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THE

CHRISTIAN BANNER.

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

VOL. VII.

COBOURG, JUNE, 1853.

NO. 6.

AN ADDRESS SPOKEN IN TROOPSVILLE, N. Y.

The following address will richly repay a careful and critical perusal. It was delivered at a general meeting of Disciples in the State of New York, Troopsville, 17th September, 1852. We judge that brother A. P. Jones in furnishing the public with these thoughts has done a good work. To press it within less room, we omit a paragraph or two. May the Lord add his blessing, and to Him be all the honor, now, henceforth, and forever.

D. O.

In 2^d Tim. ii. 2. it is written, "And the things which thou hast heard from me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also;" and Phil. i, 17 "Knowing that I am set for the defence of the gospel."

It is very evident from the foregoing remark of the Apostle Paul to Timothy, and indeed, from the tenor of both his epistles to him, that it was then thought the public servants of the church should be faithful men, and carefully chosen. It cannot be supposed that either necessity has since that day ceased to exist. The unlearned yet stand in need of competent instructors; and while error and wickedness are reveling in high and low places of the earth, the church is responsible for the defence of the gospel.

The Christian Church is called upon to perform two classes of public service. One of these might, however, almost be called domestic, for it contemplates the preservation of the body both in the truth and in morals of the gospel, yet the service is to be performed by faithful, competent men, chosen by and from the wisdom and experience of the church, according to the model furnished by inspiration. The other may, perhaps be denominated the *foreign* service of the church—for the church has foreign relations as well as domestic. And while all the powers and prerogatives for the adjustment and regulation of its domestic affairs, are a sacred deposit in each individual church—like our own civil regulations, of *state* and *federal* relation—the conduct of foreign matter may, perhaps, be more efficient by confederate efforts. No fear of encroachment upon personal liberty or the laws of righteousness, need be apprehended as a necessary attendant upon a confederation of churches, however large, while their

efforts are confined to the proper department of public service.

But our present purpose is more especially to call attention to the agents to be employed in the public ministry of the word. Till the present time, much less attention has been paid to this subject than to many others that have come before us. In truth we have not been able heretofore to give to this matter that attention which the subject demands—and it is even possible that we are yet unprepared, as a body, to give it that maturity of thought and decision which it must eventually receive. There are certain things necessarily connected with the first efforts of a successful religious reformation, *which naturally fall off with growth and years.* Among which may be noted that such reforms being almost always brought into existence by individual efforts, the public laborers, in the beginning, recognize no specific social responsibilities. They are not called to the work by the body; for at the beginning *there is no body to call them*—but the body is the result, the creation, of their labors. Such men are sometimes said to be self-called—called by circumstances—by public necessity—by the providence of God, &c., The love of *notoriety* urges ambitious men to become associated with such movements—with *any movement* which attracts attention. Such men will seldom or never yield to the wisdom of a body, which they assert to be younger than themselves, and are not patient under orderly and wholesome christian discipline; and others, “whose strength is their weakness,” who attribute great consequences to their own words and doings, and flatter themselves that all successes are the results of *their* actions, become inflated beyond measure, and are frequently doomed to endure the mortification of wounded vanity. And even great men are not always truly great. Some are ambitious and some are vain. There was a contention between Luther and Carlstadt, and on the heel of it came Luther's “Epitome of the reformed church doctrines;” and from that day to this Lutheranism has been like the ‘laws of the Medes and Persians,’ and protestantism has been divided. Now it would perhaps discover folly in us, to presume that there have not been, and will not be, any of the element above referred to working among us. Would it not be unreasonable to suppose that a body should grow from a mere handful to a quarter of a million in a little more than a score of years, without inviting into its ranks and its public trusts the wary and the ambitious? We think we have been wiser than our predecessors—perhaps we have been. But our short history has been sufficiently eventful to admonish us that *there are those* who profess to love the Lord and plead his cause, who love this present world and its approving smiles much more. Ought we not to fear, then, while the elements of discord are so surely mixed in with us in our counsels? Let us pray the Lord to avert an explosion, and the meanwhile employ our best energies for the preservation of the body in the bond of peace. But at the same time, let us not be surprised nor discouraged should we see many of our cherished expectations defeated by internal elements. “Let him that thinks he stands, take heed lest he fall.” To meet the exigencies which the signs of the times seem to indicate as at hand, and to break the shock

of impending schism, we want—we must have—men of tried humility, experience, and talent, and devotion to God and his cause, to stand at the outposts and in the public places—in the midst of the churches and among the people—to labor in all their soul's energy, in the name of the Lord, and in the power of his word, or the Reformation in which we are engaged, viz: the recovery of pure primitive Christianity from the declension of the ages, the incorporation of the word of the Lord in our hearts, our families, and the churches—and our homes the “habitation of God through the Spirit”—this reformation, without proper watchfulness and effort, will fall into the vortex of worldly accommodation and compromise of all former efforts.—They have all matured without coming up to the divine standard of altitude, or else, like the ancient tower of Nimrod, were abandoned before completion, because of the confusion of tongues. May the Lord deliver us from a like folly; and so order that we be “all of one mind,” and “all speak the same things.”

The second proposition before us, viz: the “defence of the gospel,” calls for yet another class of labors and laborers, or rather another class of talents and qualifications. For he who would be successful in the defence of the gospel, must be able to resist and repel all attacks, from whatever quarter made, by its enemies. To more fully understand our present position and responsibilities, a few incidental thoughts seem to be necessary. The skillful mariner, who would guide his bark safely to an untried port, would not only diligently consult his chart, but review with care his former observations and reckonings. In like manner, it may not be amiss for us to look upon some of the strong features of the history of Christianity, and the mode of attack practiced by its enemies, at different periods. In the beginning, when both Christianity and Christians were pure, it was thought to be sufficient to scourge its propagators and defenders, and “forbid them to speak any more in that name.” This mode of attack failed, although to it was added the martyrdom of Stephen and James. The word of the Lord triumphed mightily over the consciences of multitudes. Their usages and religions fell before the power of the truth. “A multitude of the priests became obedient to the faith.” Thousands and thousands heard the word of God's good news to a perishing world, and “fled away to lay hold on the hope set before them.” Then were the fires kindled, not only to consume the “books containing curious arts,” but also to consume the bodies of the saints. The enmity of the world and Satan spent its rage, but the gospel triumphed, till “not only the cities but the open country was filled” with those who “called on the name of the Lord, and spoke often one to another” of their present deliverance, and of the “glory that shall be revealed.” The cattle that were bred for sacrifices, were permitted to graze, unhunted on the plains of Mamre, and the hills round about Ephesus and Athens. The altars of Greece and Asia Minor were mossgrown and in ruins, and the paths round about them were green with shrubbery. The demons were banished the earth, and their worship had almost ceased in all its civilized portions.

A new mode of attack must now be invented. The services of the

soldier and executioner are now to be dispensed with for a time ; and the scholar and philosopher enter on the contest with no less zeal and industry than the former enemies had employed. And yet their opposition to the gospel was honest—if honest opposition could be—for they plainly said Christianity is a falsehood, and we will show it so. A respectable body, in numbers, learning, and talents, from Porphyry to Julien the apostate, engaged in the contest. But they were confronted and confuted by an Origen, a Cyril, a Chrysostom—and posterity has decided that the palm of victory belongs to those who were “ set for the defence of the gospel.” A successful attack upon Christianity was yet to be planned and executed ; or rather to be executed, for the plan was already projected. Then came *concession, accommodation, compromise*. That was a sorry hour. The bargain was begun. Christianity had obtained a name ; and like the imagery of the prophet : “ seven women shall lay hold on one man, saying we will eat our own bread, only let us be called by your name,”—the enemy hung about the borders, saying, ‘ we will eat our own bread and do our own work, only let us be called by your name.’ A foiled and superannuated Paganism was seen, with smiles and gracefulness, to offer his hand to the virgin in white. But on his head were many crowns, and his hands filled with gold. The honorable places of the world were his. The virgin looked ; and she only saw the crowns, and gold, and places of honor. And the bargain was consummated. Oh, God ! what a day was that ! The destiny of many generations was gathered up in the issues of that one dark day. The nuptials were at length celebrated by an emperor, who sought to give his name to the empire. The assimilation of the manners of the two sides of the house was now seen progressing without restraint. But, allegory aside. While the church yet in some manner confessed the truth of God and of Christ, of judgement and retribution, these truths were neutralized by their associations with a new edition of the *show, games, and mysteries* of Greece and Rome ; and the morality of the gospel was supplanted by an asceticism imported from the east. The former pontiff of Rome, the high priest of Jupiter and his vestal virgins, were reflected by a pontiff and maidens of another name. Jupiter, and Janus, and Mars, and Hercules are banished, but a St. Peter and St. John Lateran are honored with magnificent temples. All the divinities, large and small, which had their origin in the dim past, were forthwith ostracised—but they are presently replaced by canonized saints of all sorts of character from a St. Martin at his cave to a courtesan of the court.

But it would be unpleasant to trace this begun movement through all its serpentine windings ; for it loved blood, and in its slimy path there was death. There followed a long—long—dark night. It was night. The holy place where Moses stood, while beholding the flaming bush ; the courts and streets that David loved ; that goodly land, that prophets loved and wept : the once holy city, over which Jesus the Lord, exclaimed, “ O, Jerusalem ! Jerusalem !—would thou hadst known thy day ! ”—all—all, were trodden by the feet of infidels ! And the Papacy, with his kings, and his generals, and armies ; with

his priests, confessions, and inquisitors; with his dungeons, his racks, and his fires, ruled triumphantly over all the states of Europe. It was night!

At length a dawn lingered in the horizon. Starting up in Oxford, it was responded to in Bohemia. Wickliff was permitted to die, although he was afterwards exhumed and burned, and his ashes scattered upon the water, but John Huss was consigned to the flames alive. The spirit that was formerly born of the night of Polytheism, whose sword was reddened with the blood of James the Just, is now born again of the night of the Papacy. And the fires of Constance and of Prague are not sufficient. Oxford sends forth another of her sons, Tyndal, the translator, and he is hunted and consigned to the flames; and his books, too, condemned to be burnt. For a time, one might count the martyrs. But soon the fires are burning, not only in Smithfield, but in France, in Germany, in Switzerland, in Italy. But the opening light of truth was not to be thus extinguished. For God still raised up "mighty men" as in the days of David. Luther and Melancthon, in Germany; Zuinglius and Ecolampadius, in Switzerland; Farrel, Lefever, and Calvin, in France; and whom shall we name in our own mother isle? Shall we name a Lattimer, a Ridley and a Rodgers, men of learning, martyrs of distinction? It is perhaps sufficient simply to state that Britain was "not a whit behind the very chiefest," but in reality, she "labored more abundantly than all" other countries—yet, peradventure, not her, but God that was with her—for he even "makes the wrath of man to praise him." For an example of which, consider the history of Henry VIII. who was the first dubbed "Defender of the Faith," by Pope Leo X., for writing against Luther, and who in his rage, afterwards broke the hold of the same Leo's crosier from the island of our fathers. The island reeled for a time under the weight of accumulating responsibilities, till God in his providence raised up a Cromwell, (whose true history is perhaps not yet written.) Cromwell felt after the strength of England, and he found it in her *people*. The people, too, saw and believed. And from that short reign of a week of years, enlightened by more of the light of Heaven than the reign of any prince, from Josiah of Judah till that time, Britain became the radiating point of civil and religious liberty to the world.

But at length the martyr fires ceased, and at the warning voice of Cromwell, heard at the Vattican, the armies of the Cross were withdrawn from the Appenines and the Vaudois. The churches, once again had rest. Now, as on a former occasion of similar position, the attempt is made to write down Christianity. Men of genius, if we may not say of learning array themselves against the gospel. It is declared to be a superstition, unworthy the attention of any but the simple and the credulous. Gibbon, the accomplished historian; Hume, but of little if any less note; Paine, of acknowledged ability as a political writer, and possessing a large knowledge of the law of nations; these, as writers in our own tongue, to say nothing of a Volney and Voltaire, and many others of like and less note, who have written in other tongues, entered the contest openly and honorably—nor did

they pass lightly over the ground. But these all failed, although they have been followed by men of smaller parts, as the Owens, the Taylors, the Underhills, and Smiths. They failed, for they called out the talent and learning of a Campbell, a Watson, a Jenyns, a Eeslic, a Haldane, a Littleton, and others, who have broken the force of every infidel book ever written, or that ever can be written. Reason and logic have themselves been brought to trial, and laid on the altar of truth. The laws of evidence have been so nicely investigated and thoroughly sifted, that for very shame sake, no man of any claims to distinction in logic, literature, or the sciences has for some years ventured to introduce himself to the reading world as an open oppugner of Christian truth. Open, honorable opposition to Christianity is a fact of past history. Do we thence suppose that Christianity has triumphed, and that all its active enemies are subdued? Far otherwise is the truth. They have only abandoned the open, honorable assault. As well might one suppose that when Julien the Emperor was laid in the grave with his fathers, that opposition to truth and holiness were also entombed with him. But now, as then, the cunning, insidious, smiling, craftiness of the serpent manifests itself in all its tortuous windings. The infidelity of the present period may be found on all the walks from the halls of the *German Rationalist*, to the chamber of the *French magnetizer*. Each of whom, however, with uncovered head, politely bows to the scriptures of truth, saying, "I grant you are true—all true—O, yes."—But, says the rationalist, the miracles of the Old and New Testament are not miracles indeed—only apparently so. The facts are all true, but only miraculous to the ignorant and unlearned. They are all natural results—all come within the powers of the laws of nature. The magnetizer the meanwhile publishes, that men in the *flesh merely*, are but the drones of our race. That the active, enterprising man, by the aid of his talisman, may see, not fancy he sees, through the curtain which divides, according to the notion of ordinary persons, the spirit-land from ours. May be found, from the study of the geologist to the halls consecrated to "spirit rapping." Each still allowing the Bible to be true. And yet the *morning* of creation according to Moses, is the *evening* according to the geologist. And the spirit rapper would perhaps correct the impression of David, when he said of his child that had died, "I shall go to him, but he shall not come to me"—and that it was doubtless severe in Abraham, not to send Lazarus to give a few admonitory knocks in the hearing of the rich man's wicked brethren.

The lecture room invites the man of letters and genius. And these are not all safe men, like the Beechers, and Durbins, and Headleys, but they have also their Doddses, their Parkers, their Emersons, and their Deweys—men who have made elocution a study; whose periods are beautifully rounded; from whose lips fall, in all the strength and beauty of the English language, words that seem to burn as they touch along upon the seared armor of our mother earth. These all grant the truth of the Bible; but they forcibly remind one of a character in Pollock, of whom it is said,

"With one hand he put

A penny in the urn of poverty,
And with the ether took a shilling out."

For of what avail is the admission of the truth of the holy scriptures, when the true claims of Jesus of Nazareth are held in abeyance? Take one example from Dodds: The issue of the first lecture of his published series, represents the "man of Nazareth" as an *aspirant after a "true fame;"* whose motto might have been "Excelsior"—but more fortunately than Longfellow's hero, he, by a firmness of purpose and unwearied step, at length stood upon the principle, as an example to all future generations of what man may justly aspire to, and to which he may attain by well-directed effort. This is either to deify man, or humanise his Saviour. Shall it be said that this is too glaring to be dangerous? Not so. There are those who read his lectures, who, like the man who walks in the region of a pestilent malaria, heed it not—know it not—till it is too late to retreat. The failing strength will not permit it.

And we should be happy to think, if it was possible, that the lectures of Emerson were of a more truthful character. That they are beautiful specimens of English literature no one can possibly deny. Rich also in thought, and bold in style, the very soul of the author seems to stamp itself upon every sentence. But his ideal man is vastly too highly elevated. For in him are discovered all the heavenly attributes that prophets or apostles ever conceived to be the essentials of eternal life. With him, eternal life is not "the gift of God through our Lord Jesus Christ," but a certain unalterable fatality, ordained in the counsels of creation, and written in bold and legible characters in the cerebrum of every mortal. With him, mankind is to be saved not by our Lord and Saviour Jesus Christ, but by a necessity which exists in his natural relations to God and the universe—to time and eternity. With him mankind is a universal brotherhood, and are in nature as near as a twin brother to Jesus the Nazarene. That he rose above the mass is readily granted, but that pre-eminence was in character, and not in nature. Which things once granted, there is no logic nor force of truth which can induce the disciple of such a master to acknowledge the Lord Jesus Christ as a Saviour, in any sense, of poor sinful man. Salvation—eternal life—a constituent and not a condition of human nature, only awaiting the consummation of the cycles to *develope itself* in all the riches and glory of immortality! Alas, poor sinful, degraded man! How he soars in his pride, and revels in his folly!

The papal power in this country is also growing bold. It is heard, not only in the valley of the Mississippi, but in our commercial and literary metropolis, confessing—or rather breathing its own genuine spirit: viz. That the church of Rome has not abandoned its persecuting practices from *principle*, but from *expediency*—and that persecutions are only inexpedient where it has not the power to execute them. We know, then, the nature of the argument that has stayed her iron heart and bloody arm. May God grant long life to that argument!

One more item must be noted. There seems at the present time a

most unwarrantable tendency to make the Bible the arena for almost every conflict. Is the justness of capital punishment to be defended, forthwith the champion marches to the Bible for his weapons, and he wields them with an air of triumph. Is its abolition sought, straightway to the Bible again go its pleaders, with no less confidence and triumph. Are the wars of nations to be defended or opposed, pairing off again in double sets may be seen the respective combatants, and the Bible is the battle-field. Is the abomination of human slavery—the right of man to possess his fellow man—in need of support and defence—or is an enlightened public sentiment incensed at the passage of a law for the capture of the fugitive from bondage—or is that law to be opposed and its repeal sought—or is slavery itself to be opposed, in moderate temper, or in the untamed rampant spirit of a Garrison or a Foster—to the Bible, again, march all the belligerents. The man of God, thoughtless of the influence he is exerting, is seen there. And the man, hardened in sin, from whose mouth may be heard “curses and oaths, and scripture phrase,” careless of any moral influence, may be seen there. Brethren this is not right. The Bible no more settles these questions than does it that of a national bank or a protective tariff. While there are hosts of spectators beholding the strife, how must they be induced to regard the Bible? Will they approach its pages and its sacred aphorisms as God speaking to them? No—surely no!

In all these ways is the spirit of Infidelity and of Anti-Christ now at work. And these are not all. But the present space forbids further details.

To meet, then, the exigencies of the times, we want in the field men of talent, piety, and means, to meet the hosts who oppose themselves to God and his truth—men who keep themselves informed on all the movements of the armies of the aliens. For we are in a time answering to that in which the ancient church was taken captive by “the mystery of iniquity.” “To your tents, O, Israel!” should be iterated from hill-top to hill-top throughout the land. It was never more true than now, that “one can chase a thousand, and two put ten thousand to flight.”

It is not urged that all who shall be engaged in the public ministry of the word, must be thus prepared. This is not necessary.—It never will be necessary. But it is necessary, and doubtless will be for years, that a portion of the public laborers be of that class indicated by these necessities.

Let us then brethren come together in council* with enlightened and liberal minds, tempered by the spirit and love of the truth—consolidate the means and energies of the churches—cultivate and direct the talent and enterprise of the brotherhood—and call into exercise all the means and appliances, which our Heavenly father shall, in the riches of his goodness, commit to our trust. Thus laboring, copying after the “meekness and gentleness of Christ,” our Master, we will invoke his blessing and guidance, and commit our cause to the High and Holy One.

* “Come together in council?” Had our brethren a council in Troopsville?

THE BAPTISTS—THE DISCIPLES.

Elder Sands, a Baptist editor in Virginia, is responsible for the following:

The Dover Association withdrew, for the sake of peace, from several of its churches and ministers, on the ground that they had departed from Baptist principles, and embraced the views advocated by the Reformers. That body deemed those peculiarities so vitally erroneous, as to lead them to withdraw their fellowship from, and protest most strenuously against them. The example of the Dove, was followed by other Associations, and thus a clear line of non-fellowship and non-intercourse was drawn between the Baptists and Reformers.

The peculiar tenets proclaimed by Reformers have since that period been greatly modified; or at least are now presented in a less offensive form. The relation of what is termed an experience, is now not so bitterly anathematized; their views in reference to the operation of the Holy Spirit are more closely assimilated to those of the Baptists; and reformation previous to Baptism more strongly insisted on.

The "peculiarities" and "peculiar tenets" to which Mr. Sands alludes, we are pleased to find, are "now presented in a less offensive form"—the peculiar tenets of having a 'Thus saith the Lord' for every item of religious faith, and insisting upon carrying out this in all customs and practices pertaining to the Christian institution.—These are in our party times peculiar tenets; but what a grand pity that Baptists either in the Dover Association or any other Association should withdraw themselves from their brethren who hold tenets like these! Can any Baptist explain what the Baptist denomination would lose, either as it respects principle or standing, should they make the Twelve Apostles their constant arbitrators in things spiritual and eternal? But Mr. Sands proceeds—

We baptize the candidate as a pardoned and justified sinner, through faith in the Redeemer—the Reformers that by the act of baptism the candidate is to receive the remission of his sins. With us baptism is an act of obedience—the test of the individual's belief in Christ. With them it secures or ratifies his title to an heavenly inheritance.

Elder Sands, like some other scribes and elders of the people, is either very imperfectly informed as to what the so-called Reformers teach, or he wilfully and for party purposes states what he knows to be incorrect. Who teaches "that by the act of baptism the candidate is to receive remission of sins?" Who teaches that baptism "secures or ratifies a title to the heavenly inheritance?" Not a man in our ranks so teaches, or at least not one known to us. The

apostles taught no such doctrine. We listen to them. Their authority is acknowledged. They did baptize those who "gladly received the word," and they baptized such "in the name of Jesus Christ, for the remission of sins;" but certainly they knew the will of the Master better than to teach them that by *the act* of baptism they were to receive remission. It was their joyful and hearty trust in Christ—their acknowledgment of his authority—and their yielding to him in obedience—which gave them the joy of sins remitted. And as to baptism giving a title to the heavenly inheritance, there are so many blunders in the sentiment that it would require half a common volume to expose and correct them.

To make the Saviour say, "He that believeth and is baptized," shall have a title to the heavenly inheritance, is an abuse of all speech—as great an incongruity as to affirm that every man who eats the Lord's supper has a title to sit with Abraham, Isaac, and Jacob in the kingdom of God. Nothing is clearer than that the scriptures treat of two great congregations—the congregation of the faithful on earth who enjoy forgiveness, and the congregation of saints above who enjoy the divine and everlasting inheritance. That baptism to a person who has faith in the Lord Jesus, and has repented of his sins, introduces him into the Lord's congregation on earth where remission of sins can be enjoyed, is scripturally indisputable; but the heavenly inheritance, Paul tells us, is to be gained by patient continuance in gospel well-doing, seeking for glory, honor, immortality. We rise from the baptismal grave to associate with the congregation of the Lord on earth—we rise at the resurrection to associate with the Lord's congregation in glory. No Bible read man confounds these sentiments. It is therefore not only incorrect but absurd to speak of baptism giving a title to the heavenly inheritance. Mr. Sands need not think to keep the Baptists uninformed as to our position on these grave topics, and thereby keep up walls of difference where none should exist. It is against these Baptist high priests, and not against Baptists as a people, that we sometimes have a sharp word to say. Mr. Sands, and Mr. Recorder Anderson, and Mr. Cleg-horn, and Messrs. Crellin and Davidson should take a few more lessons from Archbishop Hughes or our Lord Bishop of Toronto, and leave the honest Baptists to stand upon the word as the foundation on which to build. The Baptists in Germany, in Scotland, and in England have occupied noble ground, and deserve honor for having fought many a good battle for the Divine oracles; and we are not unwilling to say that there are Baptists in America, who, were Paul and Peter to

return to earth personally, would greet them with open arms, and esteem it an honor to labour with them apart from all human bonds or man-created articles of faith.—The Lord bless all who honor the word of his grace, and testify against the humanisms of the times!
D. O.

CHRISTIAN UNION--AGAIN.

For the Christian Banner.

DEAR BROTHER OF THE BANNER:—Having passed through a multiplicity of cares and labors since my last article was written, I now find time to communicate with your readers again on the subject indicated in the caption.

In my last article, I alluded to some of the excellent features possessed by the principal religious families in the province. I hope they will bear with me while I now call their attention to the principal errors into which they have all alike fallen—some more deeply than others. And may I not hope that they will take it kindly while I would also point out the way of escape?

The common error of all these parties is, that they have exceeded the appointments of the Christian Oracles, in making foundations on which to build their churches. No doubt all of them thought more or less of the apostolic admonition, "let every man take heed how he builds thereupon;" and to secure themselves against the reception of improper material, they have been so particular in their descriptions of size, shape, color, weight, texture, polish, angles, lines, &c. &c. that none of them can reasonably expect to gain to their standards more than a tithe of the human family—for not more than that proportion can possibly be shaped, and shorn, and streaked, to answer their requirements.

Figure aside—all the religious families of our country have *domestic* constitutions, as well as character. And these constitutions are not like the "British Constitution," as much ideal as tangible, but they are digested and written, and, "like the laws of the Medes and Persians, change not;" and by them the peculiar characteristic of each family is stereotyped. Now although the Saviour told the apostles to go into all the world and preach the gospel to every creature, so catholic was the doctrine with which he charged them, that he made no provision for bending, altering, or accommodating to suit the tastes or peculiarities of the different people to whom they should come. Nor is there any provision made for after times, when the people should become so far changed in taste and manners, as to consider the gospel preached by Peter and Paul antiquated, that even then it should be in any manner changed or compromised, so as to be more congenial to the modern taste.

There seems to be a kind of triple question now existing in the public mind, growing out of the religious state of affairs:

1. Is Christianity essentially and constitutionally *one*?
2. Is each of the religious organized bodies, under the title of Christian, (or especially those who, in their pride, have assumed to themselves the title of *orthodox*,) essentially and constitutionally a Christian Church? or,

3. Do all the different religious bodies, considered in their separate and individual capacities combined, give a fair and truthful exhibit of Christianity; and do those families, in a confederate view, constitute the Christian church, as the different families or tribes of Israel anciently constituted the Israelitish nation?

Each of these views is entertained by different persons; and yet we are certain that only one of them can be true. Try the question, beginning with the *third*: Christianity is not, by its original design, nor in the practical workings of the different churches, a *confederacy*; for there is neither federal constitution, nor articles of compact contained in the Christian scriptures. Nor have these different families, in their modern history, ever adopted or acknowledged any such thing. The more ancient schisms of the Christian Church did adopt general rules and articles of confederation, which was, when the centralization became sufficiently strong, named "Roman Catholicism." At the solicitation of Merle D'Aubigne, in 1846, a congress of representatives was held in London with the avowed intention of forming a "World's Alliance"—an alliance, or confederation of the Protestant families of the world. The effort was an abortion, and every philanthropist, and lover of pure, unadulterated Christianity will thank God that it was a failure.

The *second* question cannot be true—certainly not true in the aggregate. For, if the Presbyterian church is, constitutionally, the Christian church, the Methodist is not; and if the Methodist is, the Baptist is not; and if the Baptist is, the Episcopalian is not, and so on to the end of the chapter. And it requires but a casual observer to see that there are opposing elements in the different religious bodies—each against all—and if the members thereof should be induced to feel a *union* towards each other for *Christ's* sake, they are kept from the exercise thereof for *party's* sake. No union is ever felt and exercised by them except in times of great excitement, when the *fever* rises above the *party constitution*. And at such times the *party* existence is always endangered.

We are then compelled to fall back on the *first* question, viz: that the Christian church is essentially and constitutionally *one*; and to this we are obliged to add, that whatever tends to the introduction or perpetuation of schism, is necessarily anti-christian and sinful. In view of this the Saviour prayed that all who should believe on him, through the word of his apostles, might be one, "as thou, Father, art in me, and I in thee, that *they may be one* in us," John 17; 21. To whatever cause we may assign the divisions existing among the professing christians, they cannot be assigned to the "wholesome word" committed by the Lord to his apostles.

So far as we have any history in the premises, the first schism in the christian body was affected by apparently a very small matter. But it served its purpose as an entering wedge. It was simply a *name*—not the name of the body except by inference. It was, "I am of *Paul*, and I am of *Apollos*, and I of *Cephas*." Small matters these, when we consider that Paul, and Apollos, and Cephas all preached the same things, and neither of them was identified with

the schism. So schism began, and, as such, was condemned by the Apostle Paul as *carnal*. "Behold how great a matter a little fire kindles." And surely these are more honorable names than even Calvin, Luther, and Wesley.

However trifling the cause of schism or however great, in the beginning, no such schism could be perpetuated without reducing its features to system, and canonizing its ordinances. Schism was first, and creeds and confessions followed. In truth, creeds, decrees, and systems of theology, emanating from leader, council, and conclave, are but the natural offspring of a divided Christianity, who, like dutiful children, faithfully support their parents. Schisms generate creeds, and creeds perpetuate divisions. The complete order is, *carnality* produces *schisms*, and *schisms* produce *creeds*, and *creeds* perpetuate *schisms*, and *schisms* perpetuate *carnality*. This is the circle—a kind of self-acting affair, like the clock which wound itself up. Who, then, dare to defend, as allowable in the sight of Heaven, the divided state of the Christian profession, or the existence or necessity of creeds of human origin? No more can there exist divisions, and creeds for their perpetuation, in Christianity, without *carnality* at the root, than there can exist a circle without a centre. Different religious parties with their individual interests to sustain, create opposing interests, which will, beyond control, produce opposing action—this engenders strife; and strife, bitterness and envy. But "we write for those who can read and reason." For such it is needless to say more respecting the evils of division; and for those who cannot or will not reflect, it is useless to say any thing.

All the religious systems with which I am acquainted, (even Mormonism included) have some—nay much—of Christianity in them. But the mixture is like that of vinegar and water—*ten* parts pure water to *one* of vinegar will not purify the vinegar, but the *one* will adulterate or corrupt the water. Thus is Christianity adulterated by the *wisdom* of men, and not the wisdom of men purified by the admixture of christianity. Christianity is emphatically pure, divine, heavenly. Its truths are *revealed* truths, transmitted to us by the record. The difficulty which exists as a bar to christian union, is the incorporation with it of *foreign truths*, or of theories and sentiments which are *not true*? There are many truths in the universe which are not christian truths. These, although revealable in their own places, are injurious when combined with christianity, for by them it is corrupted. Christianity is not of *philosophy*, but of *revelation*. It is therefore to be received as it is contained in the christian oracles, or it is not received at all. This may be reduced to the following argument: The christian religion is from God, not from men. It was revealed to man, not discovered by his research. It is contained in the sacred oracles, not in the elements or developments of man nor nature. It must, therefore, be obtained from the record, or from God again by revelation, or it is not obtained at all.

There are four schools of religion in Christendom, viz:

1. The Transcendentalist, who imagines a true religion is to be derived from nature—or that it is a legitimate development of humanity.

2. The Mormon, *et id omni genus*, who claims to receive the truth by immediate revelation.

3. The mass of religious professors of our day, who claim to receive the truth from the sacred oracles, from the wisdom and experience of the men, and by direct revelation.

4. The Christian, who claims to receive the truth from the sacred oracles, and as it was revealed from Heaven through our Lord Jesus Christ; alleging that "no man knows the Father but the Son, and he to whom the Son will reveal him." And that, although "the law was given by Moses, *grace and truth came by Jesus Christ.*"

From the foregoing it is apparent that the only legitimate bond of union that men can recognize which will be approved in Heaven, is the revealed truth; and the only evidence of divine approbation which any one can rationally enjoy, is a conformity of character to the obligations and precepts accompanying the truth, contained also in the christian oracles.

To effect a union among the professors of Christianity, it must be a Christian union; and a christian union involves not only a reverence for and acknowledgment of the divine word, but also a renunciation of every thing of human origin as a bond of union—whether it comes from popes, councils, conventions, sages, philosophers, or fanatics. All, all—must go alike. Smith, the seer, who dug up the chronicles of Nephi, and Ether, is as much entitled to the honor of declaring fundamental truth as any of the popular Leaders. Theodore Parker, the Neologist of Massachusetts, is equally with John Calvin, entitled to *that* honor. The circle of "Spirit Rappers," who keep and chatter in some dark corner like frogs, in this respect may be arrayed side by side with the council of Trent, or Westminster convention. The silly vodomontade and burlesque or philosophy of A. J. Davis, is no more certainly to be rejected, as a *divine* standard of truth, than the "Epitome of the Reformed Church Doctrines," prepared by the candid and thinking Melancthon and approved by the great Luther.

To be a christian is to enjoy and sustain a certain relation to God, our Heavenly Father, in Jesus Christ our elder brother. It is not a relation to God, in Wesley, Calvin or Luther. It is to be obedient to Jesus Christ our Lord, according to the oracles delivered by the college of holy apostles. It is not to be obedient to him, according to the decrees and ordinances declared by Roman, Swiss or English colleges, however wise and pious their professors.

In conclusion let it be affirmed that christian union involves the practice of christianity, and the *practice of christianity* involves christian union. The whole secret lies in this. The wisdom of this world cannot effect it. "Is any one wise in this world, let him become a fool that he may be wise."

It is all to no avail that good men desire and pray for christian union, unless they are willing to renounce party and party ties for Christ's sake. Nay, more, unless they not only are *willing to renounce*, but will actually do so. May the Lord grant that his children be all strong in the word of his grace.

Yours, in the kingdom and patience of Jesus,

J.

REFORMATION OF DISCIPLES.

Newstead, N. Y., 10th Feb., 1853.

BROTHER OLIPHANT : DEAR SIR :—Were I in the habit of writing for the Press, I would give you an account of the present prospects of the Disciples in this (Erie) County. And now I will write and send, leaving you to do with it as you please.

So far as I am acquainted, the brethren have manifested a spirit of liberality in sustaining the missionary cause in Western New York. We have more funds raised than men to labor. Brother Moss has been laboring of late in Williamsville, and I am informed that eight or ten have obeyed the gospel. Our much esteemed brother Stevens is doing much good in his field of labor, near Buffalo. Clarence congregation is not blessed this year with a revival nor with additions to its number ; yet we are not discouraged. The little church in Wales is steadfast and means to persevere in the good cause.

Now, my good brother, if it is not being a fault-finder to state things which in my judgement serve to retard the progress of the truth of Zion, I will just name a few of them. First, a spirit not to bear reproach from without. For instance, a vain conceited individual denies the truth as taught in the sacred oracles—ridicules believers' baptism—casts reproach on the Disciples. Now in my judgement when our talented preachers follow up such an one to get him into a public discussion, they act unwisely and do injury to the cause. Better do and say as David, 2 Samuel, xvi. 10. Shemei cursed David and called him a reproachful name. Zeruiah said, " Let me go and take off his head." But David said, " *Let him curse.*" Oh, if our talented brethren would let such men curse, and they preach the pure gospel, they would do the cause more good. May I not say to such, as David said to the king of Israel, 1 Samuel, xxiv. 14. " Who does the king of Israel pursue?—a dead dog or a flea?" Too small a business for a king ! And the other too small a business for our most able proclaimers. I am not opposed to a fair discussion with a fair man. But I am opposed to meddling with that class of men who live only in muddy water. Let them alone, and they will do but little hurt.

Another practice, which I think detrimental, is that of sending abroad once a year for preaching help, and teaching the people that nothing can be done without them. When this is established, the sinner waits for the year to come round that he may submit to the gospel. Christians say nothing about their children or friends obeying the gospel but once a year. This is wrong. A sinner once said to me when I asked him to yield to the gospel, " I will wait till the next yearly meeting ;" and I preached that individual's funeral sermon before the next yearly meeting came. O for an every day religion and a disposition to do what is our duty *now*.

Another difficulty among us is, our evangelists seem to want to get something new that may attract people's attention. For instance, one finds out that Paul did not say right when he said, 1 Cor. xv. 44, " It is sown a natural body ; it is raised a spiritual body ;" and so he will labor to show that the body will be raised a natural body. In a

word, there is too much of the spirit of speculation on these subjects, which is not calculated to advance piety, but contention.

Yours in hope

I. J. Brown.

* * * From what we have seen in sundry sections in the land of our veteran Elder Brown, we conclude that the last two paragraphs of his letter demand grave and most scrutinizing attention. The words of Paul in Hebrews v. 12, might be pondered with advantage by very many. What a race some Disciples are running! The Lord preserve them from sectarianism of the worst and most destructive type. * * The church at Clarence it appears has not been favored with a REVIVAL recently. We are sorry the brethren need one. Are they dead or sick nigh to death? To revive is to *re-live*. This implies three things,—former *life*, then a *falling away*, and lastly a *living again*. This is a revival. To add numbers to a church, formerly of the world, is no more a revival than it is a commitment of them to the State prison. Nor as it respects the church is it a revival—unless the brethren are very low down in the valley of death. But some of the churches to which Elder Brown refers, do, without doubt, require a revival. They are sickly or dead eleven months out of the twelve, and the other month they have a feverish, excited, delirious joy not according to the spirit and the gospel of Christ. If these churches could ever have been described as “walking in the fear of the Lord, and in the comfort of the Holy Spirit,” Acts ix. 31, they do certainly now need a revival, or a thorough, deep, abiding, unmistakable reformation. We recommend the medicine of the Word in copious doses.

D. O.

ELDERS--NO. III.

Brother Overholt :—While giving due heed to what Paul says about elders, we are not to have our eye upon “Lay Elders,” “Ruling Elders,” nor “Clerical Elders” as constituted by the men of this generation. The elders of congregations in the days of Paul, Silas, Barnabas, and Timothy were not like any of these. You will agree with me that we need vigilance to adhere to the primitive model.

The elements of character to be found in those eligible for the “good work” that elders are required to perform, are given by Paul in these words :—“The bishop [or overseer] must be unblamed, the husband of one wife, vigilant, prudent, of comely behavior, hospitable, fit to teach; not given to wine, no striker, but gentle; not quarrelsome, not a lover of money; one who rules well his own house, having his children in subjection. For if a man knows not how to rule his own house, how shall he take care of the church of God? Not a new convert, lest being puffed up with pride he fall into the snare of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snare of the devil.” So reads 1 Tim. iii. 2. 7.; a part of which is quoted from the new version. Here it may be noted that the apostle looks at the candidate for the elder’s work in four different points of view—his negative traits of character, his positive

traits of character, his social state and habits, and his aptness intellectually. As those in this position are to be examples to the congregation, "it seemed good to the Holy Spirit" to make choice of men who would be in all relations in life exemplary; and the apostle has covered the whole ground in a few words. For when we find men who have the traits, habits, and negatives mentioned by Paul, we may be certain that there is not a department in life where they will fail to exhibit the grace of the Lord Jesus and do honor to their official calling.

Let us gather together Paul's negative recommendations:

1. Not a new convert.
2. Not a lover of money.
3. Not quarrelsome.
4. Not a striker.
5. Not fond of wine.

In one or two instances the apostle gives reasons why the negatives must be considered. If a new convert should be chosen, he would be liable to think too much of himself, and satan would use his self-esteem as a trap to ensnare him; and this would not only prove fatal to himself but would tend to disgrace the congregation who appointed him. And any one, though not a new convert, who would be equally vulnerable in this respect, is, without doubt, unqualified on the like principle. Should he be a money-lover, or given to anger, or disposed to gratify his appetite with wine or strong drink, he could not show forth the excellencies of the Master, who, though rich became poor for our sake, though provoked was still meek and gentle, and though he could obtain all things by a word yet denied himself that he might minister to the wants of suffering men. In this age, as much perhaps as any other in the world's history, special care is needed to see that a lover of money is not chosen to be an overseer: "they that will be rich, fall into temptation" themselves, and if in office, instead of building up and enriching the congregation, they will impoverish, degrade, and world-ify it. I know of no greater impediment to the true advancement of a church of the Lord than a property-loving elder. And yet it is to be feared that this species of idolatry is so popular and has such a hold upon all classes of men, professor and non-professor, that the apostolic negative is seldom duly regarded if at all considered.

The positive qualifications laid down by the apostle, are—

1. A good report from those without.
2. A judicious ruler of his household.
3. A gentle manner.
4. Able to teach.
5. A hospitable disposition and habit.
6. A comely deportment.
7. A prudent man.
8. Also vigilant.
9. A husband, not of two or ten wives, but one wife.
10. A faithful man—blameless as a steward of God.

Such an enumeration of affirmative traits and habits naturally

lead us to the conclusion that the position and work of elders are capitally important and weighty. Had we no other proof that their work is a very responsible one, we could have ample evidence of it in the simple record of these qualifications. The tongue of wisdom—the eye of watchfulness—the voice of correction—the grace of prudence—all are called for in the discharge of duty; and assuredly all these are needed while acting a faithful part in taking the oversight of a congregation and watching for souls “as those who shall account” to the supreme Bishop and Judge of All.

I understand that elders are to teach—guard—rule. These three express the whole work. The basis of the qualifications for each is to be found in the good example of the elder himself; for his teaching will go but a little distance in the right direction if he himself lives a careless life—his guardianship or watchfulness over others must be exceedingly profitless if he begin not at his own soul—and his ruling will be as worthless as the acts of a madman if he omits to govern himself. Paul, guided by the Spirit, knew this, and gave directions accordingly. As an instructor, he is to “feed the church of God,” Acts xx. 28. As a man of vigilance, he is to “watch for souls,” Heb. xiii. 17. As one who rules well, he is to exercise authority not as “lording it over the heritage of God,” 1 Pet. v. 3.

That the bishop or elder is warned not to lord it over his fellow saints—that he is required not to be self-willed—that he is called upon to watch as one who shall account to the Lord of heaven and earth for what he does,—all go to prove that he is in a position where it is possible for him to be a despot. Hence the wisdom of attending strictly to the apostolic directions in making choice of him, and of having him fully “proved” before being appointed or ordained.

Now let it be noted that each congregation, as intimated in my last, is to have its own elders; and let it also be observed that the duties of the elders pertain to the members of the congregation. To preach—to baptize—to bring persons into the church, do not, officially, belong to elders. They are to take care of the members of the church. True, some who are appointed to the oversight of the church may have the necessary gifts to “labor in word and doctrine;” and the church can sustain them in thus laboring; but they labor in a double capacity, and not simply as elders, in so doing.

I know that we have all been so accustomed to look at the elder's office through a partizan medium, that it is difficult to see what belongs to it and what does not. The office covers a large space, but its circle appertains to the members of one congregation; and indeed this circle is not so broad but what the office of deacon has its legitimate sphere. And the evangelist also has his lawful place, as occasion requires, not only away from but likewise in the congregation. Here let me for a moment contrast what Rome teaches and what Jerusalem teaches. Rome has succeeded in making men believe that the office bearers of the church are graduated upon a scale which runs up and down like the steps of a stair. The Pope is at the top and the door-keeper at the bottom of this scale; and each in turn is subordinate to the ecclesiastic above him. This is the grandest farce in the

universe ; but papal Rome and episcopal England are kept up by it. Jerusalem countenances no such military arrangement. All the officers of the christian church are, in one cardinal respect, upon a level—they are chosen by the congregation, and receive all their right, title, and authority to do and to teach from their brethren in Christ according to the wisdom of Christ—hence all have the same official unction. There cannot therefore be any superiority as it respects office in the church of the living God. As it respects gifts, speaking like Paul “ after the manner of men,” one class of officers may require superior endowments, or which is the same thing, more varied and extensive qualifications. For example, both deacons and evangelists need, in the discharge of their duties, a greater variety of gifts and energies than elders, simply because their obligations are of such a nature as to call for these gifts and energies. This, though not well understood, and perchance as unpopular as it is misunderstood, has, nevertheless, I believe, the sanction of the sacred Book ; and to that standard it is more wise to yield than to pander to custom or common sentiment.

The elders however have a large place assigned them by the Holy Spirit ; and in the faithful performance of the obligations therein implied, there is the performance of what Paul calls a “ good work.”—The elder in being “ apt to teach” is to be “ able by sound doctrine both to exhort and confute gainsayers :” taking heed to avoid questions which minister strife rather than godly edifying. For there have always been “ unruly and vain talkers” “ teaching things they ought not ;” and unless the overseer is well skilled in the “ doctrine which is according to godliness” he will be like the blind leading the blind, as likely to “ teach for doctrines the commandments of men” and induce strife and contention, as to teach “ the things which become sound doctrine.” The very first command of Paul to certain elders (whether official or otherwise) who met him at Miletus, yes, the first injunction he lays upon them after referring to his own example, was, “ Take heed to yourselves,” Acts xx. 28. Then he mentions watching over others, and subsequently refers to their labors in presiding or ruling, which, far from being upon a worldly principle, should be modeled by the Master in taking care of the weak. A worldly spirit pays much attention to the great : but the spirit of Christ looks after the feeble—those that most need help.

And while the elder should be a teacher, at least so far as to teach from house to house, yet as a teacher he has less to do than in the two other departments of his calling—guarding and ruling. He is a poor shepherd who only throws a mouthful of provender now and then to his flock. He is an unworthy father who only supplies his table with eatables. The shepherd is to have his eye on every side of the flock lest the wolf appears : he is to be a guard always on the watch. In other words, “ vigilant.” The father in the family circle is to furnish other necessaries beside food : give counsel, minister comfort, and administer correction in all faithfulness and affection. Now Paul would have the elder to be qualified, among other things, to govern well in his own family.

But here I am called away to discourse to an assembly, and must bid you adieu for the present.

Yours in the love of the gospel,
Cramahe, 23rd May. D. OLIPHANT.

THE NEW TESTAMENT STANDARD.

Raleigh, 13th March, 1853.

BROTHER OLIPHANT:—Though personally a stranger to you, yet having become acquainted through the medium of your valuable Monthly, I am encouraged to address you a few lines. In the first place I would observe that it is about eight years since I became a member of the Baptist Church in Montreal; at which time I, together with one of the leading members of that church, advocated the very principles which you have so ably contended for in the *Christian Banner*. I refer to your valuable articles on Position and Principles of Disciples, Preachers—People, &c., principles which if carried out in their bearing with revelation would effectually advance the cause of Christ. It is now five years since I settled in this region, during which I have had to contend with many of the vicissitudes of this life; and though unconnected with any church I still enjoy the consolation of the gospel. There is now a body of Baptists within three miles of my residence who associated as a church many years ago; but about the time I settled here they were entirely disorganized. About a year ago Elder Fitch came along and again associated them on the principle that old quarrels were not to be mentioned. He also on that occasion and on another baptized, I suppose, upward of twenty.

Mr. Fitch has made them another visit this winter. I happened to be present at a meeting lately, previously to which I had some conversation with Mr Fitch on such topics as Election, the inconsistency of Calvin's views, Faith or belief being voluntary, and preceded by the gift of the Holy Spirit—on which we seemed to agree. After the Elder's address, he wished to hear those present say something for God, as he termed it. All related something peculiar to themselves and their feelings. I also being looked for to speak, though not a member, read for instruction part of the second chapter of the Acts. We there found that the great characteristics of this mother church were that they continued steadfast in the apostles' doctrine, breaking of bread, fellowship, and prayers; and by reviewing Peter's memorable sermon throughout, we found that the prominent features were the Divinity, Death, Resurrection, and Exaltation of Jesus, inculcating on the men of Israel repentance, baptism, and offering remission of sins, and the gift of the Holy Spirit—that a church founded on the foundation of the apostles, however sequestered or few in number they may be, have the Lord's assurance that he will be with them;—that the influence of such may be great while others behold their order, their honorable walk, and their love for one another and exemplary lives, reporting that God is in them of a truth. That so far as I understood, the church had appointed Deacons, but were without Elders, and in this they were not followers of the primitive

churches. The elder here replied there were none qualified. I inquired if it was the qualification required in the Epistles to Timothy and Titus. He insinuated that the Baptist church was one throughout Canada, and always had its Elders, though a year or more absent from them. But as I used the term churches, in the plural, he denied asserting that the church was one and not many. It was vain to speak of the churches of Judea, churches of Galatia. Now, as a Baptist I never did and never can agree with these views. I would be gratified if some able pen of the Baptists would take up this subject, as I have too high a respect for the body to suppose that as a community they hold such anti-scriptural views.

A BAPTIST.

If this refers to Mr. Fitch of Blenheim, he will, if a scribe, be able to answer for himself. He is a fluent speaker, warm as a spiritual oven, and an accepted revivalist of the modern improved stamp.—We send him this Number, which he will please accept with our respects.

D. O.

PRINCIPLES AND PURPOSES OF THE CURRENT RELIGIOUS REFORMATION.

A series of articles published in the Millennium Harbinger, written by R. Richardson.

I was so much pleased with these articles—in matter, form, and fact—that I fully made up my mind to write brother Richardson a formal request to re-issue the whole in a new pamphlet; but, while I “thought thereon” behold just such a pamphlet—from the Doctor’s own hand, all trimmed, ready for a perusal, came to hand.

I take this medium to acknowledge my gratitude to him for this good work. Not that he has given any thing new; but in a pamphlet of 36 pages he has spread before the reader what the title indicates; and, in such a style that “to read, mark and inwardly digest” it, is to be convinced that the “principles and purposes of this Reformation” are from God; and the *only* principles on which the lovers of God and truth can unite for time and eternity. He gives as the basis of the reformation; 1. That the Bible is the book of God; and, that 2. Private judgment is the right and duty of man.

This is all he asks the reader to concede. The chapters are—

I. The distinction between faith and opinion.

II. The Christian Faith.

III. The basis of Christian Union.

IV. Patriarchal, Jewish and Christian Institutions.

V. Commencement of the Christian Church.

VI. The action and design of Baptism.

VII. The agency of the Holy Spirit in conversion and sanctification.

VII. Weekly communion.

IX. Church Government.

The points are not sufficiently elaborated for the common reader; but, for the host of preachers, of all classes and of all ages, it is a desideratum. Would that every professed herald of the truth in the world possessed it. Most of them need such an arrangement of facts to teach them how even to read the Living oracles.

W. W. E.

SUCCESS OF THE GOSPEL.

More than ordinary interest has been manifest in the facts, commands and promises of the gospel, in various parts of this province for some months past. Near the close of last year we had several valuable additions to the congregation in this city. The souls of the brethren were greatly encouraged and strengthened. Since the commencement of the year our zeal and activity has somewhat fallen off. We have received but one by immersion.

The Wesleyans and Baptists have been extremely diligent and active. Their meetings have been continued—I should judge from appearances—for months. Their success has been commensurate with their ardent efforts. So large a proportion of the attendants on the Wesleyan ministry have been baptized in their infancy, it is not very obvious to the public how many have been added to "class" or "society." But the two baptist churches, in the city, and the church in Carleton, have had immersions every Lord's day for a month or more. The "Free Baptists" have also rejoiced in the increase of their flock.

Brother Hughes writes from Milltown, that the little congregation organized last fall is living in love and unity, and have recently added five—one by immersion—the others before baptized.

At Deer Island, in Passamaquoddy Bay—one of the largest of the cluster called West Isles—there has been a great and a very general interest in the things of religion. From one end to the other of the Island scarcely a family, but has manifested more or less concern for their future salvation. Elder Rideout—a baptist minister—quite famed for revivals, has led off in the work. I am not exactly informed as to the number of the converts; but I hear that he has immersed over *fifty*. The "Christian Connection" has many adherents on the Island. Indeed its ministers have been, for a long time more acceptable, as laborers, than any others.

The disciples of the Lord, organized at the lower part of the Island, two or three years since, have co-operated with Elder James B. Barnaby. He has met and labored with them about half of the time since. There have been also quite a number of brethren scattered all over the Island—sympathizing more or less with us—for many years, without feeling, or at least manifesting, that interest in the or-

der and ordinances of the Lord's house which characterized the primitive disciples. Many of these begin to realize the importance of continuing in the apostles teaching, the breaking of bread and prayers.

Elder Barnaby has become greatly encouraged—enjoys the co-operation of a much greater number of the brethren, indeed the prayers, labors and exhortations of the brotherhood were as of one man. The disciples seemed to be of "one heart and of one soul." The result was what might have been anticipated—indeed, what is always realized by united, truthful, zealous efforts,—the blessing of the Lord and the conversion of souls.

The little flock numbering about twenty, the first of March, now rejoices in a communion of at least *sixty—twenty-four* of these added by immersion: I spent a few days with them and had a refreshing season. I ought here to remark that two discourses given by Elder Barnaby, one on Rom. i. 16—The Gospel, God's power to save; and the other on Luke xxiv. 45, 47—The repentance and remission of sins proclaimed among all nations, beginning at Jerusalem, were greatly blessed to all who heard them. The times demanded them, and they were in season. They gave proof of the wisdom of the adaptation of means to the end desired. O, how necessary to have the preaching adapted to the people—the times and seasons, and at the same time the truth, the whole truth, and nothing but the truth.

A few whole-hearted, noble souls have made great efforts to build a meeting house at this point, and have succeeded; and although the burthen has fallen on a few, yet we trust they will never regret it. They have heard so many rejoice within its walls already, they cannot but be grateful to the Lord that they were stimulated to such benevolent efforts; and now they should thank God and take courage. May they all grow up unto Christ their living head in all things.

One of the evangelists of the "eastern co-operation" brother Garraty, has been making an effort in the city of Gardiner, Maine. The gospel by him announced has produced a great sensation among the clear-headed, shrewd Kennebecers. May it take deep root, for the United States do not produce more hardy enterprising men than those reared on the hillsides and in the valleys of the Kennebec. I am not yet prepared to give details. A small company already meet every Lord's-day to commemorate the sacrificial death of Jesus.—Some have recently been immersed; and, in the judgement of several brethren, a great work has commenced. May the Lord by his own means, carry it forward to its final consummation. Gardiner is an important point. Within a radius of six miles there are, perhaps, thirty thousand souls parceled out among nearly all the sects in Christendom and not a dozen have ever before heard the gospel as proclaimed by the apostles with the Holy Ghost sent down from heaven. Let prayer, then, unceasing be made that "the little one may become a thousand and the small one a strong nation." O that they may be wise to give a good report of the fruits of Canaan. May the *facts, commands, and promises* of the gospel be their themes. May they be saved from those wiles of the devil which lead the zealous disciple

to join with the opposers in the discussion of false issues—debates and strifes of words which gender evil spirits and lead from the truth. O for the spirit, the courage and diligence of Nehemiah, promptly to say, “We are doing a great work—we cannot come down”—believe the *facts*—obey the *commands*—rejoice in the *promises* of the gospel and then we will think and talk over these other themes and see if they possess any real value—if they are worth a moment’s consideration.

We trust that our next quarterly report will be still more encouraging than our last, that all who love the Lord and apostolic truth will be more and more sensible of the value of a zealous co-operative effort to sound out the word of the Lord.

W. W. E.

Since our last report Bro. Barnaby has cheered us in our efforts to disseminate the truth, by the intelligence, that, to the little flock at Deer Island, eleven more had been added by immersion, and prospects still encouraging. May they be kept by the power of God until the day of final and complete redemption.

Several dear friends and kindred, in the flesh and in the Lord, have recently been added to one of the churches at Eastport.

One of our pioneer evangelists, brother G. Garraty, is now in the city, waiting an opportunity to ascend the river by steamer to visit his family. Very reluctantly he left his field of labor, the condition of his family demanding his presence for a short time. He left a vigorous congregation of the Lord at Gardiner, Me., numbering *twenty-two*—fourteen of them men. Interest in the cause unabated. We hope that his temporary absence may prove a great blessing to the little flock, by calling into the work their gifts; and by teaching them that self-reliance which is always necessary to constitute an efficient congregation of the Lord. Yet his speedy return is desirable, for the benefit of those who have not yet obeyed the gospel.

Brother G.’s anticipations of a general dissemination of apostolic principles, through the valley of the Kennebec, are sanguine. May they be more than realized.

In order to this, the disciples who have enlisted, must constantly *realize* that all, by whom they are and may be surrounded, will look upon them as exponents of the principles received and defended.—Their life and conversation therefore should constantly be a manifestation of the virtues of Jesus—an exhibition of the fruits of the Spirit, “against which there is no law.”

W. W. E.

St John, April 15th, 1853.

EVANGELIST’S REPORT.

Brother Donald Crawford, under date of April 4th, writes from Digby Neck as follows: “Your letter pleased and distressed me. [I had written that it was the desire of the committee that he should visit the congregations in Nova Scotia and co-operate with them in the

spread of truth as soon as he conveniently could.] "I fear that the Board, and the brethren supporting it, will be disappointed and dissatisfied with me; and I know not how to prevent it. The new field, on which I entered before my engagement with the board, is at present in such a state that I know not how to leave it—to be absent a long time. The cause seems struggling into life; and the great dragon, with his ten thousand emissaries eagerly plotting its destruction.

There is at this end of the province, no other public speaker, in favor of the reformation for which we plead; that is, who labors positively in the cause (some being friendly) but very many are against it: for when the mind of some are impressed with the truth then all means which can be devised, are zealously employed to suppress it. And then the cry is constantly sounding, "He is come to break up the church and then to leave never to come back, and all that hear him will be sorry for it." And when others are eagerly enquiring "Will you not come back? We cannot rest till we are baptized, but then we will be left alone!" How can I, under such circumstances, leave, unless with the promise of returning soon? I wish the brethren knew exactly how things are in this region of country. * * *

I shall now try to give you a sketch of my movements since my last. About the 17th of Feb. after laboring some weeks on Digby Neck, I went to Long Island. At "Pettit Passage" I labored for five days—preaching twice on the Lord's day and every evening. In the day time from house to house, endeavouring to urge upon the people the claims of the gospel. The settlement contains about 100 souls. I received from them every mark of friendship. Meetings well attended—unusual attention given to the truth delivered. On the 23rd preached at the centre of the Island in the school house—it was filled with attentive hearers. The two following nights I held meetings in private houses. On the 26, 27 & 28 preached in the school house near the "Grand Passage." A minister residing on the Island, came to the last meeting and charged me with holding and propagating the most deadly errors—all on hearsay! When I wished him to appoint a day for us to talk the matter over before the public, he declined! All he would dwell upon was the slanders of others!!

The first week in March I held meetings nearly every evening.—The Romanists on the Island very generally came to hear: and when I visited their houses, treated me with great kindness. First Lord's day in March preached again at "Pettit"—good attendance. On the 10th gave my first discourse on Brier Island. Here I delivered 14 discourses, of from 40 to 105 minutes in length, and visited daily from 12 to 15 families. The attendance and the interest towards the last seemed to be on the increase: and I did not leave the Island without strong hopes that my poor labors were not in vain. * *

From Brier Island I returned to Long Island, and continued preaching till the 27th—then came up here—holding one meeting by the way; and on Lord's day spoke twice here.

When on these Islands several persons were so impressed with the truth, and so fully convinced of the way of life, that the only reason that prevented them from obeying the Lord was the thought of being

left alone! I gave them what encouragement I could and left them in the hands of the Lord.

I feel sometimes almost worn out with labor and anxieties: I need far more grace and strength. You may know, brother Eaton, in a new place, how much depends upon the man who leads. He is closely watched by friend and foe. I need the prayers of God's people.

As ever, yours

DONALD CRAWFORD.

RELIGIOUS INTELLIGENCE.

New Albany, O., Dec. 24th, 1852.

BROTHER D. OLIPHANT: DEAR SIR:—I am happy to find you still progressing in the good cause; and according to ability keeping aloft the Christian Banner. I am well pleased with it. To obtain Subscribers is a difficult task. The editorial chair in the United States is crowded with occupants in every department of literature, or folly; and we are flooded with periodicals.

Great changes have taken place since I saw you. My beloved consort is no more on earth. She departed this life nearly sixteen months ago. My children and myself are in usual health.

Brother Wesley Lamphear preaches for us the one-fourth of his time at Greene. He lives at New Lisbon. The church in Greene is very much reduced in numbers, principally by removals; for the Americans are a rambling people. With kind love to you, and to yours, I remain, Dear Sir,

Yours truly,

GEORGE POW.

~~WE~~ We are truly sorry to learn that brother Pow has been called to mourn the loss of one so dear. From a very short acquaintance, we took sister Pow to be a Christian ornament.

D. O.

Sandgate, N. Y., 1st Jan., 1853.

BROTHER OLIPHANT: MY DEAR SIR:—After so long a time I hasten to acknowledge my indebtedness to you for the Magazine. I have ever been pleased with your and brother Eaton's paper, and desire to see the cause of truth triumph over error—the ancient apostolic gospel over modern systems. I have taken the Millennial Harbinger ever since it was published; and we are taking the "Christian Age," agricultural, and other domestic papers. But my anxious desire to see pure and undefiled religion prevail over the impure religions that are taught in the world has caused me to be more liberal than some would think wise, as I have suffered a good deal in consequence of misplaced confidence in those who received the humble and unassuming name of the disciples of Christ. But we see that all men have not faith. But those who endure to the end, the same shall be saved.

Your fellow-servant in the gospel,

G. SHERMAN.

Norwich, February 2d, 1853.

MY DEAR BROTHER :—I can truly say I am well satisfied with the *Christian Banner*. In opening its pages I find much to interest, edify, and comfort. If it was not for its monthly visits we might soon forget that ever a disciple pled the cause of truth in our township. What few brethren there are left live so far apart that we do not see each other once a month. For a proclaimer of the word of truth we have not heard one in nearly two years. When I think of brethren who sought us out and spake comfortably to us, I feel encouraged to think they will again remember Norwich, but when I examine myself I find that I am quite backward in exerting myself as I ought. Then I remember that he who will not help himself ought not to have help from others. But I hope brethren passing from Eramosa to Dorchester will call and see us. Brother Miller has removed to Windham again.

I am, dear brother,

Yours in the bonds of the gospel,

DAVID B. BATES.

We are still hoping, perhaps against hope, that much will yet be done for the Lord's holy cause in Norwich. Let the friends of truth "wake up as they ought," and hence call for aid, and then shall the promise "Seek and you shall find" be fully verified. D. O.

Chatham, 14th March, 1853.

BROTHER OLIPHANT :—I am still of the opinion that if we had here in our remote part of the Province a public proclaimer who would travel from place to place proclaiming simple and undisguised truth as taught by Christ and his twelve ambassadors, much good would be done, to the advancement of the cause of our Redeemer; and though the sects and sectarians might and would push with their horns both great and small, yet we know that they are not able to stand before the light of truth. . . . I think were you to take a tour in this direction, you might greatly increase the circulation of the *Christian Banner*.

I remain yours,

H. MORISON.

OBITUARY.

Brother James Fullerton, of Pictou, Nova Scotia, has fallen asleep in Jesus. He closed his mortal career March 21st, aged 33 years. He left no family. For some time consumption—that insidious and fatal disease—so common to our climate—had been gradually exhausting the fountain of life.

By his last will and testament he left a small sum to each of his brothers and his sister, and the remainder to purchase a site and towards building a Meeting House in or near the village of Pictou. The property for this purpose is valued at from one to two hundred pounds. His brother Alexander and our venerable and excellent brother Elder James Sillers are the executors.

The first time I visited Pictou—the first person to whom I was introduced was James Fullerton. The next morning he took me in his carriage to River John. He was not then a professed disciple of the Lord. I had a long plain and pointed conversation with him. He listened attentively but said little. I anxiously looked upon him as one near the Kingdom. He heard me address a small congregation that day on the great question, "What must I do to be saved?"

I was not a little surprised that after so much attention given by him in the morning to miss his face in the afternoon. I saw and conversed with him the next day. From all that I could see and hear I judged that his faith in the Lamb of God was intelligent and strong and I therefore pointed out the necessity of immediate obedience. Having been stopped on the road back to Pictou to immerse a young man, I thought certainly James would also obey the Lord before I left; but to my utter astonishment he did not even attend the meeting I held soon after. Five years afterwards I learned the reason. His convictions of duty so strongly affected him and a fear or an unwillingness to obey the gospel was such that he did not dare to venture to another meeting in such a state of mind. Some months after, however, he was immersed by brother John Knox of Prince Edward Island when he was returning to his home from a preaching excursion to Halifax and other parts of Nova Scotia.

Brother Fullerton was greatly beloved by the disciples in Boston and other places where an intimate acquaintance was formed with him. His was a character too modest and reserved to be appreciated by others. May the Lord sanctify the bereavement to the little flock near Pictou. May many others be raised up to fill his place in the church and to be imitators of him so far as he followed the Lord Jesus the Messiah.

W. W. E.

"BY THEIR FRUITS YE SHALL KNOW THEM"

Reader, seest thou a religious professor, loose in his habits, covetous, worldly minded, light and vain in his conversation, during the week given to foolish talking, frequently idling and gambling at stores and the corner of streets? Frequently neglecting family prayer? Seest thou this same professor in meeting on the sabbath, warmed up, make long prayers, boast of his freedom, may be shout glory? What do you think? Is not this man's religion vain? Are not these sparks of his own kindling! Are not all his pretences to religion, either self-deceiving or basely hypocritical?

THE GREATEST MAN—Dr. Channing says, most truly, the greatest man is he who chooses the right with immovable resolution; who resists the sorest temptations from without and within; who bears the heaviest burdens cheerfully; who is calmest in storms; and whose reliance on truth, on virtue, on God, is the most unflinching.

~~2~~ We are lappy to learn that brother Edmund Sheppard, of Dorchester, has arranged to visit Norwich and Rainham at regular periods for at least a number of months.

D. O.