with all their deceivableness, dare not comment on the Pope's letter to Martini and proceed to show that the translation in question was designed for the the people generally, or that it was so used according to such design. " Comment on the above" they say " is unnecessary " Yes, altogether unnecessary *for them*, but every way necessary—yea, indispensable—*for us*, if we are to confide in the circular.

It requires no proof that Archbishop Martini translated and published the Bible " in the language of his country," and it is true that the Pope applauded him for his " eminent learning joined with his

extraordinary piety" for so doing. These two facts admitted, what do they prove? Absolutely nothing as it respects the question at issue. Was this translation got up for the people generally?—was it put into the hands of the people accordingly?—was it accompanied by no ecclesiastical annotations, or did no priest accompany it when purchased and perused?

Now it is a fact that the edition of this translation was very meagre. Martini either knew that there were few readers in his country, or otherwise he desired only a few of the readers to be supplied! There is another fact. The price of Martini's Bible, must, of itself, have prevented its general circulation and perusal.

But why talk thus? Hear the Pope: "You have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse." This Bible, then, was to carry about with it the Holy Fathers, the best advocates of the big Father in Peter's apostolic chair at Rome; and as it took its circuit, with the Fathers speaking in it and for it, "every possible danger of abuse" was avoided. Well done the Pope—well done the publishers of the Hamilton circular!—they and he will permit the scriptures to be read by certain well confirmed Catholics provided a quorum of Holy Fathers will speak also and force the language of heaven into Romanism!!

Very hard pressed indeed must the Romans of our country be, when proof is attempted to be given that their church sanctions the general reading of the scriptures, to reach for this proof away back in the year 1778. We will introduce them to a few sentences written from Rome somewhat later than seventy-six years ago. Shortly after the present *liberal* Pope took his pontifical seat, in his encyclical letter, he thus wrote:

"You well know, venerable brethren, the monstrous errors and deceptions by which the children of this world attempt so bitterly to assail the Catholic religion . . . Hence the nefarious designs against this Roman chair of the most blessed St. Peter, in which Christ has placed the unassailable foundation of his church. Hence those clandestine sects, emerging from darkness . . . This, too, is the design of these wily Bible societies, which, reviving the ancient art of heresies, cease not gratuitously to bestow and even to obtrude upon men of every rank, and however illiterate, the books of the Divine Scriptures, rendered contrary to the most holy regulations of the church, into every vulgar tongue . . . in order that all men, rejecting divine tradition, the doctrine of the Fathers, and the authority of the Catholic church, may interpret the word of God by their own private judgment, pervert its meaning, and thus fall into the greatest errors. These Societies Gregory XVI of cherished memory, following the example of his predecessors, reprobated; and we who have succeeded him, also condemn."

As the Catholics of Hamilton, in order to show to protestants that they favor the circulation of the scriptures, have published the letter of Pope Pius Sixth to Martini, may we ask them to issue a second circular with the preceding from Pope Pius Ninth, the present St. Peter, adding at the close as in the former case, "Comment on the above is unnecessary."

The subjoined may also help to elucidate the true position of our Catholic friends in reference to Bible reading :

"From the reading of the Bible will spring liberty of conscience and religious liberty, and thence, as from an inexhaustible source, public prosperity and political liberty. Accordingly it is your duty to remove from the hands of the faithful, Bibles in the vulgar tongues, and all prohibited books. We are confident that our exertions and yours will be seconded by the civil authorities."—*Pope Gregory, 16th.*

So writes, Pope Gregory, the sixteenth of that name, to all Bishops and Priests. Certainly "comment on the above is unnecessary."

D. O.

THE NEW METHOD OF REGENERATION.

AN EPISTOLARY ADDRESS.

TO THE WESLEYANS EVERYWHERE:—My letters on the new altar are attributed by some to jealousy—by others to presumption—by others to a settled hostility to Methodists—and by others to the direct or indirect power of the Old Serpent, working effectually in me. I am only the more inclined, by these developements and sentiments, to cultivate the spirit of kindness to the Methodist community; but I will not allow myself to be diverted by these outbursts of bitterness from speaking the simple and sober truth according to my understanding and appreciation of the gospel of heaven's grace.

Charity, in former days, was a pretty word frequently found on the lips of the Wesleyans. It was defined to be a favorable regard for others' views and practices though they differed from our own. This extra fruit of new-fashioned spiritualism appears quite scarce in the religious market of the Methodists at present. My letters would seem not only to have swept away the foundation of protracted meeting regeneration, but to have occasioned a serious drying up of that sweet fountain popularly styled charity. It is devoutly to be hoped that the charitableness of the past, when it wanes and tapers to nothing, may be succeeded by a better sort—a more healthy article—the charity of truth, the charity that the Lord smiles upon, the charity that he himself exemplified when he reprobated and stamped the weight of his authority against the commandments of men.

To indicate how the leading adherents of the modern altar improve in the grace of charity, the reader may be referred to a few lines in the organ of Wesleyanism at Toronto. Mr. Woolsey, or some one for him, writes a reply to my first Letter and posts it to the *Guardian*. The editor appears to have had his scruples about publishing it, lest a very disagreeable religious position might be made still more unpleasant. Hence he dips his official pen into pious editorial ink, and writes—

“TO CORRESPONDENTS. T. Woolsey.—We do not think that any good purpose would be accomplished by publishing the reply. It would only give Mr. Oliphant and his semi-infidel cavils more notoriety than either deserves.”

Working for once by the *Guardian's* rule, but without copying his spirit, we shall let the above pass free of critical tax as undeserving of notice, now that we have seen the scope of the charity thereof.

There is however a letter published in the Wesleyan organ, signed by Mr. Woolsey (but said to be written by some one else) which merits a share of attention. It is dated at Picton, and its principal contents will be found in the following sentences :

“During the past month, in the midst of a most signal out-pouring of the Holy Spirit, in this Circuit, we have had varied invitations to come down from the work to which we had put our hands, each presenting their particular claims; but the most pressing one has appeared in an assumed religious garb, in an eight-paged tract, containing a letter by one Mr. Oliphant, of Cobourg notoriety, in which there are unfounded allegations against the character of brother McFadden, and the most uncalculated aspersions upon the means used by him for the conversion of the ungodly around us. To that letter I had prepared a reply, in the form of an address to our own Society in this circuit, and had actually placed it in the hands of the printer, but learning from my esteemed superintendent, that he did not think that either his character, or that of Methodism, required any defence against such men as Mr. D. Oliphant, the Solon of the Greenites, I suppressed it. As, however, the assailant signified he should circulate his letter in other places where brother McFadden had laboured, and as such has found its way into adjoining circuits, I wish to inform your very numerous readers that the production in question has been reprobated by all classes of society, so that the friends of the brother whose character has been assailed, may rest satisfied that instead of such lowering him in public estimation, it has rather tended, if possible, to raise him in the views and affections of those who have known him during his active and lengthened ministerial career. The work still goes on successfully in spite of all opposition, although we have proved with Dr. Clarke that, where the Lord revives his work, the devil revives his also.”

Passing over the charity of this extract, but inviting attention to its policy and veracity, I remark—

1. My Letter is represented as containing "unfounded allegations against the character of Mr. McFadden." The private, the moral the pious or personal character of the gentleman is not once noticed, alluded to, or in any way broached in the 'eight-paged tract' from the first line to the last; and therefore it would have been equally just and truthful had the writer of the above said that my Letter contained unfounded allegations against the character of ever teacher. Wesleyan or anti-Wesleyan, who instructs sinners to bow down to an unscriptural altar. All that a public man publicly teaches or does, is fairly subject to public review; and if criticism be candid and impartial, it will not be the minister's personal character but his theological words and acts which will pass under critical consideration. Hence my Letter regards the gentleman in question in no other light than in his theological position as a preacher and practical advocate of the new machinery called an altar; and I have learned that some of said gentleman's friends at Picton affirm that there is not one uncorrected personal expression in all my communication to him. And it is to be feared that those who speak of my tract assailing character, understand not what they say nor whereof they affirm. The man who cannot discriminate between a minister's private, personal, or moral character and his religious position as an advocate of a system, is not likely to be a very bright scholar in any department, and my consent is given forthwith that he shall be turned over to an able master than myself for further instruction.

2. My laconic reviewer next speaks of my "aspersions upon the means used for the conversion of the ungodly." Without stopping to speak particularly of "aspersions upon means," as though means could be aspersed, and without troubling the reader to reflect upon the unfitness of the term aspersion in this connexion even if employed correctly, I frankly admit that my Letter contained strong remonstrances in the name of truth against the use of means and operations at popular protracted meetings to convert men to the Lord. If the gospel or the Lord of the gospel allowed me, I would be the first man to offer an apology for those pointed objections to the employment of such means. But my pen must confirm and not retract what has been called "aspersions." Such means may be used for the conversion of men to a late system—a theological scheme devised since christianity was established; but the Lord's own means must be employed for the conversion of the ungodly to the religion of heaven.

3. Concerning "Mr. D. Oliphant, the Solon of the Greenites,"

much perhaps ought to be said, but a single paragraph must suffice. We know who Solon was—one of the wise men among the wise Greeks; but the Greenites who are they? Not surely the *ites* of Mr. Green, Steward of the Book Room Toronto, for it would appear from good testimony that he is not famed as a convert-maker. No other person of that cognomen has laboured in these parts (to my knowledge) excepting a Mr. Z. F. Green, who was for a time very successful in teaching a part of the gospel. This Mr. Green, after a short and somewhat brilliant campaign, was publicly disowned by those whom he taught.—disowned not only as a minister but as a member of the body of Christ. He was, I learn, a Unitarian: a man too of a decidedly unspiritual spirit. But if those whom he induced to accept of the Bible—which led them in due time to be more perfect than their teacher—be called after his name, undoubtedly every religious pupil on the like principle must receive the name of his instrumental teacher. Thus the converts by Mr. Woolsey will be Woolsey-ites—those by our friend the superintendent will be McFadden-ites—if any have been taught by Mr. Miller they will be Miller-ites—the pupils of the editor at Toronto must be set down as Spencer-ites—those convinced by the Scripture Scales will be Fletcher-ites—and those baptized recently in Athol and Hallowell will therefore be Oliphant-ites. Gentlemen, if you have argument, scripture, or Christian piety, you would do yourselves honor by showing it, and leave nicknames and partisan badges to the generation of carnal men who profess not better things.

4. It is happyfying to learn that Mr. McFadden, by means of my Letter, is rising in the estimation of his brethren. Perhaps he may call for another letter shortly when he “experiences” how I have elevated him. I will therefore be saved the threatened prosecution for libel, and the common prison and the penitentiary will be reserved for inmates of a more respectable class than those who have the presumption, the jealousy, or the hostility to compare protracted meetings with the meetings exemplified in the living oracles.

5. But my production, it is affirmed, has been reprobated, not by some, but by all classes. I will let this sweeper be answered by an intelligent correspondent—a long resident of Picton—who is neither a Methodist nor a Disciple. He says:

“I enclose you two extracts from *Christian (?) Guardian (?)* in order that you may read the good opinion of your pious friends throughout the country, particularly the Wesleyans. The attempt to forestall public opinion at a distance by telling him your Letter “has been reprobated by all classes there” is the most delictious exhibition

of Jesuitism I have seen for some time. I trust you will not consider me officious in sending you the extracts. I'll assure you I only do it from motives of the purest friendship, believing that you would be anxious to know what the oracles of the Wesleyan Methodist church have to say."

6. The signal outpouring of the Holy Spirit and the Lord's revival of his own work are spoken of with much assurance; but these assertions, referring to the excitements around the new altar, are to be taken for verity when the proof is furnished. God, in all the past, when he poured out his Spirit, and gave new life to his people who needed reviving, has given ample and indisputable evidence of his own mighty and majestic doings. A revival of sinners is a fearful work. May mercy prevent it! To revive the sinful is to make them more sinful—to quicken them in sin. This is satan's chief delight. His unhallowed spirit is always ready to effect a work of this unholy character. A revival of the people of God who have become lukewarm and inactive, is a work that all angels in heaven and all good men on earth applaud. Sinners need converting—listless saints reviving. A revival of sinners is of satan—a revival of saints is of God. Doubtless the unholy spirit accomplishes the one, but the holy Spirit the other, though not by a signal outpouring in either case since the times of signs, wonders, divers miracles, and "gifts" of the Spirit.

But what a confused predicament heaven's authority must be in, if the writer of this Picton letter is to be credited! The Holy Spirit has come down copiously to give life, power, and effectual grace to the protracted meetings in Picton circuit, while almost all that has been done at these meetings, must, in truthful charity, be set down as in palpable opposition to what the Holy Spirit revealed and energized in the apostles' time!! Thus, the Holy Spirit of 1853 contradicts the Holy Spirit of the primitive year 37—!!!—so that what the Spirit teaches by Messrs. Woolsey, McFadden, and Miller is inconsistent with, contrary to, and subverse of, what the Spirit teaches by Simon and Andrew, James and John, the Lord's own ambassadors!!!

Let all men impartially judge which is the spurious and which the genuine Spirit—the Spirit presiding over these gentlemen in their labours in 1853, or the Spirit presiding over and speaking by the apostles of the Lamb.

7. It should be specially noted that not one word is offered in favour of the altar of regeneration by way of proving that it is of divine appointment. Perchance the outpouring from heaven, said to have taken place, is regarded as sufficient proof that the altar has

the Lord's approval. In view of this, let the reader please re-peruse what I have said under that head in the preceding two paragraphs.

I am called to notice a manœuvre which works most admirably to break the force of my Letter No. 1. Publicly and privately it has been gravely repeated that my first communication, in all its length and breadth, was founded upon a slip of the minister's tongue in quoting a passage of scripture erroneously. Great is the triumph in making it appear that I have cavilled at a "little mistake," an "innocent mistake." Yes, indeed, a little innocent mistake. It was a little mistake for the preacher to leave his 'sacred desk' and walk down among the people he had addressed. An innocent mistake that he ordered with official voice the seats to be cleared. Quite a little mistake, that these seats were appointed to receive the anxious and the inquiring, the mourning and the striving after mercy. Only an innocent mistake that he "blessed the Lord" for sending some to the newly devised altar. A little mistake that he invited various preachers and leaders to assist in praying regeneration into the hearts of the anxious young friends who were kneeling. A very innocent mistake that he opened his own mouth and prayed for the Spirit, and for fire, and for faith. It was nothing but a mistake that he referred to Peter at Pentecost, Philip, the Eunuch, Cornelius, and in every case misquoted and perverted the holy Spirit's language. It was an innocent mistake to substitute excitement for confidence in the Lord, and turn certain sympathetic feelings into the influence of the Spirit. All these make up what is called one little innocent mistake. I would give an old steel pen to learn from these reckoners and arithmeticians what constitutes in their estimation a great mistake. But my old pen may be saved, for I know by "experience" what a big mistake is. It consists in writing to a minister, noticing his public ministrations, and showing how he failed to abide by what is taught and exhibited in the holy scriptures when professedly converting the ungodly.

Courteous reader—the time has come when it is not enough simply to be Protestants or to be partizans, but to measure all that is taught from the pulpit or the press with the word of the living God. There are grand errors both doctrinal and practical in the ranks of Protestants, as indeed every Protestant will allow, nay, that every Protestant boldly and unequivocally avers. How shall these impurities be swept from the professing community? How shall these defilements be separated from the avowed sanctuary of Jesus? Do we not all answer alike,—by strictly comparing what is now taught and enacted with the sayings and doings of the inspired men who first taught and exhibited the Saviour's religion?—and by actively carrying out the comparison in rejecting the fleshly and human, and accepting the spiritual and divine?

Multitudes honestly and fondly cling to the doctrines and customs which their fathers venerated. True. This is a venerable argument for continuing to be pious according to the grace of the fathers; but the question will force itself upon the reflecting. What fathers shall we follow? The Roman fathers? The episcopal fathers? The

Puritan fathers? The Wesleyan fathers? Luther and his co-reformers could not follow the footsteps of their fathers, but left them with all their piety for the better inheritance of more light, liberty, and piety. Wesley could not take the track of his fathers, but stirred up the zeal of venerable churchmen against him by calling for reformation. He did not argue like some of his theological sons, that he could not move a step in discovering and receiving a greater degree of the truth of heaven lest he should thereby judge his Episcopal fathers to have been impious and to have gone with the destroyed. Degenerate logic! Spurious piety! The history of the reformation speaks better things. The world admires Luther, not for his errors, but because he was a reformer according to all that he knew. On the like principle we admire Wesley, not for his ecclesiastical imperfections, but for following the path of reform as fast and as far as he found it.

Strange ideas some men have in relation to their own immediate duty and reformation of life. Measuring themselves by themselves and comparing themselves with themselves (and looking at themselves in the looking-glass of their fathers,) Paul tells them that they deceive themselves. The capital scripture principle is forgotten, that where much is given much shall be required. By the help of the divine Book, our fathers freed themselves of some of their errors; and we cannot be as worthy even as they if we do not go on to perfection by the same rule. Every gem of truth they received—every jewel of spirituality they enjoyed—was by ‘What saith the scriptures?’ and not by ‘What saith the fathers?’

Reading friend, if your eyes are turned to the pious men who have gone before you, let me lead you where you may see the true nature of the principle by which you work. By the telegraph of sacred history, Noah is brought before us. The voice of God says to him in tones of divine distinctness, ‘Build an ark.’ But what is the answer of the Patriarch, if your principle be followed? Briefly this—‘My father built no ark, I need not.’ Abraham, in like manner, stands before us. The language of heaven to him is, ‘Go, visit a country which I will show you.’ ‘By no means’ replies the faithful man, ‘my father never did such a thing.’ Ere we get done hearing these, the meek Moses appears in sight as he watches with all Israel on the Egyptian side of the Red Sea. God looks down and says, ‘Stretch forth your rod and divide the waters.’ Israel’s leader responds after the tenor of the popular principle. ‘Lord, I cannot; it would be contrary to all that was done by my fathers.’

But did father Noah, father Abraham, father Moses thus reply and thus act? Happily for the world and for themselves they did not.

Now let us take a lesson from master Paul. . . . ‘I verily thought with myself that I ought to do many things contrary to Jesus of Nazareth being more exceedingly zealous of the traditions of my fathers but I conferred not with flesh and blood . . . on hearing Jesus saying that he appeared to me to make me a minister and a witness to the Gentiles, to open their eyes, to turn them from satan to God, in order to the forgiveness of sins, by faith in Jesus’ See

Gal. i. 13-16; Acts xxvi. 9-18. And adds the apostle, 'I preached the faith I formerly destroyed.'

Note, first, that Paul in all good conscience acted against Jesus and his people; note, secondly, that he was at that time exceedingly zealous as a lover of his fathers' traditions; note, thirdly, that when he heard the Lord he gave up his traditionary career immediately; note, fourthly, that the apostle henceforth actively engaged in building up a cause destructive of all his former zeal. Simple-minded Paul!—he changed his religion; he forsook traditions and received the gospel; he turned his back upon the "Reverend" Priests and took hold of the truth; he left the popular faith and embraced the unpopular!!

Wesleyans!—(I call you Wesleyans not out of reproach, but because you accept the name)—your ministers not only tell you that the scriptures and the Spirit approve of the lately erected altar, but they likewise tell you of my hostility to Methodists. Their testimony is as valid in the one case as the other. If a religious teacher's love of professors be measured by his desire and his effort to let every one know the truth, may I not be allowed to say that my good-will to you is at least equal to those who take your money and deal out in return the unauthorized goods and forbidden articles of a corrupt age? I would take a long journey to see a minister who has a better species of love, or a purer description of friendship for you, than is entertained by

Yours, sincerely,

D. OLIPHANT.

Hollowell, 3rd Feb., 1854.

THE TALE BEARER'S CONFESSION.

A MINISTER'S STORY.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage—Reports which tend to mischief, the farther they roll the more they gather. The offender was in his turn offended: he spake also with *asperity*; said he would not be so treated, he would be no man's slave; he was not accountable to any one, he would go no more to the meeting, &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave: nay, I would not be his servant: I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was

now to get right. Observe, it was not to know what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions.—He advised me to retire with him awhile. I felt my face glow at the motion I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it; with trembling dread I retired. ‘Come,’ said my mentor, ‘sit down.’

I replied, ‘He certainly was wrong.’ ‘Stop,’ said my mentor, ‘it is you I have to deal with—you have done wrong, who by precept and example ought to lead in the way of peace.’

‘But I ought to exhort, and reprove, and rebuke.’

‘Stop, sir,’ said my mentor, ‘and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender!’

‘An offender!’

‘Yes, an offender; suppose any of your hearers in like circumstances, what advice would you give them?—Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearers, thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master’s cause, and, perhaps, made wounds that may never be healed. You know not at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. O, you have done very wrong!’

The tears gushed in my eyes. I thought of praying. ‘No,’ said my mentor, ‘not yet; you should first do right. Go, and acknowledge your fault.’

‘I cannot.’

‘You must, indeed you must.’

‘But he will treat me roughly.’

‘You deserve it, you must bear it: you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master; and peradventure, you may find forgiveness and reconciliation from him.’

I went out with an aching heart, experiencing the full force of the truth as I went along. ‘The way of the transgressor is hard.’ I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offence! I found him reading; he did not lift up his head, he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I

said, with a faltering voice, ' You are justified, sir, in your conduct on this occasion ; I deserve it all. I am come to give this troubled heart some ease by acknowledging my error ; I have done wrong, sir, in taking up a report of you, or saying anything about you to any one but yourself, I beseech you forgive me.'—and was going on but he got up, his countenance suffused with tears, and would have spoken, but could not ; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom. It has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, ' Neither do I condemn thee ; go and sin no more.'—*London Evangelical Magazine.*

BRIEF ADDRESS TO READERS IN THE EASTERN PROVINCES.

TO THE FRIENDS OF THE PRIMITIVE GOSPEL IN NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.

My Brethren!—on the 20th of last month, as I arrived at home after a lengthened absence, I learned definitely that the *Christian Banner*, if conducted at all, must henceforth be conducted solely by your friend the writer. Previous intimations of our brother Eaton's removal had been given ; but in due time the probable or the dubious was turned into the actual. I need not now express my views of the change practically approved by my former co-labourer, having in the past, after very deliberate reflection recorded my impressions and conclusions for the perusal of the good brother himself whose city of habitation is transferred from St. John, N. B., to Pittsburg, Pa.

My hope has been on the side of making St. John a continued centre of co-operative labours in behalf of the Lord's truth for the Eastern Provinces both by the living voice and through the press ; and this centre for the east to be linked in some harmonious form to the centre of operations for the two Provinces of Canada :—such arrangement to remain until all these Provinces form one nation with a national capital. The time will come and peradventure soon, when all our Provincial territories will be federalized and nationalized ; and the capital of the new union might with propriety be the general centre of operations by the press for the united Provinces.

In the meantime, however I would respectfully address you in reference to the expediency of your efficient co-operation in keeping up the existing periodical and our united counsels and co-operative exertions ultimate in a monthly issue which may seem more fully to be your own. Your own, I say? The *Christian Banner* is, in truth, both in name and form *yours* equally with *ours* : for the paper that we had in Canada prior to a joint effort of the brethren of the

Provinces East and West, was remodelled, re-baptized, new-made, new dressed, enlarged, and commissioned anew, with special reference to its new mission in the East.

But these considerations aside: we need in these British Provinces a paper of some sort in order to our progress and prosperity as a people pledged to the work of the Lord, which also may serve as a mouth-piece of emphatic tone to plead against the partly human and partly divine institutions of the times. It is most evident to every experienced mind that two periodicals, though managed with the best and most exact economy, have no prospect of continued healthy and efficient existence within our borders. It is also as evident that our local interests, our tastes, our habits, our principles, and our energies may fitly harmonize and be edifyingly developed in one paper. And may I not add with equal truth, that we can in time, if not now, by co-operation, secure a paper to carry out these suggestions?

Concerning the claims of the *Christian Banner*, now that brother Eaton has another editorial chair, it would be neither modesty nor good policy in me to speak with much emphasis or definiteness. You, my brethren, know what I am. If boasting were not excluded, I could only boast of my perseverance. True, "perseverance with a little sweet oil, well applied," will accomplish many a difficult task.

I have thus frankly yet briefly addressed you, brethren, and would solicit your free and mature reflection upon the hints herein submitted; and after carefully, impartially, and prayerfully reviewing the premises, I have every confidence that you will follow your convictions with all religious sincerity and zeal. And whether your sense of what is expedient will coincide with mine or otherwise, may the good Master preside over you in all that you purpose and perform for the edification of each other, the reformation of partizan professors, and the salvation of sinners.

Yours in the lively hope.

D. OLIPHANT.

Cobourg, 10th Feb

RELIGIOUS INTELLIGENCE.

Palmyra, Mo., Jan 1st., 1854.

BROTHER D. OLIPHANT: Enclosed I send you a bill for those numbers of the *Christian Banner* containing the speeches of Gavazzi, the Italian Lecturer.

Since the first of October brother David P. Henderson Jones, and myself have added to the congregations in Illinois and Missouri, 217 persons by immersion upon a profession of their faith in Jesus as the Messiah. I may add that most of them are young persons, in the

bloom of life, from 10 years old to 20. In the same time—two months and a half—we have obtained by subscription from solvent and reliable persons, upwards of \$35,000 for the endowment of Christian University, at Canton in Lewis County, Missouri, on the Mississippi river, one of the most beautiful and eligible sites on said river or in the valley of the Mississippi. We expect to raise for the endowment \$150,000, the interest of which is to support the President and faculty and the principal to remain untouched. The citizens of Lewis County subscribed \$50,000 for the erection of the buildings. The building is already under contract, the corner stone was laid on the 14th of last September, and the foundation is raised five feet high of cut stone, and there are 29,000 brick burnt and at the place ready to be built in the spring. We contemplate having a female college, at the same place, and finally a Female Orphan Asylum.

Our people must do something for education. We are in great want of preachers in the west, educated men to proclaim and defend the word of God, the glorious gospel of Jesus Christ. The disciples owe this debt to themselves; the men who carved out this great formation were educated by other denominations or else by themselves, and not by our brethren; and they will shortly leave the shores of time to receive their reward, and unless we educate young men now in our life time, who is to carry forward this great work, after our death? If we do not encourage and promote this work of education in our day, the young men will not have influence sufficient with the brotherhood after our death to do it. As our brethren have been benefited by educated men, it is just and proper that they should aid by their money to educate others also. We have a generous and a benevolent fraternal. Our brethren have only to be informed upon any subject, that it is necessary to be done, and a proper appeal made to their generosity, and their money will be forthcoming for all great enterprises. We are a growing and a growing people. The augmentation of our members is more frequent, more numerous and rapid than any people known to me! We are constantly on the increase, and regularly so.

We owe this support to education, to our country as patriots, as philanthropists, and as Christians. The day is past when noise will pass for intelligence.—when the people will believe that the greater the fool the louder is his call to preach. This is an age of progress and of education. We need educated men to roll back the dark and poisonous waves of Catholicism, that delude and pestiferous Simon is everywhere on the increase. Nothing but ball and powder will arouse the Americans to their present dangerous situation as regards Jesuitism and the papacy. I believe we are near the time for the accomplishment of great events, the overthrow of Mohammedanism in Europe, when the present Persian and Russian war may effect; first the great increase of Catholicism and then its destruction. (See Revelations 16-18-14) and then the coming of the Son of God in the clouds of heaven. Every Christian ought to be zealous and repent, and ready to do his duty, and go in to the marriage supper of the Lamb when he comes. May we be ready for his coming is the prayer of

JACOB CREATH, JR.

We gratefully acknowledge the kindness and fraternal friendship of Elder Creath in giving us the preceding important items of news. The cause of the Divine Master is the same everywhere, and we are happy to hear from our able public brother who is a very successful labourer in Missouri.

D. O.

Erin, 17th January 1854.

BROTHER OLIPHANT: Since my last to you, we have had six added to the church. All well at present.

Yours,

CHARLES McMILLEN.

Wainfleet, 16th Jan. 1854.

DEAR BROTHER OLIPHANT: There is now a very large field open for labour in this part of the country. I am well satisfied that if the gospel could be preached in its ancient purity and simplicity, that much good might be done. We need more zeal, perseverance, and fervent prayer to God for the cause we plead in order that we may have success. [True, most true, brother Bradt. D. O.]

May the God of peace be with you and enable you to do much good. But, with the tongue and with the pen, is the prayer of your humble friend and brother.

THOS. BRADT.

Cato, 21st Jan., 1854.

DEAR BROTHER OLIPHANT:—I wish to tell you what brother Lowell is doing in Montezuma, the Sodom of Cayuga County. Well, in about 15 days raising up a congregation there, though the sects have done all they could to oppose him, by shutting their houses, and crying—*heresy, heresy!* He began his efforts in a Ball Room and will probably end them for the present in a School House. Six were instructed on Thursday, and I know not how many since; for I have not heard from there since then. May God prosper him in his efforts for the truth. I hope to be able to send you some more names soon, as also to contribute something for the pages of the Christian Banner. Yours in the hope of the gospel.

W. W. CLAYTON.

EPISCOPALIAN AND WESLEYAN BAZAARS.

Look at this, and then look at that:—

LADIES' BAZAAR.

The Ladies of Trenton intend holding a Bazaar, for the sale of Fancy and Useful articles, in the Masonic Hall, in the Village of Trenton on Tuesday the 14th and Wednesday the 15th inst., in aid of the funds for building a Parsonage for the resident Minister of the Church of England.

A Ball will be held on the evening of the 15th, in the Hanover Buildings.

Trenton, Feb 4th, 1854.

BAZAAR.

The public are respectfully informed that the Wesleyan Methodist Ladies' Aid Society will hold a Bazaar, on Tuesday and Wednesday the 28th Feb. and 1st March, in the New Methodist Church on North Street, now in course of erection.

Also, a Supper will be provided on Tuesday Evening, in the Basement of said Church, to commence precisely at 8 o'clock; and a Tea on Wednesday Evening, at the same hour.

The proceeds will be applied to the completion of the interior of the Church. The Society earnestly solicit the patronage of all who feel an interest in the promotion of this object.

Wm. POLLARD.

London, Feb. 4th, 1854.

These two "Zions" keep each other company most respectfully. A few years more, and Mother and Daughter need not have one family quarrel. The "successors of the apostles" have very pious ladies in their communion to prepare fancy articles and arrange for a social ball to draw money from the pockets of the faithful for the purpose of making a modern Paul or Peter comfortable in his private abode; and the Bazaar at London, is a very respectable step in the same direction, considering the age of the Daughter.

D. O.

 OBITUARY.

Died on the 30th of October. (at the residence of her son-in-law, Mr. T. C. Stephens, Owen Sound) sister Armstrong, widow of the late Mr. James Armstrong, of Toronto, at the age of 70. She was for the last 24 years united with the Disciples, and was possessed of more than a usual amount of general intelligence and scriptural knowledge, and died with great composure, trusting in Him in whom she had believed.

Yours faithfully,

W. A. STEPHENS.

We were acquainted with the aged sister who is now separated from the living on earth, and while her relatives and friends are mourners because she has left this tabernacle, we all realize that our loss is her gain. "How happy are they who their Saviour obey;" for every member of this chosen and happy family confidently look for a sweet and permanent renewal of ties and sympathies where the ruthless grasp of death severs not.

~~We~~ We design in our next to show what has been received during 1853 toward paying arrears on the first five volumes of our labours.