

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below:
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE
CHRISTIAN BANNER,

A
MONTHLY RELIGIOUS

MAGAZINE.

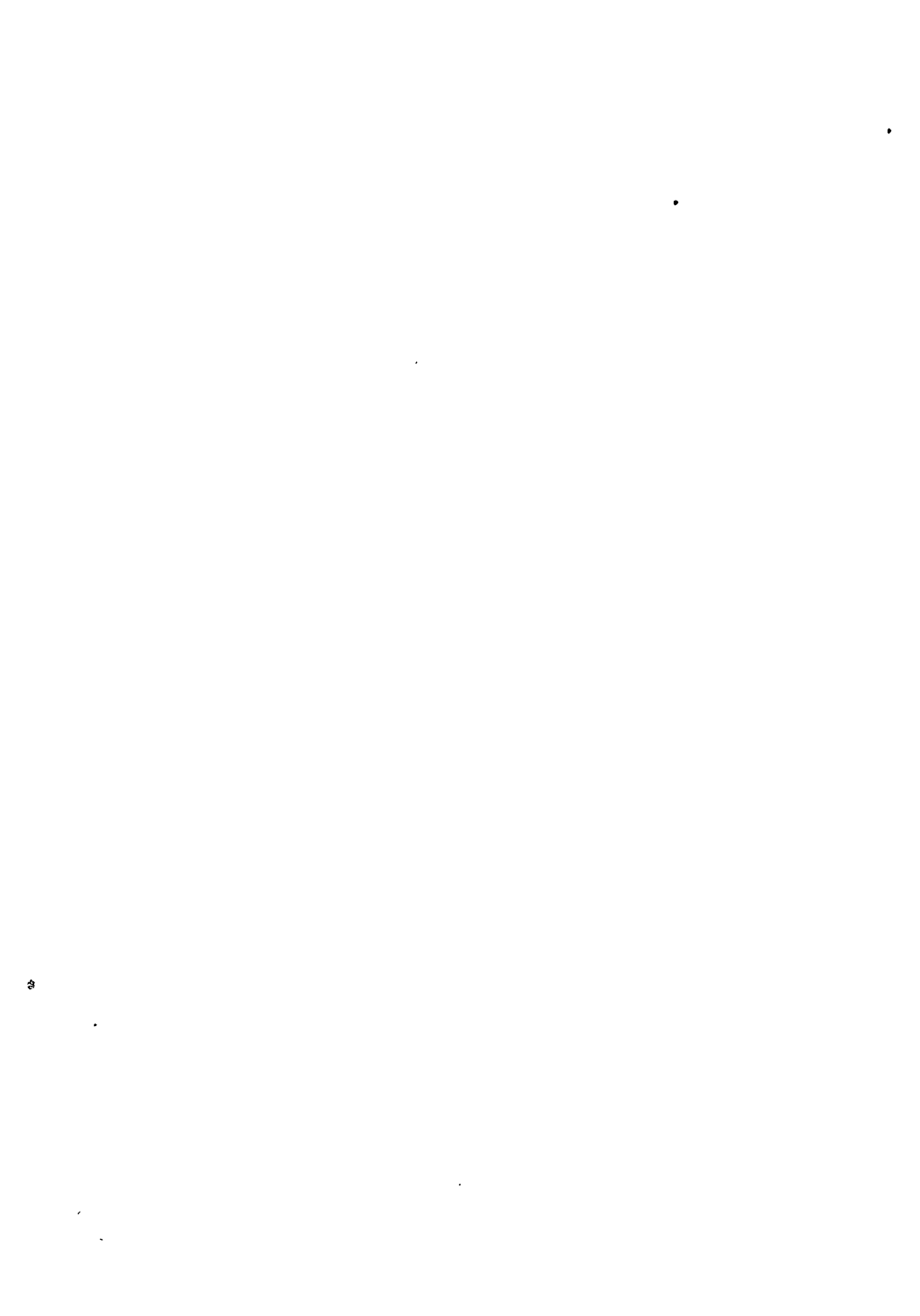
EDITORS:

D. OLIPHANT.....COBOURG.
W. W. EATON.....ST. JOHN.

VOLUME VI.

COBOURG.
PRINTED AND PUBLISHED BY D. OLIPHANT.

1852.



CONTENTS OF VOL. VI.

<p>A true man..... 44 Atonement, the..... 75 Anecdote of Dr. Blair..... 115 Anxious seats..... 179 Anniversary of American Bible Union..... 192 An address; New Version..... 201 Book and Spirit of God, the..... 33 Bauner, the Christian..... 100 Bigotry, intolerant..... 103 Bluntness Rebuked..... 115 Bible Christians in Canada West..... 169 Bible, the..... 199 Brevity the soul of Wit..... 311 Communion Nos. 1, 2, 3, 18, 81, 149 Co-operation, our Provincial..... 22 Campbell, Alexander..... 27 Christian Bauner, the..... 32 Church of Christ..... 76 Christian Union..... 79 Condolence with the Living..... 107 Christian Sunday School Journal..... 112 Christian Hope, the..... 117 Correspondence, interesting..... 139 Convicts and confirmation..... 201 Christianity Experienced and enjoyed..... 222 Call for Labourers..... 284 Campbell, Elder, of Aldboro, Canada..... 334 Co-Operation, the..... 335 Dialogue on the Special Call..... 11 Disciples, Position and Principles of No. 1, 6, No. 2, 39, No. 3, 63, No. 4, 94, No. 5, 126, No. 6, 156, No. 7, 175, No. 8, 210, No. 9, 238, No. 10, 266, No. 11, 299 Death of Moses Stuart..... 31 Doing Good..... 116 Dr. Dwight's opinion..... 312 Efforts for the Conversion of friends..... 67 Evils of Intemperance..... 97 Explanation, Satisfactory..... 116 Essay on evil Speaking..... 126 Extracts and Remarks..... 181 Education of the Heart..... 233 Example of Zeal..... 273 Epistle by an Editor to an Editor..... 281 Excursion..... 321 Epistle from A. P. Jones..... 329 Eye of criticism..... 336 False Teachers..... 47 Faith, the poverty of..... 72 Gospel, how to hear..... 116 Guard in Angel, the mother..... 200 Good Reasons..... 312 Hope of the Christian..... 45 History of the Baptists..... 61 Healthy Letter from the West..... 108 How to hear the Gospel..... 116 Hundred and fifty Changes..... 195 Hooper, Wm., Universalist..... 253 Immersion..... 49 Image of God..... 83 Inquisition in Madrid, 1809..... 282 Jews in Syracuse..... 115 Jordan Meeting..... 171 Jerusalem Mission..... 229 Latimer..... 60 Letter to Mr. Taws..... 63 Labours of Evangelists, Report No. 1, 55, No. 2 & 3, 87, No. 4, 112, No. 5, 167, No. 6, 163, No. 7, 168, No. 8, 192, No. 9, 227, No. 10, 233, No. 11, 283</p>	<p>Law of Moses—Law of Jesus..... 145 Letter to Mr. Taws..... 256 Letters About Labours, three..... 283 Labourers, Call for..... 284 Ministry the Christian..... 11 Missions, American..... 30 Marriage Question, by Senex..... 81 Misrepresentation..... 123 Marriage..... 144 Ministerial Titles..... 154 Marriage Question, by Another Senex..... 160 Meeting in Erin..... 162 Mother, a Guardian Angel..... 200 Marriage, by Senex..... 224 Marriage Question, by Another Senex..... 305 More than a word for our Paper..... 310 New Volume..... 5 Notice, editorial..... 88 New Correspondent..... 117 Newspaper, the first religious..... 112 News from Illinois..... 191 Narrative of origin of Westminster creed Nos. 1, 2, 3, 4—215, 271, 296, 257, 315, 318 Outspoken..... 28 Obituary..... 32 Our publishing Field..... 305 Our Paper..... 310 Prayer Nos. 1 and 2,..... 33, 35 " and thanksgiving..... 184 Poverty of our Faith..... 72 Practical Sarcasm..... 102 Power of a good man's life..... 114 Piety..... 115—Papacy..... 173 Pardoned State..... 184 Petition, an appropriate..... 221 Progress..... 228 Preachers—People Nos. 1, 2, 3, 4,—233, 257, 315, 318 Periodicals and Weeklies..... 254 Popular Faith..... 256 Publishing Field, our..... 305 Piety in the Pentecost, Bishop Strachan..... 311 Protestantism not Decaying..... 312 Prospectus of the Christian Banner..... 335 Questions, remarks, &c..... 137 Religious spirit, the..... 51 Revivals..... 59 Reproof, the Fool's..... 59 Religious Intelligence 113, 171, 227, 274,..... 337 Response to Observator on the Sabbath..... 288 Reasons, good..... 317 Spirit of God..... 33 Spiritual influence..... 94 Satisfactory explanation..... 105 Second coming of Christ..... 187 Single Sentence..... 191 Sabbath, Observations on..... 287 Subscribers, five hundred..... 335 Truth—Error..... 38, 55 Teachers and teaching..... 52 Therefore we Labour and suffer..... 191 Truth and news for all Readers..... 250 Times, up to..... 336 Truth Exposed..... 218 Universalists, Pastor..... 264 Unitarianism, the charge of..... 327 Virginia, a Known Voice from..... 100 Voice, a..... 195 Union, a New—An Address..... 204 Volume 5 and 6..... 239 Well Known Voice from Virginia..... 100 Whitfield, George..... 128 Words of Wesley..... 172 We are Encouraged..... 192 What was done in 1640—45..... 215 Word (a) about postage..... 251 Zeal, an example of..... 245</p>
--	--



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. VI.

COBOURG, JANUARY, 1852.

NO. I.

OUR NEW VOLUME.

INTRODUCTORY REMARKS.

A reformer never rests. He has no opportunity, no time, nor is he inclined, to repose. The world is his field—good and evil are before him—and so long as he can contribute his mite to encourage the right and lessen the wrong, he has neither the license nor the will to cease labouring. Life is too short, sin is too awful, truth and holiness too sacred and precious to the true-hearted advocate of reformation to prefer ease and leisure to the hard and up-hill work always connected with moral and religious amendment.

Our fellow-men groan, being burdened, with accumulated error. How much there is to be done!—how much for others! how much for ourselves! 'We know nothing as we ought to know,' and yet our knowledge is far in advance of our piety and zeal. To talk about reform, to write about it, to theorize, to philosophize, to carp and cavil, to jangle and quarrel, will not and must not and cannot do. This is not reformation. We must go to work. We must enter the King's vineyard and begin dressing in earnest—for our own sake, for others' sake, and for the truth's sake. Of necessity the pruning-hook must be used; but we must pluck and plant as the Lord's workmen, and in the love and power of the gospel. The Master and his model must be before us. His humility must clothe us—his spirit guide and imbue us, while engaged in his name and cause.

One year has gone, another has come. The year 1852 will never come again. If we all live to be Methuselahs in age, none of us will ever again see the current year after its days, weeks, and months are numbered. This is truly, with all of us, the "year of grace." We must then work while it is to-day. We know nothing of to-morrow. Present time only is ours. To be idle is to die—to be active is to live. The Master's eye is upon us. God is not mocked. Our pur-

poses, our sympathies, our strivings, our labours are all open to him. He will call us to account. He has said it—he will do it. There will be no error in the reckoning of the Great Day. Shall we not therefore realize, with deep and earnest concern, the sublime and significant language of the apostle to the Gentiles: *To them who SEEK for GLORY, HONOUR, IMMORTALITY, God will grant ETERNAL LIFE; while to those who do not seek these, but love unrighteousness and obey not the truth,—God's indignation and eternal frown.*

Up, then, fellow pilgrims through the world,—let us walk and work in the light, by the light, and with the light, and thus be the “sons of light” until called to dwell with the “saints in light.”

D. OLFHANT.

POSITION AND PRINCIPLES OF DISCIPLES.

NUMBER ONE.

We are, as a people, not understood by the community. Our aims, principles, and position are all misinterpreted by our cotemporary professors as well as those who make no profession. If we are fortunate enough to succeed in securing attention to a few papers, written with a view to correct misapprehension as to the stand we have taken, the object of our efforts, and the principles which govern us, we doubt not that those who are now the most inveterately opposed to us, will not only cease their opposition, but cordially embrace what they have hitherto despised and abhorred, not from wilfulness, but because they lacked the means of judging of what they contended against.

And first—our name. Kind reader, you will find our name in the *Book of God*; in the last will and testament of Jesus. This is saying more for our name than can be said of the name of any body of professors within the boundaries of what is called the ‘Christian world;’ and although a name is not everything, yet there is something in a name. A Methodist friend would not desire to be called a Presbyterian, nor would a Presbyterian wish to be called a Baptist. To call a Catholic a Puritan would offend him, and to say to an Episcopalian that he is a Quaker would be an insult never to be forgiven. All professors think much of their name. It is only when hard pressed with argument that they are heard to say, ‘A name is nothing.’

The New Testament calls those who love and obey Jesus. Disciples. The same authority, in view of the relation they bear to each other, calls them Brethren. In another aspect, they are called Saints. In still another light, they are called Believers. All these names, as

occasion requires, may be properly used in speaking of the people of God under the reign of Grace. To our fellow-citizens then we recommend with confidence the name or names we love. This lesson has been learned from the Lord's creed. Fathers and mothers on earth think they have a right to name their own children, and it would be exceedingly unkind in any community not to honour and respect the names given by parents; and has not the sovereign Father of all a right to name his own people? Shall we not reverence and respect any name that Jesus is pleased to give to his chosen ones? Let us then be careful of speaking of a name as of slight importance. Nothing which is of God, or of divine authority, is unimportant. This, however, we design more fully to illustrate as we proceed.

Let us now speak of our creed, or what is sometimes called Confession of Faith, or Book of Discipline. We have no new creed. It has been our conviction that there were too many creeds already, and we would not therefore add another to the list. We have adopted, not made, a creed. An apostle tells us that there are 'lords many,' and we who live in this age of the world can say that there are 'creeds many.' But as the apostle says that there is 'to us but one God,' so we may say that there is to us but one creed. Heaven has been gracious enough to indite and furnish a creed for the benefit of the whole world. Men, in their wisdom, have disputed, caviled, divided, and quarreled about this creed, and have taken upon themselves, at various times and divers ways, to make other creeds. This is a work in which we cannot and do not take part. We are not free to do anything or to believe anything in religion without the authority of the great Master; and as he has given no directions respecting constituting bonds of union and communion, and as we have determined not to move a single step in any direction without authority that is unquestionable, it will be seen that while we can attend to every duty prescribed by the Saviour and his Twelve, we are not at liberty to go farther than this without doing violence to the admission that primitive or inspired teaching is perfect, requiring neither addition nor subtraction.

But hearken further. Is not our position with respect to creeds a safe one? Those who make and use other Confessions, candidly acknowledge that the Word of God contains everything that should be believed and practised. They nobly admit that other Disciplines and Confessions are more or less perfect as they accord with the only divine Book. What then can be lost in accepting as our sole religious

guide the creed that *all* acknowledge to be perfect? Is it heresy to go up to the pure fountain of divine instruction? Are we in danger of being led astray by constant and earnest appeal to the only volume that God has given to men for the purpose of winning them to himself? Are we less likely to know the Divine Mind by consulting exclusively what that Divine Mind has revealed in words infallibly arranged for the enlightenment and salvation of a fallen world?

The oft-repeated reason that we should accept of a creed other than the living Word, is, that men are liable to misinterpret and misapprehend what God has said in that Word. Let us look at this candidly. If the first human creed was framed upon the principle of simplifying the divine testimony, with the design of enabling all to see alike and unite all, it must be admitted by the warmest friends of creeds that it signally failed; for have not creeds multiplied and increased with every generation since the introduction of the creed principle? This could not have followed if a creed framed by men was calculated to unite mankind and make them all see and feel alike. And among all the creeds now in the Christian world, is there one, got up by authority other than that of inspiration, that unites men upon one great basis? If this be not so, the argument in favour of a human document making the Word of God simple and uniting mankind, most certainly falls to the ground.

But is it not unfair toward high Heaven, and uncourteous to the great All-Wise, to affirm that any man or number of men can devise and write out a more plain and better self-interpreting creed, explanatory of the deep Counsels of God, than God himself?

Enough however about creeds. We pass on to points of doctrine. Paul speaks of "sound doctrine," and recommends the things consistent with this doctrine. We conclude therefore that there is such a thing as unsound doctrine. Here we agree, in the main, with all cotemporary professors; but when we come to define what we regard as sound and unsound doctrine, we cannot always agree. But in every case of disagreement it is because either we or others will not yield to the dictates of Heaven's creed. The Spirit of God, speaking through the apostles, has told us what to believe, and it was designed by the author and perfecter of faith that we should all alike receive the "doctrine according to godliness."

We, as Disciples, glorify the Lord Jesus as our Teacher, Sacrifice, Lawgiver, Redeemer, King, and Lord of all, in whom dwells all the fulness of the Godhead, having all power in heaven and earth. We look to Him as our Instructor, our sovereign Lord, and our Saviour—

able to save to the uttermost. By Him and for Him were all things made; for Him and by Him all things exist. He is Head of the church. He is God with us. Highest intelligences, principalities and powers, worship Him. He opens and no man shuts; He shuts and no man opens. Better than all this, and more to be prized by man, He forgives sins. He it is who made man's salvation possible, bringing life and immortality to light by the gospel.

It will therefore be seen that we have no sympathy with any man or class of men failing to recognize and adore Jesus as the Immanuel, the Holy One, God manifest in the flesh. On this great and fundamental topic, those who know us best testify that we are as evangelical as the most orthodox. Misrepresentation was never more cruel than that which attributes to us views concerning the character of Christ which we as heartily abhor as the idolatry of the Hindoos.

We consider it a virtue, and not a fault, to cease speculating about the ever Blessed and Divine Redeemer. Our fellow professors often speak of Unitarianism and Trinitarianism. We do not like these terms. They are not in our creed. God's spirit never dictated them. Those who coin such terms, and those who use them when coined, are responsible. If the Great Teacher and his Twelve Embassadors could teach the whole Christian religion, preach the gospel to the world, establish the church, and build up the saints, without ever once using these terms, we assume that it is now too late to introduce them into our religious currency. Nay, though they have been used for ages and centuries, we determine not to encourage their use, simply because they cannot be traced to the inspired primitive teachers.

In like manner we treat Calvinism and Arminianism. They are opposite doctrines of which Paul, Peter, and John knew nothing. The art of religious theorizing had not then been discovered, and so the simple fishermen of Galilee, whom Jesus entrusted with the affairs of his church, neither received nor taught lessons on such subtleties. Calvinism is not bad when it speaks of God's election and sovereign grace; for all the grace of heaven is of the sovereign kind, and certainly all are elected in Christ who believe, receive, and obey the gospel. And Arminianism appears to advantage when it tells us of the freeness of God's salvation, and the fulness of Christ's sacrifice, and the readiness with which God welcomes the repentant sinner when he turns to Him by the gospel.

But the New Testament is not a speculative work. It reveals great facts, tells great truths, enforces great precepts, develops great

love, offers great rewards, holds forth great sanctions; and by these it proposes to rescue man from sin and bless him with the hope of life everlasting. It is a Book for the honest and the humble, but of little service to the mere philosopher, speculator, or theorizer. The ever adorable author of salvation never gave us a volume of critical theology. Hence those who deal in this sort of article, whose lips and whose souls are more engaged with the theories that have been forced into life since the last apostle died, than with the simple and soul-inspiring realities of the holy and lowly Jesus, find themselves more at home amid the musty mathematical volumes which treat of Unitarianism and Trinitarianism. Calvinism and Arminianism, transubstantiation and consubstantiation, orthodoxies and heterodoxies, than in the company of inspired apostles and Christian prophets who speak of the mission of Jesus from heaven to earth and his return from earth to heaven, with all the divine, sublime, yet simple particulars of his dying love, his rising power, his gospel, his people, his grace, his glory, his spirit, his church, his salvation. Shall we not be permitted to speak out loudly against the innovations with which the truth has been and is assailed, while recommending a remedy prescribed by Heaven for all the leprous spots found on the body ecclesiastic?—There is a cure, an effectual and sure cure, a cure which none can doubt, a simple and only cure, for the putrifying influences of the present schisms and distractions of christendom. The Disciples are not the originators of the cure; but they know there is a cure, and they know also that they can name the cure, and they likewise claim the privilege of giving it their best recommendation, and of using it themselves.

What is this cure?—It is spoken in one sentence: *To exalt Jesus above every teacher and every other authority, so that we shall willingly sit at his feet, humbly hear his words, practise his precepts, and faithfully vow allegiance to him as our sole Lawgiver.* Ten thousand disputes among rival parties would be settled in a moment by the adoption of this simple remedy: for instead of arguing about the meaning and the commentaries of an innumerable company of Doctors, Bishops, and learned Ecclesiastics, who have darkened counsel by words without knowledge, all our investigations would then be upon the direct words, precepts, and examples coming from the Fountain of all Truth; and here, catching the spirit of the Master, in the study of his own teaching and model, we would not learn to cavil and strive through pride and carnal ambition.

Our highest guilt, our most heinous offence, consists in the adop-

tion of this simple rule,—that of going to Jerusalem to hear the Great Teacher in preference to listening to the dubious and devious teachings of frail, erring, and oftentimes crafty men. We praise, we exalt, we emphasize, the Word of the Lord. We rush past every Doctor, and crowd toward the Lord of Life. We will not listen to Assemblies or Councils in Edinburgh, London, Paris, Geneva, Constantinople, or Rome; but leaving all these in the distance we hasten on to Zion the city of the great King. We fear not to speak against any Doctor's or Prelate's opinion, rule, religious prescription, or mode of worship; but we reverence, honor, and obey the Divine Master. Is this position, are these principles, shall such aims and views, be contended against and spurned by our cotemporaries in society? Shall we pause for an answer.

D. OLIPHANT.

DIALOGUE ON THE 'SPECIAL CALL.'

We find the following in the first volume of the *Christian Baptist*, which we commend to the consideration of both believer and unbeliever:—

Clergyman. Why do you preach, seeing you deery all preaching?

Editor. I do not deery all preaching. I have said that it is the duty of every disciple to preach.

C. But how can they preach except they be *sent*?

E. I presume there are no preachers upon earth who are *sent* in the sense of those words quoted from the apostle.

C. Yes; I believe I am as much *sent* as any preacher ever was; and if I did not believe that I was *sent* I would not preach a word.

E. Well, sir, I find myself happy in meeting with a preacher sent from God. I will sit down at your feet and believe everything you say, only remove some few doubts I have respecting your mission.

C. I do not want you to receive all that I say. Judge for yourself.

E. You do not, then, believe you are sent by God; for, assuredly, if you were sent by God, I should be a great sinner not to believe every word you say. For God would not send you to declare falsehoods, nor to deceive mankind.—If you will then prove that you are *sent*, I will examine no more for myself. I will believe what you say. Who ever was sent by God with a message to men, that it was not lawful and necessary implicitly to receive upon his word? or, in other words, was it not highly criminal in every instance, and the peril of the hearer to refuse implicit faith in the word of every heavenly messenger?

C. I do not pretend to plenary inspiration; but I contend that I am sent, or called by God, to preach.

E. To Preach what?

C. The gospel.

E. What do you mean by preaching the gospel?

C. I mean to make it known.

E. You are not, then, sent to us, in this region, for the gospel has been made known to us already by such preachers as leave us without excuse; whom, if we believe not, we would not be persuaded though one rose from the dead. I mean Matthew, Mark, Luke, John, and Paul and Peter, if you please. Have you anything new to add?

C. I do not mean to make it known as if it had never been read or heard before; but to make known what they have said about it.

E. You mean to explain it, I suppose.

C. Yes, and to enforce it upon the attention of mankind.

E. To make a fact known is to preach, and to explain the meaning of that fact is to teach. But on your own views I would humbly ask, Did ever the Father of our spirits send one class of preachers to make known his will, and afterwards send another class to explain their message and to enforce it?

C. Yes, he sent the apostles to explain the prophets.

E. And he sent you to explain the apostles; and, by and by, he will send other preachers to explain you; and so explanations will never cease, and new missions will succeed each other till time be no more. Your saying that he sent the apostles to explain the prophets, is not more ingenious than Tobiah's saying, "He sends the event to explain the accomplishment of prophecy."

C. And are there not many things in Paul's writings "hard to be understood, which the unlearned and ignorant wrest to their destruction?"

E. I hope you do not suppose the explanation of these things is preaching. But as you and many of your brethren often cite these words, will you hear a remark or two upon them. It is not the *epistles* that is the antecedent to "*hois*," but "*the things*" mentioned by Peter. I need not tell you that *epistolais* is feminine and *hois* neuter; consequently, it is not the language or style of Paul that is referred to in this passage, but the things themselves of which he spoke. However, I lay no stress on this distinction, as we admit the scriptures are often wrested—but by whom? Peter says the unteachable, (*amatheis*.) not the unlearned, but, as Macknight says, "the unteachable" and the double-minded; and these are always the learned or those who think themselves wise. You know that the Romanists infer from these words the necessity of an infallible interpreter. Their words are, "The scriptures are not sufficient for deciding controversies concerning the articles of faith; and the decision of these matters is to be sought from the Catholic church." But the misfortune is, that the Catholics do not tell us "whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of his bishops, or any particular council, or any other body of men in their church distinguished by a particular denomination." This is good policy; for all those to whom they have attributed infallibility have erred, as they are constrained to admit. And I think you will admit that none now differ more about the meaning of scripture than the learned.

C. But do you not say it is the duty of all disciples to preach, and what are they to preach, and to whom?

E. The disciples can preach only in the same way that Moses was preached, being read in the synagogues. This they may and can do, either by declaring the same things *viva voce*, or by reading the gospel and exhibiting its evidences to them who either cannot or will not read the Evangelists and the Apostles.

C. But have they not heard already? and can you, on your own principles, make known to them what they have already heard?

E. They have not all heard; for there are children born to the disciples, which it becomes their duty to disciple to Christ, and therefore Christian parents stand in the relation of preachers to their own children. There are also some parents that are not disciples, and consequently their children are brought up in darkness. Now, as every disciple has access to these, it becomes his duty to instil into their minds, as far as human agency can extend, the words of eternal life.

C. Yes, and miserable preachers the mass of disciples will make—can't put three sentences together—not one in ten of them can explain one verse intelligibly. And you will set the women's tongues loose too, and they have always been too troublesome even when under every possible restraint; but you have removed all barriers and turned them loose upon us.—Believe me, sir, your principles are of a disorganizing character.

E. And to what is the incapacity of the disciples to preach and speak intelligibly owing? Doubtless to their religious education—to their teachers. Every person who has ideas upon any subject can communicate them. If his ideas are indistinct, his communications will be so too; but if his perceptions are accurate and clear, his addresses will be plain and intelligible. But you who occupy the pulpit are the very persons to blame for this incapacity. This useless and senseless way of talking, which you call preaching, into which the old pagans led you, is the very way to make the people ignorant, to confound, perplex, and stupify them. This everlasting sermonizing! what good is in it? It resembles nothing that is rational in all the compass of thought. A B professes to teach arithmetic; he gets a class of forty boys from twelve to fifteen years old, we shall say. He tells them to meet once a week and he will give them a lecture or a sermon on some important point in this useful science. The first day he lectures on the cube root for an hour. They sit bookless and thoughtless, heedless, and, perhaps, often drowsy, while he harangues them. He blesses them and sends them home, to return a week hence. They meet. His text is arithmetical progression. He preaches an hour; dismisses as usual. The third day of the meeting up comes vulgar fractions; the fourth, rule of three; the fifth, addition; the sixth, notation; the seventh, cube root again, &c., &c. Now in this way, I hesitate not to say, he might proceed seven years and not finish one accountant. Who ever thought that a science or an art could be taught this way? And yet this is the only way, I may say, universally adopted of teaching the Christian religion. And

so it is that many men have sat under the sound of the gospel (as they call it) for forty years, that cannot expound one chapter in the whole New Testament. And yet these same Christians would think it just to prosecute by civil law that teacher who would keep their sons four or five years at English grammar or arithmetic, and receive their money, and yet not one of their sons able to expound one rule in syntax or arithmetic. They pay the parson—they are of maturer minds than their children, and they have been longer under his tuition, and yet they will excuse both the parson and themselves for knowing just as little, if not less, of the New Testament, than their striplings know of grammar or arithmetic.

C. Then you will reduce the Christian doctrine to a level with common arithmetic, and you suppose that christianity can be taught just as easily as arithmetic.

E. You profess to be a Calvinist, if I mistake not; and do you not suppose that a disciple is as capable of being taught christianity as arithmetic, provided he is "a subject of divine grace." and you know that otherwise he would not be a disciple on the Calvinistic hypothesis. But upon either the Calvinistic or Arminian hypothesis, a disciple of Christ can be taught the Christian religion in a proper course of education as soon as he can be taught any human science.


C. And so you suppose there is nothing more grand, sublime, deep, or unsearchable in the Christian religion, than in a human science, such as arithmetic?

E. That does not follow from my assertion. There are many things incomprehensible and sublime in various sciences; but a person is said to understand and to be able to teach them, who is not able to comprehend and explain every topic connected therewith. Many persons can teach arithmetic very well who do not understand one proposition of Euclid's ratios.

C. But it is only when the Spirit of God accompanies the preacher's words that the people learn; and that Spirit is not at the command of the preachers.

E. I know of no passage in the New or Old Testament that says that the Spirit of God accompanies any of our preachers' words. Besides, the disciples are the sons of God, and have the Spirit of Christ, and are therefore every way qualified to learn, under a proper teacher, according to your own hypothesis. But, sir, they can never be taught the christian religion in the way of sermonizing. Public speeches may be very useful on many occasions; but to teach a church the doctrine of Christ, and to cause them to understand the Holy Scriptures, and to enjoy them, requires a course essentially different from either hearing sermons or learning the catechism.

C. I wish to resume sundry topics in the commencement of our interview, but will have to postpone it for the present. Adieu.

 One of the fathers of the church in Virginia, preached on a certain occasion, a Sermon on Christian Experience. One of his hearers went to him, and asked him how long it took him to compose that sermon. The preacher replied gravely, "ABOUT TWENTY YEARS."

From the Millennial Harbinger.

THE CHRISTIAN MINISTRY AND ITS SUPPORT.

[It is most industriously asserted by those who set themselves in opposition to our principles, that we, as a people, reject in toto the idea of a Christian ministry. Many things indeed we have said against a crafty human ministry, but against the Lord's chosen and called ministers no one has heard us offer an opposing word, nay, we love, honor, and extol them as the messengers of the King eternal, immortal, and invisible. We ask a candid reading of the subjoined, in view of the charge against us so often and so boldly repeated:—D. O.]

The affairs of the whole universe are conducted by ministers. God does nothing now in his own person. In creation, he made his own word the immediate executive of his will. His word was an impersonation of his power. "He spake and it was done." He commanded, and the universe began. Hence originated the primordial title of the MESSIAH. "In the beginning was the word, and the word was with God, and the word was God." "All things were *by* him and *for* him," and "without him was not anything made" that ever began to be.

In providence, as in nature, God works by ministers. "He makes the winds his angels," and "flames of fire his ministers." In legislation, Moses, his minister, and the angels, waited upon him in Mount Sinai. The nation of Israel received the law through ranks of angels standing between them and God.

In redemption, too, his prime minister was and is the Messiah. He came out from his presence; and having finished the work given him to do, returned to the bosom of his Father and his God. John the Harbinger was the angel of his presence on earth, and not only announced his arrival, but prepared a people to receive him in the proper rank and dignity of his mission. He chose his ministers, and sent them to herald his coming to the lost sheep of the house of Israel. These he called *apostles*. "As my Father," said he, "constituted me his apostle, so I constitute you my apostles to the world." He commissioned apostles; and after he received the kingdom, on his return to heaven, he sent the Holy Spirit as his "ADVOCATE" and minister to inspire evangelists, prophets, pastors, and teachers, for the edifying of his body—the church. The church thenceforward became "an habitation of God through the Spirit." She, also, sends out her missionaries, or creates her ministers, by the authority of her Lord and King.

Now, the questions, the cardinal questions immediately before us, are: *What is the nature and character of the Christian Ministry? How is it to discharge its functions? And in what manner to be sustained?* So much has been said and written on these subjects amongst us, that, were it not for the continual influx of new converts and new communities into our body ecclesiastic, little more would be necessary to be said. A community, however, like that which has risen up, by our instrumentality, out of so many ecclesiastic communities, continually growing by new accessions from without as well as from within,

needs line upon line, precept upon precept, here a little instruction and there a little more.

It is confessed, that every organized body should have a head congenial with itself. A secular body or an animal body, with a spiritual head, would be as much a monster as a lamb with a leopard's head, or a leopard with a lamb's head. Such monsters are chosen by infinite wisdom to represent a church or spiritual community with a secular or political head. A church of Christ with a secular sword in its hand, and a secular head, in the person of a King, a Queen or a Pope, is fitly represented in prophetic symbols as a monster, with a plurality of heads. Every body, indeed, of every class, having two heads is a monster. Such are the Roman, such the English, and such are all politico-ecclesiastic, and ecclesiastico-political, bodies.

These, all true Protestants, and especially all true Reformers, do cordially abjure. But all agree that a church of Christ should have two classes of ministers—a domestic and a foreign ministry; one for building up the church at home, and for founding new communities abroad.

Elders or pastors, and deacons, belong to every Christian church, in virtue of its character and design, as an organized spiritual community. Preachers or evangelists are its ministers abroad. These are called *missionaries*, because *sent* and sustained by the church; but evangelists, from the nature of their work. They preach the gospel, baptize the converts, constitute churches, and set them in order. These all are not secular, but spiritual officers. They must, however, live in the world, as well as in the church. They must, therefore, have the means of living from some source. Whence should it come? From the church or from the world! The Lord has himself settled this question: "Even so has the Lord ordained, that those who preach the gospel shall live by the gospel."

He has not said that all the officers of churches shall live by the gospel; but he has ordained, that they who *preach* the gospel shall *live by the gospel*. True, indeed, in many places a Christian man may be an elder of the church and preach the gospel publicly, and from house to house; and such are to be accounted worthy of a liberal maintenance.

Now, the question is, by whom shall they be sustained in this work? Must they look to the converted church or to the unconverted world for their food and raiment? Few, in this comparatively enlightened age, would argue that the *unconverted world* must pay, or be expected to pay evangelists, for endeavoring to convert them. This would be, in politics or national economies, to require foreign nations to pay foreign ministers, while attending upon the business of their own nation. Yet this is virtually, and sometimes formally, done by some of our Pedobaptist communities, and perhaps by some others.

Who carries around that subscription paper soliciting men of this world to support a Christian evangelist or a Christian pastor, while they are laboring to convert them, *alias*, preach the gospel in that meeting-house, village, or hamlet? I have seen sundry such solicitors. True, they do not say, in so many words, "How much will

you give the ministry of this town or vicinity for laboring to convert yourself, family and neighbors?" But they will say, "How much will you give to settle such a minister and preacher of the gospel amongst us? We much need such a man, and he may be a blessing to us all."

Very frequently it happens that neither the solicitor nor the solicited, are the members of the church. And what is this but to request a people to pay some one to endeavor to convert them? But, still worse, should it be intimated to such contributor that he is doing any thing pleasing to God or advantageous to his spiritual interests. Would not this be to teach that the gift of God is to be purchased by money?

The apostles, prophets or evangelists, named in the New Testament, never solicited, or employed others to solicit for themselves, any sort of support from those they sought to convert. Every principle of Christianity is adverse to such a procedure. An English prelate, compelling tithes and church rates from those who have never heard, or will hear him, or his curates, preaching any thing called gospel or religion, is quite as rational, consistent or religious, as any one called a dissenting minister soliciting, receiving, or consenting to receive, money, from those he is laboring to convert.

But why argue such a question? Who does it? No one contends for it, some one will say. I take no pleasure in affirming or in proving such allegations. But name the Pedobaptist community that does not practice it. "If none but Christians contribute to the support of the Christian ministry," some of them have said, "the Christian ministry should be starved out of the world." I presume that this is true of such a ministry as is sometimes called "the Christian ministry." But true it is not, of a true Christian ministry; for such a Christian ministry was at the beginning, is now, and ever shall be till the Lord comes. But it belongs not essentially, and seldom or ever accidentally, to any by-law established church, or to any society that, by infant affusion, receives the world into its bosom as soon as born.

It may be asked, is the evangelical ministry, or are our missionaries and evangelists to support themselves? This is, indeed, a grave and important question, and is not at once to be answered either by a *yea* or a *no*. There are cases in which apostles supported themselves by their own labors, and evangelists have often done so. But has the Lord so ordained? He has not, we fearlessly affirm. But he has not inhibited, in certain cases, certain persons from so doing.

There is no law against generosity, no statute against magnanimity, no precept inhibiting noble and generous deeds. But there is an opportunity allowed to every Christian man, if his ability, his pleasure, or the wants of society require it, of imitating God, as a son of God, by giving to all and receiving from none.

But it is not always prudent and benevolent to do so. Better, in some respects, that Paul had written a few more epistles and manufactured a few less tents. Better he had demanded support from those whose duty it was, and who had the means, to support him, and preached a little more. Better, I say, but for the benefit of a noble

example. Still, if the example be not followed, a positive loss accrues to the Saviour's party and cause. It will, however, accrue, not because Paul made tents when he ought to have preached and wrote, but because other men will not preach at all, unless tents are first made for them, and will not write because no one has written to indemnify them. In the long run, Paul may have converted more men, in all time, by his manual labors for his own support, than he would have done had he not so nobly acted. He differed much in opinion with some very respectable modern ministers. He had a divine model in his eye; one who said, "It is more blessed to give than to receive;" but some Anglo-Saxon clergyman read, "It is more blessed to receive than to give," and so command it.

But to our object in a more direct line. If the world cannot be asked to support the Christian ministry, and if the Christian ministry are not to support themselves, except when they refuse support, then how is the gospel to run and be glorified? The conclusion is inevitable—the church must do it, or it can never evangelically be done.

COMMUNION:

No. I.

A few intelligent, honest, well meaning brethren, have, in the past, taken us to task for our views on the subject of communion. For their benefit, but more emphatically for the benefit of the 'Christian multitude' who comprehend not the first scriptural principle of communion, we propose a few essays on this topic. We proposed giving attention to this at an earlier day, but doubtless nothing will be lost finally by delay.—As the following sentiments, contained in a letter to Mr. Davidson, a Baptist Elder, in our paper for 1850, were the groundwork of animadversion, we re-publish them before proceeding farther. We ask no quarter from any source while delivering ourselves on this subject. Nay, we rather invite investigation. Teach and be taught, is our motto:

Upon the subject of open and close communion much has been said, much written, and much disputed. Like all other subjects, the question of communion has its extreme advocates. Some argue stoutly for the duty of putting a mark so broad and deep upon the sheep of their pasture, and keeping the gate of their sheep-fold so well guarded, that all sheep not having that certain mark must be strictly and unceremoniously excluded. They are ready to acknowledge that there are other sheep, over whom the Great Shepherd watches, in whom he takes delight, and who will finally number with those who shall be gathered together in the everlasting fold. These rigid logicians, and double safety-valve communionists, are justly styled strict Baptists, or as they call them in one of the Carolinas, "hard-shell Baptists." Excellent spirits! They expect to sit with some in the

kingdom of God in glory, with whom they now refuse to sit at the Lord's table in his present kingdom of grace!

Then, on the other extreme, we have the loose or open communion advocates. They are a pliant race of professors, more zig-zag in their reasoning, as well as in their practice, than the wanderings of the Israelites in their wilderness journey towards Canaan. Some of these unscrupulous fold-keepers throw open their gates wide enough for both sheep and goats, and calves and horned cattle, never thinking it among the "essentials" to calculate where the church ends and the world begins; or rather perhaps taking for granted, as a part of their creed, that the world is all church and the church all world. Many of them, however, only go so far as to admit the pious, not considering that there are pious infidels and worldlings as well as pious professors.

Neither of these extremes, by divine authority, is to be approved. It is unnecessary to philosophise upon which should have the preference. To oppose one extreme by introducing another, or to make a choice of evils, has long been the policy of the learned, the great, and the wise; but the kingdom of Christ and its laws are very different from great men's fancies concerning expediency. Whatever is scriptural is right; whatever is unscriptural is not right—no matter whence it comes, or by whom practiced or plead. We care not for customs or popularity. The apostles are good leaders, and the primitive church a good model. We pass Edinburgh, Westminster, Geneva, and Rome, with all their Doctors both living and dead, with all their creeds both old and new, and with a firm foot go up to Jerusalem.

And, as respects communion, what did they do in Jerusalem? Think you, my friend, had they a party table? My persuasion is that you will respond with me, *No; they had the table of the Lord!* It was the Lord's table, on the Lord's day, for the Lord's people. With them, it was not close communion, nor open communion, nor mixed communion, nor any communion of the kind; but the communion of saints, or the saved in Christ. Party doctrines, party prejudices, party reasonings, party interpretations, party lovings or hatings, were not "essential" to their feast at the Lord's board. It was Jesus and his dying love that brought them together. They loved their Saviour. They had obeyed him. They therefore delighted to remember him in the supper he specially appointed for this purpose; and no human alliance or earthly affinity operated as a bond of union or communion at the table of the Lord. The proof of all this, permit me to say, is in good keeping, and if called for, will in due time appear. It is my opinion however, that most, if not all that I now assert you will not feel disposed to gain say; but if I am mistaken, my defence is ready.

The Disciples, in their weekly gatherings, in imitation of the primitive model, spread the Lord's table, seat themselves around it, and invite all who number with the saved—all who acknowledge the "one faith, the one Lord, and the one baptism"—to partake or commune with them. We have a supreme eye to the Lord, and to his institutions, and not to human confession or sectary alliances, when we receive the loaf and the cup. It is with the Saviour's chosen people, those that the oracles call brethren in Christ, that we associate and

commune, according to the express injunction of Christ himself, and the example of his followers when corruption and sectarianism had yet no place in the church.

But perhaps you ask how we know our brethren in the Lord, or what rule we follow when sitting at the table of fellowship. Our infallible Guide-Book prevents all difficulty. To it we appeal, and abide its commands and models. Our own feelings, views of expediency, theological opinions, educational prejudices, and religious likes and dislikes, have nothing to do in settling the question; but it is settled for us, and we submit both with pleasure and profit. If you ask for a more definite knowledge of our practice, and desire to ascertain how we know who are our brethren in the Lord, the answer is also at hand. Every one that believes that Jesus is the Christ—who has confessed him as the one Lord—and who has openly obeyed him in having submitted to the baptismal death and resurrection.—every professor, I say, who has thus shown that he has the “one faith,” acknowledged the “one Lord,” and yielded to the “one baptism,” is divinely and not humanly introduced into a state to receive all the privileges found in the Christian church; for through faith, and obedience of faith, he has passed from the world into the Lord’s kingdom, where every subject has a divine right to all the “means of grace” which this gracious kingdom affords.

Our fellowship, then, you perceive, is not Baptist fellowship, neither, in the party sense, is it Disciple fellowship; but it is the Lord’s fellowship for those who fellowship the Lord. In other words, to commune with any who is called a brother, we ask not if he is a Baptist, or a Disciple, or neither; but we ask if he believes in Jesus, confesses him as the only Lord and Saviour, and if he has put on Christ after the primitive fashion. Thus you see that we stand upon lofty ground, far above the peaks and pillars of partyism. All who are “in Christ” are our brethren; God has received them, and we receive them; and the New Testament tells precisely who are in Christ so plainly and palpably that doubt and wavering are excluded. Whether, then, you call this close communion or open communion, is, to me, of little consequence; it is doubtless the communion authorized by the Head of the church, and strongly recommended by the apostles’ practice.

Baptists, on the subject of communion, are almost as consistent as other parties. In advance they are not. To go no further back than the last two years, and to go no further from home than our own country, what shall be said of the twenty-eight thousand Baptists of Canada quarreling and splitting into distinct fellowship on account of the Roman rigidity of some, and the looseness and waywardness of others? I ask not who is the most to blame in this affair; this has no true relation to the real question itself; for if the Baptists as a body had been well instructed in “the doctrine of the kingdom,” no such rupture and division could have transpired. But apart from the fact connected with the making of two bodies of Baptists in this country, east and west, I was about to say that the Baptist bible had lost some pages in this western section of the province, if we may judge from their “theory” and “practice.” At present I will only

allude to one circumstance, to show how certain it is that your brethren have become minus some pages of scripture, and the necessity you are therefore under of resorting to other counsel. Here is one proof :

Elder Bettes, one Lord's day last June, after preaching where Disciples met, took a seat with them at the table of their feast, and partook with them of the divine emblems. Not many days after, two Baptist Elders, one whose name is Pyper and the other Davidson, halted at the place where Mr. Bettes usually preached; and then and there, friend Bettes, if I am correctly informed, was called upon to make a special confession of the sin of communing with disciples, and to promise, for the future, to be a more *Regular* Baptist. Is this true? I shall be happy to learn that you acted differently and more scripturally. But if otherwise, let me inquire of you as a candid man, if you once thought of acting in accordance with the Bible, or whether you had not supreme regard for "Baptist practice?" I will not however dwell upon this circumstance; for it has been introduced only by way of illustration; for I have not laid up anything against you or against the Baptists on account of it. Still, so far as the gospel as preached and exemplified by the apostles instructs me better, I am willing to "show a more excellent way."

There is a singular scrupulosity among all parties in relation to communion. Not unfrequently we find professors of different denominations praising and praying with one another as Christian brethren, treating and viewing each other as the chosen of the Lord; and yet, when the emblematic supper is to be observed, the one is to the other "as a heathen man and a publican." This is partyism in its freshest bloom, and its perfume is anything but pleasant. Its doctrine and its language to others may be interpreted thus:—"You are dear brethren, beloved on earth, and will finally sit with us in heaven; but it would be painful, inconsistent, and sinful to fellowship you now in Christ's church!"

Now, on account of the confusion of our religious phraseology, and the complex nature of party questions, I am not sure that you will understand me. If you have supposed from anything I have said that we hold loose views of communion, or that our views lead to a loose practice, I will at once protest against your interpretation of the language I have employed; for while the Disciples freely fellowship without exception those who number among the saved, they consult not party opinions or human confessions to learn who "the saved" are, but look into the "word of grace," the "sure word," in order to govern them in this important item of behaviour in the house of God.

Enough, however, at present, on the subject of communion. My next will probably touch upon Baptist conversions and revivals, and Baptist associations; after which I shall make a pause to hear from friend Davidson.

1st Nov., 1849.

D. OLIPHANT.

France has thirty-six millions of people, and less than two hundred Sabbath Schools in the entire country. The single city of New York has more than that number, with double the attendance of scholars.

OUR CO-OPERATION.

Eramosa, Jan. 12th, 1852.

MY DEAR BROTHER :—Your communication of the 18th ult., came to hand on the 31st, and a meeting of the Committee was immediately called. For a special reason the meeting was adjourned for a week, and took place yesterday.

I have to inform you that your proposition has been accepted, with the understanding that you will not be obligated to labour beyond the current year.

The churches are to be requested to pay into the treasury as soon as convenient, a portion of the amounts promised, and as soon as practicable a remittance will be forwarded to you to enable you to leave home.

Brother Black expects to commence labouring in King within two weeks from this date. It has been thought advisable to expend some labour this winter in the Lake Huron settlements. Please say on receipt of this, *when* you will be able to join Brother Black, and how long you may be able to labour, &c.; addressing your communication to me.

W. OLIPHANT, Sec. C. G.

Brother D. Oliphant.

Cobourg, 31st Jan., 1852.

DEAR BROTHER :—Yours of recent date arrived in my absence on a visit to brethren East, and consequently it has remained unanswered till now, excepting the note which was sent by sister Oliphant to advise you of the fact of my having left Cobourg for a season.

In reply to the enquiry concerning the length of time that can be devoted by me during the current year as a proclaimer, my present intention is to labour from seven to nine months. I will be in the field nine, ten, or more months, provided it be at all possible; and it may not be in my power to labour more than six months. I am of opinion that some seven or eight months may be occupied in the work contemplated, within the year.

Respecting the period of commencing, I look forward to the 20th or 25th of February as a time that may be suitable. An earlier day perhaps may be fixed if judged important. Brother Black and I will probably agree mutually respecting the period of labour before each successive return to our homes. Attending incidents, openings, and circumstances, not now to be calculated, will doubtless have a bearing on our counsels and course.

The calls for labour and labourers, as the brethren with whom you associate and co-labour are already advised, have never been more frequent or more urgent than at the present moment. We scarcely can tell from which direction comes the loudest call, east, west, north, or south. Most of them too are special calls, wherein the voice of God is more certainly found than in the dreamy impressions of many a sincere soul who thinks he has heard a voice from the upper world.

Your letter speaks of the north-west as particularly interesting in a missionary point of view. While I acquiesce in your proposition, permit me to suggest that there is a region of country between the River Trent in Seymour and the western border of lake Simcoe, including Dummer, Mariposa, and Brock, which presents inducements for labourers' efforts not generally realized because very imperfectly known. Is it not time to break in upon this extensive region of country?

But I must close my letter, bidding you and the Committee adieu for the time being.

Yours in gospel bonds,

D. OLIPHANT.

To Brother W. Oliphant, Secretary.

PRAYER.

No. I.

"Prayer is appointed to convey the blessings God designs to give;

"Long as they live should Christians pray, for *only* while they pray they live!"

This is somewhat paradoxical! They should pray as long as they "live!" and yet they live not, only while they pray. This implies that there are *two* lives. There may be animal life without prayer. Spiritual life is enjoyed only in Christ. We put him on, as did Saul of Tarsus, "calling on the name of the Lord." While we "count ourselves dead indeed unto sin, but alive unto God through our Lord Jesus Christ" we pray without ceasing. The stanza with which we began is no nearer a paradox than Paul's declaration to the Galatians, ii: 20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." His life as a sinner—and as a Jew—was given up—crucified—dead and buried! With Christ, the immortal, he now lives. His affections are now placed on things above where Christ sitteth at the right hand of God. He seeks the things that are

above: Peace, and life and joy eternal are above; for these he seeks. His citizenship is in heaven and he holds converse with the King. He expects his return; and he wishes to be familiar with him that he may not be ashamed before him at his coming. The disciple enjoys this life, now, only while cultivating the spirit of prayer. With those, whose company we love, we take great pleasure in holding converse. However highly we may estimate our devotion, conscience always speaks to our own hearts condemnation when we delight not in secret prayer and devout meditation before our God.

So long as it is written, "Men ought always to pray"—"Pray without ceasing"—"Pray always with all prayer and supplication in the Spirit,—for all saints"—"Continuing instant in prayer"—"In every thing by prayer and supplication with thanksgiving let your requests be made known to God;" (Luke xviii: 1; Thes. v: 17; Eph. vi: 18; Rom. xii: 12; Phil. iv: 6) the man of conscience—who has pledged himself to Jesus the Messiah before high heaven, will studiously endeavour to walk with God. However loud may be his boast that he has renounced all creeds, disciplines, and confessions of faith but the Word of God alone, if he enter not daily into his closet to call upon the name of his Heavenly Father, he is either a hypocrite or self-deceived! No command of Jesus is more explicit than "Enter into thy closet, and when thou hast shut the door, pray to thy Father in secret." (Matt. vi: 6) Ten thousand different motives may induce us to call on the name of the Lord in the presence of others, and not one of them be pleasing to our Heavenly Father; but no one can imagine a constant recourse to some place of retirement, where none but God can see and hear, but a desire to serve and obey the Lord. Every Christian, then, should have a *place* where he can shut himself from the world—from all interruption and intrusion—where, if he please, he can speak aloud to God and converse with him as a man can with his friend. 'Tis true there are occasionally found minds possessing such powers of abstraction that they can shut themselves up with God in their studies—workshops—on their farms—as they walk by the way—or in the crowded thoroughfare. Such minds can hold communion with their own hearts, and with their God, under, almost, any circumstances. They can shut out the world and say, Stand thou here while I go yonder and worship. But these are uncommon minds—minds trained by long study for this state of abstraction. Considerate disciples of Jesus will not presume too much on their powers. They will retire from every thing that will interrupt their meditations and carefully and prayer-

fully examine themselves before the Lord—confess their sins—pray for strength to combat the world, the flesh, and the devil—pray for their enemies—for all men and for all saints.

Much has been said and written relative to the edification of the congregations of the Lord—bringing forward the various gifts possessed by the members—public and social prayer and exhortation—and also the necessity of a greater number of Evangelists; and much more might be added, and the great importance of these duties, then, not fully disclosed. But where duties so obvious as these are neglected—where professed disciples of the Lord can have their attention frequently called to these things and yet no good effects result, there is something back of all this present duty that is neglected! Where strife, division, ill will, censoriousness, and unkind spirits manifest themselves among those who profess to be guided by the book; write it down for certain that such persons do not live and walk with God—they seldom if ever retire to their closets to examine their thoughts, motives, words and actions in the light of the New Covenant, and, as in the presence of Jesus Christ. It is this lack of secret devotion and devout reading of God's word that makes us so weak and sickly—so inefficient in all our efforts in his cause. Had Israel refused to gather and eat manna sent by Heaven to nourish and strengthen them, they had all died. They must gather it every day too! Astonishing that Christians—especially those who boast of their reverence for God's word—will not learn that they too must feed on God's word in prayer, meditation and by doing his will every day in order to advance in their journey towards the heavenly Canaan. How many endeavor to live on the ordinances of the Lord's day and the Lord's house for a week and a month! and then surprised at their leanness!! The wonder is that they do not die outright! What hypocrites! Pretend—yea, pledge themselves, before God from week to week to be guided by his word—and never spend an hour in secret prayer and devout reading of his word! Many such complain of the waywardness of their children—their losses—want of success in business and various trials, and yet they refuse to acknowledge God in any of their ways, and seldom pray that their paths may be directed by Him.

Many neglect reading the Scriptures and prayer in their families. We are pained at least to testify that we have known a few overseers of the congregations of the Lord who had no other form of religion in their families but a stale "grace before meat." But O how cold—how heartless—how destitute of the holy unction were all their

prayers, teachings, and exhortations when they stood before their brethren! When such men come together to hold meetings; to do anything publicly for the cause of God it is like bringing together so many icebergs. The more you collect around you the colder the atmosphere! Such men are rather a curse than a blessing to the congregations of the Lord. Without frequent visits of Evangelists from other congregations their flock would continually diminish and, indeed, soon become extinct. And, where the Bishop neglects the worship of God in his family, the truth of the old maxim is soon demonstrated: "like priest—like people!" Such communities as these—such Christless, prayerless "disciples"—have often made the glorious cause of truth to stink in the nostrils of those who knew only that a Christian should "walk in wisdom toward those without"—and at least should be a man of truth, consistent and prayerful!

But where family worship is habitually neglected there is some thing—as above stated—back of it! The closet has been forsaken!—or it never was habitually resorted to!! For no Christian with a family and dependents around him can habitually study the word of God and regularly repair to his closet without feeling the importance of training his family for the service of the Lord. In such a state of mind he must go forward or forsake his closet. He must worship God in his family or become a conscience smitten backslider. Some excuse themselves with the plea that they have not the talent—the gift—or the information necessary to teach their families and pray vocally with them: but, before God they know that the grand reason is they do not obey Jesus! They enter not their closets—they do not pray to God in secret. Were they to do so perseveringly they would soon triumph over all timidity. They would soon cultivate such a familiarity with the Lord in their closets that they would not fear to speak to him before the Kings of the Earth. The plea of a want of talent,—of knowledge to pray in the presence of others, is a more hypocritical pretence! Can he not thank his neighbour—nay, the greatest man in the land, when he feels grateful for favors bestowed? Can he not ask a friend for what he needs? 'Tis true that some men's diffidence is such, that this requires an effort—a great struggle; but none but an idiot would say, "I cannot do it;" especially when great benefits have been conferred, and when we feel truly thankful.

Thus it is with prayer. We acknowledge his greatness, goodness and mercy. We thank him for his word—for life—food, raiment for all things—we ask for all he has promised to give,—for every thing

we desire, and from our inmost soul endeavor to say "thy will be done." But many, so much occupied with forms of prayer, vocal or written, that, unless there be a formal beginning or ending, call nothing prayer. When such persons do engage in prayer it is generally a form and nothing more. From such Christians may the Lord in mercy deliver his church!

Men who do not pray—habitually—daily in their closet, had better not take any part in the religious exercises of the congregation. God's blessing will not attend their efforts—unless, indeed, the first one be to make an honest confession of their prayerless lives and a solemn pledge to reform, and in future to obey Jesus in all things

W. W. EATON.

From the *Christian Observer*, Toronto.

ALEXANDER CAMPBELL.

The *Western Recorder* thus hurls the assertion that the distinctive errors among some of the baptized churches are the fruits of the believer's baptism, upon the head of his opponent.—*Michigan Christian Herald*.

"It is remarkable that the most notable errorists among the Baptists, as set forth by Dr. Rice, were formerly Pedobaptists—aye, Presbyterians! Mr. Campbell was raised after the most approved fashion of Presbyterianism. Whatever errors he may now entertain, and may have formerly promulgated respecting the efficiency of the baptismal waters, it is very certain he never learned them of the Baptists. He brought them with him from 'Holy Kirk.' They were portions of the filth attached to his garments when he came amongst us. We have not seen a sentiment of his respecting the design of baptism, which gave more importance to the ordinance than is given to it in the Westminster standards. Indeed, he has not gone so far as do all the Pedobaptist formulas, whether Papal or Protestant. Mr. Campbell, in his most extravagant amplification of baptism, never claimed that it did more for a *believer*, than the whole Pedobaptist world have taught that it did for both *believers and unconscious babes*. But whatever his errors on this point are, we repeat they were derived from the Pedobaptists, and not from the Baptists. He learned them in another school than ours. Against them the confessions of the Baptists, their churches and their ministers, have ever uttered constant and emphatic protestations.

"But Dr. Rice has suffered his zeal and his temper to betray him into an act of gross injustice. In charging Mr. Campbell, with denying the regenerating influences of the Holy Spirit, and with fraternizing with Arians, Universalists, &c, he has disregarded all the facts in the case. It is well known that we have battled the peculiarities of Mr. Campbell for years. Ever since we became a member of the church, with whatever of talent and influence we possessed, we have opposed what we have esteemed to be his encroachment upon the truth. Mr. Campbell has written much, often in great haste, and under the influence of an excitement produced by a conflict with the entire religious world. He has published many things in by-gone

years, under these circumstances, which, to say the least, seem to justify the statements of Dr. Rice. But Dr. Rice had a protracted debate with Mr. Campbell some eight years ago. That discussion furnishes no authority for the above sweeping charges. Mr. Campbell most emphatically maintained the regenerating influences of the Holy Spirit. All candid men have decided, that upon that subject he was, at that time, as sound and as orthodox as Dr. Rice, or any other man in the evangelical world. And it is notorious, too, that during the last decade of years, at the shortest, no man in our country has waged more earnest, if more successful warfare against all forms of Unitarianism: or has asserted and sustained the divinity of Messiah with more cogency and distinctness, than Mr. Campbell. And his opposition to Universalism, it is equally notorious, has been firm, constant, uncompromising and exterminating. In short, excepting his "metaphysical nonsense" on the design of Baptism, which we ascribe solely to his Presbyterian education—on all other great and fundamental truths of our holy religion, we unhesitatingly declare that we esteem Mr. Campbell as orthodox as any man of his day and generation. We do not say that this has been *always*, but that it is *now* the case. This is no hasty opinion of ours. It has been deliberately formed, after a careful and critical investigation. We published it more than six years ago, and hundreds can bear witness, that since then, publicly and privately, everywhere and upon all suitable occasions, we have expressed the same sentiment. Our maxim is—'Let justice be done, if the heavens fall.' We scorn the meanness, adopted by too many, of trying to put Mr. Campbell down by the 'mad dog' cry. Respect to the truth, to say nothing of the services of Christianity, forbids such a course. But enough on this point."

OUTSPOKEN.

The *Shepherd of the Valley* is a paper published for the Roman Catholics in St. Louis. The editor, laying aside the usual caution and reserve which characterize the Papal leaders generally in this country, speaks out his sentiments in plain language.

Having taken us to task for sympathizing with the cause of freedom in Europe, in the same number of his paper he discusses the question of religious toleration. That our readers may see the true spirit of Romanism, we make some extracts. Speaking of the Romish Church, he says:

"The Church, we admit, is, of necessity, intolerant; that is, she does every thing in her power to check, as effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necessarily from her claim of infallibility."

Again:

"These sects, where they have not the power to tyrannize, are sufficiently prudent to disclaim the will; the Church, which is always the same, disclaims indifferentism as a false and dangerous principle, and under no circumstances does she seek to conciliate the populace at the expense of truth. She has important doctrines to propagate;

she is not indifferent to their spread ; and she will at all times use such lawful means as shall be found most effectual for the propagation of truth and the destruction of error. She knows of no error which is not more or less associated with crime, and she asserts that every principle is injurious in proportion as it is false. Heresy she inserts in her catalogue of mortal sins ; she en'dures it when and where she must, but she hates it, and directs all her energies to effect its destruction."

It has been charged by Protestants that the spread of Romanism would tend to the overthrow of religious freedom in our land. Hear the editor on this subject :

"The practical toleration to which we are accustomed in our age and country, is not a result of any principle of Protestantism ; it is not the consequence of any doctrine ; it has been brought about by the force of circumstances ; it is owing to the fact that no denomination can pretend to exclusive dominion ; it will last only so long as this state of things continues. If the Infidels, the Mormons, the Presbyterians, or the Catholics at any future time, gain a decided supremacy, it is at an end.

"If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom in this country is at an end. So say our enemies. So we believe it."

Look again, Christian reader, at this avowal of a leading organ of the Papacy in our own republic: "*If the Catholics ever gain an immense numerical superiority, religious freedom in this country is at an end.*" Have their most determined opponents ever charged anything more ? No wonder that he closes his article in the following strain :

"We have said that we are not the advocate of religious freedom, and we repeat it, we are not. The liberty to believe contrary to the teachings of the Church, is the liberty to believe a lie ; the liberty to think otherwise than as she permits, is the liberty to abuse the mind, and pollute the imagination ; from such liberty may we and those we love at all times be preserved !"

But as if this article was not sufficiently strong he adds another in the same issue. The *Mirror*, a paper advocating Romanism in England, published an article avowing that the Church was and ought to be intolerant—that all declamation about liberty of conscience, and religious worship, uttered by Catholics, was designed to deceive Protestants, and that a man had no more right to own his religious opinions, than he had to the money in his neighbour's pocket. This article the editor of the *Shepherd of the Valley* defends ! He says that it was "*probably imprudent but certainly correct.*" He adds :

"Certainly it is news to us that the man who defends the civil punishment of heresy, advocates an anti-Catholic or anti-social doctrine. Our forefathers did not think so, and we are not better than our fathers. The American Catholic of the nineteenth century is not likely to be more thoroughly imbued with the spirit of his religion, than the European Christian of the ages of faith. The nineteenth century has no lesson of charity to teach the disciples of a St. Thomas, a St.

Dominic, a St. Bernard, or a venerable Bellarmine. At any rate, we prefer their guidance to that of our modern liberal Catholics, who would rather see their friends go to hell, than offend their delicate sensibilities by warning them of their danger."

Here the civil punishment of heresy is distinctly and unequivocally advocated, and the revival of the Inquisition is more than hinted at. St. Dominic, who was rendered so notoriously in history by his connection with that terrible system of oppression, is held up as the pattern for Papists of the nineteenth century.

We, however, have no fears of the triumph of the Papacy. We are pleased to see the Romanists speak frankly out, that we may know where to meet them. There will be a conflict; but in the rapid spread of science and art, in the diffusion of a literature embodying freedom of thought, and, above all, in the translation and universal diffusion of the word of God, we recognize the agencies for the overthrow of the "man of sin."—*Western Christian Advocate.*

AMERICAN MISSIONS.

A brief summary of the statements made in our notices of the several Missionary Societies of this country may be desirable. The enterprise of Foreign Missions began, as we have seen, in 1810, with the formation of the American Board. Whatever had been done previous to that period, was confined to our own continent, and that on a comparatively small scale. Within the forty years that have elapsed, there have been organized in this country sixteen distinct Societies or Boards of Foreign Missions, exclusive of such as have ceased to exist, or have been merged into the Associations included in this number.

The order of their formation is as follows. The American Board was formed in 1810; the Baptist Missionary Union in 1814; the Methodist Episcopal Missionary Society in 1819; the Free Will Baptist Foreign Missionary Society in 1833; the Protestant Episcopal Board of Foreign Missions in 1835; the Reformed Presbyterian Board in 1836; the Presbyterian Board and the Lutheran Foreign Missionary Society in 1837; the Baptist Free Mission Society in 1843; the Baptist and Methodist Societies at the South in 1845; and the American Missionary Associations in 1846. Of the remaining Societies we have not obtained the date of formation.

The Missions sustained by these various bodies are *eighty-three* in number; and are located in China, Siam, Burmah, India, Ceylon, Persia, Syria, Turkey, Greece, West and South Africa, the Sandwich Islands, the West Indies, and South America, and among the North American tribes of Indians. The number of ordained Missionaries labouring in these fields, is *three hundred and fifty-five*. The number of assistant labourers, so far as given in the reports, is seven hundred and twenty-six; it is probably as large as seven hundred and fifty. This would make the whole number of missionaries, ordained and lay, employed in foreign lands by the American churches, about eleven hundred.

The published statement of the number of churches and communi-

cants connected with these missions, are not complete. So far as reported, there are about three hundred and twenty churches, and about forty-five thousand communicants, in the missions of the American Societies. The Mission Schools contain in all upwards of thirty thousand scholars.

The total amount of receipts for foreign missions during the year 1849-50, in the United States, was about six hundred and three thousand dollars. Of this sum, the portion contributed by Presbyterian and Congregational churches alone, amounted to more than two-thirds; the receipts of the American Board, Presbyterian and Associate Reformed Boards, and Missionary Association, being about four hundred and two thousand dollars.

From the dates of the origin of these Societies it will be observed, that but few of them have yet attained to the age of maturity. Only three have existed, in their present shape, for more than twenty years. And of the more recent of them, the greater number have but very lately begun to turn their attention to the foreign field as all. It is to be noticed also that while the larger Societies have become in some degree stationary as to the amount of their income and the number of their labourers, the smaller bodies give every promise of rapid development. So that it may reasonably be expected, that another quarter of a century will witness a great increase of missionary effort in our churches, notwithstanding the fears occasioned by the apparent stagnation in some quarters.—*N. Y. Observer.*

DEATH OF MOSES STUART.

One of the most learned, able and useful divines is no more.

Moses Stuart, Professor of Sacred Literature in the Andover Theological Seminary, departed this life on Sunday last, January 4th, in the 71st year of his age. He was born in Wilton, Conn., on the 26th of March, 1780; and after graduating at Yale in 1799, acted as tutor in that institution for two or three years. He was for some time the principal of the Academy at Weston, Ct., and afterwards pursued the study of law, which he abandoned for the gospel ministry. He was settled in 1806 as a pastor of the Central Congregational Church in New Haven, Conn. He was called to the Professorship of Sacred Literature in Andover Theological Seminary, in 1810, and continued thirty-eight years to discharge his duties in that office. No other teacher in our land ever instructed so many pupils in the department of sacred criticism. His writings are voluminous, and some of them highly celebrated. He possessed great acuteness of mind, and enthusiasm in the pursuit of truth, that gave a point of pungency to his writings, terrible to his opponents, and not always safe to himself. As a controversial writer, he was therefore in a high degree spirited, racy, and learned, tracking a question with untiring industry through all the mazes of oriental lore, and maintaining the interest of the reader by his own energy. Long ago, he was familiarly spoken of at Andover and elsewhere as the *RABBI*, a title which he never assented to, but which was significant of the estimation in which his great learning was held by those who knew him best.—

OBITUARY.

Eramosa, January 24th, 1852.

DEAR BROTHER OLIPHANT :—I take the opportunity to write a few lines for the *Christian Banner*, hoping you may find a place for them.


In memory of my poor departed friend and companion in the Lord, though my loss is great, yet I am sure that it is her gain. She was taken ill on the last day of February last, and she died on the 18th of May, 1851, aged 32 years and 12 days. Her complaint was Consumption.


And now may God grant that I may end my days as he may think best, that I may meet my dear companion in the regions of eternal bliss, where parting shall be no more. May we all be prepared when the Lord shall call.


Where are the friends that to me were so dear,
 Friends that I loved, in their grave so low,
 Hopes that I cherished are fled from me now,
 And O, where shall I but to the Lord go?

I remain yours in the Lord,

SAMUEL SOPER.

 The *Christian Banner* is designed to be the successor of the *Christian and Witness*: and therefore it appears in its place as vol. 6. No correspondence making prominent allusion to the name or work succeeding the *Witness of Truth* or preceding the *Christian Banner*, will be admitted on our pages. D. O.

 A communication from Walpole, offering some strictures on some remarks in one of our Nos. for last year, was received and laid away for publication; but by some means it has been misplaced, and we cannot now put our hand upon it. If the writer will re-write and forward to us, we shall freely permit him to speak out. D. O.

 "Copy" from St. John came too late to be all inserted in this Number.

A gentleman who had listened attentively to a long, diffuse, and highly ornamental prayer, was asked by one of the members "if he did not think the minister was very gifted in prayer?" "Yes," he replied, "I think it is as good a prayer as was ever offered to a congregation."

There were five Sundays in the month of February this year. This will not again occur until the year 1880.