



THE

# CHRISTIAN BANNER.

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

VOL. XII. COBOURG AND BRIGHTON, JUNE, 1858. NO. 6.

## EVANGELISTS—THEIR POSITION AND WORK, NO. 2.

Be it known to every reader far and near that in expressing our sentiments upon this wide and weighty topic, we fear no scrutiny. It is indeed a conscientious conviction with us that the period has yet to come for the proper and thorough investigation of the subject on the part of the brotherhood. Yet we propose, agreeably to former announcement, to submit a select bundle of thoughts and scripture gleanings upon the subject, trusting that among the numerous readers of this work we may drop a little seed that will be prevented from scattering on the thorny field or on rocky soil.

Some good friends, who are both honest and devout, consider it a marvel that we have so long cherished views relative to this large question that have not been brought out upon the pages of this monthly. These beloved brethren do not reflect that it is one of the marks of a working and serviceable teacher to bring out lessons, not only that are true, but timely. A teacher of Greek, if worthy of his post, teaches his pupil to master the Alpha, Beta, Gamma, Delta, before passing to Omikron or to Omega. In Grammar, the Parts of Speech need to be familiarized before proceeding to the labyrinths of Parsing. God, the Father and Teacher of all, kept a secret in his mind for over four thousand years relative to the salvation of the nations, and wisely made it manifest when the fulness of time came to divulge it; and he has still many a secret to open out to us when we shall be able to apprehend and enjoy them. And it appears to us, and it has so appeared,

that elaborate and frequent disquisitions upon the official place occupied by general laborers in the gospel are quite out of order while still we have many lessons to learn, for our own sake and others, relative to more simple and primary things.

A word here concerning Scotland's Baptists. If we are not acquainted with the Baptists of our native country, it is very certain that we ought to be. The first years of life we lived on Scotch Baptist milk. Our first whippings for being youthfully rude, were Scotch Baptist whippings. Our first prayers, religious lessons, and profession, were all of the Scotch Baptist stamp. Father Oliphant was, we gladly know, an accredited and esteemed Scotch Baptist for over forty years; and from him, as also from one of the most exemplary Scotch Baptist mothers, we enjoyed a flow of pure Scotch Baptist instruction, a portion of which we expect to carry over Jordan into the land of promise. We claim also to possess some of the best works of the denomination ever written or printed. Likewise, it has been our privilege and pleasure to converse freely and frequently with all shades and degrees of these brethren Baptists both in this Province and elsewhere.

While therefore it is quite easy for us to utter the joyous belief that this order of Baptists are perhaps, on the whole, the most worthy people in the wide world, we are not so in love with any people as to blink their shortcomings and imperfections. Glad would we be was there less evidence going to show that their critical acumen and national preciseness outstrip their gospel enterprise. Some of the ablest of them would divide a logical thread into forty parts, and then dispute about which part was the biggest. With abundant and well cultivated talent—with a superior stock of biblical intelligence—with rigidly correct religious character—with marked personal devotion—with fearless and uncompromising independence, it is indeed a question if our brethren the Scotch Baptists exert more influence in the world or number more than they did fifty years ago. There are radical causes for this very serious lack of evangelizing success. We enter not into this chapter to-day.

A fraction of one of these causes which check advancement, has, we opine, been somewhat conspicuously shown by good brethren in these Provinces since the time that a very talented and well learned brother was permitted to touch with emphasis a prominent defect in the Scotch Baptist polity. But putting a stout cloak of charity over this for the time now present, it is every way proper to observe that in cuffing the

Baptists of dear old Scotland, the masterly brother Shepard was giving as severe a cuff to a very large majority of Disciples in America. This therefore, on his part, whether his positions were defensible or erroneous, showed both courage and impartiality; for who does not know that so far as congregational policy is concerned, the best samples of Disciples in these Provinces and the United States are simply a second edition of the Baptists of Scotland with slight emendations.

Never however having proposed a defence of friend Shepard, we do not now propose it. He is of age; he can speak for himself. Circles of months previously to the utterance of his sentiments as published in this periodical at the close of 1856, we studied to the full extent of our ability and leisure the whole question of the ordination, the position, and the responsible action of evangelists; and finding sundry conceptions in our brother's article very nearly or quite corresponding with our own previous conclusions, it was given to our readers after careful and mature reflection. So far we are decidedly pleased with the result. 'No strange thing has happened,' if we are able to look rightly over the horizon. If our brother could make a little more stir, it would not, in the long run, according to our judgment, be amiss. Let no helper or opposer think that we are fearful of agitation, provided it springs out of what is avowedly legislated by the Ruler of rulers. A storm in nature is often of greater service than a calm, although at times our feelings are not specially gratified on encountering it. The only question with us, in this case, is, whether many or any of us are sufficiently advanced in 'the things of the Spirit' to reap marked advantage from such a storm.

We propose in these papers to develop with more or less distinctness, and sustain, the following items:

1. That the much vaunted independence of each church is a sentiment charged with illegitimate wisdom, and not maintainable by the divine scriptures.

2. That the phrase 'authority of the church' is chiefly if not wholly begotten by ecclesiastic jargon, and that said authority is not only unscriptural but anti-scriptural.

3. That what we call 'the decisions of the church' are to a greater or less extent fragmentary scraps of papal pretension.

4. That evangelists—we mean those taught and at work by the Christian Statutes—are in these days as much like primitive evangel-

ists as the scriptural bishops of this age are like the ancient bishops.

Whether any man or number of men will seek to take off our head for this sort of heresy, we have no positive evidence; but of one thing we are delightfully assured, that if our head is to be taken off, we will give it up freely, for we believe in being always ready for Paradise. We have somewhere read that a man's head is of considerable importance to him; but there are things, both revealed and yet to be revealed, of far greater importance.

The doctrine of the independence of each church is such a vital misconception, that, notwithstanding our past struggle to break away from it, we would now be surprised, if indeed we could on any score be made surprised, at our former lack of religious wisdom. Take, for illustration, one scriptural representation of Christ's people—a body with its parts and members. Some of these parts or a few of these members, we shall say, are in Salem, Prince Edward Island, and some are in Brighton, Canada West, and these members are independent members of the body (!); that is to say, keeping the figure before us, that there are parts or members of a perfect body independent of some of the other parts or members (!)

True, even only two persons, the smallest number who can meet for worship, Jesus being in the midst, have the amplest and happiest freedom to enjoy every congregational blessing. But if this be called independence, it really signifies no more than to say that one christian man is independent, seeing he may freely worship the Lord Jesus on any day, hour, or place that he pleases.

But so radical are we in disowning the democracies and independencies called churches, that we not only look over the whole field from pole to pole to see the one *dependent* family of living worshipers on the footstool, but when we ascend mount calvary we first look away back to Abel and then far into the future to witness the last convert to the gospel, and while gazing from this stand-point upon all the redeemed we reflect upon the great bond running from each to each, and the dependence of one part upon the other even where the links of connexion are not visible from some points of view. Not only are all joined together by one Common and Great Head, but it is a most edifying study to observe the Lord's manner of employing men to subserve his designs, and the dependence of laborers and churches upon each other. For instance, we would not wonder if the Lord, only seventy

or eighty years ago, made use of a workman in Scotland whose instrumentality is now being felt in Salem, Prince Edward Island, and Brighton in Canada.

But whence comes this term independence? From the scriptures? Nay, verily. It was born and nurtured in a very dark day. It belongs not to gospel phraseology. It grew up under, or rather was a natural off-shoot from, a church with an earthly head. It signified a step, one short step, in the direction of reformation. We frankly and rejoicingly admit that the term independence, with an ecclesiastic head before us, has not a very bad meaning, though always incorrect; but in view of the heavenly Head, the rightful and authoritative Head of the church, it is we judge wholly astray from the mind of the Spirit.

Well do we know that in these British possessions and in the American States there is such a peculiar unction in the very word independence, that a person ought to be prepared for a Roman or anti-Roman purgatory the moment he calls in question its political or ecclesiastic orthodoxy. But really, in all humbleness of soul, we desire to be so loyally attached to the Divine Prince, and so thoroughly in love with his wisdom, as to treat with due indifference the whole host of pleadings in church or state which virtually hide heaven's volume, more or less, by a surroumdment of popular enchantment. 'Whether shall we obey God or men?—is, with us, THE question. It is not *our* doxy, or *your* doxy, or *their* doxy, but bible doxy that we seek to approve.

Two articles on this very scopeful topic may be looked for within the coming month. And is it possible to deal with due pointedness in reviewing sentiments and denominationalists without a single unpleasant or unworthy feeling toward any person or persons? We shall try it. In the name of the Master we shall make the effort.

D. O.

---

### TO THE PENITENT SINNER.

---

An impenitent heart may truly be called *stony*, for it is unproductive of the noble fruits of righteousness. Real penitence is of great esteem in heaven, and ought to be highly prized on earth. It takes the place of that haughty and imperious mind generally possessed by the rebellious. It fits the offender for an obedient and humble return to duty. It prepares the heart to bow submissively to all the require-

ments of the gospel. It fits the sinner for entering into the Lord's service with his whole heart. Without it there can be no real submission to the Lord's authority and will. True penitence or deep sorrow for sin will lead to repentance and a consecration of the body, soul, and spirit to the Lord.

Dear Reader, art thou a penitent and dost thy sorrow for sin incline thee to repentance? Dost thou see thy sins rising up as a dark cloud between thee and the Lord, and preventing all hope of life eternal unless removed from you? Look, then, to Jesus for deliverance; for he alone can save you from ruin. Give yourself to him and he will deliver you from condemnation—will save your soul from death—grant you pardon—give you hope and joy on earth, and glory and life eternal in heaven. Dost thou enquire with a sincere and contrite heart *how* thou shalt enter into the Lord's service, *how* thou shalt devote thyself to him? This is an important point, but a "stumbling stone" over which many fall and rise no more!

To begin the gospel or heavenly race aright is of vast importance. Do you enquire like some of old what you shall do to be saved? Paul answers, believe on the Lord and thou shalt be saved. But believing with all thy heart, wouldst thou learn what to do to be saved from thy sins and that doom which awaits the impenitent and ungodly? Peter Acts 2: 48, will tell you to repent and be baptized for the remission of your sins, and you shall receive the gift of the holy Spirit. Now if thou wouldst be saved by Christ thou must submit to his will in all things. Without an unfeigned faith in the Lord and Saviour, a sincere repentance growing out of a deep sorrow for sin, and a humble submission to his whole will, you can have no real hope of forgiveness. Do not begin to reason with yourself that some way of your own will do as well as the way the Lord by his Spirit though Peter taught on pentecost. Think not of being saved by faith alone. Faith without works is dead, says the Apostle James, chap. 2: 17. Paul writing to the Galatians, chap 5: 6, affirms thus "For in Jesus Christ neither circumcision availeth anything nor uncircumcision: but faith which works by love." A faith which does not lead to action is of no avail in the sight of God. Though works have to be done they are not works of merit, but tests of the sincerity of our faith and repentance, and means of enjoyment. No work that man can do can merit anything from God. Do not imperil your soul by persuading yourself that though the Lord

commands certain things to be done they are not essential to our salvation. The Lord never does any thing which is redundant nor does he command the penitent sinner or the saint to do anything that is not important and beneficial. To say that any of the Lord's commands are not needed is an impeachment of both his wisdom and benevolence. If thou hast read thy bible with diligence and art truly penitent, thy language will be, 'Lord what wilt thou have me to do,' and you wilt be told to arise like Paul and be baptized and wash away thy sins, calling on the name of the Lord. Acts 22: 17.

Let, then, the unparalleled love of Christ constrain you to enter his service and no longer despise his goodness and mercy. No longer labour for the wages of sin, but begin to lay up a treasure in heaven. Enter the Lord's service with thy whole heart at once, for the Lord delights in a willing people. Seek the for glory, honor, and life eternal by a life spent in the Lord's service, and you shall have them abundantly without money or price and enjoy them eternally.

J. B., jr.

---

### THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 3.

Having examined the design of the history, prophesy, and poetry of the Patriarchal and Mosaic dispensations, we reverently open the New Testament containing the principles and teachings of Jesus, promulgated preparatory to his coronation and reign in his kingdom established upon earth.

We realize that much of the darkness and delusion in religious teaching originate in wrong apprehensions of the scriptural record, since the appreciation of the matchless beauty and unsearchable riches of the gospel depends upon a right division of the word of truth.

The New Testament may properly be presented in two grand divisions. The 1st teaching the worldling how to become a christian. The 2nd how to live a christian. The first commences with Matthew and ends with Acts. The second commences with Romans and ends with Revelations. The first division may be called the world's department. The second the saints' department. Each division may again be divided into two chapters, each having a different place and given for a different purpose.

The first chapter of first division teaches the sinner what to believe



as the great central proposition in religion, and includes the four Gospels—the biography of the Son of God. The second chapter of first division teaches the sinner what to do to enter the kingdom of Christ, and includes the Acts of Apostles. The first chapter contains the Acts of Christ, and the second the Acts of Apostles. The first contains the commission, and the second chapter the development of it.

The second division, or saints' department, has likewise two chapters—the first including all the epistles except Revelations, teaches the duty of saints to one another and likewise to their King. The second chapter includes Revelations, and teaches the expectations of the christian, the hope of everlasting rest in the home of the redeemed—heaven.

The design of a well written book is always plain and unfigurative. The four Gospels therefore were not designed to inform the world of the specific laws in the kingdom of Jesus, for wherever our Saviour mentions his kingdom, he enforces and illustrates by figure—liking it to a grain of mustard seed, a net, a marriage, &c., &c., showing clearly that it was not the work of the personal mission of Jesus to develop the nature of his kingdom in specific terms, or to give the exact dimensions of the glorious edifice to be reared on the rock, Christ Jesus. He lays down, as in the sermon on the mount, constitutional principles, which subsequently were defined by specific laws by the apostles. The four Gospels develop specifically the proposition that Jesus is the Messiah the Saviour of the world. This stands out in all its native clearness and power in the records of Matthew, Mark, *Luce*, and John; short indeed are their descriptions of character, but sufficiently copious to exhibit matchless wisdom and imparalleled perfection in the character of their hero. They rear an impregnable bulwark defying the assaults of sin, protecting the millions choosing to shelter themselves from the arch enemy of our race. That bulwark consists in the principles of Jesus—of universal application in all ages, and every latitude—succeeding after the acknowledged failure of the mightiest minds in past ages. For while the philosophers are lost in the tempest of earthly strife, the resistless billows of sin breaking over them continually, the majestic person of the Son of God rises triumphantly above the conflict of human passion, the word of Jesus calms the storm, and the ark sails peacefully over the mighty sea of life, the chart of our Redeemer being *PERFECT* in ALL its PARTS.

This is part of the proof—the internal evidence presented by the

Evangelists establishing the Divinity of the Son of God, but if the life and death—the sayings and sufferings—of Jesus fail to fill the heart of the rebellious with love, inducing a speedy surrender of body, soul, and spirit, the sinner may look back and read the long lists of accumulated testimonies preserved in the Old Testament records bearing upon this same heaven-born proposition. The Old Testament and the four Gospels were therefore designed to establish this beyond all controversy, as John says “these things are written that you might believe that Jesus is the Messiah.” &c. The gospel of Christ or christianity could not be fully presented during the personal ministry of Christ, for the cross is an essential element in salvation, giving the science its vitality and legitimate power.

Nothing can be more inconsistent than any system placing the complete establishment of the kingdom of Jesus anterior to the crucifixion, for Paul glories only in the cross, that concerning which Christ spoke but little, and the Apostles had no just conceptions previous to his resurrection from the dead. How could John the Baptist preach the gospel of the kingdom when the vital power of that gospel centres in the cross concerning which he never proclaims a single sentence!

Christ during his personal ministry was completing the foundation upon which was to be reared the Temple of the Living God, against which the gates of hades are never to prevail—to stand amid the wreck of empires and the extinction of successive systems of rationalism, as a monument of the wisdom and power of the Lord our Saviour.

Christ did not bring, hastily, to a termination the long preparation of Patriarchs and Prophets, but exhibits in his life and death and resurrection the reality—(since former messengers only adumbrated these facts), of all that was figurately presented in past ages.

We may learn from the following scriptures that Jesus did not perform the miracles of his personal mission, evincing supernatural physical as well as intellectual power, in his own name or by his own authority, clearly establishing the proposition that he was not yet head of the church, since after his glorious coronation all things must be done in the name of the Lord Jesus. John 5 : 30, 43, I can of mine own self do nothing ; as I hear I judge, and my judgment is just ; because I seek not mine own will, but the will of my Father who hath sent me . . . . I come in my Father's name and ye receive me not. If another come in his own name, him will ye receive. John 10 : 25, The works I do in my Father's name they bear witness of me. John 14 : 10, The

words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the work. John 16: 24, Hitherto ye have asked nothing in my name.

The disciples during the personal ministry of Christ were taught to pray in the name of the Father, "Our Father who art in heaven." The first line of that ever memorial prayer, taught to the pious young of all countries and climates by maternal affection and fondness, contains a principle powerful enough to demolish for ever the superstructure reared upon other foundation than Jesus giving Christ the pre-eminence before he assumes authority vested in the throne of the Eternal.

Jesus during his personal ministry upon earth was not coronated King. John 7: 39, But this spake he of the Spirit which they that believe on him should receive, for the holy Ghost was not yet given, because that Jesus was not yet glorified. Jesus was not glorified because the giving of the Spirit was one of the evidences of the fact; the Spirit was not given during his personal mission. But Acts 2: 32, 33, declares it most plainly. This Jesus hath God raised up whereof we all are witnesses; therefore being by the right hand of God exalted and having received of the Father the promise of the Spirit he hath shed forth this which ye now see and hear.

We must look to the laws of the glorified Saviour if we wish to be subjects of his reign. Christ while upon earth never made known the conditions of pardon to the world plainly and free from figure, nor did he ever proclaim them unfiguratively until given officially to his apostles previous to his ascension.

The objector then affirms that all must be hazard and uncertainty if our blessed Saviour did not fix the conditions by public proclamations before the captious scribe and hypocritical Pharisee—that the enemies of the Son of God might be appealed to in attestation of the wonderful facts as well as exceedingly delightful conditions of the gospel! Answer: There is as much certainty of the divinity of the conditions of salvation, as though the Redeemer had publicly preached them during his personal mission. The same Spirit of truth is to control the mind of chosen messengers; and if it was truthful when animating the mind of Jesus, it need be equally reliable when moving the apostles to publish the glad tidings in many of the living languages of earth.

Before departing after having completed the foundation of the christian church, he commissions ambassadors or ministers plenipotentiary

to make known the conditions of salvation, or figuratively to rear the temple of the living God upon the foundation first completed—that foundation was Jesus—his Divinity and Messiahship—the most wonderful proposition ever presented to the consideration of man. A divine proposition must have divine proof—proposition and proof must be homogenous; therefore these apostles must of necessity be clothed with supernatural power, that their message might receive that confirmation necessary; doing wonders, exhibiting signs, and healing the sick, and finally manifesting a matchless display of supernatural physical and intellectual power. Right here we have two classes of errorists. The one affirming that there may be ambassadors without credentials; the second contending that these apostolic displays of power must continue during all time. Answer: Should a man appear in an earthly court without credentials in harmony with the dignity of the government he claimed to represent, he would be rejected as an impostor. But having proper credentials, when he exercises his powers in framing laws and changing boundaries—those proclaiming those laws or making known those boundaries are not ambassadors but merely ministers making known what has already become a law—which may be the prerogative of any orderly citizen without credentials.

So messengers coming from Christ must have their credentials in harmony with the lofty dignity of the kingdom of the Son of God: and how can God prove any proposition unless by miracle? Man can prove his word true; and cannot the infinite and Eternal God; if so, how, we ask again, unless by miraculous demonstration? The apostles having confirmed their heaven-born message, there can be no need of other ambassadors, since they can give no new law or bring no new message, and all that we have now to do is to proclaim to the sinful world the glad tidings of salvation confirmed by God's Spirit and sealed by the blood of Jesus.

There can be no new ambassadors; for no man can now add to or take from the oracles of truth; but should an ambassador of God ever appear to our race, no man with ordinary "parts" would heed his mission or message unless divinely attested!

The second class of errorists affirm that miraculous power should continue during all ages—the wonderful developments of apostolic time; healing the sick, raising the dead, to be a part of the religious exercise of the church of Christ upon earth. Answer: The design of a miracle

is to confirm a divine proposition ; and when it is once established it is forever fixed as a fact. It may be called the "autograph of the Almighty," and when he once thus indelibly attaches his signature, it is not necessary to repeat the demonstration. Mark 10 : 20, 'And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.' If the Lord was continually giving new revelations, then each should receive a divine confirmation. And as we have but one will of God, when that is established as true, authentic, and genuine, it is enough, and any more proof would lessen our respect for its author, like an individual affirming a proposition and proving it clearly, and then continually repeating the proof and adding, as though it could not be incontestibly established.

But the objector says it might be established to those living in that age but not to us ; it rests entirely upon testimony and is not a matter of knowledge. Answer : Faith is as reliable as knowledge and is the leading principle of life, the most universal in its bearings upon human happiness. I believe as confidently that arsenic would poison, as though I were experiencing its deathly effects. Knowledge would not impress the fact any more forcibly. That it is of most universal application is evident, for every step in life is taken in faith, believing that we will reach some object. Grain is scattered in faith. Every crop is harvested in faith. So every act is largely impregnated with faith. Every result based upon the past, and too the experiences of others controlling the destiny of the millions now living, is effective by faith. Thus it is the strongest principle controlling the human heart, and christianity should therefore be based upon it. Had miracles continued they would have largely weakened their legitimate force, for they would be no more wonderful than the apparent rising of the sun, exciting no surprise or awakening no attention, although the arrangement of this order in physical creation was one of the mightiest displays of power conceivable. It now is the course of nature, and is universally expected. Did we see the dead rise every day or year it would likewise assume this place in the order of events, and we might say that it was no proof that the bible came from God, because apostles attested their commission by such displays ; for we say we see the same things now wrought by those who claim not to be apostles and who have no message, and it has been so for past ages. Thus taking from God the possibility of attesting for all time a divine proposition.

So, there is the most absolute certainty in christianity; every step being defended and fortified, that the believer may safely walk the pilgrimage of earth, beholding the star of Bethlehem through the cloud that may gather around in darkness, or the soul may be satisfied with the completeness of this system, when the world's resources fail to satisfy the longings for more enduring treasures.

Christ left the world before the final proclamation of the system—but he left ambassadors (2 Cor., 5 : 20,)—these chosen men of Christ were endowed with power from on high (Luke 24 : 49,) In their speech they followed the dictation of the Spirit of truth (Acts 2 : 24) Christ likewise affirms that he will send the comforter (John 14 : 26) and he will bring all things to their remembrance whatsoever he had said unto them—"I have given them the words thou hast given me and they have received them." So the apostles spoke the words Jesus taught them, rendered infallible by the direct interposition of the Spirit of God.

The gospel of Christ or christianity proper commences with the remarkable discourse delivered by the Apostle Peter, during Pentecost, filled with the Spirit of God as promised by the Saviour previous to his ascension.

There for the first time in the world's history were the conditions of pardon actually made to the multitude through the blood of Jesus or by his authority. The lives of patriarchs, the trials, martyrdoms, and persecutions, find a glorious consummation on this memorable occasion. Here we find the gospel of the kingdom in all its fulness and power, the Son of God sitting upon the throne of his Father reigus universal Monarch over beings terrestrial and celestial, the glorious system of truth made perfect in Jesus, the church of the living God established, the great and universal antidote of sin prepared, ready to flow like rivers of water through a desert place, the world rescued, the climax of all that is good, great, and gracious reached ! The depths of the mighty sea of love moved in man's redemption, and now peacefully we spread our sails, moving over its surface as passengers for paradise.

On this eventful day of Pentecost remission of sins was for the first time in the history of our race preached in *the name* of Jesus. Before his ascension, Luke 24 : 49, Christ tells his apostles to tarry in Jerusalem and wait for miraculous endowment—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This settles the matter beyond all controversy that there was no remission of sins in the name of Jesus before

this ; that is, actual remission—all before in Patriarchal, Jewish, and John's dispensations was prospective, Christ himself being authority ; for if pardon could be procured without the actual blood of Jesus in any case during any age, Patriarchal or Jewish, or during the personal ministry of Jesus, then it might thus be obtained in every case, and the death of Jesus would be a solemn mockery, dying because he could not command the cohorts of heaven to help in escaping the tortures of impious persecutions. Let us not leap forward, unless we know where we may land, for many thus going onward land themselves as well as those following in inextricable labyrinths of error. We hope that the spirit of meekness may manifest itself in looking over the words of Jesus, realizing that they are able to fill the heart with comfort, in time and eternity.

W. T. HORNER.

---

### WREST NOT THE SCRIPTURES.

---

*For the Christian Banner.*

The Scriptures of the Old and New Testaments form a transcript of the Divine Mind ; from which we gain all of our knowledge of the will of God, and of his gracious purposes concerning us. They convey a knowledge of all things that pertain to life and godliness. To err, through ignorance of them, when so thoroughly furnished unto all good works, is a crime we should blush to be guilty of. Yet notwithstanding the blessings of the gospel, and the solemn warnings not to pervert it, there is no book the people feel so free to interpret to their liking, as the bible.

Some time since in conversation with a friend, I asked him why protestants differed so much in their interpretations of the bible. His reply was ; “ I suppose that everybody is just like me ; I have a theory to support, and when I read, I read to establish that theory : and if I find a passage that I cannot bend to it, I call it a mystery and let it go.”

This confession so frankly made, strongly impressed my mind with the importance of our speaking as the oracles of God ; rather than bending them to speak our theories. How many an honest soul has missed the narrow path that leads to life, by being taught a theory and the practice of bending the scriptures to prove it.

I have often heard people in relating their experience make some strange applications of scripture by way of proving their experience a

scriptural one. I have heard the following language: "When the Lord converted my soul, it was not for anything that I had done or could do. I tried to build a hope upon my morality and my respectability in community; but my righteousness came so far short of the righteousness of God, that I blushed to think of it, and I cried out in my distress, 'Lord save or I perish.' Then and not till then I seemed to hear a still small voice which said, '*stand still*, and see the salvation of the Lord.' A flood of light seemed to burst in upon my soul and I felt that I was a new creature. Old things passed away and all things seemed new to me."

Wonderful discovery! A child of grace, and why? "I heard a still small voice say, '*stand still and see the salvation of the Lord.*' Before I had been building on my own righteousness, but the Lord had mercy on me, and bade me cease my efforts, and stand still, and enjoy the salvation that he had prepared." Where is such an experience recorded in the bible? The voice of the Spirit as he spake through the apostles, said to those pricked in the heart, "Repent and be baptized . . . in the name of Jesus Christ, for the remission of sins." Thus in olden times, people "believed *and* turned to the Lord." Acts 11 : 21.

But the question may be asked, is it not written, "stand still and see the salvation of the Lord?" I answer, No. Not in connexion with anything like the above. The scripture no where holds out the idea of *standing still to enjoy the salvation of the Lord.* When Israel complained to Moses for bringing them out into the wilderness to die, Exod. 14 : 13, 14, "Moses said unto the people, fear not; stand still and see the salvation of the Lord, which we will *show to you to-day*; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." But was salvation to be *enjoyed* in standing still? No. "The Lord said to Moses, wherefore criest thou unto me? Speak to the children of Israel, *that they go forward*; but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry land through the midst of the sea." They obeyed him in whom they believed, and what was the result? Let Exod. 14 : 30 answer. "Thus, the Lord saved Israel that day out of the hands of Egyptians, and Israel saw the Egyptians dead on the sea shore." Israel was freed from the oppressive hand of Pharaoh, when they were baptized unto Moses, in the cloud and in the sea. They stood still and *saw* the salvation of the Lord, in the channel through



the Red Sea. They obeyed the the word, "go forward," and *enjoyed* it.

Their salvation was just as much of the Lord, as though he had sent angels and literally carried them over the water. The Lord devised the plan of their redemption, and made it known, and told them how to enjoy it. Israel merited nothing in walking in the way pointed out. It was not *for* anything that Israel did; but of the Lord's own mercy he saved them from the hand of their oppressors.

Reader, art thou an alien from God, and afraid to take him at his word, lest it be said that you seek salvation by works, and not by faith in Jesus Christ? Fear not; he has done for you what he did for Israel. He has done for you what you could not do for yourself. Let me say to you, stand still and *see* the salvation of the Lord; which he has provided for all men. You were doomed to die on account of sin; but Jesus has died for you. You were condemned for your sins; but Jesus has arisen for your justification. Your sins have separated you from God; but Jesus is at the right hand of God, to intercede for all those who will come to God by him. All this has been done for you, not for any works of righteousness which you had done, for you are a sinner. But He, who knew no sin, became sin, or a sin-offering for us, that we might be made the righteousness of God in him. He now asks you to take his yoke upon you and learn of him. He asks you to confess with your mouth, that he is the Christ, the Son of God, the Saviour of men. Do you believe him to be such? Then he calls upon you to own him in his death, where all forsook him. Hence the language, "Therefore we are buried with him by baptism into death." When faith has led you to confess with the mouth, and to own him in his death; he then requires that whatever you do in word or deed, to do all in the name of the Lord Jesus, giving thanks to God the Father by him. If like Israel you have stood still and *seen* the salvation of the Lord, then do as Israel did, "go forward," and enjoy it. And the great Shepherd of the sheep will guide you in obedience to his will.

A. B. G.

#### MISSIONARY SOCIETIES, NO. 7.

Before our mind's eye we have on the one hand the Lord's church and the duty of the church in a specified sphere; and on the other in contrast we have the missionary structure in the form of a society, its base, framework, furnishings, and operations. In candor and in good conscience we are comparing these. We are not fixing our eye upon

mere circumstances or incidentals, but we are dealing with chief elements, constitutional principles, and rudimentals. Take as an illustration a very common mode of argument relative to a meeting house. Is there a logical novice having soul enough to be saved, or who has common or uncommon sense, who will confound a meeting house or the building of one with the Lord's worship? The Lord asks his friends to assemble—tells them when—what for—and furnishes models to guide them; and whether they meet on a hill or in a valley, on dry land or on a bog, on the sea or on the shore, in a house built for the purpose or in a common dwelling, in a cellar, parlor, garret, or in a room square, round, three-cornered, or oval, are circumstances as little affecting the sanctions of heaven concerning assembling and worshiping as whether the worshipers wear white dresses or black, woolen or linen, buttoned or tied about the body.

But had the Lord given a model for assembling at a particular kind of place, the hour to meet, and the shape of the place of meeting, these matters would not have been incidentals, but cardinals—the non-recognition of which would amount to disloyalty.

In nearly every attempt we have witnessed to keep the missionary framework from toppling over, there is an evident confounding of principles with incidentals, an attempted fusion of biblical elements with mere circumstantialia; and even the worthy and devoted friend who has been exchanging sentiments with us, keeps not a clear line between these very different things. It is doubtless time to pay a degree of attention to this mixing up of vital elements with mere accidentals or prudentials. Let us exemplify by what the 'Review' affirmed at the close of his first remarks upon our five inquiries. A church sends for him to labor. He goes. He labors. A brother 'raises' something 'privately' to remunerate him. Then the question is asked, 'Who thinks of taking down his Bible and looking for directions who to write for, when to have the meeting, where to have it, &c.?' Such is the picture and such the reasoning our good brother brings to us, adding, 'Our missionary arrangements are of the same nature.' If so, let us say, they are certainly very loose, disjointed, ague-like, and need the doctor; but notwithstanding what is here affirmed, very many men of clear mind will easily distinguish between the untaught procedure of a society of the Lord and the operations of a society wholly built upon a chief corner stone of expediency.

We propose reviewing the preceding reasoning, the Lord's oracles in hand. 1. Who should be sent for to labor in the gospel? The divine creed answers, He who has the words of salvation to deliver; a workman able to preach the word. Whether Philip, Titus, Errett, Pendleton, Franklin, or Oliphant be sent for, provided all these know and can proclaim the gospel, is not to be brought into the account. Not names or persons, but workmen, are to be thought of when God's work is to be executed. Here comes in the cardinal difference between a principle and a person, a workman and a name, a biblical element and a mere circumstantial. Hence the Bible is to be taken down, unless already understood, to examine who is to be sent for when gospel work is to be done. 2. When to have a meeting. Take Paul's time; when a door is open; or Jesus' rule, who spake as the people were disposed to hear. So decides the Bible. 3. Where to have a meeting. Have it precisely where the people sit in darkness and need the light, the door being open to let the light shine forth. The Book settles this. 4. How the brethren should contribute. Accept the primitive example, putting the funds for the sacred work into the sacred treasury, not 'raising' something stealthily or 'privately.' Are men ashamed of Christ? Or will friends of the Lord only contribute under a hot-bath impulse? Should not gospel liberality be put upon a basis of faith and love, and not upon expediency? Christ's chosen will be careful to contribute by *faith*, giving as to the Lord, and not 'raise' funds in a private or personal manner, on the spur of the moment, commercially, and then give to a particular person because their fancies or feelings have been captivated by him. There is too little faith and too slight a mixture of pure zeal in this for those who have a healthy thirst and a keen appetite for the righteousness of Christ.

In this way, then, working right and left, drawing a clear line between fixed principles and mere personals or casuals, we not only genteelly strike one brace from the frame of the missionary temple, but likewise, 'walking by the same rule,' we may smite with destructive power one hundred or one thousand others of like shape and use. But the frequent and altogether popular confounding of scriptural elements with unimportant accidentals or incidentals relating to times, places, and persons, furnishes us with whole libraries of extra refined religious treason and multitudes of warm worshipers whose devotions take the form and texture of their talents and tastes in the prudential department. Principles never change. Prudentials are ceaselessly changing.

These two chapters are as distinct as the Lord's policy and the pulsations of the passing hour. Perchance it is not too much to assert that all the devices, tenets, and customs foreign to the christian institution, from those approved by the Emperor Bishop at the seven-hilled city to the new scheme at the city of Cincinnati, are the natural and necessary product of a practical non-discernment of the difference between principles and prudentials and a matter-of-fact employment of prudentials in the room and stead of principles. And to elevate a mere prudential to the rank of an authorized and controlling principle, must, sooner or later, not only take the pith out of the reformatory plea of any people, but essentially though gradually mar, corrupt, and destroy them as a *reformatory people*.

Organized human prudence at Cincinnati, is, therefore, with us, a foreboding and disastrous element, since the grandest work in the world, the chief enterprise of the Lord's religion, is proposed to be executed by wisdom working on a basis of untaught grace.

Individual discriminating prudence is not only allowable but requisite. Of this we have examples, if we mistake not; or at least we have instances quite to the point recorded in the 'dear family Bible' that too frequently lies *chiefly* on the shelf. When the beloved and disinterested Paul was about setting out from his religious abode at Antioch to re-visit the infantile churches which he and his co-workers had planted, his fellow-workman, Barnabas, was anxious to have the company and services of brother John Mark, who, on a previous occasion, had shown himself less zealous than other laborers. Paul therefore objected. Barnabas however insisted. Here was a difference on a discretionary question. There is ample room for this individual freedom in the christian economy. But if a missionary society had existed in Antioch, the dispute between these two laborers would not have had scope; for the funds and choice of the discretionary organization or 'missionary Board' would have settled who were to go forth. But Paul had his mind—Barnabas his mind. The apostle's discretion was in favor of Silas, and these two went off to labor together. Evangelist Barnabas, after a touch of sharpness, in which, like some other good laborers, he showed himself too hasty, exercised his prudence in making choice of Mark, and this pair of workmen proceeded to the work in company. Such is a sample of individual discretion within the scope of the inspired writings. Here is another. Apollos was in company with Paul upon an occasion, and the apostle was earnest in asking the eloquent speaker to make his way to Corinth to labor there. But

the apostle in referring to it afterwards frankly says, 'it was not his will to go at that time.' Do not these circumstances clearly evince that there is a legitimate sphere in which discretion may be exercised—that it has a circumference of its own? And is not the reason apparent to every studious mind?

As however the powerful engine in its pulsive operations needs a safety-valve, so we need a safe check-rule to keep us from collapses and explosions with our high pressure discretionaries: for every son of Adam is a child of his father, and therefore thinks *his* discretion is precisely the sort for himself and everybody else. A primitive rule or principle comes in here and makes all things work happily and safely:—  
NEVER TO PUT THE GRACE OF PRUDENCE WHERE HEAVEN HAS PUT A MODEL.

But even on the score of prudence would it not be better to disband all the jostling wheels of the missionary collecting scheme and take the old method actively recommended by unerring wisdom? According to our arithmetic it is simply impossible for a missionary establishment to collect so great a fund as the brotherhood can without it. The discretion that calls for a society such as we are reviewing, demands, we believe, an annual convention, a yearly report, and an agent or agents payable in missionary funds. Say that only 300 delegates attend the annual assembly, at an average of 5 days each. It is not above the mark to put down each brother's 5 days' attendance and journeying as worth to him \$8. The time therefore of these 300 friends we will put at \$2,400. Their traveling expenses, averaging the far and near, we may say will sum up to \$10 each. Multiplying this sum by the number of delegates, the amount is \$3,000. The convention therefore, in time and attendant expenses, will cost \$5,400 per year.

Then the secretary is to be paid from \$600 to \$800; a large report is to be printed; and an agent or agents must have his or their reward. Let us be moderate and say that this chapter of expenditure will be only \$1,500 every twelve months. The working expenses of the society's operations will therefore be about \$7,000 yearly—the principal part of which, by scriptural procedure, could be turned to evangelizing profit.

If it be affirmed that the convention subserves more than one purpose, and that the increased zeal which it inspires is to be taken into the account, we risk little in again protesting. Where does the zeal come from? Is it produced *by* as well as in a human society, and can it be

relied on as genuine? There is a spurious zeal—a zeal not created by, nor according to, the knowledge conveyed to us by heaven's favor; and it is certain that no one is avowedly partial to this sort. Whence then the source and what the channel of this greater zeal?—does it flow out of the old gospel through a new prudential arrangement? Much as our affection streams out to brother Franklin for the truth's sake, we are not able to accept of his doctrine of increased or purer zeal through the missionary society. We heartily disown it. Will he be invited to review the whole-souled and wide-spread activity of the Jerusalem zeal, of which we treated in essay No. 5, and then explain how the most approved missionary society arrangements could brighten or widen the zeal of such brethren?

Hence, in view both of the cost and of the untaught character of the recently ordained collecting and bargaining operations, we would, if a believer in church resolutions, recommend the Lord's friends therein interested, to move and adopt as follows:—‘Resolved, that we will put into the treasuries of the congregations of which we are members the worth of the time and funds we have usually spent in attending the missionary convention; also, put into said treasuries *all* that we are able to contribute for the Lord's work, as stewards of his manifold favor, and the REST may be placed in the treasury of the society based and built upon human wisdom.’

Look at the new society from another stand-point. Some years ago Dr. Barclay, an efficient and noble man, was sent to Jerusalem as a ‘missionary.’ Three or four not very large companies of usually prosperous brethren, working unitedly by gospel zeal and liberality, could have sustained brother Barclay. But the missionary society which sent him appealed to the friends everywhere in North America to obtain funds to hold up his hands in the work, and seemed to exert all its force to supply the wants of this one workman. But we know that such an argument is, legitimately, very limited in its bearing: for whether the society be successful or non-successful in gathering the ‘needful,’ it is still to be viewed as ‘a creation of the brethren,’ living, moving, and having its being in an element, in which, we honestly conclude, no gospel society should live or operate.

D. O.

—NO. 8.—

Most pleasing would it be to wait and have more of the company and assistance of the much esteemed ‘Review’ while examining the recent

arrangements for mission service. This however is a luxury not now enjoyable. Since the opening month of the present year, the fervent and always acceptable 'Review' has furnished us with a dozen lines in response to a few brief questions, and one short article subsequently. Four times four issues of the Weekly at Cincinnati have given us these two reluctant or cheerful instalments by way of helping onward the work of scrutiny. Our missionary timepiece is evidently faster in this latitude. As the close of 1858 will be the close of seven years of the Banner, and as it is among the possibles that we may deliberately fold it up after its seven years' campaigning, there is a necessity for being active in laying before all whom we can reach a part of our capital stock on the missionary question.

Whatever others may think, say, or do in reference to a society which is made by devoted men, we increasingly realise that the Lord will hold us responsible individually for our utterance and action. In things pertaining to expediency, we can, at least sometimes, move contrary to our own judgment because of a share of esteem for others; but in matters of principle we are steadfastly unwilling to yield to any man or body of men this side of the celestial court. Not from prejudice but from principle we are opposed, stiffly and steadily opposed, to missionary societies. Openly and above board we avow, that if we were able to place the Cincinnati mission temple, from base to top, on board a steamer, barge, or coal-boat, and dispatch it to the Gulf of Mexico, we could take an instrument more sacred than a buglehorn and sound a triumph like Miriam and Moses when they witnessed the Egyptians fatally encompassed by a flood of waters. And yet, in the presence of Him who knows all things, can any one tell what personal advantage or disadvantage to us whether the missionary tabernacle stands or falls?

But the intelligent and generous 'Review' can afford to let us deliver our testimony and use our examining probe freely. A large majority of the writing and speaking brethren are doubtless orthodoxly with him in this chapter of proceedings; and therefore, so far as a majority can determine truth or grace, the lately approved and favored scheme is not in danger.

We have some specially solemn matters to touch upon in this essay. In looking a little deeper in order to see the radical defection from which springs the dubious zeal that rears the mission structure, we may see the tap-root error which nourishes many an outgrowth of mixed

carnality and spirituality, assorted in such singular proportions in these very perilous times when the works of the flesh and the works of the Spirit, do, in numerous cases, to the popular eye, wear the same dress. Perchance some who are inclined to opposition to the disciples may rejoice in the observations we are about offering; but if they thus incline, their rejoicing may speedily be turned into mourning by considering that they themselves need reformation.

Why is it that individuals and churches are not practically disposed without exciting appeals and a new set of operatives to send the gospel over the land and over 'regions beyond'? The reply is brief. It is simply yet emphatically because these individuals and churches set so slight a value on the gospel; nay, in plainer terms still, *it is because they are not fully turned* to the Lord and Saviour. It is no pleasure to express it, but we require to testify it, that men in these present 'last days' are not converted or turned to Jesus. Let us illustrate:—

Brethren Nimbletongue and Glibspeech, who are full of usual zeal, under pay of so much per day, arrive according to announcement in a settlement named Sinners' Corners. They preach. They are themselves, though able to speak fluently and forcibly, not thoroughly skilled in the first and subsequent lessons of the gospel; and hence it is the simple truth to say that they are very imperfect instructors. They labor seven, ten, or twelve days; at the end of which a measure of excitement is visible. The laborers have kept steadily in view one thing—the bringing out the greatest possible number of persons by confession and immersion. The speakers have laid before their hearers some excellent and scriptural conceptions—some capital guns have been fired at 'the sects'—smart and powerful anecdotes have done something in the work—appeals and exhortations copiously and meltingly delivered, are brought to bear on the hearer to determine him to repent and be immersed, with the annexed promise of salvation. Forward come a score of persons, impelled by well aroused feelings partly produced by the imperfectly developed gospel they have heard and partly produced by their peculiar physical, mental, and moral nature wrought upon by past or present ecclesiastic influences. They are immersed for the remission of sins; and a calm looker-on, would, without much prejudice, conclude that both teachers and pupils regarded the immersion and accompaniments as freeing them from sins past, present, and prospective.

Next morning these converts rise from slumber, put their working clothes on, and enter upon the usual round of planning and toiling for



earth's store of food, raiment, and shelter, as though nothing had happened. They talk, purpose, work, make tight-handed bargains, and behave exactly as in time past; and at the end of twelve months they may be able to boast that their religion has not cost them one hour's loss of time and not one half dollar's worth of anything.

Now, if the angel Gabriel should appear at our office this moment and tell us that these were turned to Jesus the Divine Master, loved him and obeyed him and delighted in him, we could not credit the message. Take, then, such subjects of the kingdom as these,—take another portion who are so far superior that they will talk religion a little and express very pious feelings occasionally, but whose spirituality is nearly all 'talk' and 'feel'—take some others who are willing to evince their affection for Jesus by '*working* that which is well pleasing in his sight,' but at the same time are strongly impressed with the efficiency of 'organizations' such as they formerly loved and used while among brethren of other schools,—take all these well disposed men, we shall say, the avowed subjects of the Chief Prince, and is it not easy to perceive that if there is any 'missionary' labor performed it must be by some extra and showy plan; some method extrinsic of the gospel? And is it not as easily perceived that if these same religious friends work in any chapter of christian goodness either for themselves personally or for the benefit of their immediate neighbors, they require 'helps and governments' extra the institutions of heaven? And is it not even so that they need artificial life-preservers on dry land, crutches, props, belts, straps, and stays all around, and even then scarcely able to stand, much less walk or work? The gospel root, the broad and big root of spirituality, striking deep into the truth, love, and power of our Divine Lord, is wanting; and therefore the fruit, whether for their own use or for others, is more like the fig-tree without figs than like the healthy and well cultivated vine with large and luscious grape-clusters in rich abundance.

Often have we occasion to call up a saying of an old and venerable gentlemen, a christian patriarch who had been a true reformer from the year 1809. Speaking to us one day in relation to christianity, he exclaimed, 'We have lost it—there is scarcely anything like the primitive gospel now in the world.' Whether this be strictly or comparatively true, there is more truth in it than enough. Men do not in these times live *to* and *for* Jesus. The eye of faith to see him, the ear to hear what the heavenly Spirit says to the believers, and the living power of

godliness fairly developed in labors of love through what the single eye sees and the hearing ear hears,—where, where are they? And the reverberating echo of the query again asks, where?

Hence, then, from this stand-point, we do not so much regret the existence of a publication or a mission society, a tea meeting, or a donation party—we do not so much regret the appearance and working of these as we regret the root or the reason of their existence. We do not so greatly deplore the pale face of the opium eater or the red face of the tippler, as we regret to realise that these are simply the index of internal and vital ailment. We courteously claim that it is a safe and proveable position, that spiritual men employ spiritual means and weapons, individually and congregationally, as carnal men use carnal means and weapons both as individuals and communities.

And only listen to the strange purity of speech of the honorable and beloved friends who treat of Home Missions and Foreign Missions. A *foreign* mission. Very properly named. It is a kind of mission FOREIGN to the Lord's people. And a *home* mission! How selfish and unchristian it sounds. Does the Lord teach us thus to speak? Is it not foreign and home-make language?—though unquestionably it is as pure and scriptural as the operations of which it treats. The Master Teacher says something about the heart dictating what the lips utter; and it is not difficult to show that the heart and mouth always agree. Political again! Home ministers and foreign ministers of state. Will we never get tired of borrowing from and leaning on Caesar?

The Lord died for the whole world; the Holy Spirit descended for the whole world; the inspired ministers were ordained for the whole world; and the entire family of the world belongs, of right, to Jesus: hence there are no home and foreign parts in the presence of the Master. The beloved apostles who speak in heaven's dialect, refer to regions where the gospel is announced and 'regions beyond;' but with them there are no foreign missions. Nay, this very term '*mission*' can be used and kept in the Capitals of the different nations without loss to the religion of Jesus. Will we not look from calvary and pentecost on all the sons of Adam in America and other lands; will we not allow ourselves to be filled with the greatness and fulness of Jesus and the sacred Spirit; will we not open our hearts to take lessons of largest liberality from the one Great Lord and his one pure message of life, and go forth in the Lord's work filled to overflowing with the faith, love, favor, and gladness of the salutary and heaven-devised gospel?

D. O.

## A SISTER'S REVIEW.

One of the devout sisters whom we have never seen has been moved to address us recently; and although her words are of the admonishing order, it is doubtless beneficial to listen to them with a full measure of candor and good temper. The intention is, we conjecture, to offer a word of caution and pious counsel to all the writers for this periodical, while the immediate occasion of this sister's observations is an article partly entitled 'Our Thunder.' The vigilant and greatly esteemed brother who gave the reading community the article now named, is so magnanimous and large-souled that we risk little in permitting a sister to say a few things respecting it without asking his consent. Certain it is, that whatever is publicly spoken or written is justly subject to review. We take, however, a due share of the subjoined strictures to ourselves; and we would in the kindest manner avow to all friends and all opposers, all who love and all who do not love us, that for one or two years past we have honestly labored and now diligently labor to attain a more perfect standard in communicating truth both orally and by writing. We have long seen the indispensable necessity of cultivating a heavenly spirit, so that, possessing truth, we may deliver it in the pure and genuine spirit of truth. But it is one thing to have a model before us and another thing to work exactly according to it.

—Let us meanwhile hear a word or two from our intelligent and pious correspondent:

"We profess to be disciples of Christ, claiming him for our Leader and his Apostles for our teachers; yet I fear we are not as watchful to see what manner of spirit we are of as they were. I fear that while we boast of having them for our counsel, we at times lose in part that meek and quiet spirit which is in the sight of God of great price. I often think if we had more of the Spirit of Christ and less of the combative, and endeavor to be more like Paul who became all things unto all men, and yet contend earnestly for the faith, and give no occasion for our good to be evil spoken of, it would be better. . . . I had hoped that the time had gone by when others should think they had reason to nickname us. Of course we all have great reason to love and esteem brother C. very highly for his work's sake, but is it right to say that Dr. Rice had learned of him, and to say that perhaps no one suspects the Dr. of getting back to the truth entirely, instead of rejoicing to see a poor soul thus coming out in the light of the gospel, striving to lead him on still farther, giving God the praise, mildly reminding him in what he yet lacked: should we not be encouraged to

hope such an one will soon drop Presbyterianism if we are careful to take the right course.

“Disciples generally speaking are quite as lacking in true vital piety as our sectarian friends, although we profess to know so much more. I mean, are we not as apt to show a wrong spirit. It is much to be lamented that there are so many big meeting christians. May the Lord help us to gird on the whole gospel armour, that so we may be more instrumental in saving our erring friends. . . . For my part I praise the Great Giver of all good continually that of late years I do see the need of living more devoted and humble than ever I did before. May I be remembered by you and by all the true ones at a Father’s Throne that I may prove faithful to the end.”

Thus writes a sister who is apparently making a whole-hearted effort to live to the Lord, who proposes by the gospel to ‘purify to himself a PECULIAR people’—not peculiar for debate, smartness, knowledge, pride, or worldly glory, but a peculiar people for zeal in works pronounced by heaven to be good.

It is to us, and has been, most evident that we need a few things yet to make us individually and collectively what it is our privilege to be in the sight of our Prince and Saviour. We need forty folio volumes less per year of fleshly glorying respecting our position and attainments as disciples, and more than thrice the usual amount of time and research in the department of self-examination. We need an untold degree less of cold bone-rattling controversy, and fully five hundred times more calm, careful, conscientious investigation of the pure oracles to make us ripe scholars of the Sacred Master. We need our eyes and tongues less on sectaries, and a healthy degree of looking at and preaching to ourselves. We need far less of our own spirit and much more of the holy Spirit. We need more prayer for grace and less prayer for gain—to think less of a good farm, a good high school, a good store of earthly stocks and bank bills, or a good price for a year’s labor in any department of temporalities, and to place a higher estimate on the riches and inheritance obtainable through our hallowed Redeemer, laid up in heaven as a safe deposit for all whose life is hid in Christ and are kept by the Divine power through faith to the perfect salvation yet to be developed and realised. We need less talking and more working, and at least two thousand per cent. more liberality among the brethren, from the largest to the least, teachers and taught.

There are some vigorous and healthy, but too many puny and sickly, disciples. Thankful are we that there are members who pray not only

in word but in deed 'to be strengthened with might by the Spirit in the inner man; that Christ may dwell in their hearts by faith . . . and be filled with all the fulness of God.' And what a fulness is the fulness of God! What wealth these brethren are amassing! They are constantly shaking off the old man with his unsanctified and ugly deeds, and while getting quit of him with his services and deceitful pleasures, gaining practical acquaintance with the new man whose righteousness is perfect. They are zealously engaged in exchanging their own pleasures for the pleasures of the Lord, and making at least a hundred fold in every legitimate exchange.

A disciple of Christ is a noble man. He lives in a favorable climate, breathes good air, partakes of nourishing food, takes refreshing exercise by walking the path where the light shines and where faith directs, and his apparel is nicely preserved from being spotted or soiled by engaging only in clean work. His diet and drink are the same, for he hungers and thirsts after righteousness; and hence, his countenance is not only fair like Daniel's of old who lived on simple pulse, but he is full of spiritual muscle, and therefore strong in the Lord. Such a man is a light, a beacon of hope, a blessing to himself and to society. He carries with him a divine fortune, and while he scatters it in the name of the Sovereign Master, he is still gaining in religious wealth. To love such an one is no task at all. His greetings, his manners, his looks, his words, his deeds, tell us of things better than earth can produce.

But a disciple of a theory, a fine system, or a set of doctrines fastened together with the metal of Phariseeism, is, in our reckoning, not worth his weight in chaff. Such a disciple is a shell without a kernel, a lamp without oil, a well in the desert dried up and therefore without water, a meagre portrait of a saint without divine beauty or vitality. Let us turn from the picture at once, and ask, Shall we not, brethren, be disciples of Christ—disciples of the same Lord who came and dwelt for a time in the world for us, who was on Calvary for us, who was in the sepulchre of death for us, who is now in heaven mediating in the holy of holies for us, who will come again with a chosen army of celestial messengers for us, and who has uncorrupted crowns in the eternal kingdom for us, provided we will allow him to make us fit to wear them? Awake, awake, then, put on and keep on the beautiful garments, divinely fashioned, and supplied from the storehouse of the

Lord our Righteousness ; and we will not only be in our ' right mind ' but clothed aright when the Master reviews us in that day.

But before concluding these hints there are two or three thoughts demanding due reflection. All teachers have not the same gifts, as indeed all have not to work in the same department in the one enterprise. The workman who fells the large tree in the forest, needs an axe ; the laborer who trims an orchard, requires a pruning knife ; and the gardener amid his nursery of tender pear shoots and peach slips, only demands a pen-blade. And the workman who is only to re-adorn a wall where a little paint is rubbed off, needs no other instrument than a polishing brush. Unfortunately we now need the heavy metal of the rock-breaking hammer more than the varnish of the ornamentalist. And connected with the work there must be confident courage on the part of the workmen. It is a necessity. Many good friends, naturally and practically modest, are not deeply read either in human nature or in the world's history. From the days of Joshua down through Elijah to the first John at Jordan, and then Peter and Paul, and afterwards Wycliffe, Luther, and Knox, God has made use of sterlingly confident—yes, positive—men to do a positive and up stream work. Any amiably disposed man can glide pleasantly with the current ; but it demands a resolute face and strong muscles to stand out from shore and row up stream. Where are the reformation labors of soft, smooth, oil-speaking men ? Where ? Are they in *this* world, either in history or among the present race of the sons of father Adam ?

At times, indeed, when feelings urge their plea, it is regretted that we cannot cultivate the poetry of prose rather than the prose of poetry. But when we turn the eye of faith to all the labors of reformers, inspired and uninspired, and when we reflect upon the peculiarity of that mixture called human nature, and also that very singular mixture we may call ecclesiastic nature, we at once perceive that robust speech is the only sort that is telling and effectual, if indeed any kind of utterance under the circumstances will be availing.

But it is granted that it is not necessary to be always putting the powder-blast in the rock, making everything around shake and startle. There are doubtless extra severe and bitter things in some if not all of our writings. If the genuine oil and wine can be found at all in some of these efforts, there is very much coarse sand if not gravel mixed with the one, and something very like wormwood mingled with the other.

Then, again, notwithstanding very creditable advancements, if we are not yet so fortunate as to have marched beyond all the streaks of Babylon's mists, a fair allowance ought to be made on this score. Doubtless if we have not the 'humbleness of mind' suitable to make an apology for our frailties and imperfect labors on this account, the Lord himself, who sees and knows all, will be our apologist. Meantime, then, while laboring manfully to reform others, let us, in deed and in truth, labor earnestly to reform ourselves.

D. O.

### JOHN THOMAS AND HIS 'MANIFOLD WISDOM.'

Dr. J. Thomas, conductor of the 'Herald' of an Age yet to come and of the Kingdom of this Future Age, reviews with his accustomed charity the position of the 'Expositor,' edited by friend Marsh, touching who are qualified subjects of baptism. This controversy between neighbors Marsh and Thomas, like almost all others, will, no doubt, minister profit in some form. The Doctor, who is very busy in opening up the actualities and peculiarities of an Age not yet arrived, has read some stout lessons to friend Marsh of the 'Expositor,' and has, according to custom, treated some others to a little of his spicy theologic greetings. 'Twould be funny, if the topic were not a grave one. The subjoined passage is as pleasant a specimen of the Herald's matter and spirit as has come under our eye, seeing there is no *ism* or *ite* hitched to any of the words, and hence it is re-produced for the benefit of all who choose to read:

"We are not convinced that we are judging one of the Lord's servants, in maintaining the Lord's truth against imposition. We should rejoice in being able to address A. Campbell and Joseph Marsh, and other men of their class, as faithful brethren and saints in Christ Jesus; but while the one rejects the promises and the other substitutes an immersion upon a devil-basis for an enlightened obedience of faith, we can not help being found in opposition to both. The truth in their hands is crucified, and made of none effect."

In another part of the Herald, the Doctor, while making the truth of full effect, as he would say, in alluding to those whom we call disciples, is pleased to state: 'Many more of them would be now rejoicing in the truth, and in the liberty with which it makes free, than do now but for the ill-starred influence acquired over them by their clergy.'

Without looking into the next age, we know that the present is what may be called 'a fast age;' and if there are clergymen among the dis-

ciples, after all that has been proved against the clerical workers, we have, for our part, no objection that this messenger (who is engaged in preparing the way for a new age and its kingdom) lash these clergy with a whip made of larger cords than Jesus took to drive the official sinners out of the house that was sanctified at Jerusalem's sacred mount. But up to this moment, we have not seen any disciple's name with 'Rev.' as a handle to it except in a single instance; and therefore we must judge that teaching brethren calling themselves disciples are not yet giving marked proof that they are clergymen.

As it respects the rejection of the promises by any of the brethren, or the crucifixion of the truth, we are able to say that there are some happy disciples who practically show that they believe in *one of the promises* to a much more wholesome extent than the editor of the Herald. We allude to the promise that when the Lord comes and brings his reward with him he 'shall reward every man according to his works.' This, we must think, will be a very trying time for the Doctor; but meantime it is our candid opinion that he is both as zealous and as sincere as any clergyman between Maine and Minnesota. His nick-naming, accusing, and abusing a community, who, for twenty-five years, have proved themselves strongly reformatory, must, it is candidly believed, constitute a portion of the Doctor's work for which he will receive a reward not the most pleasant. Even granting that Dr. Thomas was not treated genteelly a portion of the time he called himself a disciple,—or when he was a 'clergyman' among the disciples,—the gospel spirit would enable him to keep from the sin of dealing in nicknames or any of the spice of apparent vindictiveness. We can admire the Doctor's courage, zealotness, and ability; but *his* fruits and the fruits of the Spirit we frankly conclude do not agree.

D. O.

#### A QUERY AND REPLY.

A friend writing from a locality in the Province of New Brunswick, states and asks—

"There is quite a number of professors in this vicinity who do not believe that sectarianism is of God. Will you inform us through the 'Banner' which of the two following things you think will be best for us: Join the Baptists, or send for some 'Christian' minister to come and organize a society of disciples of Christ."

To this good friend we respond that if the non-sectarian citizens of



whom he speaks would allow six Apostles and two Evangelists, as they speak in the Christian Creed, to invite them to meet together every Lord's day to edify and happify each other, it would, in our judgment, be preferable to either of the alternatives proposed. For our own part, we have no objection to worshiping with the Baptists when they know and act upon 'the liberty of the sons of God;' neither have we anything to offer against calling for a general laborer in the gospel to assist in building up believers and heralding the news of pardon to sinners; but we believe that disciples of the Lord, *because they are disciples*, have the Lord's authority to assemble and strengthen one other under the direction as well as by the invitation of the inspired teachers. D. O.

---

### OBITUARY.

---

Raleigh, 8th May, 1858.

BROTHER O'PHANT:—When I last wrote I informed you of the illness of Hugh Morrison, my only brother in the flesh, as also in the Lord. Since which time he has been taken from us by death on the night of 24th April, and on last Lord's day his body was carried to the place appointed for the living, accompanied by a large concourse of friends. In his death was evinced the power of religion to raise our hopes above the fleeting things of time, to those realities which time nor death itself can destroy. He has left a widow and two children to mourn his loss, but if they put their trust in God, he has promised to be a husband to the widow and a father to the fatherless. The deceased was a native of the city of Edinburgh, and was aged 47 years. We rejoice in the hope that though absent from his family he is present with the Lord, and realizing the recompense of reward.

Yours in the hope of eternal life,

D. MORRISON.

---

THE TRUE GRACE.—A choice workman who frequently corresponds, said to us in a letter received not long since:—"I feel more and more resolved to bear the burden and heat of the day." This speaks volumes. It is what the amiable and inspired John would call the true grace of God. D. O.

---

TO CORRESPONDENTS.—Let no correspondent be discouraged. A letter from Paris is partly in type, but unexpectedly we found it had to be pushed over to next month. We have valuable communications waiting their turn. D. O.

---

RELIGIOUS INTELLIGENCE is laid over from this month to July.