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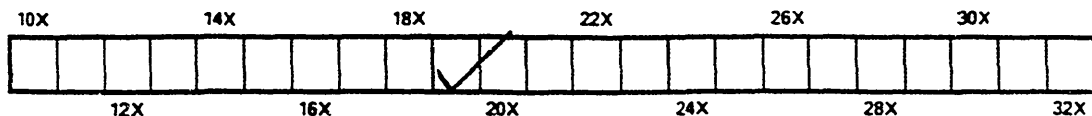
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THE
CHRISTIAN BANNER.

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

VOL. XI. COBOURG AND BRIGHTON, OCTOBER, 1857. NO. 10.

UNION—AN INTERESTING DIALOGUE.

CHAPTER IX.

The following is the report of an interview between brethren, Baptist, Methodist, Presbyterian, Episcopalian, and Lutheran. Brother Christian was not present.

Meth. Brethren, I have perfectly satisfied myself, several months ago, that we can never unite upon any of our old platforms, and that if we could, it would amount to nothing. I dislike the idea of changing. It may be pride, or some other weakness of human nature, but I can not avoid it. I can but feel an aversion to changing. I am aware of the old adage: "Wise men sometimes change, but fools never." Still I can not induce myself to love the idea of changing. Therefore, I desire, now that I am about to make an important change, to 'make thorough work' of it, so that I can never be called upon, in reason, to make another change.

Pres. Brother M., you have spoken my mind precisely. It is disagreeable enough to me to think of changing once; but the thought has continually forced itself upon me, that if I yield to one change, the same, or a similar reason might soon be urged for another, and it would be said of me that I was *carried about by every wind of doctrine*.

Bap. The matters you refer to, constitute by main reason for taking the step I now have in contemplation. In a private conversation I had with brother C., I asked him if he was not willing to make some compromise for the sake of union. In reply, he asked me how he could,

seeing that he had no doctrine but the Scriptures—the doctrine of Christ itself. He said his aim was to preach precisely what the apostles preached—no more and no less. He said he could not add anything or take from it. He then asked me what compromise he could make—how he could believe anything more or anything less, or change anything that he did believe. I confess that I could not tell how he could change. This puzzled me, for I had supposed that, of course, he would have to make a great change to become orthodox, and now I could not tell him wherein he could change without doing what was manifestly wrong.

Lu. That was the first thing that perplexed me. I had supposed that brother C. was bigoted and exclusive, in admitting no one right but himself, and that he was under at least as many obligations to change as the rest of us. But when he asked me what change he should make, I confess, I did not know what to say. When I thought of the name, “Christian,” or “Disciple of Christ,” by which he is called, I could not conscientiously ask him to give up for any of our party names. When I considered the baptism which he practices, I found that we and all our books admit it valid, and I could not seriously ask him to abandon it and practice our *disputed and doubtful forms of baptism*. The Bible which he takes for his only creed, I had to confess, was better than any of our creeds, and I could not have the face to ask him to accept any other in the place of it.

Ep. I can not still see how you expect to avoid changes hereafter. Luther was a *reformer*, but others have found, or thought they found, it necessary to reform beyond his reformation. The same is true of Wesley. Many have thought it needful to go beyond him. Why may not some one advance again and start another reformation in advance of us?

Meth. This can not be done. We are now to go back to the original ground—the pure apostolic foundation, and take our stand upon it, and it alone, under Christ the true Head of the Church. We will recognize no authority but His, and no system but the one he has given. We will receive him in all his fulness, receive all he has enjoined upon us, and endeavor to do all he commands. If we prove true to this, there will be no getting in advance of us. If we are not true to our possession we deserve that better men should go in advance of us. It appears to me now, just as easy to take our stand upon ground that can not be assailed successfully, as upon some objectionable position, where we shall

everlastingly be annoyed. Let us then, while we are attempting to unite, walk up and take our stand upon the highest, holiest and most consecrated platform known to man. Let us ascend beyond the reach of sectarianism; beyond all the doctrines and commandments of men, and take our stand upon the rock of God, upon the loftiest summit to which mortals in the flesh can attain, and then be true to our elevated position, and if we do not find our way to heaven, none from this world will ever reach that blessed abode.

Rep. Brethren, in the place of our being required to change again, I see now that we never can change, unless we apostatize. When we advance as far as possible, we can make no change, unless we turn back to the flesh-pots of sectarianism. When we rise to the highest pinnacle, if we make any change in our position, we must *descend*. None can get above the *highest*. If we unite as now contemplated, our Leader, the King of kings and Lord of lords, is the highest and most exalted of all leaders. His authority is above all authority. His doctrine is transcendently above all doctrine. His love is superior to all love. His mighty name is above every name. To be able to claim him as *ours* and to be *his* forever, is the highest and grandest of all hope and all anticipation.

Meth. I once thought that *immersion* would be a barrier in my way, but I now see that it will not. We have all admitted immersion to be valid baptism all the time, and the same admission is made in all our books. We who have practiced sprinkling, have witnessed the trouble in persuading even our own members to believe in it. Indeed, many of them we never could satisfy, and they are constantly leaving and going to the Baptists for no other reason, only that they never could believe in sprinkling. Beside, I have always had some doubts in my own mind about it.

Pres. Brother M., you have spoken my experience almost as well as I can do it myself. I saw the members of all denominations who sprinkle, going to immersionists and being immersed, but none coming from immersionists to us to be sprinkled. I could not see the reason of this. Beside, I have had abundance of trouble that but few know anything about, in my pastoral visits, to pacify the consciences of private members. Not only so, but I found that if sprinkling is to be kept up, I must constantly be kept debating it both in the pulpit and the private circle. I found too, that much of my debating did no

good, all of which was discouraging to me. I concluded that I would look back through the history of sprinkling, and as far back as I could find any account of it, I found that it had always been in dispute, and that I could not hope for anything better in the future, if the practice is continued. I, therefore, have come to the conclusion, that there is no reason for continuing a practice that has always been in doubt, involving all in doubts and uncertainty, when I could practice that about which there is no doubt and uncertainty, and thus satisfy the consciences of all who submit to it.

Ep. What shall we say of all our old brethren? Are we to consider them all unbaptized? This looks a little uncharitable.

Bap. They are just as safe as they were before. Your doing what you can see clearly to be your duty, makes their condition no worse. You are only placed in a situation where you can see them more clearly. But, if we who preach do our duty, it will not be long till we shall see the private members doing right. Thousands of them will feel greatly relieved to know that you no longer contend for sprinkling, for they have always been in doubts about it.

Now, brethren, I believe it is the will of God that we should be united, and it is the will of the private members of our respective congregations. I think, also, it is our own will. Shall this great work be brought about?

Meth. It is my intention most solemnly to go into it.

Pres. I think there can be no dispute but we have found what the private members of our churches demanded: "The Scriptural basis of Christian Union;" but I do not know how they will like to take the steps necessary to enter upon this basis. I am determined upon doing my own duty, and leaving the event with God.

Ep. I feel very much in the spirit of union, and am well satisfied with the whole premises, as far as I can see, but I should like to hold one more meeting with Mr. C. present, and hear how he will dispose of certain matters.

Bap. I am perfectly willing to have one more meeting with Mr. C. present. But still, that is of no importance. We are not to unite upon his views, his doctrine or his opinion, but upon the Bible—and I know that is right whether we ever meet with brother C., or not.

Meth. That is my understanding of it. We unite upon the Bible, under Christ, and pledge ourselves, that to the utmost of our ability, we will serve the Lord the remainder of our life.

Adjourned to this night one week.

THE USE AND THE ABUSE OF CONTROVERSY.

So much has been vaguely and so much intemperately spoken in depreciation of "controversy," that a few words upon the principles that should govern a religious journal in its discussions, may help some minds to form wise and just conclusions on that question.

"*I don't like controversy,*" exclaims a good man in a tone of petulance as he throws down his newspaper. We agree with you in disliking what you *intend* by "controversy," but it may be well to analyze your meaning as to the thing to be condemned. To *controvert* is simply to argue against the opinion or statement of another, and to attempt to disprove it. A controversy is in its own nature nothing but a contest in words between opposing parties,—a prolonged debate. And how fast and how far, think you, would truth advance in the world if there were no controversy with error? Thirty years ago, Dr. Lyman Beecher, Dr. Nathaniel Hewit, Dr. Justin Edwards, had a "controversy" with Intemperance, and with the apologists of distillers and dramsellers. More than thirty years ago Dr. Woods, Dr. Griffin, Prof. Stuart, Dr. Beecher, had a controversy with Unitarianism. Do you denounce those controversies as evil?

"Ah, but I don't like *religious controversy.*" But surely the last-named controversy was religious. The controversy of President Edwards the second with Dr. Chauncy on Universalism was a "religious" controversy. The controversial preaching of the elder Edwards against Arminianism was religious controversy.

"It is controversy *between brethren* to which I object." But was not the controversy between Mr. Stoddard of Northampton and Dr. Mather concerning the terms of Christian communion a controversy between brethren? That controversy elucidated truth without alienating the contestants. Did not Baxter have controversies with Baptists and Prelatists? Did not Calvin have controversies with his brethren, that helped the development of theological truth in the Reformation? Come good friend, let us try once more to get at your meaning, when you denounce "controversy."

"Well," say you, "I suppose what I really mean is that I don't like the tone of much of the religious controversy of the times." Agreed. So far as that is evil we deplore it, as we would deplore any other infirmity or sin. There is much reason to lament that religious controversies are sometimes marred with the spirit of violence and detraction

so common in the controversies of lawyers, of physicians, and of politicians. But here also there is occasion for analysis and discrimination. Strong language of rebuke and denunciation is not always proof of an unhallowed temper. Does the case call for such language? And is the rebuke administered with proper motive and aim? These are questions that will help us to decide upon the propriety of what in itself may seem harsh or intemperate.

When certain Jewish believers who were sticklers for the law, came to Antioch, and Peter through fear of them dissembled, Paul "withstood him to the face." No doubt in some aspects it was a sad spectacle to see two venerable apostles contending about a point on which "all evangelical Christians" were not agreed. And when Peter by a little temporizing and expediency had endeavored to avoid a controversy with the brethren from Jerusalem, and to adapt himself to evangelical Christians *throughout the whole* of Christendom, no doubt it seemed to him rather ungracious for his brother Paul to bring his dissembling to the light? But Paul did this in good earnest. He disputed with Peter "before them all," and "*withstood him to the face, because he was to be blamed.*" Do you blame Paul for this?

And as to language, we imagine that it would be difficult from the pages of modern controversy, to match in severity these words of Paul against the Judaizing teachers who were his constant annoyance: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision; *whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.*" Here an aged apostle exhorts a young minister to controvert publicly and sharply with a view to stop their mouths, and to make them sound in the faith. Paul speaks of the same class of teachers in the church at Corinth as "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if *his* ministers also be transformed as the ministers of righteousness." Unless then you would condemn Paul, it is hardly safe for you to say that the language of denunciation should never be used by Christians in a religious controversy. The case may require such language. Yet we should always remember that "*the wrath of man worketh not the righteousness of God.*"

Would it not be well, also, to reflect that possibly those who are forced to the unpleasant duty of a public controversy, know of facts or circumstances that demand a stronger expression than at the time may seem to you necessary? We would fain keep the pages of this journal free from all personalities, and from all indiscreet or intemperate language even under the strongest provocation. Discussion, controversy, there must be in order to the progress of truth and right. Yet we are always averse to that mode of advancing the truth, and enter upon it only at the call of duty. Gladly will we avoid it as far as possible. As Christian journalists we must be watchful against the assaults of evil from whatever quarter;—yet would we ever seek the peace of Christ's universal Church, in the spirit of that ancient hymn:

“ Father and God, how sweet to see
Thy children dwell at unity:
Joined all to Christ, the living Head,
Whence life to all is minist'ed,
Moved by one Spirit from above;
One holy brotherhood of love.

“ How sweet within one house for all
On Thee with songs of praise to call;
And such array of prayer to make,
As heaven with gentle force may take;
*This house let each man love at heart,
Nor snap the cord of peace apart.*”

[The above is from the columns of an Exchange. We are increasingly assured that the ‘religious world,’ not excepting the entire phalanx lifting their voice for radical reform, must receive many lessons pertaining to controversy before perfection is attained. The *time* to controvert, and the *tone* and the sanctified *aim*, are all worthy of profound religious study.—D. O.]

A CHURCH FOR THE RICH.

The Trustees of the new and elegant church of St. Demas and St. Dives respectfully announce to the metropolitan aristocracy, that they will have the pleasure of opening their edifice for Divine service on the first Sunday of next November. In the mean time the pews will be offered for sale at prices which will place them entirely beyond the reach of the poor, or even of those who are in moderate circumstances; for it is the determination of the Trustees to have the church occupied exclusively by families of wealth and fashionable distinction.

A call, extended several months ago, to the Rev. Dr Goodasthebest, has been accepted by that learned and accomplished gentleman, and a mere announcement of this gratifying fact is deemed a sufficient guarantee that the pulpit instructions of St. Demas and St. Dives will be all that the most fastidious taste could require. The distinguished doctor is as profound as he is considerate of the nerves of his hearers, and of the infirmities of human nature generally. All alarming and startling topics will be studiously avoided; and hence persons of tender and excitable consciences may repose in the full conviction that nothing will be uttered at the sacred desk which will, in the least, tend to disturb their mental tranquility, or mar the intellectual pleasures of the occasion. Dr. Goodasthebest, with his vast resources of learning at hand, will explore the whole field of religious poetry, and will delve deeply into the world's rich historic mine; but it is more especially in the wonderful works of creation that the doctor is so justly celebrated for his felicitous picturings. He proposes to occupy Sunday afternoons in noticing the hand of Providence, as manifested, for instance, in the glory and magnitude of mountains; in the *sentiment* pertaining to rivers of running waters, and in the sublimity and grandeur of the rolling ocean. At times, he will be engaged in the no less interesting consideration of the character and habits of animals; from the elephant with his ponderous and majestic tread, down to the little busy, buzzing bumble-bee. In fact, the doctor is of opinion that, as God made the lightning bug, as well as the whale, or the earth, or the sun, it follows that the little lightning bug, in all its instincts, and relations, and phosphorescences, is as proper as an object for religious study as are the motions of the heavenly bodies.

As an accompaniment to the literary and intellectual banquets in reserve for the congregation of St. Demas and St. Dives, there will be music of the highest order. A costly organ, with all the modern stops and improvements, and of a rich and heavenly tone, will fill the entire end of the orchestra. Engagements have also been effected with Monsieur De la Octave and Signor Pianissimo; the first-named gentleman well known as the eminent performer on the compound French clarinet; and the latter celebrated for the soothing and enrapturing sounds which he extracts from the bugle and the flute. It is a great satisfaction for the Trustees to be able further to state that they have secured the services of fifteen celebrated artists from the Italian Opera House,

who, together with several native singers of uncommon merit, will constitute the choir.

The interior arrangements of the church are such as to defy all possible competition. The pews are of a large size, and each one is furnished with eight movable antique cushioned chairs of the most elaborate workmanship. The liberal construction of the pews in regard to size is intended to accommodate the prevailing expansions in the matter of feminine costume : while the moveable chairs will give to occupants the superior advantage of being able to change their position, and to direct their vision to any quarter of the church they may desire, while, at the same time, they can be comfortably seated. It will thus be seen that those persons present who are of an inquiring mind will have ample opportunity to inform themselves as to who are regular attendants at church, as also to learn any little particulars of their appearance, dress, and manner, which may gratify a natural curiosity.

It is a common observation, that many individuals of delicate or enfeebled constitutions, who are in the habit of attending church, find it difficult to keep awake during the entire continuance of the services. In regard to these our worthy doctor has long advocated a theory as philosophical as it is comfortable. He is of the opinion that a short nap is preferable to continued drowsiness, and that a person in a semi-dormant state, engaged in an unequal combat with Morpheus, and striving to keep awake, is one of the most pitiable spectacles in the world. The allowed indulgence of a few minutes' sleep; therefore, the good doctor thinks admissible and advisable, because it enlivens and refreshes the power of the mind, and sharpens the religious sensibilities to such a degree that the sermon is afterward all the better appreciated. In deference to this infirmity of our sluggish nature, and acting on the benevolent suggestion of Dr. Goodasthebest, the Trustees have procured a great desideratum. The movable antique chairs have been furnished with beautifully cushioned pads, or, more properly, in modern phrase, "church somnolents." These somnolents, a perfect luxury for sleepy-heads, are ingeniously contrived to slide upward from the back chair, to any required height ; and the mere sight of them, even to a wakeful man, is enough to invite to repose and dreamy contemplation. Although soft as the downy breast of the swan, the somnolent is in shape considerably concave, so that the sleeper need be under no apprehension that his head will bob about from side to side during his nap, as would be the case were the somnolent entirely flat. The Trust-

ees have too high a sense of the properties which pertain to a Christian church, ever to leave a road open for that grotesque and unseemly journey, vulgarly termed "going to the land of Nod," and hence the concavity of the somnolents.

There will be no prayer-meetings or Sunday-schools connected with the Church of St. Demas and St. Dives, and during the three Summer months (commencing of course in 1858) Sunday morning service will be the only service of the week. These arrangements have been thought expedient from several considerations.

First: The children of the congregation being under the instruction of numerous French music and dancing masters during the week, and strained probably beyond measure, with a view to premature proficiency it follows obviously enough, that they need the leisure hours of Sunday for suitable recreation. Confinement in a close air of a Sunday-school room, after six days tension of mind and body, would be as positively a detriment to the children, as it would unnecessarily consume the sacred Sabbath hours of those who would be required to teach them.

Second: In regard to evening prayer-meetings. The Trustees hold to the grand Scriptural principle, that there is a time for all things. Sunday, for instance, they consider as the appropriate and Heaven-appointed time for going to church. They are quite willing, therefore, that the highly fashionable and exclusive congregation of St. Demas and St. Dives should give attendance on week day evenings at the theatre and various other places of public amusement with which our metropolis abounds. For these, and for the many entertainments given at the saloons and drawing-rooms of wealth and fashion, it will be found that every evening of the secular week will be imperatively needed.

In short, whether the above carefully devised plans are considered as meeting the great moral and spiritual demands of the nineteenth century, or as forming, when perfected, the most comfortable ecclesiastical organization the world has known, the Trustees feel assured that they will ultimately be acknowledged as constituting the true and only Royal Road to Heaven. All which is most respectfully submitted.

THEODORE FRBEANDEASY,
President of the Board of Trustees of the Church of St. Demas and St. Dives.

[The preceding we copy from a New York journal, which is published under the head of Advertisement Extraordinary. Let it be read and pondered.]

PHILOSOPHY OF RELIGION, No. 2.

GOD JUSTIFIED IN CREATING INTELLIGENCES THAT MIGHT SIN.

In article No. 1 it has been shown upon philosophic principles, that man could not have been what he is—an accountable, moral agent—without the liability and power to do evil as well as to do good. The capacity for virtue, in the nature of things, implies the capacity for vice. Whoever has no power to defraud, cannot, in a virtuous sense, be called honest. The Almighty had formed millions of creatures that *could not sin*, such as beasts, birds, fishes reptiles, plants and rocks ; but, wishing to rise higher in all the sublimities of creation, he resolved to make a king to be set over all the inferior productions of his hand. Being a king, he must have intellectual and moral developements capacitating him to fill his office. This makes him a connecting link between the material and spiritual worlds, and, being allied to the immaterial universe, he must act in harmony with its laws, or suffer the penalty of their violation.

Just at this angle starts a question, which, though it may be somewhat beyond the orbit of mere chapter-and-verse readers, is nevertheless deserving of an answer ; for men will think, and talk, and write about it ; and it is not to be staved off with the brand of *speculation* without an attempt to find a single fact in nature, or the bible in explanation of it. It may be a foolish and even an impious thought, but the question, some time of life, rises in most reflecting minds that survey the misery endure here and hereafter : *Why did God make us at all if he knew all our present and future sufferings ?* This we will answer by saying that more good than evil will result from creation, that more human beings will be saved than lost, that God will be glorified for his wonderful works, and that he will do the very best thing possible for every creature.

This is all true, but it by no means reaches the bottom of the difficulty, for another query comes up immediately, viz : *Why a Leing infinitely powerful and good did not so order the plan of creation and preservation as to shut out every evil effect ?* Why erect a theatre to show off the glory of the many to be saved, if it involved the misery even of a very few ? Say what we will, these queries are the real foundation of all those anti-hell doctrines of ancient as well as modern times. The thought that future punishment, as represented in the pulpit, is

unjust and severe, set men to searching the bible for something that would not violate their sense of justice. Few mischiefs have been of ranker growth than the distorted, bombastic, would-be-eloquent, descriptions of "hell and the damned," well seasoned with the ridiculous cant of young circuit-riders and old ignoramuses who seem to think that sinners will love God far more for hell's sake than for Jesus' sake. Poets have taxed all their powers to create the most hideous images of sinners floundering in the lake of fire and brimstone, yelling for pain, pierced through and through by demon blades of flame, and tormented unceasingly by a thousand hell-hags, rising now and then to the boiling surface only to hear the doleful bell of Pluto roll the dreadful note—Eternity.

Far out it thrust a dart that might have made
The knees of Terror quake, and on it hung,
Within the triple barb, a being pierced
Through soul and body both. Of heavenly make
Original, the being seemed, but fallen,
And worn and wasted with enormous wo.
And still, around the everlasting lance,
It writhed, convulsed, and uttered music groans;
And tried and wished, and ever tried and wished
To die; but could not die. (Pollock)

God forbid that I should subtract anything from "the terrors of the Lord," for it is a fearful thing to fall into his hands; but any attempt to clothe things of the eternal world with a garb so palpably human, tends only to produce disgust and unbelief. God will have us make no image of himself, because our best conceptions of his form and glory would only dishonor him and injure us; and with equal propriety we should be careful not to paint, or daub rather, the dread Unseen in the vile images of human thought. Some wise men can think of no heaven but the one they would fix up on the hills of Judea with fine gardens, good fruit, a better breed of tender hearted lions feeding with the lambs, with Christ on David's veritable throne, the saints like true aristocrats holding all the offices of state, and all other arrangements necessary for having a very pleasant time of it. These gentlemen receive no consolation from your "ghost heaven." If heaven should not be cheap enough to be cognizable by the corporeal senses it would have but few charms for them. So of hell. The preacher must figure it all out. It must have its walls, its furnaces, whole herds of damned souls, troops of devils prodigally dealing the welting stroke, its bitter oaths, hissing serpents, bony death and whatever other apparatus is thought needful for the work of conversion.

Now although the bible symbolizes both heaven and hell under various and numerous illustrations drawn from this world, it never falls below a heavenly dignity by any minute and vulgar details of things not seen, to conjure up hopes of the one, or fears of the other. The worst feature of such descriptions of the infernal world is this: It never, or seldom fails to create a hard feeling against God, for the people not having adequate notions of the hugeness of sin and of its natural and necessary result have their sympathies all roused and immediately ask, Why such horrid sufferings for the trifling sins of a short life; and also, If the Creator knew all this why did he ever give us being? These are difficulties that will ever recur to thoughtful minds until the true reason for the fearful denunciations of the bible are justified. And we repeat that this misconception of the nature of punishment and the reason of it, is the starting point, the heart and core of all those doctrines that would shorten the period of future retribution. They are an effort of the human mind to free the character of God from what they conceive to be injustice. Nor will they ever give up their views as long as they believe their philosophy to be necessary to redeem the bible and its author from the allegations of cruelty and injustice.

All agree that "God will judge the world in righteousness." No one will be punished more than he *ought* to be. Should a certain allowance be made for a heathen birth and education, He knows how to make it. Has any suffered from ungodly parents, froward circumstances, or any conditions of life that *should* mitigate the severities of an otherwise just judgment—has any sinned through ignorance, or been carried away into vice by strong temptation when his *will* really was not engaged in crime, the Omniscient will understand it all and will be fully able to cipher out a just equation between the sins of the soul and a righteous retribution.

Neither the doctrine of Restoration nor that of Annihilation relieves us of any difficulty supposed to exist, for whether the ungodly are restored after a thousand years' punishment, or die the second death in one hour, justice must be done them; and if you shorten the time you must increase the intensity of pain; and it makes not the least difference as to the charge of injustice whether you crowd it all into a year or spread it over an age. The second death does not mean second annihilation (for death and annihilation are terms of very different import) and if it does it by no means unties the supposed Gordian knot, for to

suffer ten years with a given intensity of pain is the same thing, in the penal code, as to suffer one year with ten times the severity ; so that if we are willing that justice be done, and willing, too, to let God decide what that may consist in, and in what manner it shall be administered, there will be but little gained in originating any view of punishment to mollify the sentence in Matt. 25: 46., "These shall go away into everlasting punishment." We do not feel it incumbent upon us to explain the Almighty's conduct, much less to apologize for it ; we only wish to show that in the philosophy of things there is no more reason to cry out against the bible doctrine of future punishment than against any of those apologizing systems that would try to save our Maker's reputation among men. For if every man is to be rewarded according to his works ; this implies that all sinners will not suffer alike since all have not sinned alike ; and this difference may be made either in the time or severity of punishment without breaking in upon the character of God or violating our own sense of justice. But even this view of the subject, though, as we humbly think, it considerably blocks the wheels of several one-eyed systems, is far from presenting a full view of the principle involved in the punishment of the wicked. We shall try, in No. 3, to add to the arc already begun what will enable us to determine more accurately the true form of the ellipsis. We treat the subject rather philosophically than scripturally to suit the character of the difficulty.

T. M.

GEOLOGICAL REASONING AND BIBLICAL FACTS.

With the name of Adam Townley many of our readers are familiar. He is a minister of the Church of England residing at Paris, Canada West. He is a vigorous writer and a gentleman of more than medium intellectual power. He believes that the Bible and its facts can be defended against every assailant and every cavil. Lately he has given the readers of an influential weekly journal a series of essays upon the scepticism of the Westminster Review, and he lays an occasional stripe upon the back of Hugh Miller, the famed author of several Geological works, and more recently a work entitled the "Testimony of the Rocks." From Mr. Townley's articles we extract the subjoined, which will serve as a specimen of how he handles the topics that he touches.

D. O.

Geology is avowedly in its infancy as a science, and indeed, most evi-

denly must remain so, until that day when we shall know as we are known. For, in very truth, notwithstanding the rapid progress of our age in the material application of the different sciences, with respect to the secret, almost sacred principles of them all, we may literally use the words of the Apostle and confess that we 'now see through a glass darkly.' And concerning none of the sciences more than geology is this entirely true. How absurd, then, is it to bring forward our twilight glimmerings concerning a very small portion of its facts, in the expectation that they will extinguish the clear torch-like blaze of Revelation!

It is without doubt our want of geological knowledge, rather than its superabundance, that causes geology to present us with so many difficulties. And these difficulties are, I cannot but think, greatly increased by the efforts of some well-intentioned geologists, who, like the talented and pious Hugh Miller, endeavor to interpret the Mosaic account of the commencement of the *present order* of creation by the very little which geology has yet revealed, or perhaps ever will reveal, concerning the pre-Adamite history of our globe. It is clearly a trial of our faith, and reasonably so, since we are only required to be content to let "secret things belong unto the Lord;" for, be it remembered, geology brings no *facts* against the facts of the inspired Mosaic account. It is only the conjectural reasoning of men upon the facts of geology that makes the difficulty. To me, therefore, it is a matter of great regret that the late excellent and gifted Mr. Miller should, in his "Testimony of Rocks" have given a non-natural interpretation to the Mosaic Week in order that, by stretching it over an unlimited series of ages, he might make it take in what *appeared to him* to have been the order of creation. By so doing, I think he has fairly laid himself open to the rejoicing sneer of the infidel-hearted WESTMINSTER REVIEWER, who asks if the Bible is to be subjected, in its plainest statements, to such forced interpretations—"What, in such circumstances, is the use of the book? In its declarations on the most important points it may be meaning something totally different," (to its apparent meaning,) "and of which mankind will get no inkling for thousands of years."

To this, I confess, I have no answer to give, if such contortions are admissible, as Mr. Miller, and other timid Christian geologists, have used, in order to reconcile their necessarily crude theories with the Bible.

No,—I believe that in every case the *literal* interpretation of the

Bible, where, according to the ordinary laws of language, it admits of a literal interpretation, is the right one. Holy Scripture was not written for geologists, or other learned savans, as such; it was written for plain men, in order to aid in making them wise unto salvation. And, for once, I perfectly agree with the WESTMINSTER, that if the Bible is to be subjected to the non-natural and forced interpretations of any set of men—I care not whether they be geologists, Romanizers, or ultra-Protestants—it becomes, for all practical purposes, useless.

But what, then, are we to do? since we must act, not as mere superstitious votaries, but as those whom God Himself invites to reason upon His doings. The WESTMINSTER REVIEWERS, and even many frightened geological Christians tell us that the facts of geology clearly disprove the Mosaic account of the creation according to its literal interpretation. What, then, I ask again, are we to do? Why, simply deny the facts: refuse to acquiesce in the truth of this assertion! Let God be true, though every man be a liar; and certain it is that geology *cannot prove one of its anti-Mosaic statements; can only offer what it conceives to be plausible conjectures in support of its unbelief.* Geology as a science, I fearlessly repeat, is itself walking in profound darkness, and shall it presume to usurp the place of Revelation? It is verily the blind seeking to lead the blind; and if men, wilfully forsaking the light of Revelation, will be so foolish as to follow such guidance, need we to marvel if both the guide and his followers fall into the pit of perdition?

That geological difficulties (or rather phenomena) exist, which we, on account of our ignorance, can not explain, is natural; the marvel would be if it were not so. I am told, for instance, that the world must have existed and been inhabited innumerable ages before the creative week, described in the Book of Genesis, commenced. Well, there is nothing there that contradicts this; the earth, doubtless, was created and again destroyed. But light, air, a separation of earth and water were, it is said, all necessary to animal existence, and Moses tells us that the formation of these things did not take place until the first week of our present creation. Well, what proof have we that all this had not once existed and been destroyed, or thrown into chaos? But light, if indeed it were needed, might have illumined nature without the sun; the earth might roll through space unconnected with the present planetary system; animal, or most probably reptile and marine, life might exist under an organization altogether different to the present.

CHAPELS, TEA PARTIES, BAZAARS, CAMP-MEETINGS.

A gentleman by the name of T. Mc Collum, a minister of the Wesleyan Church, writes to one of the journals in the City of Toronto, on the opening of a new chapel, and intimates that—

“The result of our opening services and tea were £101 18s 9d., including £60 subscription at the tea-meeting; this will about meet all our liabilities, and pay off an old debt of £15. On the following Wednesday the friends at Newmarket held their Bazaar; and although the roads were extremely bad, preventing the friends from the country coming, yet they will have in hand about fifty dollars after all expenses are met.”

The influence of tea, we are assured by reliable authority, is very powerful and stimulating. Whether it is young hyson or old hyson, or a religious mixture of both, that opens the purses of those who hold them tight notwithstanding the special spiritual influence which is affirmed to be experienced, is doubtless a secret not revealable to all; but it is published, and therefore revealed, that the said “opening services and tea” produced a *valuable* result—the combined influence gave £101 18s 9d, or \$407 and 75cts. ‘With all your gettings, get money,’ is a proverb, not of Solomon, but of the wise men of this generation. ‘The Lord loves a cheerful giver;’ but whether the Lord made tea to influence or stimulate men to give cheerfully to promote spiritual enterprises, is as doubtful to our mind as that he gave a special mission to Tetzal to peddle and sell indulgences. If all such tea operations could speak, they would say in plain English: ‘Come, good people, we will put pleasant drink and fine biscuit into your stomach if you will only put some gold or silver into “our” church treasury.’ Now, to approach a spiritual man, one who is, in the Bible sense, ‘born of the Spirit,’ and say to him, ‘Sir, if you will aid the cause of Christ by contributing to the chapel fund or the missionary fund, you will be paid in tea and crackers;’ would be looked upon by him as an offer somewhat approaching the singular religious policy of Simon at Samaria who proposed to buy the power of conferring spiritual gifts with his money. These pious tea parties and these sales of articles called bazaars, call for review; for Protestantism is becoming as responsible for this sort of religious machinery as Papaldom has become responsible for traffic of a much more flagrant character, although THE PRINCIPLE is precisely the same whether the arrangements and ceremonies are in the name of the

Big Man at Rome or under the guidance of those who protest against him. The principle is not spiritual. To a greater or less extent an appeal is made to the flesh. It is an attempt to coax satan to assist the Saviour. The Lord of heaven and earth, we most solemnly believe, requires no such aid. When, O when will all men, and especially all ministers who avowedly serve in the Christian sanctuary, learn that spiritual fruit can be produced only by spiritual agencies?

Donation parties, tea services, bazaars for religious commerce, and camp-meetings, for the purpose of advancing or maintaining heaven's cause, are not to be avoided or condemned because they seem to human reason to be inexpedient; but simply and solely because they are not "after the mind of the Spirit." We conscientiously avow before God and man that we have no personal or bigotted feeling against these appliances and instrumentalities. We affirm however, and are bound to affirm, with the teachings of heaven before us, that they are not of God; and hence it is obligatory on every member of the 'spiritual house,' clothed 'with the armour of light,' to testify most lovingly yet decidedly against them.

Speaking of Camp Meetings, we are reminded of an article which recently appeared in the Free Press, published in our own Canada London. The editor thus writes:

"Camp Meetings have been prevalent among certain religious denominations since the settlement of Canada, and their number seem to be rather on the increase than otherwise. The example of the Israelites is brought forward as a reason, and we are told that upon sacred occasions they used to dwell "seven days in booths made of the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook, to rejoice before the Lord." It is an undoubted fact that the gathering of large numbers of mankind together for an especial object has a wonderful influence, and that those who might otherwise present the obdurate qualities of the "nether millstone" often melt into contrition under the emotional feelings produced in the company of assembled thousands. It is not our purpose, however, to discuss the expediency of these annual gatherings known as Camp Meetings, but to state that one attended by unusual numbers is being held in London Township. We paid a visit to the scene on Sunday, and arrived somewhat late in the afternoon, wondering much at the stream of vehicles that were to be seen going and coming. There were omnibusses, cabs and buggies from the city, while the farmers, from the country parts, came either in their strong carriages or in waggons. On arriving at the ground selected we found it to consist of an oblong square, the sides of which were surrounded by booths, not as the Israel-

ites of old made them "of boughs of goodly trees," but made of sound lumber, and roofed in good style, forming comfortable sojourning houses. In the centre the congregation met, and were seated on narrow strips of wood placed at intervals across logs, and at a distance of about twelve inches from the ground. At the end of the oblong square was the pulpit stand, and immediately below it the seats for the choir, which in its turn faced the seats set apart for "anxious inquirers." The Rev. Mr. Douse, of this city, delivered a very able sermon in the afternoon, which was followed by very considerable excitement, during which loud and unceasing appeals were made to the Son to come down and save them. The leaders now went round and anxiously inquired of the individuals forming the congregation if they had "got religion," a question that was replied to in various ways, and some not the most courteous. The effect of the inquiry was to send a great number, perhaps seventy, to the anxious seats, where they were engaged, seemingly, in prayer, and some were evidently in great distress of mind. Meanwhile the ministers went among them, urging them to pray, which they continued to do, accompanied with much sobbing, crying, and exclamatory ejaculations. At last they retired, one by one, and those to whom the booths or tents belonged proceeded to prepare tea and other refreshments for their friends."

The editor of the Free Press testifies correctly that the example of the Israelites dwelling in booths is regarded as furnishing a scriptural plea for assemblies called Camp Meetings. Whether the blowing of of horns by the priests for the overthrow of the walls of Jericho, is the reason why our friends have a tin-horn to blow at such times, we have not learned; but we can vouch that, to our mind, the one example would be as appropriate as the other. The Jews, in remembrance of the period when they were strangers without a home, and because the Lord enacted it as one of the national ordinances, did dwell at stated periods in booths. This they did for their own sake; and if our friends who go out to the woods and make booths, not of 'branches,' but of sawed lumber, would do so in remembrance of their old Egyptian state, they would follow in some sort the ancient Israelite custom. But, if we apprehend their design, it is not for themselves that they ordain and get up forest and tent congregations. Hence the Jewish booths and these partizan tents are, to our vision, as different as law-giver Moses and reformer Wesley.

It is not however on such grounds that we offer a word of disapproval. A Camp Meeting is of the same nature as a modernly devised Protracted Meeting. They are the same in kind, differing only in degree—the Camp Meeting being a larger wholesale of the Protracted Meeting pro-

cess. In candor we should here observe that there is no valid objection to a meeting being protracted from day to day or from week to week—no valid objection to an enlarged assembly for gospel services in the forest, or upon the open plain, or on the top of a hill, a mountain, or a valley. No. It is the unauthorized performance at such times and places—it is the unapostolic operation at these gatherings—which is objectionable. At the Camp Meeting near London, as at late Meetings of like stamp near Belleville and in Hillier, there was an appeal to the Saviour to come down from heaven to save the people; and after “very considerable excitement” caused by “loud and unceasing appeals” in the form of prayer, the “leaders went round and anxiously inquired of the individuals forming the congregation if they had ‘got religion.’” So says the Free Press, endorsed by the Toronto Guardian. And what then? Says our cotemporary, “the effect of the inquiry was to send a great number to the anxious seats, where they were engaged, seemingly, in prayer, and some were evidently in great distress of mind.” All this is to be received as a veritable description of what actually occurred, and therefore these proceedings not being private but public, and made doubly public by appearing in the form of a report in the columns of a public journal, it is both legitimate and honorable to offer a word of review.

“The ministers,” says our cotemporary, “went among them,” went among those who were ‘SEEMINGLY engaged in prayer,’ “urging them to pray, which they continued to do, accompanied with much sobbing, crying, and exclamatory ejaculations.” Such is the testimony of an eye-witness, whose language is taken at par in the Guardian office, Toronto. Having therefore the entire process before us, can we not calmly and with a full stock of divine charity look at the items which make up the elements of power to convert men according to the latest style of Camp Meetings? Let us honestly try:

1. A powerful sermon, peradventure by an eloquent speaker, containing a measure of truth, but singularly mixed with the ‘doctrines and commandments of men,’ and specially interspersed with anecdotes of various sorts, and death-bed scenes and utterances.

2. The arrangement of the seekers’ bench, otherwise called the altar of prayer.

3. A very pressing and exciting invitation to all who seek salvation to approach and kneel down at this altar.

4. Preachers, exhorters, and strong helpers agonizingly pray and make appeals for Christ to come, for the Holy Spirit to come, and for faith to come, to save these inquirers.

5. The seekers are instructed to pray for faith and salvation, and to keep struggling and wrestling for "the blessing" after the manner that Jacob wrestled with the angel.

6. After many terrifying exclamations and startling petitions, the leaders in the movement request to know if the seekers 'feel better'—'got religion'—'received the Spirit'—'obtained the blessing'—'if Christ has come and spoke peace to the soul.'

7. Those who, after great distress, affirm that they feel easier and tell their feelings so that what they relate amounts to a 'good experience,' are regarded as hopefully converted ; which means, if we understand the expression in connexion with other statements, that the Holy Spirit has been received and that faith has come, and that the seekers have obtained the blessing of pardon.

8. Yet these converts, notwithstanding what the Lord as it is said has done for them and what their own and others' prayers have done for them, are only regarded as converts in part—they have not full membership till they pass through a trial of half a year.

These specifications, we believe, are strictly correct ; and we will in the first place say that we have not the slightest prejudice against one of them. We should be quite disposed to follow this method and imitate this picture to the letter, provided the voice of the Redeemer did so direct. The capital question is, Were the apostles of Jesus instructed to go into all the world and make converts as these converts are made ? And a second question is equally vital, Did the inspired ministers, in their living labors, convert men by such means ? . And a third question has as much practical pith in it, If the salvation which is of God has not changed, and human nature has not changed, should not the same gospel be preached in this age as was preached in the first age of the religion of Christ, and the same agencies employed to convert men to the blessed Lord and Saviour ? And may we not ask a fourth question to this effect, Do not the living oracles furnish us with an exact and reliable registry of the gospel as delivered to men from the lips of Christ's preachers, including every direction relative to how sinners are to be turned from Satan to the Saviour ?

But ere we speak of the inspired model of making converts, let us here

quote a few words from minister Carroll, of Belleville, as he describes the effects of certain Camp Meetings. Writing to one of the Canada journals, he says—

“As I had hoped, our late camp-meetings have, indeed, been the means, under God, of originating many other revival-meetings. From all parts of the district from which I have heard, revivals are in progress In the centre of Hungerford, for about a fortnight past, a glorious revival has been in progress; a revival which, for suddenness, depth, and power, I never saw exceeded, if equalled. It is a work of sanctification as well as conviction and conversion. Fifty at the altar at once is common, and the whole country, for miles around, seems moved by a mighty influence. A revival has broken out in Shannonville, I am told, under the labours of one of our zealous local preachers. A protracted-meeting is being held near Ferry Point. A neighbourhood in the same Circuit, Demorestrville, called Gerean’s, has been the scene of a blessed revival ever since the Hillier camp-meeting, to which it is adjacent. I have heard good news from several places in the Consecron Circuit This movement is the fruit of preaching and living holiness, and of honouring the Holy Ghost, by acknowledging the inefficiency of argumentation and eloquence without his efficient aid.”

We can listen to Mr. Carroll with undisturbed spirit, and, we trust, with candor. He tells us of a revival breaking out at Shannonville, as though it was like a fire that had broken out in that village. This language is consistent with the system to which Mr. Carroll subscribes. Figuratively, according to this method, there is understood to be imparted directly from heaven a species of sacred fire into the hearts of unbelievers, and the flame bursts out. It is alluded to in the gentleman’s language when he affirms that these ‘revivals’ are the fruit of “honouring the Holy Ghost” as well as other causes. As we have not the slightest feeling of opposition to any word, sentiment, or agency which is approved by heaven, it would be a great pleasure to coincide with friend Carroll and believe with him that the manner of making converts, already described, is honoring to the Holy Spirit. Will our friend at Belleville have patience with us while we proceed to show that, according to the scriptures of truth, the system of conversion which he adopts and pursues is essentially disowning and a dishonoring of the Sacred Spirit? It is our purpose to attend to this work in a succeeding chapter. Our readers may expect it in another issue.

THE EVANGELICAL ALLIANCE AT BERLIN.

The following is from the columns of an Exchange :

It is pleasant to turn from records of war, to some indication of the progress of the Kingdom of peace. This we have in a cheering measure in the meeting of the Evangelical Alliance, held last month at Berlin, under the special auspices of the King of Prussia. This meeting has been looked forward to with great interest for many months, and great expectations have been raised as to its results. As the report, although very interesting, is lengthy, we must be content with offering a brief abstract of the proceedings at this apparently most delightful Conference. It was opened on Wednesday evening the 9th Sept. in the Garrison Church, and commenced with the singing of the 100th Psalm, by the Dom choir. The evening was spent in reading portions of Scripture and offering prayer ; in German by Pastor Kuntzel, of Elberfeld ; in French by M. Fisch from Paris ; and in English by the Hon. and Rev. Baptist Noel. ' After further singing and a closing blessing, the meeting separated, deeply impressed with this opening act. On the following morning the conference received from the Rev. Dr. Krummacher—whose writings are as well known and as highly esteemed in England and America as in his own country—an address of welcome, full of warm feeling and sound sense ; for the benefit of the British and Americans present, this speech was translated into English by a clergyman from Scotland. The representatives of various ' religious bodies ' then came forward to greet the meeting. Sir Culling Eardley as the representative of the English churches, accepted and returned the hearty greeting extended to his countrymen ; he paid a tribute of gratitude to the King of Prussia, with whom the idea of the Berlin Conference originated, and who in the face of many difficulties and much opposition had thus happily beheld its realisation.

Sir Culling was followed by Mr. Smith, Secretary of the Congregational Union, who made some happy allusions to the approaching union of the Royal Houses of Great Britain and Prussia ; by a gentleman from Scotland, and a German from Australia, and the whole series of greetings was closed by a French Reformed minister, Grandpierre, who in addition to the current topics of the day and the occasion, alluded feelingly to the hospitable reception that his countrymen and co-religionists had met with in Prussia at the time of the revocation of the Edict

of Nantes. The evening of the same day was devoted to two discourses, "on a comparison between these conferences of Christians of various doctrines, and the assemblies of the early Christian Church." Friday morning was devoted to discourses on "Unity in spite of the diversity of Protestant Christians." The King had signified his intention of being present at the conference upon this occasion, but was prevented by ill health. He however provided special trains for such members of the conference as chose to visit him at Potsdam, and to Potsdam went 900 of the assembled strangers. When the King appeared he was received with "a Babelish burst of salutations," "every man in his own tongue" greeting the good-natured monarch.

As soon as these polyglot salutations had subsided, the secretary of the Prussian branch of the evangelical Alliance presented to the King the thanks of that body for his original idea of convening these conferences; and for the constant furtherance and assistance he had extended to the execution of their plans, which had resulted in the numerous assembly he saw now before him. The King answered that he was at a loss for words; that he knew not how to express his gratified astonishment; he had no expectation that his hopes and wishes could have received such an ample fulfilment. He congratulated them all on the auspicious commencement that had been made, and trusted that God would finish the good work of conciliation and concord that was evidently commenced among them. He then passed on to the Americans, the most westernly group, assisted by Chevalier Bunsen. The prominent members of this deputation were introduced by Mr. Wright their diplomatic representative. Sir Culling Eardley as the spokesman of the English group, was then introduced to the King. He thanked his Majesty for the opportunity thus offered them of meeting together in his dominions, and alluded to the bonds already existing between the two nations,—common origin, common faith, and that further bond about to be added by marriage. Thanking the King again for his many personal exertions in furtherance of the cause, he proceeded to introduce the Hon. Baptist Noel, Sir Edward North Buxton, Mr. Finch, the Treasurer of the Alliance; the Rev. Dr. Steane, Hon. Secretary of the Evangelical Alliance, and Secretary of the Baptist Union; and the Rev. George Smith, Secretary of the Congregational Union.

The King answered, in English, by disclaiming any of the merit attributed of having done much for the Alliance, but it had his hearty

sympathy, and he rejoiced to believe that in the two days that had elapsed God's blessing had rested on the meeting.

On his return to the palace the whole assembly cheered both the King and the Queen repeatedly and continuously in multifarious forms and manners, and immediately afterwards broke up in all haste to enter the trains, which were waiting not far off.

At the morning sitting of the Evangelical Conference of Saturday, speeches were delivered by the Professors Nitzsch and Sack and by the Prelate Kapff upon the idea of universal priesthood.

In the afternoon, the King attended the meeting, and heard with apparent satisfaction the discourse of M. Fisch, from Paris, and of M. Kind, from Milan, on the situation of the Protestants in France and Italy. The latter earnestly bespoke the sympathy and assistance of the Evangelical Alliance to support and assist the feeble spark of evangelical truth in Italy. An Armenian and a Spanish gentleman also address the meeting . . . The English committee met on Saturday morning, Sir Culling Eardley and the Earl of Roden taking the chair successively. Several subjects of great importance were discussed at length ; amongst others a proposition for the establishment of a refuge for Romish priests who are dissatisfied with the corrupt dogmas of their own Church, and earnestly desirous of obtaining further light and Scripture knowledge. The committee continued its discussions on Monday, while reports from various countries were continued to be read in the Garrison Church.

On Tuesday the principal question discussed, was " what means of defence Evangelical Christians possess against the aggression of the Roman Catholic Church ;" the result of the discussion was the appointment of a committee to watch over the movements of the Catholic Church. On Wednesday, the King unexpectedly attended the afternoon meeting of the conference, the discussion of which had special reference to Christian Missions in the Danubian Principalities and in Turkey. On Thursday the Rev. J. Cairns from Berwick-on-Tweed delivered a discourse characterised as "most valuable and excellent" on the "possible and probable result to be attained in Literature and Religion by the union of German and British Christians."

The last concluding act of all was the administration of the Lord's Supper at the Church of the Moravian Brothers to above 400 persons of all denominations, even including numerous Lutherans, although the

manner of celebrating the rite was not according to their ritual. For the purpose of avoiding all dissensions on the points in dispute between the Lutherans and Calvinists, the narrative of the institution of the Sacrament and the consecration of the elements was read from the 11th chapter of St. Paul's 1st Epistle to the Corinthians. It is not a little remarkable that the plan adopted by the Conference in the administration of the Lord's Supper "for the purpose of avoiding all discussions on the points in dispute" is—with one exception—the mode universally followed by Congregational Churches.

THE PRIMITIVE GOSPEL IN THE UNITED KINGDOM.

The British Millennial Harbinger is now regularly received at the Christian Banner office. We thank the Lord that a work of this character is published in England; and our prayer is that it may be triumphantly sustained.

The September-Number of the British Harbinger brings an account of a General Meeting held at Camden Hall, London, at which eighty-five churches of disciples in the United Kingdom were reported. In famous London town, as Cowper calls it, we perceive there are one hundred and forty six disciples. At Nottingham—where the Harbinger is issued by brother J. Wallis—the brethren number one hundred and seventy six. At Piltown the apostolic gospel has brought to its standard a hundred and sixty three. In Edinburgh, Scotland, we find a company of relatives numbering one hundred and thirty six. Dundee contains eighty three disciples; and our native town, St. Andrews, is blessed with a church on the infallible foundation, but how large or small the report informs us not. Kirkaldy enjoys the light reflected by fifty two children of light. Glasgow, the far-famed Glasgow, has a church of disciples counting ninety members. Wigan in England and Banff in Scotland have between them one hundred and eleven who belong to the family whose spiritual food is drawn directly from the pure and true creed.

We mention these places, because there are friends where the Banner circulates who will be specially interested in hearing from them.

Of the chief brethren who publicly herald forth the gospel, we can not speak with the full assurance of certainty, but the following names of laborers are more or less prominent:—J. Wallis, D. King, T. H. Mil-

ner, J. B. Rotherham, T. Coop, W. McDougale, J. Corrie, R. Black, J. Pigram, E. Fraser, J. Ainslie, J. Dron, A. Mitchell, J. Brown, A. Maclean.

—May the friends of the one faith in the United Kingdom be richly blessed and greatly multiplied, and finally join the distinguished company whom no man can number !

D. O,

BIBLE UNION ANNIVERSARY.

The New York Chronicle says—

The eighth anniversary of the Bible Union, which has just occurred, shows a steady advance of the revision enterprise. This is true both of the work of revising the English Scriptures, and of the conviction of its necessity.

The work itself has at length fallen into the hands of a class of scholars, who are well known, and who have in a high degree the public confidence. Drs. Conant, Hackett, and Rodiger, are names which give assurance that a high order of scholarship will be brought to bear upon the work. They are probably not surpassed in qualifications for revision in the whole world of letters. And the prospect is that other scholars of equal character and learning will be joined with them, to concentrate upon the elucidation of the sacred text, and the expression of it in English, the latest discoveries in philology, and the profoundest acquisitions in biblical learning. There cannot, we think, be a doubt on this point.

Again, the Chronicle intimates—

This session of the Union we think, surpassed in interest any of its previous annual convocations. In all, twelve sessions were held; six for social conference and prayer, and six for the transaction of business, and all of the latter were free from the stiffness and formalities which usually characterize such occasions. While all business was promptly despatched, official reports, reports of committees, and the special addresses appointed for the occasion, were intermingled with prayer, praise, and social conference, in which the members of the Union freely joined.

The attendance was quite large at all of the sessions, from one thousand to twelve or fifteen hundred persons being in the assembly.

In addition to the addresses of the President and Treasurer, addresses especially prepared for the occasion, were delivered by the following:

Prof. W. K. Pendleton, Bethany College, Va.

Prof. E. S. Gallup, Madison University, N. Y.

Rev. J. M. Bray, Md.

Rev. J. Q. Adams, N. Y.

Rev. W. A. Caldwell, Canada.

The social conferences were delightfully harmonious, and though eight or ten hours were spent in this way, and the speakers were limited to five minutes, not more than half who desired to speak could find opportunity. The sweet counsel enjoyed at previous anniversaries with men gone home to their reward, the great good to be accomplished by the Bible Union, the divinity of its principles, the necessity of prayer and dependence upon God, gratitude for the past, and unwavering trust for the future, were themes on which every tongue loved to dwell.

CALVIN'S FIRST VOLUME.

When Calvin wrote his "Books of Seneca on Clemency" he was only twenty-three years of age. It was with a serious struggle [1532] he obtained aid to pay the publisher. He writes to a friend thus:

"Well, at length the die is cast. My Commentaries on the Books of Seneca have been printed, but at my own expense, and have drawn from me more money than you can well suppose. At present I am using every endeavor to collect some of it back. I have stirred up some of the professors of this city to make use of them in lecturing. In the University of Burges I have induced a friend to do this from the pulpit by a public lecture. You can also help me not a little, if you will not take it amiss; you will do so on the score of our old friendship; especially as, without any damage to your reputation, you may do me this service, which will also tend, perhaps, to the public good. Should you determine to oblige me by this benefit, I will send you a hundred copies, or as many as you please. Meanwhile, accept this copy for yourself, while you are not to suppose that by your acceptance of it, I hold you engaged to do what I ask. . . . The money which has been expended must now be collected on all hands. Besides, I must look to it that my credit stands secure. Do write as soon as you can, and let me know with what favor or coldness they have been received."

RELIGIOUS INTELLIGENCE.

Baltimore, October 13th, 1857.

DEAR BROTHER OLIPHANT:—I am doubtless indebted to your kindness for the "Christian Banner" which has been regularly received for several months past, for which please accept my thanks. It is conducted with firmness, ability, and in the right spirit, advocating the teachings of the living oracles, and their authority. I thank God for the spread of the truth in Canada, and feel no doubt but that its monthly visits to your readers will greatly aid in keeping alive the authority of God's word in the hearts of his friends. The more I examine the Bible, the more I am convinced that we as a people preach the old Gospel in its facts, commandments, and promises, in their proper order. It is not in the power of the clergy of our times to overthrow our teaching. There is but "one (system of) faith, one Lord, one immersion, one hope." We have it as sure as God is true. We learn our religion only from God's word. There should exist no doubt of this in the mind of any Bible Student.

With renewed courage let us press the Gospel upon sinners, and demand their immediate surrender to its authority. We want no worldly appliances, such as mourning benches, with their regular trained-band of weepers, and excitement-makers. No sir: "Why tarriest thou" "arise, &c., calling upon the name of the Lord." But for what? for salvation, because he was said "that whosoever shall call upon the name of the Lord shall be saved."

With brethren O'Kane, of Indianapolis, Indiana, and brother Austin, of our State, we have recently added 43 souls to the congregation at Jerusalem, twenty miles east of our city, some 25 of whom were Methodist. To the church here, 6 have been added during the past three weeks, with a flattering prospect for more enlarged good. The church here is in a good condition with a very large and well conducted Sunday School, and an excellent membership with much zeal and intelligence.

May the Lord prosper the work in your hands.

Yours truly,

G. W. ELLEY.

Washington, D. C., 4th Oct., 1857.

DEAR BROTHER OLIPHANT:—In the month of August our beloved brother T. Munnell, spent some ten days here, much to the edification

of the brethren and the instruction of others; and on the 20th ult. brother John O'Kane, from Indiana, commenced a series of meetings here, and continued over two Lord's days. In the mean time 4 noble youths made the good confession and were baptized in the river Potomac. To-day 2 men, members of the Methodist order, expressed that they had learned the way of the Lord more perfectly and desired to be buried with the Lord in baptism. One also was restored. We thank God and take courage.

Yours in the good hope,

BENE. SUMMY.

Since our last report of accessions to the family of disciples, as given by our Exchanges, we find, on examining the news pages of the monthlies published by brethren in America, that we may joyfully greet one thousand, four hundred, and twenty-four new brethren and sisters. Others, reported in the weekly Christian Age and the semi-monthly Christian Intelligencer, will be spoken of anon.

The General Meeting at Pompey, N. Y. was, we understand, successful. Besides the social encouragement and spiritual edification of the brethren, there were three additions. D. O.

BAPTISM BY PROXY.

The *Illinois Baptist* gives an account of a singular baptism. It seems that one William Evans, a preacher of the Methodist Episcopal Church, recently had occasion to baptize a number of candidates near Scottsville, Ill., who would be immersed, contrary to all that could be said against scriptural baptism. Having said so much against the practice, Mr. E. would not go into the water himself, but secured the services of a Rev. Mr. Butcher, of the Disciples, who took the candidates into the water, and immersed them, while he (Evans) stood on the bank and said, "I baptize thee in the name of the Father, and the Son, and the Holy Ghost."

We cannot understand what possible gain in principle "one William Evans" could have expected to make by thus *Lutchering* the beautiful and impressive ceremony of scriptural baptism. If the words he pronounced from his standpoint on the bank of the stream were true, he

certainly baptized the candidates by immersion, and thus sacrificed the principle for which he contended ; if they were not true, he manifestly chose the greater of two sins. In either case his conduct was a compromise between bigotry and expediency, which we have rarely seen equalled. It reminds us of a question in casuistry which agitated the Catholic schoolmen some centuries since : a case having been supposed of a deaf and dumb priest who being called upon to baptize an infant, held the child in his arms—while his colleague, who had no arms, read the service ; if, they queried, baptism is a personal ordinance, could a baptism thus performed be valid. After due consideration by the grave doctors, the question was decided in the negative. We commend this decision to Mr. Evans' consideration.—N. Y. Chronicle.

OBITUARY.

Waterloo, Oct. 12th, 1857.

BROTHER OMBANT :—It is with feelings of the deepest sorrow that I announce to you and the readers of the Banner, that our beloved sister Caroline, wife of brother John Hoffman, departed this life in the faith and hope of the Gospel on the 27th day of Sept., in the 40th year of her age.

She was taken sick on Sunday morning; cause, a rupture (Strangulated Hernia) from which she suffered the most excruciating pain up to the termination of her earthly existence, which took place on the following Saturday night, precisely as the clock struck the midnight hour.

She bore her affliction and also a surgical operation with unexampled Christian patience and resignation, and from Tuesday, the day on which I first saw her in her affliction, not a murmur did escape her in the prospect of leaving all endeared to her on earth ; all her desire was to depart and be with her Lord in whom she confided in health and who forsook her not in affliction.

How affecting, yet how consoling to surround the dying couch and give the final adieu to those who are endeared to us by the double tie of consanguinity and Christian fellowship when we have the assurance that they die happy in the Lord.

It frequently happens when the glow of health is upon the cheek and we flatter ourselves of hoary age, we are upon the confines of that eternal world whence all are borne, but happy they who will be with the Lord, and amongst the trophies of his cross and the glory of his crown.

Yours in hope of eternal life,

CYRUS BOWERS.

FREEDOM IN TURKEY.

Converted Mussulmans now openly preaching Christianity, 3,500 Bibles or Testaments sold to Turks in two years, while scarcely thirty copies were disposed of during the thirty years previous, Mohammedan children visiting in several places the Protestant schools, Moslem children brought to the missionaries to be baptized in danger of death, Turks numerously visiting the Protestant book-rooms, and eagerly joining in religious discussions, the readiness of leading Moslems to accept the Bible, and to read it, the courteousness of Turkish officers to the missionaries, the avowed desire of large numbers of Mohammedans, who recollect their descent from Christian ancestors, to abjure the Islam as soon as it can be done without risking life;—such and many similar items leave no doubt that Protestantism has established on a firm basis the influence of Christianity among the Moslems.

LIVE FOR GOOD.

Thousands of men breathe, move, and live—pass off the stage of life—and are heard of no more. Why? They did not a particle of good in the world: and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished;—their light went out in darkness, and they were not remembered more than the insects of yesterday. Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.

☞ The Christian Intelligencer of Charlottesville, Virginia, is regularly received. We are gratified to receive its religious calls.

The Christian Union, of Augusta, state of Georgia, is no longer published.