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T H E

CHRISTIAN BANNER.

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

VOL. VII.

COBOURG, APRIL, 1853.

NO. 4.

NORTH EASTERN CO-OPERATION:

ITS ORIGIN, PROGRESS AND ITS INCIPIENT SUCCESS.

It will, I trust, be interesting to our numerous readers to learn that all the little companies of Christ's disciples from Boston to the Gulph of St. Lawrence, who meet every Lord's day to keep the ordinances of the gospel, have agreed to co-operate to sound out the word of the Lord, as did the disciples anciently to send aid to the poor saints in Judea. This movement has been long in contemplation. We have often despaired of success; but now we rejoice even at the smallest indications of the divine favor.

The Board of the American Christian Missionary Society, a year since, proffered to the brotherhood east through me, *six hundred dollars*, on conditions that the congregations form a co-operation; seek out and appoint, at least three evangelists: raise as much more money as would keep these brethren constantly in the field, and make such arrangements, generally, as should meet the approbation of the Missionary Board.

In April last the congregations were invited, by the brethren at St. John, N. B., to meet them, by letter or messengers, and determine, 1st. Shall we unite for this purpose? 2nd. On what conditions? 3d. What will each congregation give? 4th. How and by whom shall the business of the co-operation be conducted? These questions in substance, if not in form, were propounded, in a written circular addressed to all the congregations, and to many individuals. In some form or other, nearly every circular called forth a prompt, interesting and most affectionate response. Subscriptions, soon, far exceeded our most sanguine anticipations. Some little communities, besides making provision to sustain a minister at their own locality, subscribed *one hundred dollars*. We were greatly encouraged. We had in our eye several brethren of good talents, fair education, and of good speaking abilities, but wholly devoted to teaching literature and science

whom we expected would be willing to make great sacrifices for the dissemination of the truth. We were not disappointed in the state of their affections to exercise self denial for the good cause, but, before satisfactory arrangements could be made, others on whom we depended, became doubtful of our success or impatient of delay and all our plans came near proving abortive. Reluctantly, at last, we called upon brethren Garraty, Crawford and Hughes to take the field. I say reluctantly; for the two former were needed in their respective field, of labor and the last named was becoming favorably known to the brethren. They, however, for the general good, responded to our call. After, therefore, nine months negotiation, these brethren have taken the field. We had fondly hoped that some two or three new laborers—that is, new to this latitude, would have taken hold with us. Not that our old hands were worn out, or had become disheartened, but, we needed them and as many more: and we were anxious to have an interchange of labours; that out of the treasury of truth, many things new and old might be spread before the people. We are yet in hope that before the year closes brethren Thomas V. Berry, Geo. E. Barnaby and others will listen to the calls of the brethren and throw themselves into the field. The harvest is great and *faithful*, laborers few, *very few*.

I ought, in the early part of my narrative, to have informed the reader that the brethren who met the congregation at St. John, in person and by letter, desired us to take charge of the business, correspondence, &c. A committee of *seven* was appointed and have endeavored to attend to the duties assigned them. This document must be accepted by the brethren as an abstract of their committee's first report.

Brother W. F. Hughes was requested to make the little congregation at Milltown his centre of operations. He entered upon his work about the 1st of December. Soon after he immersed one. He is encouraged to hope that there will soon be quite an ingathering. He has not yet so greatly extended his labors as he will, doubtless, after this. May the little one become a thousand; and from them may the word of the Lord sound out in all that region.

Brother Donald Crawford entered upon his year's labors with the commencement of 1853. We were anxious that he should spend the first, if not the greater part of the year, in Nova Scotia. Several congregations made this request, when they consented to co-operation with us. We hope and pray that he may enjoy the hearty and zealous assistance of the entire brotherhood. His efforts, thus far

have been confined to a new field, so far as the labor of the advocates of a return to primitive faith and practice is concerned. He has had many adversaries. Some of an unscrupulous class; but he is unwilling that I should publish a detailed account of their conduct. He is doubtless of the opinion that they are destroying themselves in their opposition to the truth and that it is needless for him to leave his work to notice them. I am extremely sorry that he has to bear persecution and detraction on my account; for when they can say nothing, sustained by the word of God, in opposition to his character or preaching, they report that he is associated with "one Eaton in St. John, a preacher, teacher and publisher of all manner of errors!" I pray that he may possess his soul in patience and that he may have divine aid, willingly to help me bear such burthens!

From a letter recently received, dated at "Digby Neck, Feb. 3d," I make a few extracts: "I pray the Lord that great good may result from the Missionary enterprise. Indeed I think the prospects quite encouraging. Even St. John I trust will be benefitted, both by the occasional visits of evangelists and by arousing the anxieties and energies of the church to sustain the mission. * *

"You have requested me to keep a journal of my labors and report monthly. I will therefore attempt to furnish you with a rough one!"

He then gives an account of his journeys &c., during the month of January, having attended between twenty and thirty meetings, visiting from house to house and doing all in his power to lead the people out of the darkness of error and to point them to Jesus as the only way of salvation. I cannot throw his letter by without an extract or two.

Having spoken in a new settlement, called Salem, and at Tasket, he says: "In this settlement I never before preached. The protestant part of the community hold to the Baptists and are not very favorable to reform. On the 19th preached on Tasket Road. Having received an invitation to preach at the new mills, in course of erection, near Weymouth, I accordingly did so on the 20th. A goodly number assembled and listened with remarkable attention. There were several Romanists present—Irish and French. After the people were dismissed—a gentleman present wished—if it were agreeable to me, to ask some questions relative to my views of Bible truth. I of course cheerfully assented. He did so in the presence of some eight or ten;—he obtained some explanations which he did not probably expect.

—He asked "Why are all the preachers against you, if you hold to conversion &c, &c.?" I replied that the preachers themselves were the more suitable persons to answer this question; but if I were allowed to give my opinion it is because I preach nothing but Jesus

Christ and him crucified; and as they hold partly to tradition and sectarianism, they do not like any one who rejected all but the truth as it is in Jesus. They thought at first that this was a very uncharitable conclusion; but when I wished them to draw a better one they conceded the point. I then showed them from the 1st and 3d Chapters of 1 Cor. how sinful it was, in the Apostles' days, to bear any name but the name of Christ, and wished them to show why it was less so now! This was a point they had never before considered; but one, I apprehend they will never forget." * *

"On Lord's day the 23d I preached on the headship and pre-eminence of Christ, and after the discourse led a young man into a beautiful lake, after he had confessed his faith in the great fact that 'Jesus is the Christ the Son of the Living God' and his Saviour; and, having promised before God and angels and men to submit to him in all things, he was immersed on the above confession, for remission of sins, into the glorious name. This is the seventh person in that settlement that has thus submitted to the truth. They have not as yet been formed into a congregation, to keep the order of the Lord's house." *

"On my way to Weymouth—several persons, on St Mary's Bay requested me to preach on my return. I told them I would if a suitable place were prepared for meeting. * * I was there at the appointed time; the Baptist meeting house was well prepared with fine light &c.—A large audience listened to an hour and a half discourse with wonderful attention.—After the usual exercises I spoke to them half an hour on the position and principles of disciples. It appeared to me that if I were to speak till midnight they would be quite willing to hear, both old and young." * *

"I expect, the Lord willing, when I return to Salem to organize a church on the one "Foundation." As I have never seen any thing of the kind done I am rather at a loss in what way to proceed; but I have come to the conclusion to proceed something after the following order:

I. Give a lecture on the church of Christ in a certain locality. 1st, What constitutes a church? 2nd, The duty of the members to use all scriptural means, in their power, to promote the present and eternal salvation of each other. 3d, The individual and collective duty of the church to labor for the salvation of sinners.

II. Point out, from the divine word how wisely God has arranged the means for the end; that is, His glory in the salvation of souls.

III. Ask each person if he or she will now promise in the sight of God to walk by that book; to act with and towards each other's

members of one body, and in all things give Christ the pre-eminence.

IV. Then ascertain who among them they will choose to lead in their worship until the proper officers can be found." * *

Bro. Geo. Garraty was requested to visit Gardiner, Maine, and then proceed to Boston and to continue his labors till spring. As he would have to pass near St. Andrews we desired him to spend a short time there and call the peoples' attention to the truth. Sickness in his family prevented his departure from home until near the middle of January. The success attending the proclamation of the truth near St. Andrews has originated many interesting letters, but we have not room to publish all, but I cannot deny the reader a few brief extracts: Bro. Garraty writes from "Lincoln, Feb. 2nd." "Yesterday I arrived home from St. Andrews."—"I expect to return in a few days and spend one more Lord's day with the brethren and then proceed on to Gardiner. The situation of my family is such that I could not feel justified, nor contented, to go farther west without seeing them. I left home the 13th of January, and met the brethren, with Bro. Hughes, the next evening at Calais. The next day I went to St. Andrews. Here I spent two weeks and one day and preached *twenty one times*. I spent the rest of my time visiting from house to house, reading the scriptures to the inmates, hearing and removing their objections, and closing our interviews with solemn prayer to God to give the increase. God has heard our prayers. Some of the seed sown has fallen into good and honest hearts. The last Lord's day spent there was an uncommon convincing day of the power of Apostolic truth. At the close of the discourse in the morning Mr. ——— and his companion arose in the meeting and confessed with their mouths their faith in the Lord Jesus and were immersed the same hour. * * They are of excellent report, among those who are without. In the afternoon I organized the brethren and sisters into a church recognizing no leader but Jesus—no creed but the New Testament—no name but Christian or disciple of Christ—to continue stedfastly in the Apostles' doctrine—in fellowship—in breaking of bread and in prayers. We closed the meeting and the ceremony by the commemoration of the dear Saviour's death. It was such a day as will be held in everlasting remembrance. Many sinners felt deeply the reprovings of the Holy Spirit, which they manifested by crying and tears. I expect, on my return, to find more dead and ready to be buried and to rise with the Lord to walk in newness of life. * *

"There has been opposition; but I think I am willing to suffer if

the kingdom of the Messiah can only be pushed forward by such means." * * *

Bro. Harris Greenlaw, under date of Feb. 14th, writes from St. Andrews,—he being one of the members of the infant congregation—after giving me a list of the members, names &c, adds; "You will perceive by the above that bro. Garraty has immersed *four* since he came here. My dear brother, there has been joy in heaven—wanderers have returned—backsliders have been awakened, and christians have been comforted—prejudice has given way, in a good degree, and I think our prospects are good for the upbuilding of the cause of truth. My highest expectations have been fully realized. Praised be the name of the Lord! "How unsearchable are his judgments and his ways past finding out." Pray for us, dear brother, that we may be strong in the Lord and in the power of his might." On the 29th, Bro. Greenlaw writes again—"You will rejoice with us to hear that bro. Garraty's labors are yet blessed among us. Last Lord's day we had *six* added, *two* by immersion, *three* from the Baptists; and one immersed some time since who had joined no society." He informed me that some who have obeyed have had to encounter not a little opposition. Some others were anxious to obey but were unprepared to encounter fully the opposition of friends and relatives. It is, to the brethren at St. Andrews, and indeed to us, a source of regret that arrangements had been made which compelled bro. G. to leave so promising a field. But we trust that it will soon be apparent that all has been for the best."

I must close this report by an extract from brother Garraty's letter of the 23d written at Eastport, on his journey to Gardiner: "Dear brother: I expect that brother Harris Greenlaw has written to you all the particulars relative to the state of the cause. I am very sorry to be obliged to leave St. Andrews at this time. The truth is just getting hold of the community. The last meeting, which was on Monday evening, was the largest and most solemn of any I had there. The house was crowded to overflowing. I spoke to them about an hour and three quarters, while a deathly silence, with the exception of a few sobs, reigned through the assembly. At its close another, previously immersed by bro. John McDonald in N. S. was welcomed to the fellowship of the church: making *nineteen* in all—and a large majority living *working* members. I spent *twenty six* days with them and preached *thirty five* discourses.—I never felt more of the holy unction or enjoyed more of the heavenly influences of the divine Spirit in my life. The force of divine truth was understood, felt

and obeyed. There was no relation of death-bed scenes to harrow up the feelings; no preaching of the terrors of Sinai to terrify the audience; no pictures drawn before the mind of the coals of fire and brimstone to frighten sinners to the anxious seats; but a plain affectionate declaration of the love of God to man; the sufferings and death of the blessed Jesus; the glorious and heavenly inheritance that is to be enjoyed by all who believe, repent and are baptized, and, then continue in well-doing, seeking for glory, honour, immortality and eternal life. These things were kindly and affectionately spread before my audiences and then riveted upon their minds by going from house to house, hearing and considering their objections, and then praying with them. I entered but one house where I was refused this privilege." * *—[Bro. G. refers to some opposition, but it is not worth room we might occupy in publishing better things, and I therefore lay it on or under the table!—]

"I hope and pray that my visit to Gardiner may be as beneficial to the people as it has been to St. Andrews. Pray for me; request the church to pray for me, that I may not run in vain nor labor in vain."

Brethren, let us thank God and take courage. This is but a tithe of our year's labor. Let us pray, and actively exert ourselves, that we may prove this to be but the first fruits of our united efforts. I hope our brethren in the field will not overwork themselves. May the Lord preserve them. Brethren, let us all seek to *realize* the worth of deathless spirits; and earnestly enquire, "Lord what wilt thou have *me* to do? Let us repair afresh to our closets—to our Bibles, and to all the means ordained by Heaven for the furtherance of that glorious work for which the Lord of glory poured out his most precious blood. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

W. W. E.

FARTHER LETTERS ON UNIVERSALISM.

Halifax, 1st Feb., 1853.

MR. OLIPHANT:—I have to acknowledge the receipt of the "Christian Banner" for January, containing my reply to your strictures upon my letter to the "Wesleyan" of this city, and your rejoinder to the same.

The rejoinder is certainly a very singular production; so much so, that I find myself at a loss to know whether I am engaged in a controversy with an honest and a fearless advocate of the truth, regard-

less as to where that truth may lead, as some of your positions seem to indicate, or with one of the most consummate bigots that ever engaged in controversy, as some other of your positions would warrant me to believe.

Passing by the compliment to myself, in the first paragraph of your article, without expressing an opinion as to its correctness, I can only say that as I have no knowledge as to who your Universalist correspondents might have been, I cannot of course know the character of their productions; so that I know not how much praise to take to myself in the premises. I have, however, always found the treatment of my Universal brethren towards their opponents, to be characterized by candor, and a gentlemanly bearing not often reciprocated.

You say "The strongest point I find in your review of my former observations is embraced in the words, 'give me evidence that anything is the will of God, speaking in the absolute sense, and I have no fear but it will be accomplished,' &c."

In your comment you say, "First, God's will, and the power of that will, are only known and knowable by testimony from himself. We are not at liberty to infer what his will is, or what it can do; but are happily obligated to accept of the knowledge communicated by himself, in respect to the existence and nature of his will to save such creatures as fallen men, &c."

I have no very strong objections to this paragraph; I would merely observe that we know God's character and his will by what he has revealed to us, by all the means which in his goodness he has seen fit to use as mediums of that revelation. In the works of nature, but especially in the *word of his grace*, he has revealed to us the attributes of his glorious character.

Those attributes are Wisdom, Power, Knowledge, Justice, Mercy, Truth and Love; and as the inspired Apostle has summed up the character of God in one brief sentence, viz; 'God is love, I presume you will not contest the idea that all these attributes centre in Love.

Now as you observe in the second, "God's will is in harmony with his own perfections." Certainly, most certainly. We are together here, brother O. "It is not an abstract something, distinct from the general attributes of God." Oh, no. If then God's will cannot go counter to his infinite love, I see no good reason to doubt the correctness of Paul's assertion to Timothy, that God *will* have all men to be saved, and come unto a knowledge of the truth, &c. This will, however, is only to be accomplished in the dispensation of the fulness of times. That dispensation it is very plain to me has not yet arrived. Says Paul to the Hebrews, "but we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God, should taste death for every man."

"Nor is it like a mechanic's lever, screw, or wedge to operate by material force; nor is it like an Emperor's authority, to make men do or not do by compulsory law." No, God never *drives*, he *draws* men to himself, by his great kindness and boundless love. We love

him, says the Apostle,—why? because he *first* loved us. And the wise man says, “he that winneth souls is wise.”

Now modern partialist preachers seek not so much to *win* souls as as to *drive* them to God, by holding up before the eyes of their minds an imaginary hell of fire and brimstone, and threatening their hearers with an endless incarceration therein, unless they love an angry God!

This they make their “lever—screw,” by which all their operations are carried on. Universalists on the other hand, hold that “the will of God as pertaining to salvation, is a will that persuades, entices, and which turns men’s hearts and lives by the power of suasion.” In this belief mankind will be *drawn* to God in the dispensation of the *fulness of times*, by the grace that is in his Son. “And I, if I be lifted up from the the earth will draw, &c.” And says the poet—

What other argument can move,

The heart that slights a Saviour’s love?

So far it seems we are not far apart, brother O.

In the third place you say, “The power of God’s will to save fallen humanity, is precisely as long and as broad, as deep and as high as the gospel,—the grand suasive instrument by which his will is both exhibited and executed for man’s redemption, hence when we answer the question, what power has the gospel? we also answer the query in full, What power has God’s will to redeem man?—the nature, power, and efficiency of God’s will in reference to the saving of the family of man. Are we on the same side in this, Mr Hooper?” I answer, yes, as far as you go; but I go further and say, that as God has condescended to tell us in his word, what the power of the gospel is, it follows that we know his will also upon his own authority. Paul to the Romans says, “I am not ashamed of the gospel,” why? “For it is the power of God unto salvation to every one that believeth, &c.” Oh, yes, perhaps you will say, to every one that believeth. Now for the evidence “That in the *dispensation of the fulness of times*” all will believe, and consequently all will be saved.

God’s promise to the patriarchs was that “in them and in their seed, (which is Christ,) all the families, all the kindreds, and all the nations of the earth, shall be blessed.” David says, “Thy people shall be willing in the day of thy power.”

I presume you will not deny that Isaiah was foretelling the gospel dispensation when he said, “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines of the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain, the face of the covering cast over all the people, and the veil that is spread over all nations. And he will swallow up death in victory; and the Lord God will wipe tears from off all faces; and the rebuked of his people shall he take away from all the earth; for the Lord hath spoken it,” Is. xxv. 6.

Again in the 55th chapter we read, “For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, &c. . . So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that

which I please, and it shall prosper in the thing whereunto I send it." That which God pleases to do is manifestly the will of God, and it is God's will that *in the dispensation of the fulness of times*, all men shall be saved and come to a knowledge of the truth.

I should be glad to multiply proofs, but I study brevity. I come now to that part of your letter which reveals your bigotry! You say, "Let us now recur to Tim ii. 1. 8. My desire is seeing this is a strong pillar of Universalism, to lay hold of this pillar, and if it supports your teaching, (I had almost said your faith—but I check myself; for where there is **NOT** TESTIMONY there is no FAITH.") Really, I was not expecting such a sentence from one who professes so much liberality as yourself. What is its import? You have before acknowledged that my letter was a "calm document," that it was a candid and a gentlemanly production; but now with one fell sweep you denounce me as "a heathen man and publican." I have no faith, consequently I am no christian. I am a pretty clever fellow, a gentleman, and all that sort of thing, but because I deny a heathen sentiment that was not incorporated into the christian system until more than five hundred years after its establishment, why then forsooth, I am no Christian! Verily, my brother, here is the same spirit that planted the stake and reared the inquisition; and if you had the power, (which thank God you have not,) I should expect ere long to be summoned before you, to answer the charge of heresy. The bigotry of the "Wesleyan" is only inferred from its acts, but yours, my brother, "stands out in bold relief," and is acknowledged over your proper signature.

In quoting Paul's instructions to Timothy, to make prayers, intercessions &c., for all men, when you arrive at that part of the passage where the record says, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved &c," you put in the word (now,) in three instances where it does not occur in the scriptures. To be sure you enclosed it in brackets, but did it not occur to you that it was possible you might be making a will for God instead of receiving his will, as it is brought to light by his own testimony; for that will was to be accomplished in *due time*, referring doubtless to the *dispensation of the fulness of times*, when all things shall be gathered together in Christ. Here please quote Eph. i. 8. 9. 10.

But you continue to say "What! God will have all men to be saved, and that will dating back centuries ago, and still resisted?—Yes, I affirm emphatically yes!"

But brother O. I affirm no such thing, for by doing so I am sure I should be limiting the Holy One!

I come now to your last paragraph. You say "it gives you no pleasure to think that a benevolent minded man (but no Christian, remember.) should entertain a thought so adverse to all your conceptions of divine goodness as to say to his friends in one breath, that the love of God will in some unrevealed manner ultimately save all men from sin, (I said no such thing, as that this would be done in some unrevealed manner,) and in the next breath inform them that God did will that Adam should sin."

No, my brother, the manner by which God will in his own time save the world from sin is revealed clearly enough. These means are the grace and the love of God, as exemplified in the life, death and resurrection of his Son. At the same time I see all around me, deep and crying sins, and I know, that had it been better all things considered, for God to have made a world without evil, and man without sin, being Almighty, he could have done so ; and the fact that he has not, is proof positive to me, (although it may not be to you,) that it was absolutely necessary for the developement of true holiness that sin should exist.

By the mouth of his Prophet, God says, "I form the light, and I create darkness, I make peace, and I create evil, I the Lord, do all things," Is. iv. 5. 7. And by the mouth of Paul, he says, "For the creature was made subject to vanity, *not willingly*, but by reason of him who subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 20. 21.

This last passage tells the whole story. It teaches me that God subjected man to sin without his consent, (*not willingly*), in order that sin might work its mission, and bring about a greater amount of good than could possibly be brought about without the agency of sin. God gave man such a constitution that it was absolutely necessary that he should sin. God knew that he would sin, or he could not have seen the end from the beginning ; and now who can say that the arrangement in the divine economy whereby the creature was made subject to vanity, is not the very best that even Almighty power could have instituted? With our limited knowledge of the world, and of man, we are wont to think many of the evils of life to which we are sometimes made subject, unnecessary ; but this view of the subject I am constrained to believe is the result of our own short-sightedness.

Could we but look through the whole subject, and see the end as well as the beginning of events, we should undoubtedly be able to see the utility of *everything* that is brought about by the interposition of Divine Providence. God has made all things as he saw it was best they should be made, he saw that it was necessary that *limited evil* should exist, and so man was created subject to vanity, he saw also, that it was not necessary, that evil should *always exist*, and so measures have been put in operation, by which the same creature shall be redeemed from the bondage of corruption into the glorious liberty of the children of God ; when all evils having had their day, and wrought their mission, shall be overruled for the accomplishment of a greater amount of good than could possibly be brought about without their agency. Then shall all things be subject to Christ, Christ be subject to God, and God be all in all. Then too shall perfected humanity be permitted to raise to the praise of God, "the sweet song of redeeming love," in which even the angels cannot participate, because they have never been redeemed from sin.

If there never had been sin in the world, half the glory of God's character could never have been revealed to us, because pardoning

mercy could never been known. And then what should we know of the love of Christ, that great sacrifice for sin, if there had been no sin? Let us then, my brother, instead of starting back with pious horror from the idea that it was God's will, that "the creature be made subject to vanity," and liable to sin, rather,

"adore the grace
That buries all our faults,
And pardoning blood that dwells above
Our follies, and our thoughts."

I now call upon you for the promised light upon the (to me) dark subject, how an infinite evil can be reconciled with infinite wisdom and infinite love?

In the faith of the gospel,

I am, yours,

WILLIAM HOOPER.

D. OLIPHANT TO MR. HOOPER.

Cobourg, 7th March, 1853.

DEAR SIR:—Logically you are not far from the latitude and longitude where I expected to find you on the reception of your second letter. The only argumentative points in your epistle claiming special attention from me, are these three—

1. You have virtually abandoned your strong pillar in 1 Tim. ii. 1 8. Alluding to my position on the words of Paul, "God will have all men to be saved," after repeating my affirmation you respond in these terms, "I affirm no such thing, for by doing so I am sure I should be limiting the Holy One!" This I regard as the pith of your whole defence against my position in respect to said passage. 1 Tim. ii. 1 8. being so strong a pillar of Universalism, you were disposed to lean upon it with much confidence in your first letter; and hence I was at pains boldly and fearlessly to give you a fair and honorable opportunity of showing to all men how much Universalism there was in the passage, by assuming a position from which you might logically repulse me if you could: but, lo! what I affirmed is only met with these five words, "I affirm no such thing"—and the reason given for this tame negative, is, that my friend Hooper would be limiting God!! And not a hint of a reason why my logical friend so judges! Thus is this pillar of the Universalian faith abandoned without a single argumentative attempt to rescue it from destruction.

2. A forthcoming dispensation called "the dispensation of the fulness of times," has, it appears, everything to do with the full development of Universalism. It seems that the fulness of times will be the fulness of that system. In that dispensation, when it arrives, all men will believe. We may in the meantime regard this as a discovery, a new discovery. "In the dispensation of the fulness of times all will believe," says my argumentative friend; but the proof is wanting both as it respects the dispensation to come, and the faith of all men when it does come. But would it not be wise to wait until this

new dispensation has fairly arrived before you engage yourself continuously to preach the doctrine of it? In the Patriarchal dispensation, the faithful Patriarchs attended to their duties according to the dispensation that then was; the God-fearing Jews fulfilled their part in giving earnest heed to the things of the Jewish dispensation; and the apostles and their converts paid attention to the new dispensation in Christ Jesus. Why should Mr. Hooper turn prophet and gravely spend his life in the attempt to develop the doctrine (supposedly) of a dispensation to come? I leave it with you if you could not be better and more profitably employed than to be preaching in *this* dispensation the doctrine of a *coming* dispensation. It is hopeful that all ministers, not now so engaged, will reform and preach the good tidings of the present dispensation, so that when the Lord Jesus comes—to be admired of his saints and to take vengeance on those who know not [or acknowledge not] God, and obey not his gospel, they may receive the reward of the faithful.

The dispensation so often prophetically foretold, but till "these last days" of the ministry of the apostles never understood,—yes, the dispensation "full of grace and truth," like its mediator, has come. "In the fulness of time God sent forth his Son" as Paul says to some saints in Galatia; and hence, from the commencement of the gospel age, "God was in Christ reconciling THE WORLD to himself"—that thus in the dispensation of the gospel he might gather together under one Head, Christ, all on earth and in heaven, "according to the glorious gospel of the blessed God." As head over all things, and as he who legitimately concentrates in himself all power above and beneath, whether of men or angels, to whom all obedience is due, and who reconciles by his cross the far off and the nigh, he must reign till all enemies be put beneath his feet. Some refuse to be reconciled; and as has been conceded, the will of heaven does not employ force,—hence their condemnation. I shall conclude that the dispensation of the fulness of times is the Christian dispensation until you present me with inspired proof that it is a dispensation yet to appear.

3. The attributes of God, you assert, "all centre in Love." I know not so much about the philosophy of the attributes of the Eternal One as the generality of my Universalist friends; but let me for argument's sake grant that you are correct. The Lord Jesus, then, was Love. Why then should the love that you admire differ from his? He promised eternal life to the obedient; he presented to the disobedient the prospect of awful punishment as their certain portion. Is not his Love the model? The message that the heralds of his will were to deliver to all the world was all Love, first, midst, and last—was it not? But the apostles, in the name of the King, on the delivery of his message, were instructed to distinguish between "he that believeth" and "he that believeth not"—promising salvation by the first, but not by the other. Your love, if I understand you, differs from this. The Love that Jesus authorized Paul to proclaim was not inconsistent with Paul's saying "Our God is a consuming fire." This, to you, as you plead, is "a dark subject;" and I doubt not you speak the truth; for the system you advocate reveals no such mysteries.

It seems that Mr. Hooper, like other Universalist advocates, cannot see how mercy or love can inflict punishment. Universalian benevolence, if you will allow me to say it, is one-sided and unevenly balanced. The system, I verily and candidly think, cannot look straight. The love that would not put a maniac in chains, or refuse to secure in prison a son of Adam guilty of arson, is decidedly sickly and one-eyed. True benevolence would do both; or in some form remove and keep these dangerous sinners from intercourse with men. You cannot see how the God of Love can put and keep a despiser of the gospel in the only company for which he is fitted—with satan, his angels, and blasphemous spirits. Talk of the finite nature of sin! One sin has filled the world with woe untold, and its effects are wide-spread after the lapse of six thousand years, and as fatal as death itself. It is two thousand years since the gospel, the true medicine for sin, was announced and set forth by holy apostles and inspired evangelists; and yet, and—yet—sin abounds and the devil is making friends. And the Lord of love says with emphasis that when he returns to reward every man as his works shall be, he will find stubborn sinners whom he must separate from his saints, as an old Judean or Arabian shepherd parted his goats and sheep. Still, Universalist logicians and philosophers lecture us on the finity and temporal character of sin! We find it in the first chapter of God's volume which speaks to us of Paradise, and we find it in the last chapter of the Sacred Book opening to us by prophecy the Paradise of God, *within* which are those who have a right to the tree of life, and *without* are all others who have no such right. And still sin is finite—temporary—a passing evil!! Where does any man get his premises to say that sinners will cease sinning when they "die in their sins?" Will you name the proof, Mr. Hooper, that it may be examined?

The Saviour as you must admit does nothing but what is merciful. His gospel is "rich in mercy"; and it says to every creature, when unfolded, 'by faith ye shall live—by unbelief ye shall die.' Paul could say "All men have not faith;" and even Mr. Hooper can say two thousand years after Paul, that "all men have not faith;" and, as I contemplate it, the Lord Jesus is very gracious and merciful in arranging to separate finally the faithless from the faithful, because conducive to *the highest happiness of which each is capable*. This Mr. Hooper, is my Christian philosophy on the whole premises, if philosophy you may call it. I see abundant wisdom joined with goodness in the Lord Jesus in making his people while on earth a separate, a chosen, a peculiar people—not of the world though *in* the world; and I see as much wisdom and goodness in the Saviour Judge, who died that men might live, and thus offered life to "every creature," when he finally rewards men according to their reception or rejection of the sin-pardoning and purifying gospel, saying to the pure, *Come reign with me*, and to the impure, *Go, take your place with satan*. But if I, a feeble mortal, could see no reason for this arrangement, it would be or ought to be quite sufficient for me when the great King says in plain words that it shall be so. Reason is not faith. Faith accepts what mind cannot fathom. A Rationalist and a man of faith are as

distinct as reason and faith. To attempt to scale heaven on the ladder of reason, is, I fear, awfully popular both with Universalist and Partialist; but not a man will ever get as high as the top of Jacob's ladder upon any such fixture.

Certain figurative language is employed by the inspired teachers to convey to men an idea of the destiny of the righteous and the wicked. Pardon me for using the word "wicked"—the unmodernized and unmannerly apostles and prophets used the term, and I trust you will have charity for them and for me! We have the conqueror's crown—the name registered in the Book of Life—the white linen as robes—enduring treasures—and various other metaphors to show the high and acceptable position of the saints of God; while we have the unquenchable fire—the strong prison—the chains—the outer darkness &c., to set forth the deplorable condition of the despisers of Divine goodness. These are figures. No intelligent man expects to find literal fine linen, of Irish or Egyptian fabric, in the celestial realms; but the beautiful white of the beautiful linen he views as a figure of his beauty before the Lord when he shall appear at his right hand. No one anticipates that the wicked will be bound by chains with so many links, or shut up in a prison so many feet square. But the figures of the New Testament do represent, in forcible terms, and as perfectly as language is capable of conveying, the holy joy and high honour of those who have taken pleasure in the will of God, and the separation from them of all who have taken pleasure in iniquity.

And I have said that this arrangement will secure the highest happiness of which the parties are susceptible. The sentiment ought to be repeated. Sin and misery are inseparable; they cannot be parted; hence it is utterly impossible for the sinner to enjoy what the saint enjoys. But God, who is rich in mercy, ordains that the sinner shall not be punished with a sorer punishment than in hell. What would that sorer punishment be? Will you believe it?—the crowning of him in heaven! This, were it possible, would be inexpressibly greater anguish to the sinner. But this would be inconsistent with the mercy of God to saint and sinner; and hence all men will finally learn, if they do not now, that the lovers of Jesus and the despisers of Jesus cannot associate. "These shall go away into punishment, but the righteous into life." What a heaven our Universalian systematizers make! Napoleon Bonaparte with the apostle John; Julius Cesar with father Abraham, the reformer Luther with Pope Leo who cursed him from head to foot!! I sincerely trust I will be saved from heaven, if that be it. Upon that principle, my dear sir, I would not ask to be saved from hell, but my supreme desire would be to have a safe retreat from heaven!!!

But Mr. Hooper says "stop"—the dispensation of the fulness of times is coming, in which the faithless of this dispensation will be blessed with faith; and death peradventure will do a little by way of preparation for the universally believing dispensation:—then Napoleon the warrior will lose his war spirit and have the spirit of Christ:—then the Pope will turn Christian and 'bless and curse not':—and so the Universalian heaven will be pure after all. Very well; no ob-

jections to all this, provided the necessary divine testimony be produced to show that God so ordains.

You make some allusion to the martyr's stake, heresy, an ecclesiastical summons, and one or two other things belonging to the same chapter, in respect to which I have no leisure or taste to speak particularly. Weapons that are carnal do not help the truth. I have no use for them. Every reader will judge of our respective liberality. I am in the habit of attending to the arguments and positions of opponents, and pay my respects very sparingly to personals or mere circumstantials. That you may see my impartiality in the premises, I hereby say of D. Oliphant what I said of Mr. Hooper, viz: I have no faith in Universalism, for where there is no testimony there can be no faith. But do I allude in this to *the faith*? Is Mr. Hooper so young a disciple in language that he cannot distinguish between *faith* and *the faith*? And as it respects religious justice and christian liberality, I am willing that all should contrast an editor who allows a man to speak for himself with an editor who puts a seal upon his mouth after denouncing him. The community, friend Hooper, will judge of the respective freedom and love of fairness in these different orders of editorship in these party times.

I reserve a remark or two upon the latter part of your communication till I have your next.

Yours, with intended courtesy.

D. OLIPHANT.

ELDERS.--NO. II.

*Brother Overholt: My Dear Sir:—*Your letter and the queries submitted by a querist in your vicinity have been before the readers of the *Christian Banner* for a whole month. Every intelligent reader will have arrived at some conclusion relative to how they are to be regarded. In some cases it is the part of wisdom to be in slow haste to answer queries. To cause every man to think, is, in reference to certain topics, better than to offer another's thoughts. All having enjoyed the opportunity of thus reflecting without any bias from me, I am now free to present a few facts and offer some considerations in view of the communications laid before me.

My attention will be directed mainly to these two points: first, *the appointment of elders*; and secondly, *the duty or duties of elders*. More than one brief letter will be required to say what, in my judgment, is necessary to say in view of the information sought. Some of the queries will I apprehend be neglected, being, as I judge, out of the pale of legitimate scriptural discussion.

Now, my brother, let us take a trip to certain cities in Syria and Asia Minor, and then back again (by mental telegraph) to Canada, where you and I dwell. We will thus provide ourselves with a stock

of facts which must prove of essential use to us in the study of the topics before our minds.

We meet with Paul and Barnabas at Antioch in Syria, where there were many teachers and helpers, Acts. xiii. 1. The Holy Spirit indicates to the brethren that these two men should be sent out as workmen to evangelize. Faithful to the inspired message, they "fasted and prayed, laid their hands upon them, and sent them away." It ought to be noted here that this formal appointment did not impart talent, learning, spirituality, discretion; nor any kindred fitness for their work as general labourers to convert men, form them into churches, set these churches in order, and watch over them subsequently: for at least Paul had laboured in the work of the Lord in gathering men into the fold previously to this date. But mark: Paul had been called to the work by the Lord in person, and his labours in evangelizing had been hitherto in a manner individual labours. So soon therefore as a Gentile church has the requisite age, fitness, and standing to send out chosen men to preach the word, Paul's labours are henceforth to be no longer of an individual character, but connected with the church. His formal separation or ordination was by fasting, prayer, and the laying on of hands. Barnabas had been commissioned by the church in Judea, Acts xi. 22, but his authority seems to have been that of a teacher to build up the church at Antioch. He therefore (with Paul) is set apart by fasting, prayer, and imposition of hands.

These ordained men first travel to Selucia, a city west of Antioch at the mouth of the Orontes river—on which river Antioch itself was situated, which, anciently, was one of the first class cities. From there they took ship and availed themselves of the Medieterranean to visit Cyprus, the isle of Barnabas' nativity, Acts iv. 36. They traverse the whole island, beginning at Salamis on the east and ending at Paphos on the west. The narrative giving us these particulars is very concise, and we are not informed how long these preachers were in Cyprus travelling and labouring. They finally set sail from Paphos and make their way by sea and land to Perga, province of Pamphylia, Asia Minor. They are next found far north near the mountains of Phrygia, in the city of Antioch, province of Pisidia. "The word of the Lord was published throughout all that region" by Paul and Barnabas, indicating that considerable time had been spent in these parts. Persecution eventually drove them to Iconium, some distance south east of Antioch in Pisidia. "Long time abode they speaking boldly in the Lord" in that section, Acts

xiv. 3. The citizens of Iconium were at length divided; "part held with the Jews, and part with the apostles"—which state of things fairly evinces that much labour had been bestowed in that place. An ill-bred Jewish mob broke up their efforts, and they made their escape and came to Lystra, a long way south and east of Iconium, and then to Derbe, in the province of Lycaonia, west of the province of Capadocia. The people in those sections almost if not altogether regarded Paul and Barnabas as divinities, and they had to be restrained from offering sacrifice to them.

From the city of Derbe they turn to retrace their steps, taking the same route they had come, re-visiting Lystra, Iconium, Antioch, &c., "confirming the souls of the disciples, and exhorting them to continue in the faith." Back they go through the province of Pisidia, return to Pamphylia province, preach again in Perga, make their way to the city of Attalia, at which point they take ship and proceed to Antioch in Syria, their religious home. Thus they accomplished "a preaching tour" of some eleven or twelve hundred miles, occupying doubtless from a year and a half to three years. How much they were to receive per month and who guaranteed payment, Luke sayeth not! But this only by the way.

Now it is an instructive fact that among all the churches planted by Paul and Barnabas, from the time they enter upon their labours at Seleucia to the delivery of their last discourse in Derbe, they appoint not one elder. Churches are established without one ordained man among the members forming them! A sad fact for our modern clergy! During their return tour from Derbe and Lystra, on re-visiting the churches they had previously planted, along with the good work of confirming the disciples' souls, "when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord," Acts xiv. 23. Paul who afterwards gave such a particular charge to preacher Timothy to lay hands suddenly on no man, observed the like rule himself; and hence we do not find men ordained as elders among infant congregations as gathered together by the gospel when first preached. But after the gifts of the members had been tested, and their character, disposition, and general qualifications were developed in the working and practical duties of the church, a proper selection could be made—a selection of persons fit for the duties of elders. Before either elders or deacons were appointed in these good old days of apostolic custom, they were to be proved, 1. Tim. iii. 10. The word "also" in the passage to which reference is made, evidently shows that those entrusted with the eldership, officially, required to be proved as well as the brethren

who were to be appointed deacons.

The *manner* or *form* of appointing is, to my mind, very definitely exemplified. On this subject much has been written. Logic has too frequently taken the place of faith. The first ordination we have an account of is recorded Acts vi. 2—6. Let us attend briefly to the points embraced in the appointment of the first deacons. 1. The apostles assemble the disciples and give their reasons why they cannot attend to the pecuniary wants of the brotherhood. 2. They say, "Look you out from among yourselves seven men"—thus, though apostles, they do not take upon themselves to decide for the church in the matter of selection or election of the men. 3. The brethren generally were pleased with the apostolic proposition. 4. The apostles lay down the qualifications to be found in the men to be chosen—they were to be men of *honest* report, full of the *Holy* Spirit, and of *wisdom*. 5. When the requisite number of men with the requisite qualifications were chosen by the congregation (not by the apostles) "they were set before the apostles: and when they had prayed, they laid their hands upon them." Those who contend that the apostles' hands were not laid upon men except to confer spiritual gifts, stumble and fall on this passage: for these seven men were full of the Spirit and replete with wisdom before hands were laid upon them. Fasting is not mentioned in the case, and both prayer and fasting are omitted to be mentioned when Paul speaks to Timothy upon the subject of ordaining; but as we find fasting, prayer, and hands all associated in the ordination of Paul and Barnabas, and in the ordination of elders by their sanction and with their help, there is all the necessary evidence that these three were always in all ordinations associated, though they are not detailed in each particular case. I may just state in passing, that Paul's appointment at Antioch did not convey to him the Spirit: for he had received the Spirit after Ananias came to him in Damascus, Acts ix. 17.

So far then as I have learned, when the scriptures speak of those who are officially elders, bishops, overseers, or presbyters of the church of the Lord, reference is had to properly qualified men who were appointed to certain duties in the church by fasting, prayer, and the laying on of hands.

But what were their duties? If we examine what elders in the primitive church were to be, and what they were to do, we shall see the wisdom of powerfully impressing them with the responsibilities of their position. In my next I will attempt to combine together the several specifications of character and duty spoken of by Paul as

pertaining to this very weighty but ill understood and a full neglected office.

I may add in closing, that the extreme rashness by which men are now appointed or appoint themselves to the elders' office, is grandly rebuked by a single fact in the history of the church in the city of Ephesus. Paul himself had laboured there for years, and yet he afterwards sent Timothy to set things in order that were still wanting, and among other things he was to assist the brethren in the appointment or qualified teachers and proper elders. It is very fortunate for us that the congregation of Ephesus was not fully in order when Paul left; for his letters to the evangelist there are replete with instruction to us upon the very point we must thenceforth consider. Meantime you may occupy yourself "after a godly sort" on the shore of Lake Erie, and I will employ myself on the shore Ontario, leaving Timothy with the Ephesians on the shore of the Mediterranean for a time.

Affectionately,

D. OLIPHANT.

Cobourg, Feb. 10th. 1853.

THE BIBLE UNION--ITS OBJECTS AND SUCCESS.

Our readers know, and all men ought to know, that the "American Bible Union" is a Bible Society, organized and pledged "to procure and circulate the most faithful versions of the Sacred Scriptures throughout the world." New York we all know is its head quarters. A Branch or Auxiliary of this Union was recently organized in Philadelphia, at which time various Addresses were delivered by the friends and abettors of the arduous enterprise. We subjoin an extract from the Address of Mr. W. H. Wyckoff, corresponding Secretary of the Union,—a perusal of which will prove not only interesting but highly useful to the friends of the cause in Canada, New Brunswick, Nova Scotia, Prince Edward Island, and the sections in the United States where this paper circulates:—

Through the influence of the religious press the American and Foreign Bible Society assembled in May, 1850, under great excitement. It rejected, by an overwhelming vote, the resolution,

Resolved, That it is the duty of this Society to circulate the Sacred Scriptures in the most faithful versions that can be procured,

and adopted instead the following:

"Resolved, That the Society in its issue and circulation of the English Scriptures be restricted to the commonly received version without note or comment."

"Whereas, by the Constitution of this Society, its object is, 'to aid

in the wider circulation of the Holy Scriptures in all lands' therefore.

"*Resolved*, That it is not the province and duty of the American and Foreign Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures."

Four distinct lines of policy are here marked :

1st. The Society binds itself to the perpetual and exclusive use of the common version without condition or hope of change.

2nd. It prohibits itself from *ever* revising or correcting it, declaring this not to be "its province and duty."

3rd. It forbids any encouragement to others to do the work for the Society, asserting that it is not its province and duty to procure a revision from others.

4th. It imposes a construction upon the Constitution involving a principle that extends beyond the English. For if, because the Constitution defines the object of the Society to be "to aid in the wider circulation of the Holy Scriptures in all lands," THEREFORE, it is not "its province and duty" to revise, or procure the revision of, one version, it cannot be its province and duty to revise, or procure the revision of, any other version.

The Society having thus decisively assumed an entirely new line of policy regarding the principle of pure versions, proceeded to enforce that policy by removing from office those officers and managers (with the exception of the President who resigned) who were known to be in favor of removing the errors and obscurities from the common English version.

As a consequence of the vital change in the character of an institution once so justly esteemed, it became necessary to organize a body to take the place which the American and Foreign Bible Society had abandoned. On the 10th of June, 1850,

THE AMERICAN BIBLE UNION

Was constituted to be the representative, exponent, and advocate of pure versions of the Sacred Scriptures for the world. The following articles from its Constitution will show that there is no danger of ever undergoing the sad change which has destroyed the vitality of the A. & F. B. S. as the advocate of a principle:

'ART. II Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world.'

'ART. XX. This Constitution may be altered by two-thirds of the members present at any annual meeting of the Union; provided only that no alteration shall be made in the Second Article, which defines the object of the Union, without a unanimous vote, and one year's previous notice.'

The American Bible Union is designed to sustain and encourage pure versions of God's word throughout the world. It designs to spare no expense and no exertion, which may be needed to procure a correct English Bible.

That plan has been sought which will be most likely to combine

the best scholarship and the highest human authorities, with the utmost fidelity to God and His Truth. No compromise of the truth in its simplicity, its purity and its clearness will be made, to gain the co-operation and sanction of any man, or any body of men. But while the great principle of the most scrupulous fidelity to God, is inflexibly adhered to, no suitable means will be omitted to bring forth the book with the greatest weight of human authority, which consistently with that principle can be secured.

From the period of its organization the American Bible Union has enjoyed the signal favor of Heaven. The financial department has been prospered beyond all expectation, and its present prospects are highly encouraging.

During the first short year of its existence, the contributions amounted in cash to more than \$4,000, in pledges to about \$10,000. The second year the cash receipts were more than \$10,000; the unpaid pledges, including those remaining from the preceding amount, nearly \$30,000. Last year the cash exceeded \$16,000; the unpaid pledges \$60,000. The present year we wish to raise the cash receipts to \$25,000, the unpaid pledges to \$100,000.

Although the Bible Union is designed to promote and circulate faithful versions in all languages throughout the world, and, therefore admits of no possible restriction or compromise of its principle, its method of proceeding contemplates the revision of the English Scriptures as its more immediate duty, while at the same time it is prosecuting the revision of the Spanish and French Scriptures; and assisting, as ability is granted, in sustaining and encouraging the most faithful versions in Heathen lands. As it will be impracticable in this brief statement to set forth properly all that has been done and is being done, in all these departments, I refer you for such particulars to our Annual Reports, and confine myself to the revision of the English.

The first twelve months of the Union's existence were principally devoted to preparing and maturing the best possible method of proceeding. Correspondence was held with hundreds of scholars in this country and Europe, and different propositions were submitted for their consideration. Gradually one question after another was carefully examined and permanently settled, until a complete plan was developed and adopted. Every step was accompanied by earnest supplication for the Divine guidance and blessing, and the results thus far seem clearly to evince that such supplication was heard and favorably answered. The following is a summary of the plan adopted.

1. To commence with the New Testament.
2. To apportion it among scholars in Great Britain and America; so as to have the whole Testament primarily revised in both countries.
3. Not to confine the work to two sets of revisors, but if during its progress, other scholars of equal competency offer their services, to assign the more difficult portions again to them; so as to have a third or even a fourth set of revisors upon such parts.
4. As each revision is sent in, to subject it to the inspection of the Committee on versions, and if by them judged worthy, to have copies

taken and furnished to all the other revisors and such other scholars as are willing to assist.

After these copies have been returned to the revisor, with the criticisms and suggestions of those who have examined them, and he has revised his work, to reserve it in the hands of the Union, until all the revisors have similarly completed their portions, when the whole will be subjected to the thorough examination of a Committee of Revisors appointed by the Union, to continue in session in the City of New York, until they have finally adjudicated upon each word and phrase and prepared the book for the press.

5. The received Greek Text, critically edited, with known errors corrected, is adopted as the text to be used by the revisors.

6. The common English version is made the basis of revision, and only such alterations are to be made as the exact meaning of the inspired text, and the existing state of the language may require.

7. All alterations must be sustained by competent authority and such authority must be cited.

8. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

From this last and fundamental rule, no variation is allowable. The determination of the Bible Union is to seek and secure at any necessary cost, the exact meaning of God's word, and to express that meaning in plain English. And by cost in such an expression, we mean not merely the expenditure of pecuniary means; but the cost of toil, of peace, and reputation. We have sustained the shock of public and of private ridicule. Our personal reputation has been attacked, and our names have been cast out as evil. Still our resolution has not changed, and our courage has not faltered. We have never supposed that we could accomplish the work, unless, we were aided and directed by God; and we have humble confidence that we seek his aid, and seek it not in vain.

Our revisors are men of eminent qualifications. Among them are represented six different evangelical denominations. If there is still a competent scholar not engaged, whose services in so holy and blessed a work can be procured, the Board will be grateful to learn his name and address. Although the whole Testament has been portioned out, and every part is under revision; yet such is the expansiveness and comprehensiveness of our plan, that we can employ other scholars to advantage.

THE SEALED BOOK--THE CLERGY.

Our very worthy friend and more than half brother in the Lord, Mr. James Jack, of Essa township, while tarrying with him last year, made brother Black and myself a present of a volume, entitled, "Dissertations on the opening of the Sealed Book, illustrating the prophetic signs used in Daniel and the Revelations." This work with

some others we failed to notice at an earlier day, from the simple fact that we could not find the requisite moments to look over its pages. Even now we have only given it a cursory and very rapid glance. The book evidently improves on acquaintance. While we discover some items of doctrine and illustration partaking of the fanciful, the greater proportion of what we have read is decidedly valid, sound, and solid. Take the following as a specimen:

D. O.

In the early ages of Christianity, in every thing that regarded the discipline and general affairs of the church, the whole congregation had a voice; but, in process of time, this was gradually taken out of their hands, and engrossed by the clergy—a body absolutely unknown in the primitive times. In proportion as the people lost their independence, the clergy heightened their claims, and became, if possible, more assiduous in their dexterous management of dark sentences; at first insinuating, and afterwards maintaining, that, in virtue of their office, they were *sacred* and *sanctified* persons, in a sense different from that in which these terms could be applied to the other members of Christ's mystical body; that those who did not belong to any of the *sacred orders* where by no means qualified to deliberate and judge in *holy things*; and that it was the height of sacrilegious usurpation for unhallowed men (comprehending under that description the saints and faithful in Christ Jesus) to arrogate any power in concerns of this nature. As the many, which primitively formed but *one body*, 1 Cor. x. 17, became thus divided into *two distinct bodies*, the *clergy* and the *laity*—terms derived from two Greek words, *cleros* and *laos*, the former signifying *lot* or *inheritance*, the latter *people*, it may not be improper that we should here examine a little what authority the Scriptures furnish to support this distinction.

Throughout the whole of the New Testament the term *cleros*, as applied to persons occurs but once, viz., in 1 Pet. v. 3, "*Med' hos katakurionutes ton cleron, allu typoi ginomenoi tou poimniou.*" Literally rendered, the passage stands thus: "not as domineering (or lording it) over the *heritage*, but being examples to the *stock*." In true canonical English, we should read *not domineering over the clergy*; but unhappily *the clergy (cleron)* in this passage are the very individuals that are, not only in this verse, but also in the preceding, denominated *the stock (poimniou)*. In other words, *the clergy* here spoken of *are laymen!* But, perhaps, expressions may be found in the Old Testament which may be considered as furnishing something like a scriptural warrant for applying this term *cleros* exclusively to those whose office it was "to minister in holy things." Quite the contrary: God is, indeed, in these writings, said to be the inheritance of the Levites, because a certain portion of the sacrifices offered to God was, in part, to serve them instead of an estate in land, such as was given to the other tribes; but no where is the tribe of Levi called God's inheritance, though that term is frequently applied to the *whole nation*; as in Deut. ix. 29, "They are thy *people*, and thine *inheritance*, which thou broughtest out by thy mighty power." In the

Septuagint version of this passage, *laos* and *cleros* are the words used; or *people* and *inheritance*, and it is evident that both the terms are applied to the same persons—the laity are the clergy, and the clergy are the laity!

Singular as it may appear that the wolves of whom Paul prophesied, Acts xx. 29, should have made such an unhappy selection of names to distinguish between themselves and those of whom they made a prey, it is by no means difficult to be accounted for. The bishops were so extremely anxious for the welfare of their respective flocks, and so much wiser than the Apostles, that in a short time after the death of the latter, they relieved the deacons from the trouble of managing the church's funds, and took all this labour upon themselves. Unexampled kindness! The church's bounty might have been misapplied if left in the hands of men who were comparatively ignorant and ill informed, but in the hands of men of such exemplary sanctity and holiness as the pastors, no such danger was to be apprehended. The bishops still continued to enforce the duty of liberality, but now the motive was altered. The funds had gradually become their own property, but still they employed the same language in their exhortations as they had always done, beseeching those whom they addressed to be bountiful to God's *cleros*. Every philologist knows that words change their primitive signification insensibly, when associated with ideas with which they had originally no connection, till at length they acquire an entirely new meaning. This is exactly what took place in this instance. The pastors were continually enforcing the duty of liberality to God's *clergy*; that is, God's *inheritances*; and it followed, as a matter of course, that those to whose use the donations were applied were meant by the term employed. The two ideas were so naturally connected with each other, that they could not be separated—those for whose benefit the money was collected were the *clergy*—those who applied it to their own use, received the benefit; and, as the *people* (*laos*: the laity) in process of time were entirely excluded from participating in the fruits of their own bounty; they ceased, of course, to be a part of the clergy.

In a manner somewhat similar, the word *ecclesia* (church) was at length also peculiarly applied to those who had made it a property; and hence, in violation of all propriety of speech, they were exclusively denominated *ecclesiastical* and *churchmen*; names which only mean persons belonging to the *ecclesia* or *church*, and which consequently include every member of the church or congregation. With as much propriety might the pastors have appropriated to themselves the appellation of *Christianoï*, or formed a new name from *Christos*, and called themselves exclusively *Christikoï*, denying to the other members of the *ecclesia* the privilege of being called by name of *Christ*; but this would have been a most unprofitable appropriation, for, had they allowed none to be *Christians* but their own body, whence could they have derived their emoluments? This would have been at once to dry up every source of revenue; but the greater the numbers of Christians, the greater the contribution that could be levied from them, and hence the zeal of those who fleeced the flock, to add to it as many as possible, no matter what their character and conversation under

that name, till at length the whole body became infected and foul, bearing only *gall and wormwood*.

But this evil did not come to its height till the Roman power, which hindered the revelation of the "Man of Sin" in the days of the Apostles, was taken out of the way. Those who were determined to yield obedience to the laws of Christ, had still power to separate themselves from these corrupt communications, and to organize themselves after the model of the primitive congregations; but as many as had recourse to this expedient infallibly found that "all that will live godly in Christ Jesus shall suffer persecution." They were stigmatized as schismatics and heretics by the corrupt teachers, who, by every secession of this kind, lost a portion of their gains; and their bitterest enemies were those who, calling themselves Christians, ought to have "joyed in beholding their order, and the steadfastness of their faith in Christ," Col. ii. 5.

The *orthodox* never failed to circulate calumnious writings against all who dared to dissent from their unscriptural doctrines and practices. These attacks sometimes produced replies; and, as often as they did, the strongest, not in argument, but in power and influence, were sure to gain the victory. In the first ages, these controversies were chiefly carried on in Greek, a language admitting of an almost infinite number of derivatives and compounds, expressing shades of difference of signification of which no other language is susceptible. The smallest slip or inaccuracy in the choice of an expression was an error in the faith, and in process of time a *heresy* (when that word acquired its ecclesiastical signification,) and any attempt to explain only exposed the individual to the danger of erring still more damably. If the dissenter, however, had, on any occasion, the better of the argument, his defeat was not the less certain on that account. Corruption had now become so general, that those who fattened by it, with unblushing effrontery, supported each other in overwhelming every person who dared to attack one of their *sacred order*.

WESTERN RESERVE ELECT INSTITUTE.

The second annual Catalogue of this institution is before us—the gift of a friend who is now in attendance. It affords us pleasure to learn that the Catalogue records the names of *over four hundred* male and female pupils for the year, ending Nov. 12th. This speaks volumes for the Academy. We notice that some ten or twelve are from Canada West.

A. S. Hayden is still Principal, which is saying enough as a guarantee for the character of the School. The following paragraph will show the object and principles of the founders of this institution:—
D. O.

All learning is useless without real goodness of heart. Knowledge is power; but it is powerful only for evil, unless it is controlled by moral principle, and employed for the welfare of the human race. So depose all witnesses competent to bear testimony in this case. It becomes then, a question of immense importance, how shall moral

culture be made to keep pace with intellectual? Or in other words, how shall youth be taught to be good as well as intelligent? This question of unparalleled importance, engaged the profound attention of the founders of the *Eclectic Institute*. Deeply penetrated with a sense of its importance, they resolved to establish an institution for the sons and daughters of all lovers of morality and good order, whose prominent aim should be to implant deeply in the heart of every student of the New Testament, based on the superlatively glorious and immutable facts of Sacred History. It was deliberately and firmly resolved that this instruction should ever be held paramount in all its classic arrangements. To accomplish this end, more time must be devoted to the holy oracles, more reverence must be paid to this great charter of all rights and all true liberty, than merely the reading of a chapter, morning by morning. *The Bible must be taken into the School, as a Book of Study. Its facts must be studied; its own pure and perfect morality must be daily urged upon the consciences of the Students, in view of its fearful Sanctions.*

RELIGIOUS INTELLIGENCE.

DEAR BROTHER:—Our beloved brother J. J. Moss came to Williamsville some time in January—conducted a meeting a week or so—and immersed some seven or eight. From there he went to Wales, and immersed one. Thence to Spring brook, and immersed four; and then to Tonawanda, adding nineteen—thirteen by immersion; the others being previously immersed: and formed a congregation of thirty-two members. Thence to Williamsville again to commence a debate with Mr. Bowman, of the Methodist denomination. The debate commenced last Monday and will close this afternoon. Evenings during the week were devoted to preaching, both at the Methodist and Disciples' House. The Disciples thus far have immersed five.

Mr. Bowman had eight preachers to assist him; J. J. Moss only—brother Theodore Horner. Brother Moss has given good satisfaction. I will give you as near as I can remember the Propositions under discussion.

1. The only mode that now constitutes Christian baptism is immersion in water.—J. J. Moss, affirmative—J. Bowman, negative.

2. That infants of believing parents are fit subjects for baptism.—J. Bowman, affirmative—J. J. Moss, negative.

3. That baptism to the penitent believer is essential to salvation.—J. J. Moss, affirmative—J. Bowman negative.

4. That prayer by the sinner or in his behalf is one of God's appointed means for his justification.—J. Bowman, affirmative—J. J. Moss, negative.

5. That the Spirit of God operates to the conversion of sinners only through the word (of God.)—J. J. Moss, affirmative—J. Bowman, negative.

6. That Creeds and Disciplines are not necessarily sinful in the church of Christ.—J. Bowman, affirmative—J. J. Moss, negative.

Brother Moss is invited to speak in the Baptist House where the debate is held, and the prospects are good for more additions. But I must close, as I am one of the moderators and it is necessary for me to be there. All well at present. May the Lord bless you.

Adieu,

BENJ. SUMMY.

A WORD ON THE ABOVE.—It is to be regretted that the talented and somewhat singular Elder Moss has not in his long career become more descreet in the use of terms. "The baptism of a believer is essential to salvation" he says to all men; while he uses the three principal words in the Proposition, "baptism," "essential," and "salvation" in a sense wholly different from the current acceptation; thereby, to some extent, doing himself a manifest injustice, as well as all who fraternize with him. Besides, it is as pure a sectarian Proposition as ever was coined. It is not only calculated to fix the mind upon one thing pre-eminently and desproportionally, but it plainly recognizes the principle of essentials and non-essentials. a doctrine that has done more harm than the doctrine of purgatory. Baptism is essertial, the proposition says; other things may or not be!! Some Propositions are neither to be affirmed nor denied; for they are out of shape, distracted, and distorted. We wonder how any man in public debate could either affirm or deny the above Proposition. "He that believeth and is baptized shall be saved" is a scriptural proposition, worthy of all acceptance—as unlike "Baptism to the penitent believer is essential to salvation" as sprinkling is unlike primitive baptism.

Not one ordinance and not one arrangement of the Lord's enactment and sanction can be overvalued if kept in its place, in harmony with the whole gospel. To make too much of baptism, when associated with the Lord Jesus and his authority, is not possible; any more than we can overrate the worth of any member of the human body when we view it in its adaptation and fitness as a part of the whole. Sectarianism is a system of distortions and disproportions. And any language or proposition which is calculated to distort and wrench out of shape the divine harmony and proportion of heaven's instrumentalities to save men from sin and give them everlasting salvation, is far from being profitable. In our judgment the Proposition on baptism (we judge not of the logic which sustained it) is of this injurious stamp.

We thank our cordial brother Summy for the above report and the news he has given to us all

D. O.

☞ "Mathetes" in our next; also our steadfast friend the First Senex. We desire to hear brother W. A. Stephens in some of his poetic strains shortly. An item of news also from brother Asher Holmes. At present we are crowded, but hope to do justice to all our correspondents. Origin of Westminster Confession No. VI. in our May Number

D. O.

☞ The June Meeting for the brethren in Canada West, let all remember, will be held this year in the village of Williamsville, south of Hamilton some twenty-five or twenty-eight miles. Particulars in our next.

D. O.