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THE

# CHRISTIAN BANNER.

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

VOL. VII.

COBOURG, OCTOBER, 1853.

NO. 10.

## THE BAPTISTS--THEIR DOCTRINES AND POLICY--NO. IV.

How small the proportion of the Baptists have a remote idea of the doctrine held by their teachers! This will be deemed a most extravagant assertion. And, as people generally are much more displeased with you for calling them fools than knaves, no thanks are anticipated for the remark, that few of the laity understand the doctrines, even, of their favorite clergy. But it is nevertheless the case. And, he who reveals to them the difference between clerical and metaphysical doctrines and the doctrine of the ambassadors of Jesus, ought to be esteemed a kind friend. Count me not an enemy because I tell you the truth! Does the common sense, pious Baptist ever imagine that the Holy Spirit regenerated him—that he was *born again before he believed in Jesus with all his heart*? I have yet to become acquainted with the first intelligent man who believes this doctrine, or is disposed to defend such an opinion. And yet it is the doctrine called evangelical. [I write from home and without my books; but if this assertion is questioned the proof is abundant; it shall be forthcoming.] But I have Mr. Robinson's letters before me. [*Banner*, page 124.] Hear him: "Does Mr. Campbell or Mr. Eaton," enquires he, "in their writings teach that the Holy Spirit works a saving change in the heart, before baptism; and, that *faith and repentance* are the *effects* of that change? And that change is the *new birth*, or being born again? If so, our views are alike, &c." Here is the doctrine clearly asserted. Right or wrong, one of the teachers in their Israel asserts it; and no one can accuse him with broaching a doctrine either new or original. Andrew Fuller, or some other standard Baptist theologian, must have taught the doctrine or the cautious, politic Mr. Robinson would not have committed himself to its defense! Will the reader just ponder the doctrine asserted? Hear it; "the Holy Spirit works a saving change in the heart—that change is the new birth, or being born again—and FAITH AND REPENT-

ANCE are the EFFECTS of the change !” He further asserts “ that remission of sins or justification is obtained by faith.” And we may therefore, safely conclude that his regenerated child of God is yet in his sins ; for if faith and repentance are the effects of the new birth, and remission and justification are obtained by faith, of necessity his convert is “born again” in his sins !! The conclusion is unavoidable. Admit the premises, and death itself is not more certain and inevitable than the unscriptural, unevangelical, horrid conclusion that sinners are created anew in Christ Jesus in a state of unbelief and impenitence ; for we are taught by Mr. Robinson that “ faith and repentance are the *effects* of that change !” But the doctrine is worse than absurd ! It is in direct opposition to every thing in the new covenant on the subject !! A regenerated, impenitent, unbelieving, unjustified, unpardoned child of God is a *rara avis in terris* ; and in the new testament *never* had a dwelling-place. On this important doctrine the living oracles are not ambiguous. There is no seeming ambiguity. No one can plead necessity for the advocacy of such a doctrine, with the teachings of Jesus and his apostles before him. The doctrine is the off-shoot of metaphysical disquisitions relative to the nature of man and the work of the Holy Spirit in his conversion ; it has no foundation in the word of God. The New Testament invariably and unambiguously teaches the necessity of faith and obedience in order to regeneration, or being born again. No one ever thought of any other doctrine while studying the word of truth until his mind became perverted by human philosophy. To prove this it will be necessary to quote but a few sentences from the divine Word : “ You are all the children of God by faith in Christ Jesus ; for as many of you as have been baptized into Christ, have put on Christ.” Gal. iii. 25. 27. Baptist evangelical theology says, ‘ you are mistaken Paul ; they were children of God before they had faith—faith is the *effect* of their being born again !’—“ Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Gal. vi. 6. Evangelical theologians say, Paul, your teachings have an unpopular, heretical, tendency ; what you wrote to Galatia is equivalent to saying that a sinner must become a child of God before he can receive the Spirit. Well, says Paul. “ without *faith* it is impossible to please God ;” “ *after* the Ephesians believed they were sealed with the Holy Spirit of promise.” Eph. i. 13. And it may be added, by the sanction of all the apostles and Jesus himself, that *no one ever received the Holy Spirit till he became a believer in the Lord Messiah.* Mark the emphatic words, reader—*no one ever was*

made a temple of the Holy Spirit till he believed in Jesus with all his heart. Who believes such a doctrine? Do you ask? Answer; all who teach regeneration by the Holy Spirit in order to faith. What, you ask, "may not a sinner be 'born again' by the Holy Spirit and not be a partaker of it?" Yes, if he can be a child of God without his nature!! Who then can become children of God? John answers (1st chapt. 12th verse) "As many as receive him to them gives he power [right or privilege] to become sons of God, *even to them that believe on his name.*" If, then, any one was ever born again without faith, or in order to faith, it has been a rare event—one not revealed in the oracles of God—yea more, *contrary* to all their teachings. Such an one has been, not born merely out of due time, but contrary to all the laws in the spiritual reign of King Messiah!

Now, be it far from me to intimate, that the Baptists generally believe such an absurd, unscriptural, God-dishonoring doctrine. It is my opinion that they do not. But that this is the doctrine taught by Andrew Fuller, and many of their Rabbis, and especially by my friend Mr. Robinson, their own words declare. What influence the sentiment has upon their hearts and lives I presume not to intimate. Men are sometimes better than their doctrine and sometimes worse: "By their fruits ye shall know them."

W. W. E.

New London, Pa.

### "CHRISTIAN EXPERIENCE."

REPORT OF A DISCOURSE BY W. W. EATON, DELIVERED AT EAST-PORT, MAINE, MANY YEARS AGO.

MY FRIENDS: I purpose an address on Christian Experience. The phrase is not found in the Bible; but as it is in common use we will endeavor to ascertain what there is in the good book that relates to it. The word experience occurs, in the common version, just four times, and is found in the three following places, namely: Gen 30, 27. Laban said to Jacob, I have learned by 'experience' that the Lord hath blessed me for thy sake. In Ecclesiastes, 1, 16, Solomon says, My heart hath had great 'experience' of wisdom and knowledge. And Paul in his letter to the church at Rome, v, 3 4, informs us, That tribulation worketh patience, and patience *experience*, and experience hope.

It is at once apparent, my friends, that the word is improperly

\* In my correspondence with Mr. Robinson, he says, "A brother heard you preach in East-port against experience." [See correspondence page 120.] I have repeated the discourse since. I have a distinct recollection of every prominent point. I appeal, in proof of the correctness of the report, to those who heard me. The reader must examine it in the light of God's Holy Word.

used in the current religious phraseology 'of the day.' Its general acceptation is the peculiar feelings of the sinner in his conviction of sin; his repentance, and the various struggles, doubts, hopes and fears that alternately agitate the mind until he professes to find pardon and peace with God. You see, it is never so used in the word of the Lord. It is there used to express a faithful trial—rather in the sense of *proof*. Laban had had, for fourteen years, proof of Jacob's faithfulness and was assured that Jehovah had blessed him in the multiplication of his flocks and herds for Jacob's sake. Solomon too uses the word in the same sense. It was not at the commencement of his career that he applies the term to himself but near the close of his life. Then he had "great experience of wisdom and knowledge." And before Paul would allow any one to speak of his experience, he would have him justified by faith—have peace with God and have access to his grace. He would have him rejoicing in hope of the glory of God—he must rejoice, even, in tribulations, and endure them patiently and then he would have a christian's experience! He would then, and not till then, give proof of his devotion to God under all circumstances. Such, my friends, is the Bible use of the term experience. Such, indeed, is its most common use when we speak understandingly. We do not call the agitations and trials of an apprenticeship, the experience of a mechanic. He must have passed through all these and proved himself a competent workman before we call him an "experienced mechanic." So of the professional man. And thus we speak of the seaman and of every art, business or profession known or practised among men. There is, therefore, no reason, human or divine, why the phrase "Christian Experience" should be applied to the embryo and primary life of a child of God. Those who use it have never, probably, examined the word of the Lord to ascertain whether it is proper or improper to use such phraseology.

If what a sinner sees and feels and passes through—if his fears, anxieties, and hopes—if the calm and peace that succeed his trials and distresses were called a "*Sinner's Experience*"—although rather an exceptional phrase—it would be much more expressive and certainly more correct than the one now in use. At present, however, I shall use the word Experience in its perverted acceptation. I shall speak of the conviction and conversion of sinners as experiencing the pardoning love of God. We may then possibly see, that not only have the great mass of religious teachers lost sight of God's word in the use of terms but in their conclusions relative to what constitutes a Christian—a disciple of Jesus Christ.

We are not to suppose that because persons consider themselves christians that this is a proof of the fact. Nor because they have been in trouble and anxiety of mind and then have found peace that it is the peace of God. Many cry peace, peace when God has not spoken peace. He proclaims peace only to those who submit to him—to his throne and government. If a man's own feelings are to be the test of his devotion to God, all the sects and parties in Christendom can prove themselves children of God. Yes, more, Mahomedans and Pagans can give proof of acceptance with God. They feel and

feel deeply—by their many sacrifices they give evidence of deep sincerity—they too rejoice in full assurance of acceptance with their gods. A test of christian experience so latitudinarian as this, should certainly be avoided by those who boast of being guided by the word of God.

Now, every intelligent christian knows that the views, feelings, sorrows and joys of converts correspond with the teachings under which they have been reared, and to which they have yielded their minds. Where the burden of the teaching has been the endless punishment of the wicked, the terrors of the Lord, and the thunders of Sinai, the awakened will dwell upon their terror and dread. They feared to sleep lest they should awake in hell. If they have been aroused under a minister who dwells principally on the justice of God, you will hear them express their convictions relative to His justice, in their condemnation; and, their anxiety in view of it. But the sinner who has been convinced of sin, of righteousness, and of judgement by a proclamation of the great love and mercy of God, in Christ Jesus, you will hear him say, "what an ungrateful wretch I have been for thus rejecting so much love and mercy;" and his greatest trouble will be to know how such an ungrateful wretch can find pardon. So of every other class. In the experience of deliverance the same rule obtains. Whatever the individual has been taught, and believes—really confides in, so soon as he fully yields his soul to the system he finds peace of mind. Such is human nature. True, many seek and struggle on without ever finding that which others found in a few hours; but these are minds that either do not yield to the system or are too rational to believe without testimony. Thus there are many of our most conscientious upright citizens never become christians, of the modern stamp, because they cannot get the views and feelings—the dread, the terror and despair of which so many tell, and describe as necessary to constitute a christian experience.

An Israelite was taught to take his lamb or kid; to go to God's altar and priest—to confess his sins and offer his sacrifice. When he did so he experienced pardon. He felt comfortably in his mind. He believed himself accepted of God. Why? So he had been taught;—so he believed, and so he did. A Mahomedan says "God is God and Mahomet is his prophet." He performs his ablutions, says his prayers, and feels happy and certain of heaven as he is that the prophet of Mecca is a true prophet of God.

A Romanist confesses his sins to the Priest—faithfully performs his penances, and all his anxieties about his sins are gone. Though they have been of the deepest dye the "holy unction" and the priest's absolution give him a passport through the "dark valley and shadow of death as calmly and as peaceably as the Hindoo pilgrim prostrates himself before the car of Juggernaut. One denomination teaches the sinner one way, and another a different one, as the way to make his peace with God. He trusts in these teachings, or rather makes up his mind as to which is right and when his conscience assures him that he has yielded to that system, his mind is at rest. His ecstasies, calmness, joy, &c., will accord with his peculiar temperament. Every

one of observation and common sense knows this to be a fact. What then, you will perhaps ask, is the difference between the Israelite and the Mahomedan—between the Romanist and the Protestant? I answer, not in their feelings. One man's feelings are just as good a criterion as another—providing he is equally honest. *The difference is the systems in which they trust.* One man may imagine and believe that he has just as much money as another. Together they count over their respective rolls of notes, To a superficial observer they are equally rich. For a final decision they go to the bank, equally confident of the possession of wealth. The notes of one prove genuine; the other counterfeit!! He who trusts in promises puts his trust in the promiser. The difference then between the different classes introduced to our notice, is simply this: *one trusts in truth and the other in error—one trusts in God and the other in Man.* We are, then, to look away from ourselves for assurance of pardon—Do we trust in self? The Priest? The Minister? Or in Jehovah? He who hears the Apostles hears Jesus, and he who hears him hears Jehovah. The word of God then must be the criterion. Let us interrogate some of the first converts to christianity! Let us hear a few “experiences” and see whether they harmonize with ours! It has become quite common for ministers and leading members to tell young converts, or those “seeking religion” their experience. How surprising they have not called upon some of those who heard the apostles preach with the Holy Ghost sent down from heaven to tell “what God had done for their souls.” It is certainly more important that our experiences correspond with the first disciples of Jesus than with the most pious of modern times.

Luke, in his history of the propagation of the gospel, has given us several interesting narratives of conversion; and that too of different characters under various circumstances. Is it not marvellous, my friends, that those who boast of being guided by the word of God, do not study these narratives and compare their experiences with them before they examine themselves in the light of even their minister's experience! And yet, how much more eager the masses are to find out whether their views and feelings accord with those of some religious friend than with those whom all the world acknowledges to be the true and faithful disciples of Jesus Christ!! Now then, let us open the New Testament. Jesus has died for our sins and arisen again for our justification. He is crowned Lord of all in the heavens. The Holy Spirit has descended upon the Apostles. They give proof of its possession. Cloven tongues of fire sit upon them. But we will here introduce one who “experienced religion” on the day of Pentecost, one of the first fruits of the first annunciation of the good news of life and salvation through Jesus. He saw and heard and felt all that he is about to relate. *Hear him!*

“I am a Jew. I have, from my earliest recollection been devoted to the service of Jehovah as taught by his servant Moses. I have always attended the feasts regularly in Jerusalem. I was at the passover when Jesus, the Nazarene was tried, condemned and crucified. I shouted with the multitude ‘crucify him, crucify him; his blood

be upon us and our children—we have no king but Ceasar.' I saw him stretched upon the cross. I saw the nails drove into his hands and feet; and the cross then lifted up and plunged into the hole in the earth, made for its reception. I saw the blood stream from his wounded hands and feet, and his face and shoulders covered with the dark blood which had fallen from his temples. I thought he was an impostor and deserved all he suffered. With the multitude I laughed and mocked; and yet there was something about his countenance and manner in which he endured all this that produced a singular effect upon my feelings. I cannot tell what they were. \* \* \* \* \*

The fiftieth day after this I was in Jerusalem again—it was the day we kept in memory of giving the law at Mount Sinai. I had heard many reports about this Jesus; some said he was risen from the dead; but our chief priests, scribes and elders said his disciples, the second night after his burial, came and stole away the body out of the tomb and I supposed that that must have been the case. . . . During the morning of the day of Pentecost I heard the sound of a rushing mighty wind. It seemed directed to our beautiful temple. And being near it I felt curious to know what it meant. The report was soon noised abroad that those who had been the disciples of Jesus, previous to his crucifixion, had something like fire on them, and were speaking in all languages! With many others I rushed to the spot. I saw parted tongues like fire on quite a number of plain looking men. I heard them speaking about the wonderful works of God. The multitude around them—who had come from all parts of the world to keep the feast, and spoke various languages,—heard these persons speak in their own tongues. It was marvellous how these illiterate men of Gallilee could thus speak. Some exclaimed, 'What does this mean?' Others mocked and said, 'They are filled with new wine.' But these men stood up, and one who I afterwards learned, was named Peter, said, 'These men are not drunk. It is too early in the day to be drunk. What you see and hear is the fulfilment of the words of the prophet Joel.' He quoted the words, and the scene before us really appeared to be the realization of the prophecy. He then proceeded to talk about Jesus of Nazareth. He spoke of his death and burial. This we all knew before. He and his fellows testified, with all the earnestness and spiritual sincerity of honest men, that God had raised up Jesus from the dead. Not satisfied merely with the assertion that Jesus was raised from the dead, but Peter quoted from the Psalms of our favorite King David to prove that thus it was to be with the true Messiah. The explanation which he gave of these Psalms seemed so consistent we could neither gainsay nor resist them. And then the remembrance of the peculiar life, conversation, and wonderful works of Jesus, the impression made on our minds by his addresses, his mildness in the midst of suffering and reproach, and especially those dark hours when he hung upon the cross; and then these men, speaking in all languages when we knew that they were unlearned fishermen, the tongues of cloven flame, the rushing mighty wind, and the confident declaration, 'We are witnesses of these things—and God hath made that same Jesus whom you have crucified both Lord and Messiah!'—with all these facts be-



fore me I could resist the truth no longer. These words pierced me in the heart. 'What,' I exclaimed, 'have I been one of the betrayers and murderers of the Messiah—and the Messiah God's own son?'—O how I then remembered that compassionate look when he exclaimed, 'Father forgive them they know not what they do!' I was convinced of my sins in not believing in him—I was convinced of his righteousness—I was convinced of Judgment, and in an agony of soul I cried out, 'Men and brethren what must I do—what sacrifice can I offer—what price bring? is there any city of refuge to which I can flee—sirs, what must I do to be saved?' Peter did not keep me long in suspense—he told me to repent—to turn from my sins—to be baptized in the name of that Jesus whom we had crucified, and I should not only obtain the remission of all my sins but should also receive the gift of the Holy Spirit! An answer so unexpected—an assurance of pardon and acceptance with God—filled me with wonder and astonishment.—I joyfully received the word spoken. Having received the apostles' testimony relative to the resurrection of Jesus I could not doubt the promises they assured us fell from his holy lips as he was leaving earth for heaven. That same day I was one of three thousand who were immersed in his name for remission of sins and our hearts and souls were filled with joy and with the Holy Spirit."

Here is a plain narrative; most deeply interesting to a diligent student of the divine record. Here are adequate facts to arrest attention. Here are means adapted to the end desired:—the conviction and conversion of a soul open to the reception of the truth. You seek in vain for any of the extravagances of modern experiences.—Jesus is here before the mind in his true character as the Son of Mary and the Son of God. The great facts; his death, resurrection, and glorification are received on the testimony of the apostles. Here is their faith. Pierced to the heart by a conviction that they had put to death the Lord of life; they are truly penitent. Openly and publicly renouncing their former life and submitting to be buried with the Lord in baptism they make manifest their reformation and the consecration of themselves, body, soul and spirit, to him, in whom they now trusted. Cleansed from their sins by the blood of Christ; received by faith in their immersion, they become fit temples for the indwelling of the Holy Guest. He who has thus received Jesus the Christ need not fear. He has a divine model; let him persevere to the end and he will "receive the crown, which in one hour repays, the labor of ten thousand days."

My friends, I would impress upon your minds the value of the narrative to which your attention has been invited. This is the "experience" of *three thousand*. The history of their conversion is a model one. No other in the new testament can compare with this. Here is the beginning of a new era;—the first conversion after the coronation of Jesus. But we will hear another: Allow me to introduce to your acquaintance a nobleman of Ethiopia—the Treasurer of Queen Candace. His "experience" corresponds in many particulars with that of the Pentecostian Israelites. However he had a different minister to instruct him; not one of the apostles, but one

who commenced his official career as a deacon of the Jerusalem congregation. The Eunuch says, "I had been at Jerusalem to keep one of our sacred festivals, and was returning to Ethiopia in my chariot. I was carefully reading a copy of the prophecy of Isaiah which I carried with me. While thus engaged a footman came running up to me and near to my chariot. Hearing me read he said, 'Do you understand what you are reading?' Supposing that none could understand the sacred writings without the aid of a doctor of the law, I exclaimed, 'How can I except some one instruct me?' I invited this individual to take a seat with me. He did so. I had been reading of some one brought as a lamb to the slaughter and as a sheep dumb before her shearer so he opened not his mouth. I asked my companion whose name I learned was Philip—concerning whom does the prophet write, of himself or of some other man? I shall never forget the gracious words that fell from the lips of Philip. He began at the place where I was reading and told me all about Jesus of Nazareth. He described his person, his character, his life, death, and resurrection and the instructions given to his disciples while he sojourned with them previous to his ascension. At once I became deeply interested in such a glorious personage—I loved him and longed to become one of his disciples. Hearing from Philip, that not only was Jesus himself baptized before he received the Spirit from on high—that not till then was he recognized from heaven as God's own Son, but that he commanded his apostles to make disciples baptizing them—hearing that this was a command—and seeing water by the way I exclaimed "See water! what hinders me being baptized?" If you believe with all your heart you may," responded Philip. From my inmost soul I exclaimed, "I believe that Jesus Christ is the Lord God." The chariot stopped and Philip and I descended to the water and he baptized me. Coming up out of the water Philip suddenly disappeared and I saw no more of him; but my soul was filled with peace and joy and I rode home rejoicing. Thus I found Jesus precious to my soul, blessed be his name." Such, my friends, were the first "experiences." Thus were the narratives given of conversion long before modern theology was known except as it existed in the philosophy of the schools and the prediction of the great apostacy.

Who has an experience like these? let him cleave to the Lord and to the word of his grace which is able to build him up and to give him an inheritance among all the sanctified. Are any here who would have the same assurance of pardon and acceptance with God? Believe as these believed and obey as they obeyed and you will enjoy the same blessings; for we have the same God and Saviour and belong to the same sinful family, and as certain as Jehovah is unchangeable so certain is it that he who believes and is baptized shall be saved from his sins.

Let those who have not such an "experience"—who are trusting to their own hearts—to the dreams and imaginations of a perverted theology cast it to the "moles and the bats," and seek the Lord in his own appointed way. Better give up systems of error and human device now than wait till it is too late. "Not every one who says Lord, Lord, shall enter into the kingdom, but those who do the will of

my Father who is in heaven." "Blessed are they that do his commandments that they may have right to the tree of life and may enter through the gates into the city." May the blessings of the Lord rest with all them who love our Lord Jesus Christ in sincerity.

NOTE.—"Rev." E. N. Harris was pastor of the church, meeting in the chapel where I gave this discourse; and was present. As I came from the pulpit he shook me cordially by the hand and said "I trust your discourse will do good." Nine or ten years afterwards he said in the presence of Mr. Robinson, in a mixed company, that he heard me preach against Christian experience!! I do not pretend that I have given a verbatim report of my discourse. I had no notes. I vouch, however, for the same train of thought; and, I have a most distinct recollection of the illustrations given. They speak for themselves. Those who say these sentiments are opposed to "Christian Experience" are either ignorant of the phrase or wilfully pervert the plainest teaching.

W. W. E.

### INCONSISTENCY OF INFIDELS.

NUMBER THREE.

BROTHER OLIPHANT:—Our sceptical friends, in opposing the doctrine of human responsibility and a future state of retribution for sin, generally propound three questions. viz; 1st. Did not God know before he made man that he would sin? I answer, certainly; God knew all this, for Christ was "foreordained before the foundation of the world" to suffer for sin. 2nd. If it be true that man is to be held to account for said sin and that, in consequence thereof, God knew that many would be forever ruined, would it not have better accorded with our views of Infinite Goodness not to have created him at all? I answer, No; for as we have already shown in No. 2, God foresaw that more good than evil would be the final result of the whole drama of creation and redemption. 3rd. Grant that the good may ultimately vastly preponderate over the evil, why is it necessary that *any evil* should attend the execution of the plans of Jehovah? Why did he not bring his eternal blessing upon the many without the loss or expense even of a few? This to many honest minds is a difficulty of no common magnitude. It is the last and perhaps the most abstruse question that can be put on this subject. Why *any evil*?

We now propose to answer this objection by showing that, whether we can, by mere human reason, harmonize Infinite Goodness with the existence of sin, or not, the same charge preferred against God as revealed in the Bible may be filed against him as manifested in Nature. But Nature, our friends say, never errs. If then, it can be shown that Nature and the Bible perfectly harmonize in their teachings, of course the Bible must be true:

I affirm that the reason that God *did not* prevent moral evil is, because he *could not*. I grant this to be a bold assertion, but I hope not an irreverent one, for there are some things that God cannot do—

"cannot lie," "cannot deny himself"; and we have reason to believe that he could not prevent evil either moral or physical. There are certain *general* laws of the physical Universe established by the Creator, and examination of which will show the utter futility an inconsistency of the objection under consideration. Is not the law of gravitation in matter a good law? Does not the harmony of the solar system—of the whole universe—depend upon the uninterrupted action of this law? Suppose the earth should lose, for one hour, her gravitating attachment to the sun—what then? Away she would fly with the moon after her in the wildest disorder to the next most powerfully attracting body, and, forcing it out of its orbit, altogether, would hurry off to some of their neighbors, and so on, till this entire system of worlds would present but one frightful congregation of ruins. Or, suppose the earth had no attraction for any object upon its surface; could there be any such a thing as a stream of water? Would not every river and rivulet become a stagnant nuisance fatal to the whole animal creation both aqueous and terrene? In brief, How could we live at all without the *constant* operation of this law? Well, grant it to be a good law, and then what? Then I ask our opponents, why did not the God of Nature so create this principle, or law, as to do all intended good without any evil or harm attending its unmolested action? Good as this law is *in general*, there are not a few physical evils resulting from it. If a man fall from a house or tree top, gravitation crushes him to death; and although God foreknew this would be the case, he saw it best to establish it as he did. He undoubtedly foreknew that in case of a railroad disaster, like that at Norwalk, the force of gravitation would be the immediate cause of death to all the sufferers. Although he foreknew the fate of many a crew on ship-board, as well as of many hundreds of passengers in a storm-beaten, wrecked, and sinking vessel, wildly shrieking as they now without hope behold eternity suddenly heave in view, Divine Goodness established the law of gravitation.

These remarks go to show that in the uniform operation of this good law, there is unavoidably some attendant *misery*. Whenever our sceptical friends will solve this difficulty found in Nature, we will undertake to explain why God did not prevent moral evil. Here is a most palpable inconsistency, for why complain of the Bible for teaching the very principles read in *Nature's own pages*? The fact that he *has* not prevented evil, either in our physical or spiritual relations, is good reason to believe that he *could* not. When the Lord created the element of fire, he certainly knew that many perishing in its flames would prematurely perish. Why then create it at all? Doubtless because the good resulting from it would be far greater than the evil. Just so in religion. The Creator knew that man would sin, but knew also that all moral and physical evil compared with the good to be done, would be but as the drop to the bucket—the mere shade to the picture. As the Almighty did not create man free from bodily ills, we might expect him to be subject to besetments in a moral point of view. Why create the winds foreseeing the disastrous effects of hurricanes, tornadoes, &c.? Why did not God make the rains to fall so that the rivers should never overflow their banks, deva-

stating fields, towns, and even cities? Why give man a tongue if he knew it would be traduced to vicious purposes? And why make it necessary for man to eat, drink, and sleep, when the Creator was aware that men would eat too much, drink too much, and sleep too much?

This induction from the laws of Nature is deemed quite sufficient to warrant the general conclusion, that although all God's natural laws are good and do produce the greatest possible amount of good, still physical evil *cannot be prevented*, and that it is entirely inconsistent to complain against our Maker for creating us as he did although foreknowing our fearful apostacy. Other objections shall be considered in our next.

EVANGELICUS.

### GAVAZZI'S FIRST SPEECH IN NEW YORK.

Gavazzi, the great Italian reformer, arrived in New York about the close of last March. His first speech was of such a caste that we judge all our readers should know something about it. Hear him:—

D. O.

In my first appearance before you, I labour under many disadvantages, because generally speaking, I deliver my lectures in Italian; and in America, also, I intend to lecture in that language. I cannot lecture in English, because I do not know the English language at all, and therefore it would be great presumption for me here to lecture in English.

But as it is the first time, I hope you will support me in my own English. You will see that is a very barbarous English; but I question if the majority of you are better Italian scholars than I am an English one. Therefore, as I will support you in your bad Italian, you in turn will support me in my bad English. As to what I was heretofore, a kind friend has told you beforehand. I certainly was a strong Papist, and was still a Papist when I went to London. From preaching against the temporal power of the Pope, I soon grew to perceive that the Pope should not exist with either spiritual or temporal power, and therefore my mission from that moment was the total annihilation of the Pope and Popery; and I hope that under the blessing of God Pio Nono will be the last Pope to sit in Rome or elsewhere. But if we are to have more Popes, let them find an asylum in some other part of Europe, for Italy has sworn to have no more Popes or Popery.

I am glad to have an opportunity upon this, my first appearance before you, to bear testimony to the kindness of my old friend, the American Vice-Consul, Mr. Freeman, who, after the French entered Rome, took me into his house and entertained me for three days and nights, and finally procured me passports properly signed in all respects. So it is to an American that I am indebted for my liberty, and I will use it for the attainment there of the same civil and religious liberty which exists here. My mission is consecrated to liberty—not for my own countrymen, but for all men—for all the slaves of

Popery. There are a great many Irishmen, Catholics, in this country ; but I do not fear to preach against Popery on that account. I have preached to them in their own country unmolested. I will preach to them here, too, in order to give liberty of conscience to that people, so full of genius, so firm of heart, whose only misery it is to be the slaves of priests and prelates, of bishops and archbishops and cardinals, and of the Pope, who lives and supports his position on the blindness and misery of his flock.

To correct a mistake into which some have fallen, I beg to be called—not a converted priest, but a *seceder* priest, because I am no Protestant. Now, in England, I did not lose the sympathy of the public because I did not call myself a Protestant ; but, in America, perhaps, some severe Protestant may say, “ We have no confidence in a man who will not avow himself as a Protestant.” I am no “ Protestant” because I respect all Christian evangelical churches. If I say I am a Presbyterian, an Episcopalian may say—Why are you not an Episcopalian ? If I be an Episcopalian, the Methodist may inquire why I do not belong to his persuasion ; and so with other denominations. Therefore, I say I am no Protestant ; I am a Christian. But it will be immediately said, that all infidels call themselves “ Christians.” Very well ; but I am not only a Christian, but I am a Romish Catholic. Then, it is said, “ all papists call themselves that.” Yes—rightly or wrongly ?

In the Scriptures, the devil calls himself the angel of light, though in truth what is he but the angel of darkness ? We disclaim that the Romish is the Popish Catholicism ; the Romish is the Catholic Church established by the Apostle Paul. The Romish Church is the most ancient Church in Europe. When Rome had no Popes nor Popery, it had that Church, and to that Church I belong. I am proud to be an Italian ; and as an Italian I disclaim all Protestant denominational appellations. I, as an Italian crusader, shall preach, and have preached civil liberty in Italy ; but as a preacher of civil liberty, I also shall preach religious liberty in my native land. In Germany they are Lutherans because they are Germans ; in France, the Frenchmen are Huguenots because they are Frenchmen ; in America and England the people are Protestant because England and America is Protestant ; and in Italy we are Roman Catholics because we are Italians.

The Germans call themselves Lutherans by Luther ; in France they are Calvinists by Calvin ; you call yourselves Protestants by Cromwell and Knox, and we call ourselves Romish Catholics by Rome. But the time will come, when all peculiar denominational distinctions will disappear ; believe me, the time will come when all mankind will call itself no more Lutheran, or Calvinist, or Protestant, but all Christian, and only Christian. The time will come when Christ will appear on earth once more to establish his expected kingdom of universal justice ; but, in the meantime, I cannot accept for my Italy any Protestant denomination—I cannot accept for my native country a copy of the original which it possesses.

But recollect I am no Popish Catholic of Gregory VIIth, or Alex-

ander Vith, or Gregory XVIIth, or the Pio Nono school. I am a Romish Catholic. I have no doubt you will respect my opinion and love of my poor native land. In Italy they have a rage against all Protestantism, so that if you go there to preach Protestant doctrine, as a sectarian, the people will fly from your pulpits and your platform. and therefore I would ruin my mission in Italy were I to assume a Protestant name. Let me go in there with my primitive Christian name to preach to them as the Apostle Paul did to their forefathers.

My countrymen will hearken to me, and I will be enabled, with the blessing of the Almighty, to put into their hearts the voice and the word of truth. I will preach Protestant facts and Protestant doctrines and truths to my countrymen, but not in a Protestant name. I am no Protestant, because my mission requires me to be independent. My mission is to destroy Popery—to annihilate the Pope. Not only in Popish Catholic countries, but even in Protestant countries. My mission is directly to overthrow Popery; and indirectly to destroy everything which tends to Popery. And, therefore, I have a mission also against Protestants—understand me—against false Protestants.

At this present moment Popery walks in disguise; Jesuits walk in disguise under a Protestant name; and under a Protestant cloak you have many a Papist in your country, and there are many such in England also. My mission is as an independent man, not a sectarian against Tractarianism, Puseyism, in fine, Popery under any guise, out spoken or cloaked. I am no Protestant. Why?—because Protestantism is too little for me. In the 16th century, Luther, Melanethon, Calvin and others, all great reformers, protested. Very well; but to protest is a very little thing for me in my opinion. Poland, when her liberties were rudely wrested from her by the Russian Czar, protested, and so the Schleswig Holstein states protest against the occupation by the allied army.

We protested against the ruthless despotism of Austria and Rome, when it lost its liberties in 1849, protested against the cursed—cursed French intervention. But what did all that protesting avail? Despotism at this very moment is overflowing all Europe; then what is the use for me, at this juncture, to protest against Popery? It is too little, I say, for me. To protest, answered perhaps well enough in the 16th century, when the people entertained the false and absurd idea, namely, that Popery was capable of being reformed. No, no, no. Popery cannot be reformed, because it is the greatest abuse that was ever seen on earth. Therefore, the shortest way to remedy the evil, is, in my mind, the way which I have chosen for myself—not by Protestantism, but by annihilation. Therefore, do not call me a protestant—I am a destroyer. I have explained, I suppose, rather clearly, my ideas on this matter.

It is often said, "that now, Gavazzi, you are no longer a priest. why do they call you Father Gavazzi?" That is easily answered. I am only a "Father" in a historical sense. I had five brothers in the Italian crusade, and in order to distinguish between us, my fellow countrymen were accustomed, when they wanted to allude to the poor

Branias exile, to say, "Father Gavazzi." If you call me Mr. or Signor, or Father Garazzi, I will answer you to either title—It is a matter of indifference to me. But some say why do you wear that cloak—it is a monastical cloak!

A priest in Sheffield said that wearing this cloak, was a humbug on my part. "Yes," I replied, "and if I in this cloak am a humbug, the Jesuits in it are humbugs, and all your bishops and archbishops are humbugs—and your Cardinal Wiseman in his red hat and red stockings, and red gown, with a great long tail, is a much greater humbug. Therefore, let my dear Catholic friends not despise my humble cloak if they would respect the long tail of Cardinal Wiseman's gown. I wore this cloak while I preached to my people against Austrian interference and Austrian counsels, and in it I stood among my bleeding and dying countrymen upon the battleground; therefore I wear this cloak. This medal (pointing to the medal hanging on his breast), I got not in a coffee-house, not from the Pope; but on the battle-field of Viterbo, where ten thousand of my people fought over thirty thousand Austrians under Radenzky himself. There I got this medal, therefore it is dear to me.

I retain my cloak, because under this poor and humble dress I am well known in my own country. I will wear this cloak in Italy again—in this dress I will preach once more the crusade against the bloodhounds of Austria and France—and in this cloak I will excite my countrymen to not only this attainment of civil and religious liberty, but also the overthrow of Pope and Popery. Now that I have explained what I was, and what I am, people may ask me what I mean to do in America. I come here as an Italian. The first to come here was an Italian, Colombo. Who named this fair country?—Amerigo Vespucci.

If the first discoverers proposed, as a condition of conquest, the yoke of Popery, I will preach in America against the thrall of that hateful power. If Popish priests come in here from Germany, France, and England, especially from Maynooth to preach Popery, have I not a right to come in here and preach the Gospel of Christ among the American people? What do I want here? War!—now that we are so quiet, so contented, so friendly, and so united. Yes, I like war; I am a man of war. You may say, "We live all together, united civilly and politically; it is necessary that we be so."

But, my friends, while the Popish system is not a corruption of the plan of the Gospel, it is an entire transubstantiation of that system into the flesh and blood of Paganism. You Protestants cannot be at peace with Popery—you cannot be united with the Papists. War with the Pope and Popery—no peace with Romanism—that is the only safeguard in the world. Republicans and Liberalists say, "do not disturb any person on account of his religious opinions." There I agree with them. But do you believe that the Popish system will protect or further your republican system? Oh, you are mistaken sadly if you do. Popery is essentially against all liberty, and, therefore, is antagonistic to Republicanism.

In Switzerland, Popery instigated the war of the Sonderbund, and in your own country this large Irish emigration, aided by the priests,



is intended to overthrow American freedom. Freedom, Rome—freedom from the Pope and his system? Oh this power which has authority without bound—power without controul—command without reason—obedience without discretion—slavery without appeal—this system favourable to the American republic!

The Popish Church is at present humble in this country, because its votaries seek the American soil; but after they increase in numbers and in wealth, you will have in your midst your greatest enemy, who will be constantly on the alert to seize the most propitious opportunity at which to overthrow your American liberty and governmental authority.

Poperly, from its two seats of propagandism, one at Rome, the other at Lyons, sends out thousands of missionaries, not to preach against paganism and idolatry, but to disturb the peace of Christian people. The Catholic priesthood not disturb the peace of America? I come here to excite the Americans to war, in order that they may have peace in the future. I come forward, but not forward against individuals—it is against a system I would war. I respect all Roman Catholics individually—all my animosity is against the popish system. Will you allow me to say, though a stranger, that the popish system is all bad, as are every where the streets of New York. You know that I am an independent man.

This is a very beautiful city; only to be compared with some Italian towns, and for situation with Naples only. But in this beautiful city the streets are very bad. In rainy weather they are exceedingly muddy, in dry weather they are horribly dusty, and in stormy weather they are only good to blind and suffocate people. A foreigner at first view would say they were only good for the tailor, the shoemaker, and the optician. So it is with Popery—everywhere it is bad in theory and bad in practice—bad in theory, because it is antagonistic to the Gospel—bad in practice, because it is generally an inheritance of paganism, christened and baptized Christianity.

#### REVIVALS—REFORMATION.

*Cobourg, C. W., 11th Aug., 1853.*

BRETHREN STRICKLER AND SMITH, CLARENCE, N. Y. :—Your joint letter, referring to a communicated and editorial article in the June Number of the periodical, entitled "Reformation of Disciples," was duly received on my return from a late tour. As this is the earliest leisure within my command to attend to your communication, you will, I doubt not, be my apologist for the apparent delay in giving it my attention.

It is a source of happiness to receive the evidence, as given by you, that "the Clarence congregation for Christian piety, biblical knowledge, general intelligence, steadfast devotedness, virtue and morality will not come far below the common standard of other congregations in general." In this I do rejoice, nay, and will rejoice.

I am happy to say the few brethren and sisters personally known

to me in Clarence, were, when I visited that region some years ago, pleasing examples of the truth of the above testimony. Hence the few words of sorrow on hearing that a revival was needed anywhere in that section: for, as before expressed, wherever there is a necessity for a revival, the condition of the congregation is truly worthy of very radical sympathy. But the witness you bear, that the Lord's people in the beautiful valley of Clarence are steadfast and abounding in the graces of the religion of heaven, is altogether cheering, nay, more than acceptable. Nor would I in this disparage the witness of the zealous Elder Brown, for it is presumable that he used the term "revival" in the sectarianized and popularized sense. My disposition always leaning toward the side of charity, especially as it respects those who "face a frowning world" by standing up for reform, it is with peculiar pleasure I offer your testimony as above to the readers of the *Christian Banner*.

You will, brethren, allow me to say, that, in your generosity, you have given a scope to the remarks following Elder Brown's letter which was by no means designed and which the language employed is far from expressing. Two mistakes are made: first, you intimate that I have passed sentence upon the church there, and in the second place you seem to think that the closing sentences of my remarks have reference to Clarence. Both of these impressions are incorrect. Let me refer to your own words—first you say:—"Perhaps because you are surrounded by the atmosphere of a royal government, you thought that you had the prerogative or absolute power to tell all the world, on the authority of a veteran sensitive preacher, that the Clarence congregation is dead—no life in it. No, brother O., you are but a man, a worm of the dust, and we would respectfully inform you that we are not willing to abide by your decision and silently submit to your mandates." And secondly, after quoting what I said about some churches who are dead eleven months out of the twelve, and the other month have a feverish and unhealthy joy, you say:—"Do you wish your readers to understand that the Clarence congregation is one of them? If you do, we deny the charge."

This manner of communication is not so perfect as I have seen. Waiving this however, and waiving the true meaning of the word "revival," concerning which I spoke in general terms without making the application to any congregation, the witness of the esteemed Elder Brown as it respects periodical or annual preaching excitements, and his very appropriate remarks in relation to speculative teaching, ought not to be despised. I intimated in June and I now again intimate that these things call loudly for amendment wherever they are found:

and it is both lawful and expedient to hold up brother Brown's hands in striking at these soul-ruining and church-ruining aberrations from primitive fashion. It would be invidious to single out one congregation. Elder Brown has not done it, nor has the royal government editor done it. Were the Elder to specify the church in Clarence in particular, he would be offering a reproof in some measure to himself, for if I mistake not he has been for years more or less connected with it as a teacher or overseer.

There are brethren and sisters in Clarence, and Williamsville, and Lancaster, and Harrishill, and Bennington, and Tonawanda—yes, in all that region round about—who would do honor to any people in any portion of wide America. Noble, liberal, reformatory spirits rise up before my mind's eye when I look over these vicinities. Still Elder Brown uttered solemn and important truth in saying, "When this [once a year convert-making] is established, the sinner waits for the year to come round, that he may submit to the gospel—Christians say nothing about their children or friends obeying the gospel but once a year. This is wrong." These words are words of faithfulness and suitability, and I doubt not that every intelligent brother in Erie county, and every county in this country or in that, where the annual converting excitement is in vogue, will sooner or later give a vote of thanks to the venerable brother who has thus spoken.

Nor will I allow any one to say that I am averse to large and continuous gatherings, with their long and arduous pleadings and efforts on the part of labourers. Could every saint and every sinner in your county come together in one place every three months, every six months, every twelve months, or every twice twelve months, to instruct and be instructed, give and receive light, life, and love, there is not a good man on earth but would rejoice to witness or to learn it. But when such a proceeding would be almost exclusively depended upon to convert sinners and renew professors who are half or three quarters fallen away, encouraging the disobedient to wait and look to a certain favorable future to yield to the gospel, and inducing professors to be 'lively' and 'feel good' at a particular period and 'get religion' enough during a few hours or a few days to last them for six months or a year,—then indeed the whole premises are altered, and I for one must enter my dissent.

And do I love you any less brother Strickler, or you brother Smith, because I am free to express myself without fear on this topic? Why gather up a load of political republicanism to fire across the line between Queen Victoria and President Pierce, while the divine king

should rule us all in matters which pertain to salvation? "There is one lawgiver who is able to save and to destroy" who is "prince of the kings of the earth;"—and to honor his royalty and to bow to his kingly government must always be popular in heaven if not on earth.

In favor of truth and truth's influences,

Yours,

D. GLIPHANT.

#### MR. FITCH ON BAPTIST PRINCIPLES AND APOSTOLIC CHURCHES.

Port Rowan, 26th July, 1853.

MR. EDITOR:—Although a stranger to you and to your periodical, yet I feel called upon to address a few lines to you for insertion. Being on a visit a short time since to Blenheim, I found in Paris P. O. No. 6 vol. 7 of the *Christian Banner*, of which you are one of the Editors, addressed to me—and on perusing its pages I soon found the cause of your addressing it to me; for which I tender you my sincere thanks.

I there found an anonymous production signed "A Baptist," in which I am very much misrepresented. He informs us that "about eight years ago he became a member of the Baptist church at Montreal," and in the same breath tells that "he, with one of the leading members of that church advocated the principles of Disciples." Now, I would inform "A Baptist" through you, that I know nothing of the church in Montreal only by report. He says he "became a member of it" giving us to understand that there was a church before he became a member. He next says "himself with one leading member advocated disciple principles," &c. Now though I do not wish to speak other than respectfully of every christian organization; yet, if I understand them correctly there is a difference of opinion between them and the regular Baptists, and to decide as to the correctness of either in this article is not my place—nor is it of any importance to my argument. But an apostolic church should all be of one heart and one mind. Now, Sir, was "A Baptist" in the line of his duty in entering within the pale of one church and advocate other principles than are believed by the church, and thereby make a division;—although his division was small, only one other. But he is none the less guilty or none the less worthy of a mark: for the apostle tells us to "mark the man that makes division and keep no company with him, that he may be ashamed." If he was a disciple, why not join with them. If a methodist, why not unite with that body. But how could he unite with the Baptist church in Montreal and advocate Disciples' views, and then plead for an apostolic church. Is this not something like jesuitism?


He next tells us that about five years ago he moved to Raleigh, within three miles of the Baptist church of that place, but says it was disorganized. I would inform you that there is a church there, belonging to our western association, which has never been dropped from our minutes.

If your enquirer wishes to know what constitutes a Regular Baptist

church—it is a congregation of Baptized believers or persons born of the Spirit, immersed in the name of the Father, Son, and Holy Spirit, walking together in the fellowship of the Gospel, watching over one another in love, of one heart and of one mind, &c. The ordinances of such a church are two—baptism and the Lord's supper. The officers of the church are two: Elders or Bishops and Deacons. The Elders are persons called of God to preach and publicly set apart to their work by the laying on of the hands of the presbytery. Their duty is to preach and to teach and to administer the ordinances of the gospel. The latter to oversee the temporal affairs of the church. It is true that the church he refers to had some difficulties, which tended to scatter them, and on a missionary tour through the Western part of the Province I visited them, and the Lord owned and blessed the labour. I have baptized about 40 into that church, and the good work is still progressing, and so far as I understand the New Testament standard it is of that stamp. I say the Baptists are one or should be one. It is true that sometimes men of corrupt minds do get in amongst them. It was so in the time of the apostolic churches. St. Paul deeply lamented that after his departure, "grievous wolves should enter in among them, not sparing the flock," and that "of their own selves should men arise and speaking perverse things." But the peculiar and distinguishing sentiment of the denomination of Regular Baptists is one; and I say again, it is vain to talk of a difference of sentiment in the apostolic churches:—it was one and the same thing, "One Lord, one faith, one baptism," &c. I am not apprehensive of holding anti-scriptural sentiments. "A Baptist" has failed to tell me wherein. He says he has a great regard for the Baptists and then calls for other pens than his own to defend them from my anti-scriptural views. He certainly ought to have been man enough to have given me a fac simile of Baptist principles. If he has such a regard for those views as he pretends to have, he should have given me his reasons for it. At least this would have most likely showed me my heresy. He should have done this or never lifted his sword, especially in such an unchristian-like manner, not only going to a periodical to which I am a total stranger; and but for its respected Editors, I might still have been in darkness; but, Sir, afraid to sign his name to his production. I would advise him if he has no name to adopt one and come out from the bush in plain sight so he can be seen.

In short, Mr. Editor, he appears like some of those we read of in the scriptures that "would eat their own meat and wear their own apparel, only let us be called by thy name to take away our reproach." He is willing to call himself "A Baptist," but he has not joined with them, perhaps he had better unite with that body whose views accord with his own, and not condemn those who differ from him as heretics.

Yours respectfully, F. FITCH.

 "I will never," says Lavater, "either in the morning or evening, proceed to any business, until I have retired, at least for a few moments, to a private place, and implored God for his assistance and blessing."

## LABOURS OF EVANGELISTS.

[8.]

I am far behind with my reports. The last report of labors written by me for the Press was dated near Warsaw, township of Dummer, about the beginning of the year. From Dummer I proceeded to Asphodel, and gave one address to a company coming together on short notice. Good heed was given to an hour's discourse on the power of christianity to regenerate and unite men, instead of making them sectaries and partizans.

Crossing from the north of Rice Lake to its southern shore, the next halt was made at Alnwick, some two miles north east of the village of that name, sometimes called the Indian Village. Two evenings were occupied at this point—the first on the subject of temperance, and the next on the subject of the gospel, January 19th and 20th. According to my remembrance I was requested by two or three leading professors to speak again, and before leaving a desire was expressed by several that I should return; but nothing more than a very indefinite answer could then be given.

Alnwick village is some twenty or twenty-two miles north east of Cobourg, beautifully situated, with fine forests to the north on the margin of Rice Lake, and extended plains southward and westward. Several hundred Indians reside here, many of whom attend the High School under the superintendence of Wesleyan ministers and teachers. I had the pleasure of an introduction to the venerable Elder Case, who has been connected with the Indian station for years, and who has been a laborer in the Wesleyan cause for forty years, most of this period in Canada. The faithful old gentleman gives promise, at least in his robust looks, of serving in the same war a number of years yet without laying aside his armour; for his ear is not yet dull nor his eye dim. For a long time I have not seen so good a specimen of a genuine old-fashioned Methodist Elder. It could be desired that nine-tenths of the upstart, high headed, frothy clericals of the modernized stamp, could take lessons of plainness and primitiveness from Elder Case.

Toward the end of February a brief visit was made the friends of reformation in the vicinity of Pieton, among whom my first publishing labors by way of a periodical commenced. In April a letter was received, written by authority of the leading brethren, inviting me to labor among them in connexion with the friends at Cobourg as much as my other obligations would admit. I have not been able to perform any great amount of labour in that direction as yet, but my aim is to see the brethren and all the meeting-goers with them in that region at least once per month.

D. OLIPHANT.

*Smithfield, 1st Sept., 1853.*

[9.]

Immediately after the June meeting, a brief period was employed in holding forth in the townships of Townsend, Walpole, and Donchester, a part of the time in company with brother Kilgour. Several discourses were spoken at the village of Villnova, township of Towns-

end, and two addresses were delivered at Walpole, one at a private residence and the other at a School House, happily assisted at the latter meeting by brother Kilgour. Between this meeting and the others now mentioned, a very hasty visit was made to Dorchester, where brother Sheppard resides and labours, and where a very healthy congregation of disciples meet every First Day to attend to their Master's appointments.

Brother Kilgour had faithfully laboured for one or two evenings before I arrived there, and one had come forward to acknowledge the Lord of Love and the Lord of Life. Two meetings were held on Lord's day, the first in the forenoon at the usual place of meeting, the House erected by the disciples some three or four years ago; the other in the afternoon several miles off in a large barn, where a multitude attended to hear the word. Brother Sheppard had laboured in this vicinity, and succeeded in directing the attention of the people to the gospel. It was here where he had the pleasure of immersing nine believers as reported in the July Number.

It is a pleasure to testify that the congregation in Dorchester is fully in order, having officers appointed according to the custom of the churches described in the oracles of the New Covenant.

Other reports shortly.

D. OLIPHANT.

Brighton, Sept., 1853.

### "AND THEY WERE ADDED TO THEM."

From late Nos. of the *Millennial Harbinger* we notice that over eleven hundred have been added to the brotherhood within a few months in various sections, Texas, Missouri, Ohio, Virginia, and one or two other States.

Looking into the Department of church news in the *Christian Record*, from March to August, we find a record of over sixteen hundred accessions, principally in Indiana.

The church intelligence of the *Christian Evangelist*, beginning with the April No. and closing with the August No., gives us the news that three hundred and fifty have been added to the Lord's saved, a majority of them in Illinois and Iowa.

In a recent No. of the *Union & Review*, New London, Pennsylvania, there is an account of over thirty additions to the friends of the Saviour in that region. And in another No. of the same paper there is a record of twenty-four who were added to the saved not long since in said State.

D. O.

### A GOOD QUESTION AND A GOOD ANSWER.

*From the Christian Age.*

Can you account for the fact that but few of our young men in Kentucky are disposed to labor in the ministry of the word? Please answer through the "Age."

R. T.

The question of our correspondent admits of very ready solution. We cannot suppose he propounds it for his own sake, or so much with

a view to its being answered, as simply to call attention to the subject. The fact is as he states.

Young men generally, have not more faith than old men. It is not reasonable to expect that young men will give themselves to a life of poverty and toil in a cause for which the old care nothing, or next to nothing. Do the old then care nothing for religion? Not much.—Thousands of them would not give a male colt per annum, for all the religion on earth. Young men learn from old. When therefore young men see their fathers caring nothing for religion, but all for the world, it is perfectly natural they should imitate them.

Any calling that can be named offers better prospects of worldly success than preaching—and we are sorry to add, better prospects of *social advancement*. Both the labor and the laborer are much under par. Is it then a matter of astonishment that under such circumstances—in times of weak faith in young and old—at a time when WEALTH IS EVERY THING AND CHARACTER NOTHING, young men should prefer this life and its successes, to self-martyrdom in a cause for the fate of which so few really care? We think not. Believe, my dear sir, *a man's estimate of a thing is indicated by what he pays, or is willing to pay for it.*

#### WALTER SCOTT'S BOOK ON UNION.

The following note will introduce this valuable work to our readers. Any four persons desirous of obtaining this neatly printed and excellently expressed little volume, may forward one dollar to W. Scott, box 4001, Cincinnati, Ohio, with the postage, and four copies will be sent back to their address by mail:—

*Columb., O. W., 1st Aug., 1853.*

ESTEEMED BROTHER SCOTT.—Months ago you sent me a copy of your work on Christian Union, for which I have desired to send a whole budget of thanks: "Honor to whom honor is due;" your book is full of truth, skilfully expressed. The times demand such a work. I greatly rejoice that you have undertaken it, and that you have been so successful in preparing it. May it be read by millions!

In gospel bonds,

D. OLIPHANT.

#### A FEW WORDS FROM A. S. HAYDEN.

*Hiram, June 9th, 1853.*

MY DEAR BROTHER D. OLIPHANT:—How often have I thought of you, of your labors, and discouragements! I earnestly hope and pray the "Banner" may be unfurled to half the world, and the good news to Greeks and Jews, flow on with speed to those who need.

The eclectic Institute is flourishing much beyond all our expectations. Our number is more than one hundred more than at this time last year. I could say many things to you if I had time.

The brotherhood are becoming more enterprising in behalf of the gospel. We have had many happy meetings months past, with quite numerous additions.



We long to see you here again. When shall we be blessed with the sight? I live in Hiran; I hope yet to see Canada. There are warm hearts in that "cold" region. The merciful Redeemer be with you.

Truly,  
A. S. HAYDEN.

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WM. CAREY.

HIS GRAVE IN SERAMPORE.

Bernard Taylor, a traveller from America, in a late visit to Serampore, an account of which may be seen in the *New York Tribune*, thus speaks:—

We had but one day for Serampore, and were not idle. The first visit was to the college. It was, and still is, a noble building. The upper hall, designed for public exhibitions, is more than one hundred feet in length and sixty-five in breadth. Everybody has heard of the magnificent staircase leading up to this hall. They are of bronze and cast iron, of beautiful design and fine workmanship, and imported from England at the enormous expense of \$13,000.

In the library, I did not ask for Carey's dried botanical specimens. In fact, I forgot them. But they showed me what interested me more, some of his manuscript works. There, for example, was his Sanscrit Dictionary, in five huge folios of about seven hundred pages each. There was his Bengali Dictionary, in manuscript, and other large works, any one of which would have given any other man a world-wide reputation. Carey's own writing in oriental characters is so neat and perfect, page after page, without an erasure or a blot, that one has to examine closely, to convince himself that it is not printed. As I surveyed these huge tomes, and thought of the herculean labors of the man who learned thirty-eight languages, that he might translate the Holy Scriptures into them; as I thought of his want of early classical training; as I thought of his labors as a professor in the government college, and translator for government, and as superintendent of an indigo factory, one hundred miles from this, all of which secular work he undertook, that he might raise funds to carry on his mission-work, I stood amazed at the courage, boldness and success of the man. God's grace gave the impulse. "Eustance I can *plod*," shows the method of this, the most wonderful man of his age.

From the college I went to the graveyard. It is half a mile distant from the shore, walled in, and ornamented with neat walks and a few trees. It is in the immediate vicinity of a heathen population, whose miserable houses crowd close up to the sacred enclosure. It happened to be a festival day, and our ears were continually filled with the cries of the people, and the rude music of their religious processions, several of which passed the ground while we were there. I went to the graves of Carey, Marshman and Ward, the triumvirate of Serampore. Carey's is by far the least pretending of the three. Over his grave, near to the ground, is a dark stone slab, with the figure of a coffin-lid in raised work, within which is simply written the name,

"*William Carey.*" Within the little enclosure, however, and a few feet from the grave, stands a plain cenotaph, erected by himself, for some of his family. It bears, with other epitaphs, the memorable inscription, dictated by himself.—WILLIAM CAREY, *born 17th of August. 1761; died 9th of June. 1834.* "A wretched, poor and helpless worm. On Thy kind arms I fall." The monuments for Marshman and Ward are more imposing, and record their lives and characters in a way which seems ostentatious; but that may be because of the contrast with Carey's epitaph.

Such is a notice of the earthly resting place of the great translator Carey, a man whose name will never perish. From a poor and almost friendless mechanic he rose by his own genius and perseverance, his religious zeal and laborious self sacrifice, to the highest place that a missionary and a translator can arrive at. Wm. Carey! your name—your very name—is a jewel. D. O.

#### OBITUARY.

Our beloved sister Margaret Mallery fell asleep in Jesus on Friday evening, August 12th, 1853, aged 20 years. Though she only knew and professed the truth a few months ago, (being one of the last reported,) her faith was triumphant. Death lost his terrors to her. Life lost its charms:—I have no desire to live, was her expressed sentiment. Heaven appeared near and dear to her; "I shall soon meet you in Heaven," were her words of consolation to the weeping family. Her father, mother, and two sisters professed the gospel this last summer;—and O, how rich were the comforts and consolations it afforded them in their loss. They did not sorrow as those which have no hope.

Happy, happy, would it be if all households were households of faith, that when members of families are called upon to separate by death, there might be the comforts—the sweet comforts of the gospel, to animate and to cheer the departing ones, and to give the glad hope of reunion to those who are left in the storm awhile."

"Asleep in Jesus! blessed sleep!

From which none ever wakes to weep

A calm and undisturbed repose.

Unbroken by the last of foes.

Asleep in Jesus! peaceful rest.

Whose waking is supremely blest:

No fear, no woes, shall dim that hour,

That manifests the Saviour's power."

EDMUND SHEPARD.

*Dorchester, Aug. 22nd, 1853.*

COLLEGES IN CANADA.—There are in Upper Canada five colleges possessing university powers, viz:—1. The University of Toronto, a provincial institution supported out of the public funds, i. e. by the sale of lands set apart for that purpose. 2. Trinity College, Church University, an Episcopalian Institution, recently projected and estab-

lished by Bishop Strachan, at Toronto. 3. Queen's College, at Kingston, a Presbyterian Institution, in connection with the Church of Scotland. 4. Victoria College, at Cobourg, a Methodist Institution, under the control of the Wesleyan Conference; and 5. Regiopolis College, at Kingston, connected with the Roman Catholic Church. In addition, there are in Upper Canada the following institutions, which are, properly speaking, superior grammar, or high schools, viz:—1. Upper Canada College, Toronto, a provincial school. 2. Knox's College, Toronto, a Presbyterian, (Free Church) theological school. 3. Bytown College, a Roman Catholic theological school. And very recently 4. St. Michael's College, Toronto, a Roman Catholic theological institution also. In Lower Canada there is but one College possessed of university privileges—McGill College, Montreal. There is one Episcopalian theological institution—Bishop's College, Lennoxville. The Baptists had a college at Montreal, but it has been recently closed.

THE AMERICAN TRACT SOCIETY.—From a condensed statement of the affairs of this Society, it is shown that about twenty presses and two hundred and fifty operatives are employed in the manufacturing department, with a daily product of 50,000 publications. The amount of printed matter in the periodical form is equal annually to a million of volumes, of 200 pages each. The gratuitous issues of tracts and books amount to more than \$45,000 annually, besides appropriations of \$20,000 in cash, for distribution in more than one hundred different languages in foreign and pagan lands. The number of colporteurs in this country, including nearly one hundred for the foreign emigrant population, is between 400 and 500. More than \$1000 are required daily to meet the current demands on the treasury.

THE THREE TAVERNS.—We were once remonstrating with the keeper of a tavern upon the mischief his business was doing, and endeavoring to persuade him to abandon it for something better, as he must perceive that the rum he was selling was ruining his customers. 'Why,' said he with great assurance, "does not the Bible say that when Paul came in sight of three taverns, he thanked God and took courage, and if Paul was so glad to see three taverns, I should think I might keep one." In vain we explained to him that "*The Three Taverns*," was the name of a village, and Paul thanked God, when he saw the brethren who had come to meet him. The man was decided that he had scripture authority for rumselling and kept on.

JUGGERNAUT'S HOUSEHOLD.—The "establishment" connected with the great temple of Juggernaut, in India, is immense. It includes thirty-six different kinds of offices, some of which are sub-divided into several more. About 640 persons are required to fill the appointments, a few of which are the following:—The one who puts Juggernaut to bed, the one who wakes him, the one who gives him water and a tooth-pick, the painter to paint his eyes, an officer to give him rice, and another to give him pan, one to wash his linen, one to count his

robes, one to carry him his umbrella, and one to tell him the hour of worship. Besides these, there are 4,000 cooks, 120 dancing girls, and 8,000 priests, many of whom are exceedingly rich.

In 1851, there were 10,000 Jews in Jerusalem. This number has lately greatly increased, and that they are supported by Jews in other parts of the world, particularly those in America and Holland. These Jews reside chiefly on the steep slope of Mount Zion, over against the temple. Many of them are supported by annuities, which they receive from their friends in Europe, to whom they have made over their property, with this stipulation. This money is remitted to a rich Jewish merchant at Amsterdam, who is called the President of the Holy Land, and the average amount which he receives may be near £3,000. Instead of doing good, it seems to engender strife and idleness. These Jews still anticipate the speedy coming of the Messiah.

ANECDOTE OF A FRENCH OFFICER.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associate, "to obtain a crown." "My motive," said the Christian officer, "is the same: we only differ as to place.—The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

COUNSEL FOR THE YOUNG.—Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. If you have an enemy, act kindly towards him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little great things are completed.

REPROOF.—The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favor than God's." But, so far from becoming his enemy for his conscientious faithfulness to him, he rather loved him the more ever after, as long as he lived.

CHILDREN.—I delight in children; I could spend hours in watching them. How much there is in them that the Saviour loved, when he took a little child and set him in the midst.—*Wilberforce*.

## THE SACRED MELODEON.

BY A. S. HAYDEN.

The unprecedented sale of this work still continues. The demand for it was so great that within a little of ten months from its first appearance, five editions of it were called for. This extraordinary public favor is mainly owing to two reasons:

The first, *its selection of Tunes*. The work contains 332 choice tunes; many selected with great care from standard works, and many new pieces of decided merit, never before offered to the public. In this work the old singers will find many of their favorites, printed in their original form—not altered, as many often have been. The work, in respect to the quality of its tunes, is pronounced by lovers of the science to have few rivals.

The second reason, *the work appears on a new system of notation, so simplified that the attainment of the art of singing is deprived of its tediousness and its terrors*.

Improvement is the order of the day. Simplification is the legitimate end of true science. The plan of notation here adopted, shows all of science claimed for the round-note system, while it is even plainer than the patent-note system. Amateurs of the science, and the candid public, are invited to examine the system carefully and fully.

The Philadelphia Daily Sun says: "It is the system which is destined to prevail."

The work, it is believed, will be its own ample recommendation.

For sale singly, or by the quantity, by T. K. & P. G. Collins, No. 1 Lodge Alley, Philadelphia; Brainard, Bookseller, Cleveland; James Lesslie, Bookseller, Toronto, C. W., at the following prices: single copy, 75 cts.; per dozen, \$7.50; per hundred, \$50.

**23** We learn through brother A. Clendenan that at a late large meeting held at Euclid, Ohio, twenty-three became obedient to the faith.

**24** It is our steadfast purpose, and has been for months, to notice sundry new exchanges. We will see what can be done in November in this line.

**25** The sins of the age are many, some of which are more conspicuous than others. Now be it known to all men that printers are not sinners above the generality of Gentiles because their sins are "read of all men;" and if any good friend, touched with a right measure of compassion, will read *immortal souls* for "mortal souls," page 223, nine lines from top, he will correct at least one typographical transgression. In the same communication the industrious typo has given us two Saturdays in the week; but as most people have only one Saturday per week, the reader may do something in sanctifying time by making the last mentioned Saturday into Sunday. And farther we say not at present.

D. O.

**26** Various letters for the Press received—will be forthcoming for the perusal of our readers in due order. Support of Christian officers, by J. Sillars, in the November Number.