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# CHRISTIAN BANNER.

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

VOL. IX.

COBOURG & BRIGHTON, DECEMBER, 1855.

NO. 12.

From the Christian Evangelist.

## LETTERS ON SACRED MUSIC.

No. I.

BY A. S. HAYDEN.

I feel prompted to write a few letters on Sacred Music. A recent tour of more than a thousand miles, in which I had many opportunities of observation on the subject, brings the unwelcome impression that it is very generally and strangely neglected in the Churches of Christ. The power of music to enliven and cheer the heart is felt and acknowledged by all men. Its gentle cadence wins its way to the heart that is closed to every other influence. The man of mighty logic stands before us. He lays down propositions; arrays facts; builds up arguments and demonstrations; talks of premises and conclusions, and storms the heart with a regiment of syllogisms. We listen, we are instructed, we admire the breadth and firmness of the intellectual structure. The accomplished orator may open the treasures of the richest rhetoric, and display masterly skill in metaphors and tropes that almost *live and move and have a being*. And from both and all how many go away untouched, unmoved, unsubdued? The strongest argument sometimes sets the soul on defiance, and it may be parried by evasion. But the sweet, attractive charms of music calm the turbulence of the human soul, soothe to rest the passions that revel in the halls of our spiritual nature, divest us of our hostility, and cause all the kindlier sensibilities to pervade the breast. It allays, it softens, it persuades. It touches with tenderness, it teaches with gentleness, it smiles with benignity. It comforts, it wins, it exhorts. It inspires hope, and courage, and zeal. It breathes contentment, peace and love. It awakens, it enkindles, it arouses. It bathes us in tears, and it wipes them away. It takes away our breath and inspires us with life.

How much has been done by Sacred Song to convert sinners to God! In company with a beloved fellow laborer the writer once went to a populous village to preach the unsearchable riches of Christ. Blunted by sin and hardened by a flattering infidelity, the hearts of the people were disinclined to hear of the sufferer of Calvary. Few attended. We caused to be printed and circulated the beautiful words to two new and charming pieces of music. The audiences increased; the house filled; the fountains of tears broke open, and thirty converts to Christ filled the place with joy.

No man since the days of the "beloved disciple" has probably done so much for the Church as the renowned ISAAC WATTS. His "Divine Songs for Children, Cradle Hymns, Lyric Poems, and Sacred Psalms," have filled houses, homes and hearts with melody, happiness and praise. O! how much comfort and Christian sentiment flow in them! Easy of remembrance, and happy in recollection, they bind the heart with ties we would not sever, to the dear scenes of childhood, relaxation and infantile innocence, when early life swept by on wings of ecstasy and delight. How much better the Hymn Book than the Sermon Book; the poetry and music that fill the soul with the gushing impulses of love to God and man, than rolls of effete theology, triturated to the thirtieth attenuation of scholastic metaphysics!

I am tired of debates, and contentions and strifes about words, that minister angry feelings rather than godly edification. From criminations, fault findings, and the sharp eyed riflemen on the walls and parapets of some theologic fort, what can so well save us as the songs of rejoicing heard in the habitations of the saints. Here let honor be paid to another of the most lovely and useful of the fold of Christ, JOHN NEWTON, author of the Olney Hymns. "The grace of God that bringeth salvation" comes like the dew on the mown grass, noiseless and still, but imparting freshness and life to all it touches. So the men who have been of greatest service in the cause of human redemption have not been distinguished as men of war. *Newton composed hymns*—these are his labor and renown. Had he composed only one, as he has done, a hymn that loves and weeps, in which the souls of myriads speak forth their penitence, their consolation in Christ, and their joyful trust in God; a hymn that teaches millions an appropriate language for the utterance of pent up emotions that swell their own souls; had such a hymn been his only work, he had merited a monument.

And one he has. The spiritual life made more quick and buoyant, the fountains of holy impulses made deeper, the raptures and joys of the redeemed, enabled by his songs and hymns to ascend higher, and many more converted to God and helped on the way to glory. This is the monument of this good and faithful servant of Christ ; a pyramid of immortal honor and eternal glory.

## No. II.

It cannot be necessary to enter at length into an elucidation of the power, and the elevating and moral tendencies of the songs of the sanctuary. Vivid in the recollection of all is the name of Jenny Lind. It is questionable whether there lives, or has lived, a person so popular as this Scandinavian peasant. No name of female, possibly that of Victoria alone excepted, became a familiar utterance in so many lips. Caressed by the nobles, the favourite of peasants, idolized by all, she became with amazing celerity a person of universal renown in Europe and America. The world cannot hold two supremes, or else Catherine Hays, the very impersonation of melody in its highest eloquence and perfection, would not be obliged to hold a second rank.

No one needs to be told what has evoked such spontaneous and universal applause toward these gifted vocalists. It only shows the depth of the passion in the human soul, and the power with which like a stream overflowing all its banks, it may flood the world with tides of holy joy and the swelling sympathies of a better life. And how recreant are we to the sacred cause with which we are graciously entrusted, how regardless of our own happiness and the highest enjoyment of our families to permit such powers to remain dormant. I must utter it, there are multitudes of churches in which their singing is miserably mangled, or in which they can hardly sing at all. In many of them the whole stock of music on hand for common use consists of four or five tunes, sung with nasal intonations so inveterate as to divest this most thrilling service of all its charms.

" Hosannah's language on their tongues,  
And their devotion dies."

The church loses her life, and her power departs. The youth in the neighborhood and our own families take no interest in exercises so dull and stale, and from a necessity in their own nature, they thirst for springs of pleasure more congenial to their tastes. They go to other churches and swell the choir. They hear not the gospel,

and are left to become the prey of a volatile infidelity, or the victims of the giddy temptations found in the unsanctified pleasures of the world.

Such, alas! is the history of too many churches where joys for new-born sons of God filled every heart, and the gospel but lately was carrying dismay into the ranks of all opposition. Yet even the small and stunted measure of musical practice here spoken of, is infinitely better than none. Sing on, and sing the best you can, we say to all. But when improvement is so easy, when the acquisition of even two or three new pieces pays back at once such an immense interest on the labor invested in acquiring them, is it not surprising, is it not astounding that some thoughtful persons do not undertake it and bring about a reform? I could give the latitude and longitude, the "local habitation and the name" of more churches than one, to which this faint description might be very literally applied. *Good music yields a greater revenue to the church, of spiritual life and increase in members, and with a less cost than any other of her appliances for good; the faithful preaching of God's holy word alone excepted.*

It is not intended to spin out a set of essays, to run through months, and needlessly take space in the pages of this valuable periodical. I am too busy, and the subject too grave, and vastly too important to be treated so lightly. When the Most High gave the moral constitution to Israel, he presented it in *Ten Words*. The whole law in all its legislative detail, in the admirable compend of it by the Divine Teacher, is given in two sublime sentences. Good sermons are short; vapid ones spread over much service. Be my letters brief. But our brethren who control presses should speak out and enforce the necessity of this work and encourage it along. If all the "chief men among the brethren," the captains of Tens, the captains of Fifties, the captains of Hundreds, and the captains of Thousands should utter the word, and prolong the tone that calls attention to it, the approaching fall and winter evenings might produce a revolution most salutary and lasting in the results.

*Hiram, Ohio.*

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The Apostle Paul had three wishes, and they were all about Christ; that he might be *found in* Christ, that he might be *with* Christ, and that he might *magnify* Christ.—*Luther.*

## AGREEMENTS AND DIFFERENCES BETWEEN BAPTISTS AND DISCIPLES.

## No. IV.

David Benedict, an author who gave the American world a big book called HISTORY OF THE BAPTISTS, says:—"I have adopted the theory that the best religious communities run out in about three centuries, often much sooner: but they seldom hold out for a longer time until it becomes necessary to remodel and rebuild, and strive to bring their churches back to their first principles." In a note upon this 'theory,' Mr. Benedict is pleased to say:—"The great Baptist communities in England and America are now a little past the meridian of their course; we must all hope for the best, but we have reason to fear that in the course of one or two centuries hence, although their outward circumstances may be greatly improved, it will be otherwise as to their spiritual affairs."

These are important testimonies. Coming from a sound and standard Baptist, the evidence is entitled to Baptist acceptance. It is therefore doubly valuable. Truth is spoken by a Baptist in respect to the Baptists. Here is a reformer in principle, though wearing the Baptist badge. We must claim the historian Benedict as a Disciple! Our friends claim him as a Baptist. Agreed! We will not ask who has the greater share of him—the Disciples who claim him *by principle* or the Baptists who claim him *by name*?—!

Far different is David Benedict from Thomas Davidson. While the historian states in faithful frankness that the Baptists are past their meridian, and therefore on the decline, and therefore begin to need reformation, the Brantford penman is pleased to show how sickly and deranged are his religious nerves when we humorously notice some proofs of the illiberality of the Baptists, telling his readers in his super excitement "that the Editor of the so-called Christian Banner pours out the vials of his wrath."

As Mr. Davidson has been quite liberal in using brother Campbell's name, and given prominency to his assumed destructive errors, we shall allow a very reputable Baptist brother, Dr. Lynd, to confront our friend Davidson with a few sentences from Mr. Campbell. Friend Lynd quotes brother Campbell's words as follows:—

1 I believe all Scripture given by inspiration of God, is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly accomplished for every good work.

2 I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit, who are, therefore, one in nature, power, and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam, and is born into the world frail and depraved in all his moral power and capacities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the *Word* which from the beginning was *with* God, and which *was* God, became flesh and dwelt among us, as *Emmanuel*, or "*God manifest in the flesh*," and did make an *expiation of sin*, by the sacrifice of himself, which no being could have done that was not possessed of a super-human, super-angelic, and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of law; and of a Christian, not by faith alone, but by the obedience of faith.

6. I believe in the operation of the Holy Spirit, through the Word, but not without it, in the conversion and sanctification of the sinner.

7. I believe in the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures.

8. I believe in the Divine institution of the evangelical ministry, the authority and perpetuity of the institution of baptism, and the Lord's Supper.

So believes and teaches brother A. Campbell. On the above, Dr. Lynd asks, "Is there a Baptist church in the world which can show a more sound confession of faith?" And then the Baptist Doctor adds, "These are the views I endorse, and so does every evangelical man in every denomination of Christians." Hence, with Dr. Lynd's permission, without asking leave of Mr. Davidson, we shall call these some of the main agreements between the Baptists and Disciples. Buckle on your sword, Mr. Brantford "Messenger," and fasten fast your breastplate, and fix well your helmet, and do not neglect your shield, so that you may go forth to war against your brother Dr. Lynd as well as the vengeful Editor who has vials of wrath!! Blow the trumpet therefore and set the battle in array, for it is an alarming state of things when one brother Baptist declares a Disciple's teaching to be "damnable heresy" and another brother Baptist endorses this same Disciple's teaching—both Baptists being in one communion!!! Where is friend Davidson's "valuable correspondent" his worthy co-helper "bro. Frazer"—?—! Will he also be ready with his armour to stand up in proper rank and file with the famous spearman, once of Gath, but now of Brantford?

Impartial and intelligent reader!—a friendly word with you before we part. You have a copy of the New Testament. This divine document, dictated by the Spirit of the Lord and written by the apostles of the Author of Life, is the creed of the Disciples. Its testimony is the ground of our faith. Its precepts regulate our obedience. Its promises rejoice our hearts and create our hopes. Its sanctions mould our worship. Its love and spirit constitute our joys. Its inspired bonds and sweet attachments draw us together and keep us together as a brotherhood. Its offers of

pardon—eternal life—immortality—enduring glory—elevate our souls and lift them heavenward, and make us calm even amid the passionate rhapsodies of 'foolish men' and the 'cunning craft' of perverse religionists of every name.

The grand central principle of accepting the oracles of Christ as our religious standard, and the collateral principle of receiving the examples, customs, and manners of the primitive brotherhood, will outlive and triumph over every class of opposition. These principles can never be put down. The doctrines, the usages, the denominational politics, and the ecclesiastical enactments of clerical men will be swept away by the rolling tide of truth; but these grand principles, founded by God, maintained by God's word, and acknowledged and proclaimed by the Disciples, can not be shaken nor successfully assailed. Within a few past years, hundreds of thousands have rallied round these heaven-approved and enduring principles, and the time hastens apace when the honest and the reflecting of all who are encompassed by petty denominational circles, fed by fragments of truth mixed with the sugar-coated nostrums of men, and who wear the garments of apostacy without knowing it, will joyfully yield themselves to the unerring supervision and sure guidance of the once despised but now highly exalted Lord and Master.

Looking, hoping, and praying for this happy consummation, we bid you at present, dear reader, farewell.

D. OLIPHANT.

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### THE GOSPEL.

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As the Christian Banner is intended for all classes of readers, it is our purpose that every volume of it shall contain an essay or a number of essays upon the first principles of the oracles of Christ. Strong meat for matured brethren—milk for babes in Christ—the gospel in primitive order and excellence for sinners, say we. Briefly and affectionately, then, let us introduce to you, kind reader, if still among aliens, the following which is copied from a valuable work published in 1828, but as fresh and appropriate as if written yesterday or to-day:

In the natural order of the evangelical economy, the items stand thus:—1. Faith; 2. Reformation; 3. Immersion; 4. Remission of sins; 5. Holy spirit; and 6. Eternal Life. We do not teach that



one of these precedes the other, as cause and effect; but that they are all naturally connected, and all, in this order, embraced in the glad tidings of salvation. In the apostolic age these items were presented in this order. The testimony of God, concerning Jesus of Nazareth, must first be believed before a person truly repents of his sin and forsakes it. Men are commanded with a reference to their conduct in one point of view, to reform and believe the gospel. Thus Paul proclaimed "reformation towards God and faith in the Lord Jesus Christ." But yet reformation, though sometimes first mentioned, is explained as resulting from faith or the accompaniment of it. Indeed the one is frequently used to the exclusion of the other, as supposed inseparable from it. Thus Peter proclaimed, "Reform and be immersed for the remission of sins," and Paul said, "Believe and be saved." Both Matthew and Mark, in recording the commission, mention immersion; but Luke does not. He says Jesus commanded, "Reformation and forgiveness of sins to be proclaimed in his name, among all nations, beginning at Jerusalem." He, therefore, by a metonymy substitutes *forgiveness of sins*, for immersion, and reformation for faith, or else we must say he omits this part of the institution altogether:—which hypothesis is inadmissible. He that comes to God, must first believe that he exists, and that he is a rewarder of all who diligently seek him. This view of God induces reformation, which in its first exhibition where the scriptures are understood, immediately carries the subject to immersion. Remission of sins as inseparably accompanies immersion, as reformation accompanies faith. Then the Holy Spirit is bestowed, and the disciple is filled with the spirit of adoption, which inspires him with filial confidence in God. The gift of eternal life in anticipation, induces him to the cultivation of that holiness, without which, no man shall see the Lord, as well as fills him with abundant joy.

But while in reference to our ways of reasoning and thinking in this speculative age we represent matters thus, it must be remembered that persons may now, as they did formerly, believe, reform, be immersed, obtain pardon and the Holy Spirit in the period of time occupied in a single discourse, as the history in the Acts of the Apostles abundantly proves. Persons are said to reform the moment they turn to the Lord. The turning point is therefore fitly called *reformation*. Thus all the inhabitants of Lydda and Saron are said to have turned to the Lord, when Peter, in the name of Jesus, raised Eneas from a palsy which had confined him to his bed for eight years.

To derange this order in the Reign of Favor, is an error of no ordinary magnitude. Yet it is a common error. The Presbyterian arrangement of the items is as follows, viz—1st. Baptism; 2nd. the Holy Spirit in effectual calling; 3rd. Faith; 4th. Forgiveness of sins; 5th. Reformation. Some Regular Baptists arrange the items thus:—1st. the Holy Spirit; 2nd. Faith; 3rd. Repentance; 4th. Forgiveness of sins; 5th. Baptism. The Quaker has it the Holy Spirit throughout, and no immersion. Other Baptists have it—1st. Regeneration, or the Holy Spirit; 2nd. Repentance; 3rd. Faith;

4th. Forgiveness of sins ; and 5th. Baptism. A very different tune is played upon the same notes when the arrangement of them is changed, and so different gospels are preached upon the different ordering of these items. Those who proclaim faith in the Lord Jesus Christ and reformation in order to immersion, and immersion in order to forgiveness and the Holy Spirit, proclaim the same gospel which the Apostles proclaimed.

"Into what were you immersed," is a question which must decide the character of a man's profession of the faith. His views of the gospel, his conscience towards God, as well as the motives which influence all his religious behaviour, are decided : according to the response of his heart to this question. And very different, indeed, would be the response of the heart of a primitive disciple from that of most of our modern sectaries, were they to give full utterance to their hearts on such a question. Would not the Episcopalian, the Presbyterian, the ordinary Baptist, whether Calvinistic or Arminian and the Pentecostian converts give very different responses to such a question !—Methinks they would. And just as discordant would be their general views of the gospel and of the christian religion, as their answers to the question, For what purpose were you immersed ?

Were I then to describe the evangelical arrangement as I would describe the journey of the Israelites from Egypt to Canaan, I would proceed thus. And since I have mentioned the journey of old Israel I will first tell their story in brief. First, Moses made a proclamation to them from the Almighty, and they believed it. Second, they changed their views of Egypt and began their march. They were, in the third place, immersed into Moses in the cloud and the Red Sea. God then, in the fourth place, makes a covenant with them, or declares an institution through which they were to enjoy remission of sins ; and in the fifth place, promises to dwell among them and reign over them as their God and King. Thus they proceed towards Canaan, the type of the everlasting kingdom, with the promise of rest graciously tendered to them.

Now for the antitype. Jesus the Lord from heaven, makes a proclamation of mercy in his own person, and mediately through his Apostles, to all nations, in the name of the God and Father of all. Those that believe it immediately turn to the Lord. This turning point is *reformation unto life* begun. The inward repentance and the outward reformation, which are coetaneous, are first constitutionally exhibited in the act of immersion into the name of the Lord Jesus for the remission of sins. The old sins are thus purified through faith in the blood of the Messiah, according to the divine appointment. The Holy Spirit is then given, for Jesus Christ is now glorified in heaven and upon earth. He is glorified in heaven because God our Father has exalted him a Prince and a Saviour to his own throne ; and he is, by every disciple who thus surrenders himself to his authority and guidance, glorified on earth, and then he glorifies them whom he has thus justified, washed, and sanctified, by adopting them into the family of God, and honoring them with

the most honorable title in creation, namely, *Sons of God*.

Now a conscience cast into this mould, I am certain, differs very much from a conscience cast into any systematic mould of human contrivance. For the gospel according to John Calvin, or the gospel according to John Wesley, or the gospel according to Martin Luther, or the gospel according to George Fox, are not exactly the same as the gospel according to Matthew, Luke, Paul, and Peter. The views, feelings, consciences, and practices of those who are immersed into each of these gospels, differ from each other as much as the vowels and consonants in the names of the founders of these gospels differ from one another. Some of them are the same, but others as far apart as A, B, C, and X, Y, Z.

And now, friendly reader, without making a pause, we offer you the subjoined narrative, taken from the same work:—

My father was a Scotch Presbyterian, and my mother was a regular Baptist—I was religiously brought up, and being taught the system of doctrine laid down in the confession of faith, I became a speculative Calvinist. My mother's views of baptism appeared the most scriptural, and although I always helped my father, when he and mother of a winter evening had their good natured fireside debates, yet still I gradually leaned more and more to my mother's side in my real sentiments. I finally became as firmly convinced of baptism as of Calvinism; and was a speculative Calvinistic baptist, of the supralapsarian school. But as yet I had no real devotion, nor practical views of the gospel. I went to meeting, sat as a judge upon every preacher who came amongst us, and when sermon was over, I had a little crowd around me listening to my criticisms and censures. I was very severe, and valued myself no little upon my quick discernment in all the doctrines of the day. So acute was my religious scent, that I could almost tell a man's whole system before he had spoken half a dozen of sentences. During these days of my vain and foolish behaviour, a very practical Calvinistic preacher came to our congregation, and so engagedly addressed us on justification by faith, in the imputed righteousness of Christ, that I saw a fitness and beauty in this scheme which wonderfully charmed me; I became quite religious, prayed twice each day in secret, and attended meeting with views and designs quite different from those which formerly actuated me—I had heard much upon faith, and was very precise in my definitions and disquisitions upon true and saving faith. I at length fancied I had obtained it, and had serious thoughts of joining the church. Baptism came up to my consideration again, and I concluded I ought to be baptized, for I perceived it to be a very plain duty: and a very commendable way of making a profession. I had fixed the day for making my profession, and had given in my experience to a baptist church. I was approved of by the whole congregation, but the intended administrator taking sick, it was put off for another month. In the mean time a Mr. J. S. came round, who was

accused of not being very orthodox, for he preached a gospel which some of his friends called the ancient gospel; and his enemies the water gospel. I went to hear him without any other object than to gratify my curiosity, and to be able to oppose this new heresy. But to my utter astonishment, in one hour and twenty minutes, I was completely and entirely converted to this *ancient gospel*, or as some of the wits who cared for no gospel, called it, the *water gospel*. My whole views of God's character, philanthropy, and scheme of salvation were as radically changed as if I had heard nothing worthy of the name of gospel ever before. And strange as it may appear, I was immersed for the remission of my sins before I left the ground. Down into the water I went, and was immersed into the name of the Lord Jesus for the remission of my sins—and you may rest assured, for it is a fact, that I declare to you, I felt myself as fully relieved from the burthen of my former transgressions, as ever did a man to whom the Lord said, your sins are forgiven you: go and sin no more.—I had read about peace and joy before. I had thought I once understood these terms, and felt something worthy of the name; but I can assure you that all I ever knew of the import of these words before, was as unlike to my present feelings, as a marble statue to a living man. Most assuredly, said I, and felt I, God is as good as his word, and I have found his promise yes and amen in Christ Jesus my Lord. But in all probability I would not have derived so much happiness from being buried with Christ by immersion into his name, had I not previously understood from the man's declarations found in the sacred testimonies, that God's philanthropy embraced all those who were pleased to come to him in the appointed way, and had I not also been assured of two things; first, that the scriptures mean just what they say, and secondly, that they say, Be immersed for the remission of your sins—I went down to the very water just for this very purpose, in the honesty and simplicity of my heart, believing it would be as God said, and according to my faith so has it been to me. And one thing more I will tell you, that "whereas I was blind now I see."

With regard to the Holy Spirit, which is also promised, I will tell you what I have since that time experienced—and you will please inform me whether you think I have received that promise. While I thought about religion before, and determined to act some day, I felt a considerable attachment to the distinctions found in society growing out of wealth and popularity. I was strongly disposed to have as good a share of these as I could honestly obtain. I felt moreover a good deal of that sort of spirit which presumes upon the electing love of God, and so soon as I began to think I was a Christian, I saw in my secret devotions, as well as in my public exercises, a good degree of likeness to him who said, "I thank you, O Lord! that I am not like other men,—I fast and pray, &c."—But now I am content with my lot, thank the Lord for what I have, and pray to him that I may be a good steward of what he has committed to me already: I feel the earth is the Lord's and the fulness thereof; and

therefore, I hold everything as a tenant at will of this landlord. I find it is more blessed to give than to receive—I know none of those little sectarian feelings which I once felt—I rejoice in the Lord, and in his people, and feel that every thing that affects his honor and glory affects mine. I feel the same sort of interest in my Saviour's kingdom I used to feel in my father's character and estate—whatever added to either, I thought added to my fortune and fame; and now I feel that whatever advances the interest and reputation of the kingdom of my sovereign. adds to my individual gain and honor—I feel myself his, and him mine; and I would rather be the meanest soldier in his army, than the greatest potentate on earth—I do rejoice exceedingly in him all the day, and when I walk in the fields, or sit by the fire, my heart wanders after him; when travelling along the way I sometimes speak out to him as if I were conversing with him; and the very idea that the eyes of the King of kings are upon me, makes me bold in danger, and active in all the obedience of faith—I sometimes retire from the best company to talk a few minutes to my Lord, and nothing is sweeter to my taste than is an interview with Him who pardons my sins—takes me into his family, and promises to take me home to his own glorious abode by and by—I think no more about tenets or doctrines, but upon the love of God, the death of Jesus—his resurrection from the dead—his coming to judge the world, and the resurrection of the just. This is the spirit I have received and enjoyed since I put on the Lord. Now tell me is this the Holy Spirit promised?

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### FASHIONABLE RELIGION.

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Our readers have probably noticed in the past few papers, some articles upon the fashionable follies of the day. To-day we intend to take up still another species of fashion more dangerous, both in present results and future influence. We refer to fashionable religion. We know that in submitting this article we are treading upon dangerous ground: We know the significant importance that is attached to a subject of this kind. We know that it is a thing of vital influential power, and we therefore approach in it all reverence. But at the same time, we know that what is called religion at the present day, is a hollow-hearted imitation in the generality of cases. It is a thing which has become so common, and has so often been treated with so much levity, that under its mask, hypocrisy smiles and deceit assumes an air of defiant boldness. In the first place, let us see what true religion consists of, and then compare the religion of the present day with it; and see wherein the latter is lacking. Religion signifies a bringing back; a complete change. We look upon the

sincere religionist in this wise : He is one who, fortified by sacred precepts and unflinching confidence, presents a bold front to vice and temptation, assume whatever form it may,—a man who, by a consistent life in every respect, by a deferential regard to his fellow, and a holy awe for the great God, receives the credentials of an ever-glorious immortality hereafter. This is our measurement of the true religionist. But what is true of the individual will apply to society as a whole. If a total exclusion of earthly matters is essential to the true worship of one man, it will apply with equal force to the whole christian sect. Let us now examine, not the tenets of Christianity, for they are based upon an eternal rock, against which the waves of scepticism and infidelity may dash, but will ever retire and roll back with spent force into the vast and dark ocean of doubt whence they originated. We intend to examine the course of too many individuals and too many societies who have openly professed to the world their adherence to the standard of no earthly leader.

It is a cheering Sabbath morn, and the booming bell from yonder spire invites to the house of God. Impelled by whatever cause it may be, we determine to visit and listen to the exposition of the sacred text. We arrive at the door and carelessly run our eye over the contour of the exterior ; we are struck by the elegance of superior workmanship, and the polish of architectural finish ; no deformity mars the regular proportion of the body, no abrupt departure breaks the perfect taper of the Gothic spire. Elaborate carvings of Oriental design repose beneath a jutting cornice of perfect symmetry. Surely in such a temple as this, dedicated by a creature's generosity to an omnipotent Creator, nought but true devotion can exist. The interior retains the same coincidence with the exterior. The frescoed adornment of the ceiling exhibits a master's touch. The curiously-carved oaken pulpit, with crimson cushion and gilded Bible relieves the level of ornamental pews and velvety aisles. The organ—a mass of gorgeous splendour—rolls out billowy strains of harmony, now soft as the whistle of the whip-poor-will, now resounding like the echo of the distant thunder. The man of God, clothed in the most fashionable attire, of meek countenance and devout air, invokes the Divine blessing with the same indifferent tone with which he would wish you the compliments of the day ; now the hymn is read, a prelude to the operatic song. To your extreme surprise you hear a strain of some favorite opera of yours resounding from the groined arches to the fretted ceiling. The prim pastor selects his

text, and discourses a sermon?—no, a lecture!—upon some subject which may exactly lull some of his hearers to a doze, and fit the pliant conscience of the remainder. His sermon is finished, and once more the organ launches a flood of operatic melody through the air. The benediction is pronounced, and the congregation disperse to their respective homes. Sick at heart you wend your way homeward, disgusted with churchdom. Such is the religious routine of too many of our churches. We are drawing no exaggerated picture, we have witnessed it ourselves. Is this true religion? Is it following the footsteps of the great originator of religion? Far from it. There is no more insidious influence, slow, but deadly certain, than Fashionable Religion. It is rolling a vast obstacle in the path of true devotion. Like the outer whirlpools of the maelstrom, it draws but to destroy when you reach its terrible heat. The loitering school boy stops on his way and amuses himself by casting stones into the pond. The water splashes with loud noise, but mark! each succeeding circle becomes wider and more indistinct. You join on<sup>e</sup> of these churches with all “the pomp and circumstance” of profession. Your influence, man, from that moment widens, but with every succeeding moment becomes more fatal.—*Chicago Citizen.*

### THIRD ARTICLE ON PEDOBAPTIST LOGIC.

In my last paper I suggested that the contradictions of pedobaptists were evidence that it was not well pleasing to God; the confoundings of doctrine and variation of practice, render it certain that it is not of divine authority. “God is not the author of confusion but of peace.” The whole practice stands separated from the laws God, and as an invention of men is subject to the opinion of each theorist, and he makes of it what he pleases, there being no *recognized basis*; not only improvements are common, but *contradictions rise*.

The expansive power of steam furnished James Watt, the Scotch boy, a *basis*, and the application of this power to mechanical purposes was the design of all the variations and improvements up till the present perfect steam engine; but in all these variations in its application, there has been no contradiction of principle. Not so in the subject of infant baptism; no *basis* is furnished here, except the obtaining power over the mind of men before they have any chance to investigate for themselves; and thus placing them in a false position in respect to religion. And doubtless from this source came

most of the formality of the present age and persecutions of the past. But every religionist looks at this subject through his own *glasses*, and sees it by his own torch-light. Ambitious to suit his creed, and accomplish his purpose, the discoverer approaches the subject with his prospect glass, and in the distance he sees a company surrounding the Saviour. He takes children in his arms and lays his hands on them—and lo! they see drops of water trickling from his fingers on the faces of the little ones. How convenient! A certain astronomer anxious to make some discovery and immortalize his name, turning his glass upon the sun, saw, amazed, and what did he see? a living wonder!—a creature of huge dimensions, with six legs and four wings, and two great horns, in a few moments of time strode across the whole diameter of the sun. To certify the fact was all that was needed to make his name immortal. Witnesses were called and all saw and bore witness. When all had recorded their names in witness of the fact, an idle wag took a careless look and in his ignorance pronounced it a *moth*. Thus a philosopher's glory vanished in a moment and the luckless moth dismissed from his prison within the telescope. How dare John say that Jesus baptized—not, when those philosophers say he did? Let us now for a short time glance at, not the variations, but the contradictions of these sectaries. 1. A large portion of them say that infants are innocent and of course fit subjects for baptism, Christ having taken away original sin. But No. 2 asserts that infants are born in sin and baptism is given to take away original sin, contradiction *a*. No. 3 says that children are to be baptized on the faith of their pious parents. No. 4 says that it is on their own faith, contradiction *b*. No. 5 asserts that Baptism is given to communicate to them the gift of the Holy Spirit and create them new creatures in Christ and heirs of the kingdom of heaven. No. 6 declares that it does not affect the soul, nor is it given for the present personal good of the child, but is a recognition entered into by the parents to religiously educate them, contradiction *c*. No. 7 says to make them members of the Church. No. 8 because they are members, contradiction *d*. No. 9 says that it is in the room of circumcision. No. 10, no, but it is the successor of proselyte baptism, contradiction *e*. No. 11 holds that the scriptures clearly teach it. No. 12 says the entire silence of scripture on the subject is evidence enough that it is right, contradiction *f*. No. 13 thinks from baptism result the obligations to repentance. No. 14, children *need no repentance*, and should they obey God from thence



should need none, contradiction *g*. No. 15 thinks all infants should be baptized. No. 16 not the children of unbelievers, contradiction *h*. No. 17 at eight days old. No. 18 all that are born alive, contradiction *i*. No. 19 the children of Pagans should come to this ordinance. No. 20, no, none but those that have at least nominal christian parents, contradiction *j*. No. 21 teaches us that in the fall, man lost his immortality which is restored by baptism. No. 22 says it is a decent custom, that it confers no special benefit, save civil and church privileges, contradiction *k*. No. 23 calls it a *seal* of grace. No. 24 calls it a *means* of grace, contradiction *l*. No. 25 declares that it is the *ground* of the promise. No. 26 it *ratifies* the promise.

Thus have we followed them through half the Alphabet of contradictions, and our conviction is, their Alpha is confusion, and their Omega false. A system which involves so much error and requires so many contradictions to sustain it cannot be of God. Truth cannot contradict itself. All truths will harmonize when understood, but ten thousand contradictions may all be false. Now when we see the false impressions made on the minds of many in regard to the nature and claims of religion,—the prevalent conviction that having been baptized they of necessity are christians, and of course all is right with them, we come to the deliberate conclusion, that infant baptism is the procuring cause of the damnation of more souls than Socinianism, Arianism, and Universalism, all put together. I am aware that this conclusion would draw down upon the devoted head of the writer, all the Anathemas of the papal fraternity from the Pope of Rome, down to the priest of the Brick Synagogue, of Brighton,—if that head was accounted worthy of such distinguishing notice. In 1536 at a protestant Council held in the Canton of Basle, Dr. Eisermann declared it his deliberate opinion that “it is lawful to punish Anabaptists with death.” In this opinion he was sustained by the general consent of the divines of that day. The crime thus judged worthy of death, was simply that of denying the scriptural authority of infant baptism. This opinion may be somewhat modified at the present, but a man that dare assert that the scriptures do not teach infant baptism, is usually regarded as altogether a “pestilent fellow,” and fit alone for the lunatic asylum or the state prison; but such an one am I, and if any one would know my name, they can learn it by applying at the Banner office, where they will find the following note of hand :

On sight I promise to pay the bearer the sum of ten pounds our-

rency for every passage of scripture in which infant baptism is taught either by precept or example.

Brighton, Nov. 15, 1855.

### REVIEW EXTRAORDINARY.

We take the following notice of a new publication, from that infallible oracle of chaste and orthodox literature and theology, the *Catholic Chronicle* of Montreal:—

“PURGATORY OPENED TO THE PIETY OF THE FAITHFUL.” Ed. Dunningan & Brother, New York.

“A collection of prayers and meditations for every day of the month of November, published with the approbation of His Grace the Archbishop of New York. This little work will be found to contain much wholesome matter, profitable alike to the living and the dead.”

There are several things brought out in this brief notice of this singular publication, which claim a little attention. There is first the title of the work:—“Purgatory opened to the Piety of the Faithful.” What does this mean? Is it that the book is intended to show the faithful the way to purgatory? We had always supposed that the imaginary place called purgatory was opened only to those who had sins, which they were required to expiate before they were fit for heaven; but it seems that this book opens purgatory to Piety, and that too of the faithful. Verily this is a wonderful book! But still there is something obscure in the title, which to a heretic, like ourselves, can be comprehended only by a knowledge of Popish polity; and from this we understand that the purport of the book is to teach the faithful that their *money* opens purgatory for the release of suffering souls. Do not all papists know this? Where then the necessity for such a book?—*Christian Guardian*.

The above, Mr. *Guardian*, ought to have a wholesome effect upon all religionists who have assumed the responsibility of departing from the precepts and sanctions of the Divine Book. There is no limit to fancies and phantasies which are christened religious when men leave the school of the Great Teacher. “Prayers for every day in the month of November” approved by “His Grace the Archbishop of New York,” and prayers around the modern altar in order to regenerate those who are “dead in trespasses and sins,” belong to the one chapter of human expediencies, concerning which the living oracles say not a syllable.

D. O.

## SOMETHING LIKE A NEW DOCTRINE.

For the Christian Banner.

MR. EDITOR:—Happening to be at Mr. B Stapleton's (Consecon Lake, Nov. 21st, 1855,) I happened to take up one of your Christian Banners, dated Sept., 1854. In perusing it I found on page 249 an accusation written by N. Field, an Advent preacher, and published in the Advent Harbinger, against the Disciples in Indiana. I liked your remarks at the close of the letter, allowing that even Disciples may not walk according to their profession. This is true of all the parties when they get into power or think they have authority. Then the word is, Shut out all who do not believe with us. This would be the case with Adventists as soon as they got into power, or as the Disciples of old said on one occasion, "Master, we saw one casting out devils in thy name, and he followeth not us, and we *forbad* him, *because* he followeth not us," Mark ix. 38. And if this was liable to be the case in the Saviour's day, can we think it strange that it should so happen in our day. But they should be answered as our Divine Master answered in the next verse: "Forbid him not, &c."

But while I admire the rule of the Disciples in taking the Bible and that alone, for their Discipline, I wonder how it happens that they have not discovered their mistake in the meaning of Acts xx. 7. The Disciples (so called) think that they are following the example of the Disciples of old when they break bread and take wine every first day of the week. But I ask, How can it be proved from the above text that there was any wine taken with the bread: or can it be shown that the Disciples ever took bread and wine on the first day of the week. It is not found in the 20th chapter of Acts, or that even the bread was taken on that day.

Let us examine the text: "And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow and continued his speech until midnight." Now supposing that the Disciples did meet on the first day of the week when Paul preached to them, the day would close at midnight (as we reckon time.) Then it would be on the second day of the week; for it was after midnight when they took the bread. Now, Mr. Editor, your people profess to be guided by the New Testament. If so, will you show me where you get your authority for saying that the Disciples took the Lord's Supper in the day time.

The people called Disciples generally meet on the first day of the week about 11 o'clock; then between 12 and 1 o'clock you take the bread and wine. This is the time we generally take dinner; how then can you call it the Lord's Supper? Or let me ask, Where in all the New Testament can it be shown that the Disciples of old ever took the bread and wine in the day time?

But you are as correct as the Methodists who take the Lord's Supper at DINNER time every Quarterly Meeting, or when a man is sick. Now all these performances are without example in the New Testament. The truth is, the Lord's Supper should be observed but once a year, and that should be the SAME night in which Christ was betrayed. So Paul has told us. See 1 Cor. xi. 23. The SAME night in which he was betrayed he took bread. Now this shows that it should not only be taken at night, but shows us what particular night it should be taken. You may say (as in the 26th verse) "as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." But I answer, as often as the Jews kept the Passover they showed their deliverance from Egypt, and that was but once a year. So Christians should keep the night in which Christ was betrayed. So Paul taught us in 1 Cor. v. 7. Christ is there called our Passover, being sacrificed for us; so if Christ is our Passover, we should keep the same night (not day) in which he took the Supper.

The fact is, the keeping of the first day of the week or Sunday sprang from Popery, just the same as infant baptism. Neither of them has any foundation in the word of God. The Lord commanded the *seventh* day to be kept holy; but the POPE thought that he would change it to the first day of the week. I have the Douay Bible before me, where it is stated that the Holy Ghost was sent into their church to guide it into all truths, EVEN such as in the scriptures are not expressed. It is there likewise stated that they changed the day from the seventh day to the first day of the week. Now I ask what Protestant believes that the church of Rome had any right to change the Sabbath? Therefore, if you wish to obey the Pope, then keep the first day of the week (or Sunday,) but if you wish to obey the Lord, then keep the Sabbath. There is just as much proof for purgatory as for keeping Sunday.

P. H. HOUGH.

A REMARK OR TWO.

FRIEND HOUGH:—Not being favourable to the Pope's religion, and not being inclined to the Jews' religion, I reverence neither Sunday

nor Sabbath, while I humbly honor the first day of the week or the Lord's day, agreeably to the examples and sanctions of Prince Messiah's creed.

From the first creation to the second creation, or from Adam the First to Adam the Second, the Sabbath or seventh day was observed by authority of heaven as a day of rest or sanctity; but since the new Adam, the Lord of the new creation, arose from the dead on *the day after the Sabbath*, or FIRST DAY OF THE WEEK; since the risen Lord appeared with his Disciples on the first day; since the Spirit of truth and of power came upon his chosen ambassadors on the first day; since the Disciples at the first made it a practice to meet together on the first day, we are under obligations to observe not the seventh day of the week but the first. See Mark xvi. 9, Jno. xx. 19, also 26, Acts ii. 1, xx. 7, 1 Cor. xvi. 2.

If your life depended on it, my friend, you could not point to an example of the primitive Disciples, under the current dispensation, meeting together for any purpose on the Sabbath. And as it respects popery, why did you not reflect that your recommendation to partake of the Lord's supper once per year is very similar to our Romanist friends in celebrating Christ's mass or Christmas?

The following *facts*, not *opinions*, are worthy of your notice:

1. The Disciples primitively did meet on the first day of the week.
2. In the city of Troas, they assembled on the first day to break bread. And is not one clear example enough?
3. In the city of Corinth, when the Disciples came together into one place *not* to eat the Lord's supper, Paul sharply reproves them, asking them the pithy question, "have you not houses to eat and drink in?"—proving, if further proof is requisite, that partaking of the Lord's supper was the proper purpose of their coming together.
4. The loaf and the cup being instituted together, the apostle argues that they should "in like manner" be taken as the Lord himself exemplified.
5. The Disciples were taught to set forth or publish the Lord's death by this feast.

I merely drop these hints without elaborating them. It did not occur to you when offering a criticism upon the "SAME night" that the same night has never since come and never will! The supper was first taken by the Lord and his chosen on the night of betrayal, but not to commemorate the betrayal. His death, which happened the next day, and his resurrection, which took place the fourth day

from the betrayal, and therefore the fourth day from the introduction of the loaf and cup, were the grand events to be remembered and celebrated; and by divine exemplification both his death and resurrection are to be remembered, honored, and celebrated at one and the same time by the Lord's day and the Lord's supper.

The inspired Luke tells us that the Disciples at Troas assembled to break bread, and I am one of those simpletons who believe on his testimony that they did so, seeing they came together for that purpose. Preacher Paul, unlike the race of preachers which have sprung up since his day, would enjoy the breaking of bread with them before he uttered a word of his "sermon." After his hard day and night's labour, and after restoring the unfortunate sleeper Eutyohus who had a very unsafe "pew" in which to take a good meeting nap, he needed refreshment next morning before setting out on his journey.

D. O.

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#### ECLECTIC INSTITUTE.

The Fifth Annual Catalogue of the Western Reserve Eclectic Institute, at Hiram, Ohio, for the year ending Nov., 1855, is before us. Signs of continued prosperity at the Hiram Eclectic Institute are cheerfully apparent. The list of pupils count up—235 gentlemen; 210 ladies; in all 445. The Catalogue says:

In this announcement of the condition and prospects of the Institute, we express our cordial acknowledgement to the public, from whom so decided testimonials of their approbation have been uninterruptedly received. Success beyond the most generous hopes of its founders, makes it evident that such an institution as they have here established, meets the real wants of a large proportion of the community, and is adapted to the necessities of the present age. It affords facilities at least equal it is presumed, to those proposed in any other school, for the acquisition of a thorough and practical education and we trust we may be permitted to refer to past success as a guaranty for the future.

The devoted and highly qualified A. S. Hayden has charge of the Institute as Principal.

D. O.

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#### THE "MESSENGER"—J. D. BENEDICT'S LETTER.

Readers of the Banner will be disposed to ask if brother Benedict's letter, which we published together with Mr. Cleghorn's

epistle, has yet appeared in the Brantford "Messenger." We believe it has not. Five or six Numbers of said Brantford paper have been issued since we sent a proof-sheet of friend B.'s note to the editors of the *Messenger*, but they have seen fit to withhold its publication. We are not disappointed. Fairness we have long known is not an article of the creed of the Baptist clergy—we do not mean Baptist ministers who are Christian ministers, but the *Baptist clergy*. Indeed, sectarian orthodoxy, of whatever mould, from Romanism to the ism of latest date, is uniformly one-sided as well as one-eyed, and always thrives better without honesty than with it. The orthodoxy of the Bible is of a different caste.

D. O.

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### JESTS UPON SCRIPTURE.

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It is very common with some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on words, or a pun; at other times a blunder; and not seldom, a downright impiety. Whatever be its form, even when lightest, it is no venial offence, leading as it does, to profane contempt of God's Word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contact between the solemn words of Scripture and droll idea. There is no real wit in the case and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than at first appear. It leads in general to irreverence to Scripture. No man would jest with the dying words of his father or mother, yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest.—The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.

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### THE NEW PAMPHLET.

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The pamphlet which treats of the Baptists and Disciples and their position to one another, is meeting with a due amount of favor. Or

ders come to us as numerous and as large as we anticipated. While the supply lasts, copies of the pamphlet, 16 pages, stitched and covered, may be obtained at these rates :

50 copies.....	11s. 3d. or	\$1 25.
20 ".....	5 0 or	1 00
10 ".....	2 6 or	0 50
5 ".....	1 3 or	0 25

### NEW VOLUME.

The volume for 1856, nothing unforeseen preventing, will, both externally and internally, be an improvement on all past volumes. We dare not make many promises. Our motives and purposes will be no better after the coming New Year than they have been in years past. Still, it is devoutly desired that each succeeding yearly issue of this work will be more valuable than the preceding. If so be we should send the January Number to any who want it not, we have to request that every one so receiving it will fold it up without soiling and return it to the Banner office, Brighton. It is by no means desirable, and certainly far from profitable, for friends to retain one, two, or three Nos. of a new volume, and then notify a discontinuance. New subscribers are already coming to us for our list, and as they will fill up the ranks of those who discontinue, and a score or two over probably, we shall have use for every January Number that we print.

D. O.

Those who have for two years received this monthly work free, will excuse us if we make this Number the last to them, so that we may send it free to others whose turn has now come.

EVANGELIZING.—Brethren Sheppard and Berry are holding meetings together as laborers in the field at different points in our Province. Several were immersed in Eramosa a week or two since by brother Berry. We will publish particulars when they are furnished. Our prayer is that marked success may attend their effort to proclaim, enforce, and defend the doctrine of the Cross of Christ.

THE "CHRISTIAN AGE," as its readers have been advised, having passed from the possession of the "American Christian Publication Society," the following arrangements are announced for the next volume, commencing first of January, 1856.

CHARLES LOUIS LOOS, of Somerset, Pennsylvania, will give his active aid as one of the Editors, and H. S. BOSWORTH, of Pittsburgh, will remove to Cincin.



natti early next year, and, in connexion with the present Editor, devote themselves entirely to the interests of the Paper. It is so easy to conceive an exalted idea of a Periodical, and so difficult to realize a moderate one, that we feel timid in making pledges that we may not have the editorial ability to fulfil. Yet the united labours of three persons, instead of the divided efforts of one, together with the aid and contributions of several brethren of carefully cultivated minds, will, we may venture to promise the readers of the "AGE," materially add to its value.

We have not sufficiently matured the plan of our Paper, to indicate in detail the mode we shall pursue; yet whatever is ably and tastefully written, is timely and of living interest, and will tend to enlighten, strengthen, develop and adorn a man and a Christian, we will feel at liberty to publish. The culture, in the broadest, highest, and best sense of the word, of every reader we can reach, will be the aim of our efforts. To teach Christianity in the spirit of Christ and his Apostles; to urge the claims and encourage the study of the Bible, and to insist on the ever developing and advancing life of Christ, in the individual and the Church, will be with us a labor of love.

To this end, all the aid and light that God has given in the history of Humanity, the developments of Science, the fields of Literature and worlds of Art, we shall, to the extent of our abilities, press into service. Books, Libraries and reading, will receive particular attention. Children, and children's books, shall have our affectionate and special care. We shall regard with living interest, whatever will tend to beautify, purify, and secure to Home, and the Family Circle, the grateful blessings of gracefulness and love.

It is impracticable to give a religious and family sheet a severe and scientific form; but we will aim at literary excellence, an elevated tone, and a character tasteful, peaceful, genial and pure. No communication, correspondence, or discussion, incompatible with the highest rule of Christian decorum, dignity and charity, shall be admitted into our pages. In the conduct of our paper throughout, we shall, by the sustaining help of God, strive to act in the most perfect freedom of Christianity, uncontrolled by any influence, partial or general, except the clear convictions of our duty, and the high and holy aims of the work to which we here devote ourselves.

On our part, we shall spare neither labour nor expense, to furnish a sheet indispensable to the brotherhood; and we simply ask in return, that, by the active interest of every brother, we may be able to reach as many readers as possible.

TERMS:—Single Copy one year, in advance, \$1 50; Twelve Copies, one year, in advance, \$15; Preachers' and Agents' orders filled at \$1 25.

When sent out of the United States, foreign postage must be added to the above rates. Communications addressed to

W. W. EATON, Cincinnati, Ohio.

THE CHRISTIAN BANNER, TENTH VOLUME, 1856. The object of the "Christian Banner" is stated in a single sentence: To elucidate and illustrate the primitive teaching, the primitive faith, the primitive church and brotherhood in Christ, as set forth, exemplified, and maintained in the inspired oracles without the aids and appendages of Confessions or Disciplines made by men. Pamphlet form—32 pages, stitched and covered—monthly—\$1 a year—5 copies for \$4—published by Oliphant & White, Cobourg and Brighton. Address D. Oliphant, editor, Brighton.