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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. IX.

COBOURG & BRIGHTON, FEBRUARY, 1855.

NO. 2.

LYELL AND HITCHCOCK ON GEOLOGY.

[ The following from brother W. O., although not prepared for the press, is, we think, worthy of a place in the Banner. It will be read with interest and profit.—D. O. ]

I have lately been dipping into Lyell's "Principles of Geology." It is astonishing how in the depravity of the heart one class of facts, is used to displace or disparage another class—the subtle and profound reasonings and arrangements of facts of the philosophic unbeliever are calculated and perhaps intended to deceive the very elect. Scientific truth and revealed truth must in the nature of things be perfectly harmonious, yet the man of science if he dislikes the bible, will, by a bewildering array of undigested facts, confound the unlearned and unstable into the notion that the scriptures are little else than fables. Far be it from me to say that this is the design of Lyell, indeed for any thing I know he is quite orthodox. Yet I could not but notice with what philosophic gravity he would introduce facts and reasonings subversive of what he knew was the common belief of christians, without paying the least regard to the apparent discrepancy. I was thus made to feel that whatever might be his design, the effect of his labours was to disparage the bible and to weaken its influence. I could not but feel the necessity of sitting at the feet of Jesus and learning of him, of cleaving indeed unto Him with full purpose of heart.

Again I took up, but have not yet read through, "The Religion of Geology" by professor Hitchcock D. D. and L. L. D. which indeed, is fruit of another tree! In the preface the professor says—after acknowledging that the subject had engaged his attention for 25 years—"But really I feel less prepared to write upon it, than I did

during the first five years in which I studied it. I have learnt that it is a most difficult subject. It requires in order to master it, an acquaintance with three distinct branches of knowledge not apt to go together. First Geology in all its details, and the general principles of zoology, botany, and comparative anatomy. 2ndly a knowledge of the principles of interpreting the scriptures, and 3dly a clear conception of the principles of natural and revealed religion." He then admits that most geologists are deficient in some of those branches, and gives a list of exceptions; that is, a list of authors on geology who were measurably prepared to treat the subject properly, especially in its relation to revealed religion. (I notice he does not place Lyell in this class.) "But a still larger number of authors, although men of talents and familiar it may be with the Bible and theology, had no accurate knowledge of geology. The results have been, first, that by resorting to denunciations and charges of infidelity, to answer arguments from geology which they did not understand, they have excited unreasonable prejudice and alarm among common christians against that science and its cultivators; 2ndly, they have awakened disgust and even contempt among scientific men especially those of sceptical tendencies, who have inferred that a cause which resorts to such defences must be very weak. On the other hand prejudice and disgust equally strong have been produced by the productions of scientific men upon the religious bearings of geology, because they advanced principles which the merest tyro in divinity would know to be false and fatal in religion and which they advocated only because they had never studied the bible." "The enemy have within a few years past intrenched themselves within the dominions of natural science, and there for a long time to come must be the tug of war. And since they have substituted skeletons and trees and stones for weapons, in the place of abstractions, so must christians do if they would not be defeated. But how inadequately furnished the minister must be for such a contest who has used only the means of instruction provided in our existing seminaries! How certain to be worsted in an argument with an accomplished naturalist who is a skeptic! Suppose the skeptic take the ground of the author of the "vestiges." Let the clergyman whom I have supposed read the reply of Sedgwick and Miller and see if he can *even understand* their arguments without a more careful study of the sciences on which they rest." "Will the minister but slightly familiar with the ground chosen by the enemy be able not only to silence his guns, but as

every able defender of the truth ought to do, to turn them against its foes?" "If therefore, provision be not made, for studying the religious bearings of these sciences in our theological seminaries, our youthful evangelists must go forth to their work without the ability to vindicate the cause of religion against the assaults of the skeptical naturalist."

In this spirit "*our author*" goes on to discuss the following points. Lecture 1st, Revelation illustrated by science, 2nd, The epoch of the earth's creation unrevealed, 3d, Death a universal law of organic beings from the beginning, (that is, an indefinite period previous to Adam;) 4th., The Noachian deluge compared with geological deluges; 5th, The world's supposed eternity; 6th, Geological proofs of the Divine benevolence; 7th, Divine benevolence as exhibited in a fallen world; 8th, Unity of the the Divine plan and operation in all ages of the world's history, 9th, The hypothesis of creation by law; 10th, Special and miraculous providence; 11th, The future condition and destiny of the earth; 12th, The telegraphic system of the universe; 13th, The vast plans of Jehovah; and 14th, Scientific truth rightly applied is religious truth.

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### PROGRESS OF CHRISTIAN ALLIANCE.

A SERIOUS CALL TO MORE LOVING UNION AMONG THE CHILDREN OF GOD  
AND THE MINISTERS OF CHRIST.

Whatever course we may be pursuing, or in whatever work we may be engaged, there is nothing more needful than to review from time to time the position which we have gained, to look back upon *all* the way by which our God has brought us, the dangers we have encountered, the difficulties with which we have had to contend, the sources of prosperity which God has opened to us, and the Ebenezers which we have been encouraged to set up in remembrance of the mercy and goodness of our God.

Such an exercise has a twofold benefit connected with it. It is both humbling and cheering. It tends to discover much which is impure in motive, irresolute in purpose, and deficient in sincerity; whilst on the other hand it seems to prove that God has nevertheless triumphed over all hindrances, and in spite of every obstacle, prospered the efforts of his creatures for the advancement of His own glory.

Such are the mingled feelings of sorrow and of joy which a review of the course of the Evangelical Alliance gives rise to. We have much to mourn over, because we have yet made so little progress, and reclaimed so little land from the wilderness of our corrupt nature for the cultivation of the grace of love. We have much to be thankful for, in that hitherto the Lord has helped us, and that He is even now inclining the hearts of many to cast in their lot with us, and to say we will go with you, for we have heard that God is with you.

Still we cannot conceal the fact, nor is it well that we should do so, that our cause has been far from receiving that measure of support and encouragement from Christian ministers and Christian men to which it has been fairly entitled. Were the manifestation of Christian unity a mere matter of taste which individuals might exercise or not at their pleasure, or were even the neglect of it to be numbered amongst those things which are lawful, however inexpedient, we might then be content to give silent vent to our sorrow, or to speak of it only to Him who seeth in secret. But when we have to deal not with a question of mere choice but of bounden duty, when God's word is so plain on the subject that he who runs may read, we dare not do otherwise than lift up our voice like a trumpet and sound an alarm in God's holy mountain.

What we would earnestly desire and pray to be enabled to do, is to urge upon all Christians, the recognition of that brotherhood which results not from uniformity of worship or similarity of creed, but from adoption into God's family, and the baptism of the Holy Ghost. We speak not now to those whose views of Gospel truth have become distorted, or whose spiritual apprehension is bounded by the narrow limits of the denominations to which they belong. Gladly indeed would we reason with any brother, however erroneous his judgement, or untenable the position which he sought to occupy. Departure from the simplicity of the Gospel, is never to be visited with scorn, but to be mourned over with pity; and the more fatal the error into which any have fallen, the more need of tenderness to convince such, and of gentleness to lead them to retrace their steps. But at present our business is not with those who are involved in the midst of error or given over by a strong delusion. Rather would we speak to heaven-taught and heaven-directed men; to such as value the word of God more than the traditions of men, and whose desire is to walk by the noon-day light of revelation, and not in the dim twilight of

human reason; and earnestly would we entreat all such who as yet stand aloof from our Alliance, or do not feel kindly disposed to the objects which we have in view, to consider well the ground which we occupy, the principles by which we are actuated, and the end at which we aim.

The ground which we occupy is that which the Lord himself has covered with "Trees of Righteousness" of His own right hand's planting. They may not all be alike in leaf or similar in growth, but they are rooting in a soil of grace, and are bringing forth fruit unto holiness. Our principles are those of love to all men, but "especially to those who are of the household of faith." A love too pure to be selfish, too expansive to be sectarian, and which glows with too fervent a flame to allow of its being confined within the limits of any Church, but the Church of Christ, "the Church of the first-born whose names are written in Heaven." And the end at which we aim, is the convincing of an ungodly and gainsaying world of the reality and power of that truth by which we have been drawn, and are still held together.

Did we ask men to join a confederacy which had not Christ for its head, or had not believers for its members, well might they demur and stand aloof from our "work of faith and labour of love." But when we ask them simply to receive those whom God has received, to love those whom God has loved, to cast in their lot with those whom God has distinguished by His grace, and to recognise as brethren those whom He has adopted into His family, we confess ourselves at a loss to understand on what grounds they can refuse an invitation so reasonable and loving, or how they will answer to their Lord for the neglect of a duty which He has enjoined, a talent which He has given, and of which He will surely require an account when he comes.

How many are the points to which we might look and find not only a constraining motive to love, but a powerful incentive to co-operation in the Lord's work. Have we not one faith? What need, then, that we should commend that faith to others by our united testimony, that we should seek to dispel the doubts of the sceptic, and the scorn of the infidel, by showing them that Christian love flows as necessarily from our faith, as water from the springing well; and that as in everyday life, affection is the strongest bond that unites, and the sweetest cordial that cheers, so in the Christian life, amidst

the many graces, which the Spirit gives, and which adorn the new man,

Love is the brightest of the train,  
And perfects all the rest.

It "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Are we not all, too, suffering from the same malady, the same deadly disease of Sin? Have we not been all stricken by the same cruel enemy, so that "from the sole of the foot even unto the head, there is no soundness in us, nothing but wounds and bruises and putrifying sores?" What need, then, that we should sympathise with each other in our distress, and that instead of looking coldly on our brethren and passing by on the other side, we should seek to bind up each other's wounds, pouring in the oil of comfort, and the wine of consolation, and speaking a word in season to such as are weary. Or once more, have we not one common remedy provided for us, one fountain in which we must wash, one balm by which our sores must be healed, one Physician to whom we must apply, and without whose aid all our pantings after spiritual health and strength after holiness of heart and life are as nothing worth? What need, then, that we be found kneeling at the same Throne of Grace, pleading the same precious promises, relying on the same finished work, and receiving out of the same infinite fulness that is in Christ. And what but a forgetfulness of these simple yet all-important truths, has tended more than ought else besides, to alienate those who ought to be one in heart, and range in contending factions those who ought to have been banded together as one phalanx? What but this has given to party spirit all its bitterness, and to mutual invective and recrimination all their venom? Had Christians been more mindful of the corruption of their own nature and the sinful propensities of their own hearts, they would have been more anxious concerning "the beam in their own eye, than the mote that was in their brother's eye;" and had they walked more closely in the steps of Christ, and by frequent communion with Him, imbibed more of His loving and tender Spirit, they would more readily have seen the blessedness of His precepts; "but I say unto you, love enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And if a sense of our own unworthiness might well lead us to "follow peace with all

men," "and not be high minded, but fear," no less urgent is the call to mutual forbearance, if not to united action, which rises from the depth of misery and degradation in which they are sunk who know not God.

As the eye of pity gazes, o'er the realms of pagan darkness, voice after voice seems to rise from that dark abyss crying for help. Multitudes of immortal souls, as they crowd along the downward road, seem to claim our compassion and challenge the best energies of a life consecrated to God. But one after an other goes down into the pit of destruction, and the shriek of despair which announces the entrance of a soul in the abode of the lost strikes but faintly upon the ears of many, who, yet apparently, are full of zeal for the Lord, and full of love for the souls of men. And why is this, but because men are so engrossed with party strife, that its din deadens every other sound, and anxiety to make proselytes to their own sects, prevails over the desire, which they would otherwise feel, to see "the heathen given to Christ for his inheritance, and the utmost parts of the earth for his possession." Oh where are Zion's mourners? Well may they "weep between the porch and the altar," and cry, saying "Spare thy people, O Lord, and give not thine heritage to reproach!" Where are the Lord's remembrancers? Well may they "give him no rest until he establish and make Jerusalem a praise upon the earth."

Christian brethren, we entreat you to give our cause a patient hearing and a candid judgment. Christian ministers, whose duty and aim it is to be like Him who came to "bind up the broken-hearted and to comfort all that mourn," look upon the Church of Christ as it lies before you, distracted by party strife and rent asunder with internal discord, and say, can you do nothing to remedy the evil, to pour oil upon the troubled waters, to restrain the madness of contending factions and still the raging of those elements which are driving many a bark away from its wished-for haven, and are filling the minds of the timid and the wavering with perplexity and fear. We are far from implying that the work to be undertaken is an easy work; we are far from saying that the way is so plain and unincumbered with obstructions, that we need fear no reverses in our conflict with Bigotry, and no repulses in our assaults upon the fortress of sectarianism. Alas! envy and jealousy, and mutual recrimination, have become too deeply rooted in the soil of men's hearts to be easily eradicated. The bitterness of party



spirit has been too long confounded with the fervor which ever glows in the breast of the true soldier of the Cross to render the separation of the precious from the vile, the true from the counterfeit, otherwise than difficult and laborious in the extreme. Still the attempt should be made, and that not in a lukewarm spirit, or with a faltering faith and a wavering hope, but with firmness, calmness, and decision. The question is not of expediency, which may be altogether set aside or taken up at a more convenient season, but one of urgent necessity. The sin of disunion and dissension in our churches is great—it cries aloud to God for vengeance. Its murky atmosphere engenders disease, “for this cause many are weak and sickly,” and its impenetrable clouds so shut out the light and heat of the Sun of Righteousness, that the spirits decay instead of ripening, and the flowers of grace wither in the bud instead of expanding into all the beauty and fragrance with which God has adorned them. None who look dispassionately at the work of God as it is now carried on by the various denominations of professing Christians, but must acknowledge how much that work is hindered, by want of union and co-operation, and how justly the ungodly may reproach us for our petty jealousies and our party feuds alike disgraceful to ourselves, and dishonoring to the master whom we serve—and if such be the conviction which necessarily forces itself upon the mind when the subject of reflection is the Lord’s vineyard, and the various bands of laborers by which it is occupied, then with all earnestness we would appeal to those whom God has appointed as watchmen in Zion, and we would ask of them *not* whether they have cast in their lot with us, and enrolled themselves as members of our Alliance; but what they are doing in their respective spheres and in the occupation of the talents which God has given them to remedy this fearful evil, to uproot this noxious weed, to stem this desolating torrent; or if they cannot stem it, in some measure to divert its power, so that the energy which would otherwise be spent in bringing railing accusations against a fellow disciple, or undermining the walls of a sister church, may be devoted to a nobler and more enduring cause. We would say to them, could we gain attention, the fire of ungodliness is raging around you, and brands need to be snatched from its burnings, and quenched in the ocean of God’s eternal love. Souls are perishing for lack of knowledge; they need to be brought to Jesus and to be instructed in the mysteries of his great redemption. Satan is “walking about as a roaring lion seeking whom he may devour;” the alarm

needs to be sounded, his snares must be discovered, his hypocrisy unmasked, and his wily craftiness exposed. The world, too, is busy with its fascinations and lusts, the unwary are in need of guidance, and the unsubdued of control, the timid need to be encouraged, and the presumptuous cautioned, the open sinner needs to be rebuked and the secret believer stimulated to make a public profession of his faith. What time, then, has Zion's watchman for party warfare, what labor can he spend upon "the meat that perisheth," when his whole strength is needed to procure for himself and his people the "Meat which endureth unto everlasting life."

God in mercy hasten that day, when the preaching of the Gospel and the cares of the flock shall so engross the minds of His ministering servants, that neither time nor inclination shall be left them to spy out the nakedness or expose the barrenness of their neighbor's land; when the exaltation of Self—that grim idol, before which numbers bow—shall be lost sight of in the earnest desire that Christ may be magnified; and when the strange fire which now burns upon the altar of many a heart shall be replaced by a fire more pure and more holy—a fire which, fed by the oil of Grace and fanned by the breath of the Spirit, shall spread with glowing brightness on every side, and consuming in its progress all that is earthly and sensual and devilish, shall leave only that which is pure and lovely and of good report, to adorn the Church of Christ, and draw down the approbation of a gracious God.—*Evangelical Christendom.*

### A PLEA FOR INFANT BAPTISM.

*Baltimore, 18th January, 1855.*

To the Editor of the Christian Banner:

SIR:—In the November Number of your periodical appeared an article of yours in reply to an article of the *Christian Guardian's* on the subject of Baptism, inserted at the same time in the pages of the Banner. Scripture and History, properly interpreted, are, with me, authorities, and not Dr. Clarke; and both of them I will endeavor to shew, can prove that infants in apostolic times had this rite administered to them. At different times I have derived benefit from the perusal of your periodical; and although the "Rev." Mr. Miller and other "Reverends" of the Methodist denomination may fume in rage at you—on account of your opinions on Methodist polity—yet I will not, believing as I do, that these "Reverends" would

be more usefully employed were they to say "thus saith the Lord" and not "thus saith John Wesley." A happy day will it be for "Methodism," when there is a return to the spirit and practice of the early Methodist preachers; then, the world and its vanities were held as nought: now, alas, preachers have no distaste for many of the world's vanities; the "fleece and not the flock" has become the subjects of their solicitude. In former days Methodist preachers numbered their converts by *hundreds*, and now-a-days they do it by *half-dozens*. There is a cause for everything. No doubt the excessive love of the world evinced by many of the "Reverends" of the Methodist denomination, is one of the reasons for the paucity as regards the number of methodist converts. "The love of the world worketh death." But on immersion and one or two topics I cannot agree with you: hence my present letter, to which please reply.

I cannot view Baptism as being *necessarily* a church ordinance; indeed, in the New Testament, I do not know where to find it as having been administered to any during a church meeting, unless it can be inferred as happening in the church at Jerusalem on the day of Pentecost, and that is rather doubtful. I am firmly persuaded that the apostles practised infant baptism; and this persuasion arises from the best of evidence, viz: from their own direct testimony. Had the translators of our common version of the New Testament, rendered the word *oikos*, family, as they more properly might have done, as regards Lydia and several others, instead of house or household, there would have been less occasion for controversy. A man or woman's *family* is well understood to be the children only. Luke tells us, Acts xvi, 14, 15., that the Lord opened the heart of Lydia, and that she attended to the things spoken by Paul. And Luke also informs us that *she* was baptized, and her *household*, or family, or children. This is so exceedingly plain, that in my opinion no opposer of infant baptism can overturn it. Whatever Lydia's house consisted of, were baptized in consequence of *her own profession*: and if they were not her *children* and her children only of which her household consisted, then, we would be obliged to conclude that all her servants and lodgers, if any, were, on her profession, baptized, which is more than any profess to believe. Now I maintain that when the inspired penman informs us, that the families or households of Lydia, the Jailor, and others were baptized in *virtuè* of their *parents' faith*, they tell us in the plainest manner that the apostles practised the baptism of infants; and I cannot but notice here what

many have done before me, that in reading the accounts of Baptist missions, we have it often stated that they baptized such a man or woman,—this is all well—but what becomes of their families or houses. Have all of them none? Are all the Baptist converts unmarried or childless? Here, then, is a very great defect; but it is one, which, upon the system of those who condemn infant baptism, can never be rectified. Here is the want of the *apostolic house*, and there is nothing as a substitute for it—a mere blank. I do not fix upon the above argument because it is the strongest or weakest; but because it is the shortest and plainest, and whatever others may think of it, to me it is a conclusive proof in favor of the baptism of infants. Now for the evidence drawn from Church History.

I begin with Chrysostom: "Some think that the heavenly grace (of baptism) consists only in forgiveness of sins; but I have reckoned ten advantages of it. For this cause *we baptize infants*, though they are not defiled with sin." Chrysest: Hom. 40, in Gen.

Gregory Narianzen: "Baptism is suited to every age. Hast thou a *child*? Wait not until he becomes a sinner, but in his *tenderest age* sanctify him by the Spirit. But you hesitate because of his tender age. How cold-hearted, how weak in faith, O mother! Hannah, before the birth of Samuel, consecrated him to God, and when born devoted him to the priesthood. So should children also in their tender age be baptized, though having yet no idea of perdition or of grace."

Augustine remarking on 1 Cor. vii. 14., says "There were then Christian infants, who were sanctified," that is, baptized, "by authority of one or both of their parents," cited by Schone ii. p. 270. Indeed, the writings of this father, show beyond the possibility of a doubt, that infant baptism was an established usage in his age. The authority of these ancient fathers, of the 4th century, representing the two great divisions of the primitive church, is sufficient to indicate the prevailing sentiments of the church in this age respecting the baptism of infants. Omitting the recorded sentiments of Cyprian in the middle of the 3rd century, I quote the authority of Origen. He was born 185 years after the birth of Christ, within 100 years of the apostolic age. His father and grandfather were Christians; and his Great Grandfather must have been contemporary with some of the apostles themselves. Is it possible that these ancient christians could have been ignorant of ancient church usages, and could they have failed to transmit from father to son for only three generations the

traditions of the apostles. Now the words of Origen are these : " The church received from the apostles injunction or tradition to give *baptism* even to infants." Timothy and Titus, must have been living with the Origen family, and possibly others of the original twelve. The " faithful men" to whom they committed the ordinances of religion, must have been contemporary with his family for near 100 years.

Let us consider the insatiable curiosity of Origen to acquire knowledge, and his facilities ; and is it credible, is it possible that he should have been ignorant of the customs, the teachings, and traditions of the apostles respecting the subjects of baptism ? Baptism was a thing of almost daily occurrence, and common in all the churches. Origen visited the apostolic churches and resided among the chief of them. Could this rite, totally new, unfounded and contrary to apostolic practice, so long prevail as to be received as an apostolic ordinance. Where was the apostle John. and Timothy, and Titus—where were Polycarp and Irenaeus and Barnabas and Hermas, that they did not rebuke and expose the fraud of those who thus forsook the commandment of the apostles, for the ordinances of man ? Can any thing be more conclusive ? And from the writings of Tertullian it might be shown that baptism of infants was practised at the time Tertullian lived, viz, 100 years after the apostles ; as well as from many others of the ancient fathers.

Sir, I have thus stated what I consider as conclusive evidence in favor of the rite of infant baptism, leaving it to you to bring forward your " strong reasons" in refutation of my arguments. An early insertion in the columns of the Christian Banner, will oblige

Yours,

A W——n.

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#### PLEA FOR INFANT BAPTISM EXAMINED.

Our friend of the above " Plea" relies upon two principal witnesses, Scripture and History, to make good the popular custom called infant baptism. As the voice of scripture is the voice of God, and as infallible testimony requires no help, we will not ask our friend's historical evidence. Let the oracles be sufficient in that behalf. Nay, we object, seriously object, to the historical argument, for this simple but potent reason, that if we rely upon history which begins one hundred years after the preaching of the apostles to prove who

are the subjects of baptism, we are likewise obligated to repose confidence in equally good history to prove the orthodoxy of purgatory, and the indispensable offices of extreme unction. Ecclesiastical history, so called, but which more properly is entitled tradition, proves far too much for both Papist and Protestant. As clear and as ample evidence can be deduced from history that the apostles countenanced and established a universal Bishop, as that they practised what the Doctors and Scribes of this age practice—putting drops of water on infants' faces in the name of the trinity, and calling it Christian Baptism.

We are not afraid of history. Not one of its records do we fear to meet. But see how it is abused! Take an example in the above "Plea:"—says our friend, "From the writings of Tertullian it might be shown that the Baptism of infants was practised at the time Tertullian lived." Grant it: and what then? Who was Tertullian, and when did he live, and what did he testify respecting infant immersion? The writings of Paul, Matthew, Luke, Peter and even the last of the sacred writers, John, were given to the world between the years 38 and 90 of the Christian Era; and the "father" called Tertullian was an active theologian between 210 and 230, or from *one hundred and twenty to one hundred forty years* after the last apostle wrote. Why, within one half of this period, under the eye of the apostles themselves, what fearful errors and corruptions crept in among the professed followers of the crucified Nazarene. Let Paul speak—"The mystery of iniquity already works." Let Jude speak—"There are certain men crept in unawares. . . . ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." Let John speak—"As you have heard that antichrist shall come, even now there are many antichrists; many deceivers are entered into the world, who confess not that Jesus Christ has come in the flesh." 1 Jno. ii. 18, 2 Jno. vii.

Now, if, within forty or fifty years, under the eye of the inspired apostles, men could be found in the congregation of the saints who denied the Lord and taught that he had not come as the gospel testified, what might be naturally expected during a period of 120 or 140 years after the apostles ceased personally to teach? Talk of only a hundred years from the apostles to some of the "fathers" (!!) and then pay great respect to the testimony of these "fathers" as proving what Paul, John, and Matthew taught !!! What sophistry and imposture! Why, there is a greater space of time between the apostle John

and the first "father" who mentions infant immersion, Tertullian, than the time when John Wesley and five others constituted the whole community of Methodists and the present moment when they are numbered by hundreds of thousands and millions; and twice the time between John the apostle and Tertullian than between the period when our Wesleyan friends were a simple, humble, zealous people to the present period when they have as high a head, as costly equipage, as dashy chapels, and as swaggering clericals as any folk in the land. Only a hundred and twenty years between the writings of Tertullian concerning the immersion of infants and the last writings of the inspired John; and yet Tertullian's testimony is proof strong and conclusive that infant immersion is apostolic!! And this too in the face of the fact that Tertullian condemns the practise. Hear him:

"Let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. . . . What need their guiltless age make such haste to forgiveness of sins?"

Thus much in exposing the nakedness of the land while the attempt is made to summon witnesses to prove a custom apostolic when these witnesses stand over one hundred years' distance from apostolic times, like placing Brigham Young or Sidney Rigdon in the witness box to prove that Mormonism commenced at the time of, and was established by, Mr. John Wesley!

Putting a seal therefore on the mouths of all the *fathers* and the *sons* too, from Dr. Tertullian to Dr. Wall and from Chrysostom to Wardlaw, let us open the pages of God's own volume and attend to the sayings of inspired men. Let us visit sister Lydia and our brother the jail-keeper at old Philippi—a sister and a brother altogether popular and much in request with many who believe in christianizing or at least christening unbelieving, unrepenting, untaught children.

Our friendly correspondent who gives us the preceding article, intimates that "had the translators of our common version of the New Testament rendered the word *oikos*, family, as they more properly might have done, as regards Lydia and sever others, instead of house or household, there would have been less occasion for controversy." After reading the first clause of the 15th verse of Acts xvi, *Os de baptiste, kai ho oikos auter, parekalese, etc.*, we will permit our correspondent to translate *oikos* by *household* or *family* just as he prefers.

Doubtless every common sense reader understands that Lydia's family was baptized. In the next instance of a family's obedience which Luke records, we have neither the term household nor family, but the baptism of the family is made as evident as language can make it. Speaking of the 'keeper of the prison' at Philippi, and how Paul and Silas proceeded, the Evangelist says, "They spake to him the word of the Lord, and to all that were in his house, [all that were in his house were his household, were they not?—and were not all that were in his house his family?—] And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his," Acts xvi. 32, 33. On the baptism of this family we remark—

1st. The preachers announced the gospel to the head of the family, and to all the members of it, whether sons and daughters or hired assistants.

2nd. All the members of the family believed and rejoiced in God, as indeed all were baptized.

Now, then, Mr. Plea for Infant Baptism, you will not object to answering a little query just at this point. It appears that Luke lets us know in the same chapter that the same proclaimers of the same gospel in the same city at the same period, baptize two families in the name of the Lord: the members of one family all hear the word, believe it, and are baptized; and you tell us that the infants or children or household of Lydia were baptized in consequence of *her own profession*." Our little query, is, How did you ascertain that Paul and Silas while in Philippi baptized one family 'in consequence' of all the members of it hearing and believing the word of the Lord, and baptized the other family 'in consequence' of one member of it believing?

Observe how you are encompassed, respected sir. You say "I maintain that when the inspired penman informs us that the families or households of Lydia, of the jailor, and others, were baptized in virtue of their *parents' faith*," &c. Thus, you place all these households or families in the same category, baptized on the same principle. In other words, all the families that the apostles baptized were baptized alike. We have shown that the jailor's family all received the gospel because all heard the gospel and believed; and you, friendly sir, have admitted that Lydia's family was baptized just as the jailor's; hence you have virtually surrounded yourself and killed your own logic, arguing that as the jailor's family all believed therefore all of



Lydia's family believed!! If you can escape the vortex of your own logic, please report your safety immediately.

But from what species of history or theology did you learn that children were baptized by the apostles on the faith of their parents?—that Lydia's family received baptism on her own profession? Who first fancied that Lydia ever had an infant in her family, or that the apostles ever baptized an infant? Who made the discovery that any one, young or old, in apostolic times, was baptized by reason of the faith of another? What presumptuous fancies the old papal traditions will sanction and sanctify! Pity that Protestants have not yet fully protested against the great Harlot, her coinage, wares, and merchandise. To sprinkle water upon the upper story of a child, and call it baptism, is bad enough; but to administer thus to a child because it bears a certain fleshly relation to some man or woman, is worse. And to do it in the name of the Lord, when the Lord has not authorized it, thus using his name in vain, is worst of all.

D. O.

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#### ELIAS HICKS, HIS VIEWS AND FEELINGS.

*Pelham, January 22nd, 1855.*

To the Editor of the Christian Banner :

I have taken up my pen to beg of you some information concerning a statement found in your Tract No. 1, on "Spiritual Influence" In showing that feelings cannot always be trusted—that men have frequently mistaken their feelings for "the Spirit"—among other examples given you have the following :

"Quaker Hicks *felt* that the Saviour never was on earth at all; and that the whole story of his birth, miracles, and death, is only an allegory, or figure; and he formed a party by this spirit that was in him."

Now, I do not wish to be considered a favorer of Hicks or his party; neither do I wish to accuse you of making erroneous statements without, (at least apparently) good authority; but I am a lover of truth, and love to hear it spoken of all parties, and I cannot but think that there is an error somewhere, for the following reasons.

If that was the belief of Elias Hicks, and he begat a party by that "spirit that was in him;" it is but reasonable to conclude that those who form the party are of the same spirit, holding the same views that he held. I never saw Hicks myself, it is true, nor have I very lately read his writings; but I was reared a birth-right member of

that "Hicksite party;" was held by them as such, till you, on the 19th of June, 1853, (of blessed memory,) led me down into the waters of Lake Erie. I still reside with my parents, "Hicksites," and yet have I never heard any such doctrine promulgated among them. On the contrary I was always taught to believe in the Blessed Saviour, and his mission here below, as a reality, and not as an allegory or figure.

As I said before, I do not wish to be considered a favorer of Hicks or his party. I am aware that they have errors enough of their own, without attributing to them any that they have not. You will therefore oblige me very much by sending me some information as to your author.

Yours in the endeavor,

OZIAS LUNDY.

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—The preceding containing nothing of a private character, and presuming that others who have perused the Tract may have objections like the above, we take the liberty of giving the communication to the public accompanied with a brief response.

We doubt not that numbers of those who are ranked with what is termed the 'Hicksite' party among the Society of Friends are precisely as "orthodox" as those called orthodox; and it is not in the least doubted that many, both young and aged, classed with the adherents of Hicks, are as free from the views that the Tract ascribes to Mr. Hicks as they are innocent of the doctrine lately decreed from Rome pertaining to the immaculate conception.

It will give us pleasure to learn that *all* who are admirers of Mr. Elias Hicks, are free from the sentiments we have ascribed to that gentleman, and on the evidence being furnished we shall most cheerfully publish it. As to Mr. Hicks himself, until a pamphlet which fell into our hands some time ago be repudiated by the Friends who honor him, the language we gave the public in the Tract, quoted correctly in the above letter, must remain in all its force and significancy. Said pamphlet is not in our possession, but we have a very distinct recollection of sundry positions it assumed, and in its own way maintained. Among the first tours we made, after becoming a public herald of the good news concerning Jesus, a night was spent at the house of a beloved friend in an adjoining township to that in which you dwell, brother Lundy; and while tarrying there, the pamphlet aforesaid, written by Mr. Hicks, or at least bearing his name, was put into our hands, on the pages of which our eyes saw words and sentences

importing unequivocally that the writer regarded the two apostles and the two evangelists who narrate the advent and character of Jesus as detailing to us, in an impressive form, the beginning of a spiritual principle, and that there never was such a person on earth. The remark that was made at the time, that this was carrying out spiritualism to its legitimate issue, is also distinctly remembered. If this document, thus coming into our hands, seen, handled, read, and understood, be a forgery, we shall be happy to learn it for the sake of all who are nicknamed "Hicksites." So far as memory decides, we have had little conversation with any adherent of Elias Hicks, and consequently we are not well posted in the general sentiments of the Body from this source. What we know of them is from testimony derived from other sources. Not willing to misrepresent any professing person or order of people, and always ready to apply the remedy if unintentionally we should do so, we wait for new developments before proceeding farther in the premises. D. O.

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#### PROTRACTED MEETINGS.

The following has received the endorsement and commendation of sundry Baptist Journals. Read it:

"The evidences of the New Testament history are no less distinct. What but a protracted meeting assembled in Jerusalem and all Judea around the Precursor on the Banks of the Jordan, or thronged the lonely wildernesses and mountains of Palestine, with the congregations of the Great Teacher? And why, but because they adopted the same method of inculcating the doctrines of the Kingdom of Heaven, were the apostles instructed to *abide* with the most worthy, Matthew x. 11, in the towns and cities embraced in their first missionary tour? Their course may, perhaps, find its best illustration in the conduct of the missionary to the Gentiles, who was afterwards added to their number. Of him, we are told, that he preached for three months in the synagogue at Ephesus, and taught daily for two years in the school of Tyrannus, and that a mighty prevalence of the word of God was the result of his unwearied labors, Acts xix. Such also was the measure adopted by all the teachers in the earliest of the churches during the memorable revival at Pentecost. There the disciples "continued daily with one accord in the temple, and in breaking bread from house to house." "Neander observes, that a

single room could hardly have contained the present number of converts. He supposes, that in addition to their resort to the temple, they met in smaller companies at different places ; that they here received instruction from their teachers, or one another, and prayed and sang together ; and as the members of a common family, closed their interview with a repast, at which bread and wine were distributed in memory of the Saviour's last meal with his disciples." It was the season of a great spiritual harvest. It was the season when the last flickering flame of accepted sacrifice arose within the once consecrated precincts of the Jewish temple. Thence, religion took its departure into the private houses of believers, or rather to houses, each of which set apart by the sanctities of Christian worship, had become a house of God.

"To prosecute the history of revivals, and revival meetings, is to prosecute the history of the extension of Christianity. To the holy zeal excited through the influences dispensed, and the instrumentalities employed, by her Head at such seasons, the church owes much, if not most, of the great and good results which have entered into the annals of the mediatorial reign. To this, the reformation of the sixteenth century has been traced as well as the hardy resistance of true religion to the oppressions of European hierarchies, and the early population of this country by some of the noblest spirits of the old world. The revival spirit among the Moravians and Pietists of Germany, arrested the progress of Rationalism in the Church of Luther, and the protracted meetings of the English Dissenters neutralized for centuries the Romish elements in the Episcopal establishment.

"Let us not be afraid of revivals and protracted meetings. They have already accomplished much in the advancement in the cause of Christ. They are destined to accomplish more. They are not justly chargeable with the obstinate impenitency of those who have resisted their influence. And the Christian minister who engages in them is not responsible for the result, when the gospel which he preaches, and to some of his hearers has been a savor of life unto life, becomes to others a savor of death unto death. Let him conduct these exercises with ordinary Christian prudence, with prayers for the aid of the Spirit, and with ascriptions of all their glorious results to the infinite mercies of God, and he cannot go astray."

In the same paper from which we copy the above, we find the subjoined, under the head of A SUBLIME SCENE AT A CAMP MEETING. Let it also be read :

"Monday evening was a night never to be forgotten. We had a sermon on "Quench not the Spirit," and the agency of the Holy Ghost in the salvation of sinners, and sanctification of believers, was set forth clearly, and with great effect. In the exhortation which followed, mention was made that we are now enjoying the dispensation of the Holy Ghost—that "the pillar of a cloud by day, and of fire by night," that used to appear in the camp of Israel, was no longer visible. And, that "God manifest in the flesh, seen of angels, preached unto the Gentiles, believed on the world, and received up into glory," was, to us, seen no more. But that we need not sigh for the days of Moses, nor even for the "days of the Son of Man"—that in the dispensation of the Holy Ghost, on the day of Pentecost, while the disciples were waiting in prayer, "with one accord in one place," for the "promise of the Father,"—that the most mighty display of saving power was made that the world ever saw. And now brethren we are in the dispensation of the Holy Ghost—we are here at our feast of tabernacles—enjoying our pentecost, waiting in prayer "with one accord in one place," proving God with our sacrifices, to see if God will not open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. What think ye, brethren, if we should all fall down upon our knees with one accord, and look for the baptism of the Holy Ghost, would God send down His Holy Spirit in forked tongues of fire upon our heads and hearts? And the faith and hearts of God's people responded, Yes! Can you kneel here in the stand? Can you kneel here in the altar? Yes! Can you kneel through the whole congregation? Yes! Look up, the Lord is coming! Make ready! Hasten! Here all description must fail. As the people rose to kneel, the Holy Ghost fell on the whole encampment. Some of the wicked rushed out of the avenues of the encampment as if impelled by an irresistible power. Others started from their seats, but falling over them, choose remaining on their faces to running farther. A few stood amazed, amidst the prostrate multitude, while a mingled voice of praise, prayer, and wailing went up to heaven, and was heard afar off, as the sound of mighty waters. The excitement was so great and universal that it appeared for a while as if order could not be restored. But, as soon as a call to order was made, it was at once seen that the "spirit of the prophets was subject to the prophets," and the immediate restoration to order was hardly less miraculous than the involuntary outbreak that had just preceded. An invitation was then given to mourners to

come into the altar for prayer, and in a few minutes, our altar, which would seat from 90 to 100 persons, was crowded with the broken hearted, crying for mercy; and soon many testified that the Lord had heard their cry, and the mourner was comforted. The meeting then resumed its usual interest, and continued without abatement, until its close."

We have another extract which carries fully more weight with it than either of the above. It is from the pen of the celebrated Dr. Beecher. We must hear him too:

"I have lately heard disparaging remarks made concerning revivals—that they were attended with so many defects, that their absence was better than their presence; and that on the whole, we had better go back to the good old days when revivals were unknown, and the minister had easy times—when no such attacks were made upon his heart, and conscience and intellect, but that he could spend most of his time on his farm, fattening his hogs and getting in his crops, while if he preached half a century he would never hear of a conversion. I would ask these croakers at revivals how many friends of missions would have been mustered, if there had been no revivals? My brethren, WE MUST HAVE REVIVALS! It must rain faster or we perish with drought! There is no such thing as a growing, progressive church without them. God has never multiplied his people—never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the church and to convert the world."

On these copied items we design offering a remark or two in our Number for next month, since the habits and tastes of the reading community are in favor of concise articles. D. O.

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#### PREACHERS--ANCIENT AND MODERN.

[The letter which follows has been with us a number of weeks, but it is too truthful and useful to withhold from public though somewhat out of date in its appearance.—D. O.]

The November Number of the Christian Banner is just received. As usual, it comes laden with much good instruction, together with encouraging news from the churches.

But in reading of the success that attended the preaching of the

apostles, and the success of modern preaching, I have been led to enquire into the cause of conversions then by the thousands and now as it were only by tens. Their preaching always made a stir among the people. Sometimes their hearers were pricked in the heart and cried out, What shall we do? At other times they were cut to the heart and took counsel to slay the preachers. Festus thought Paul mad, while Agrippa was almost persuaded to be a christian. So it was; some mocked, some were grieved, some trembled, and others said, We will hear thee again of this matter. True, there was then as well as now, some sleepy hearers, as appears by the case of Eutychus.

But what was the secret of their success?

1. They preached the gospel as a reality and therefore with earnestness.
2. They commended themselves to every man's conscience in the sight of God.

They preached right at their hearers and made them understand they meant them. They preached always for practical purposes, and therefore bore upon the practise of their hearers. They rebuked kings only in their presence, and spoke not of sins afar off. When Paul was brought before Felix the Governor, he reasoned of righteousness, temperance, and a judgment to come." How appropriate the subject when he stood before one who sat to judge the conduct of others, to preach righteousness, even the righteousness of God. How just, to warn this unrighteous judge of a judgment to come—to preach to him that he would yet stand before the Judge of the living and the dead. So clear and pointed was the apostle's preaching, that the haughty Governor trembled out of fear of his fate.

The world love to hear the preacher expose the faults of the church, but say 'Enter not into the secrets of our hearts.' They can doze away a half an hour at "church" very comfortably, while the preacher discourses upon some point of orthodoxy. But to tell them of their unrighteous gains and expose them to public gaze renders the preacher unpopular.

But Paul not only rebuked sin himself, but said to Timothy, "Reprove, rebuke, exhort, with all long-suffering and doctrine." O, my brother, let us study the course of those old fashioned preachers of righteousness more, and let us imitate their examples of meekness

and humility, and their devotion to the cause, and earnestness in preaching Christ and him crucified; and the blessings of the Lord will attend our efforts.

I am, as ever, yours in the Lord,

A. B. GREEN.

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### THE PRAYING MACHINE.

Well, who ever heard of a praying machine before! What can be meant by it? Where is it to be seen? How is it to be used? Such, we can well imagine, will be the exclamation of some of our young readers.

But, if it were merely to be thought of as a wonderful thing, we should not have spoken of it. No: it is a vain and foolish thing—we might almost say that it is a *horrible* thing; for it is a means by which the poor, ignorant, and sinful people of Thibet—a country to the north-east of India—think that God can be prayed to and worshipped! And how insulting must this be to Him who has told us that He is a Spirit, and that they who worship Him must do so “in spirit and in truth!”

It appears that the people of Thibet suppose that the more prayers a person can repeat the more merit he has in the sight of God. As a means, therefore, of multiplying their prayers, they have invented these praying machines. They are either wooden or iron or copper cylinders, which they fill with a long but narrow roll of paper or cloth, on which their idols and symbols are painted, and below are prayers, either painted or written, in the language of the country. The cylinder has a rod lengthwise through the centre, upon which it is made to turn round. Some of these praying machines are very large. A missionary saw one of this kind, which was turned by a handle, and near which a number of people were sitting, in order that the wind caused by turning it might touch their faces, which is considered a blessed thing for them.

In some cases the people set up these machines in rivers, and small streams, near their houses, so that the water, by turning the cylinder, performs the necessary prayers for them! The way the people manage it is this. They fix in the bed of the stream a post, with a hole bored in the top. Turning freely in this hole is a horizontal (or flat) cross of wood, to which is fastened the rod that passes through the cylinder. Now then, to make the machine go round



a stream of water is brought through a trunk of a tree, or some such simple channel, and made to fall just upon the cross of wood, which of course turns round with the cylinder that is fastened to it.

The people are very unwilling to part with these machines. "Some time ago," writes a missionary, "I met one of the people who was turning his praying machine most quickly whilst he walked; his small bundle of property being on his back. I stopped him, and asked him if he would sell me the machine. At length, after some difficulty with him, he consented, and I gave him three rupees, or six shillings, for it. After I had paid him the money, and he had given me the machine, he asked me, after a little while, to give it to him again. As soon as he had it in his hands once more, he put it three times to his forehead, made his salaam—or did reverence to it, and then, poor fellow! he returned it to me, and off he went."

Such is the thick darkness of Thibet!

We will only add, that it has just struck us, that it is possible there may be praying machines nearer home than in that distant country. What shall we say of the boy or girl who mutters over a number of prayers, either in or out of church, in which his heart is not engaged? Is he or she not a mere *praying machine*? And oh, how offensive to God!—*Church Instructor*.

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### RELIGIOUS INTELLIGENCE.

[The following letter was received in due course, which is here presented to our readers.—D. O.]

Having received a letter of request from the Board of co operation to proclaim the gospel in the townships of Darlington, Pickering, King, and Wawanosh, I commenced the work at Charlesville last summer, and in a few weeks some about sixteen broken-hearted penitents bowed to the claims of Jesus and were baptized. Two already baptized were also added. On the 24th of November left for Eramosa, visited and preached in each of the three churches there, renewed my acquaintance with Father's dear children, found it refreshing; nothing very special occurred, the weather being very cold and other circumstances against us. Spent one First Day with the dear saints in Erin; when Gabriel goes out to gather the elect he will have to visit Eramosa and Erin; God has many shining ones in those places. From Erin to Trafalgar, the church here has grown in numbers within the last year and stand pretty well. Labored with them

one week; the sheep and lambs were fed and strengthened, and much préjudice gave way. Reached home 25th December; laid by two days, then to Bowmanville; this church has endured severe conflicts, and have eaten bitter herbs. Nevertheless a goodly number stand firmly in the truth; preached here a few evenings and First Day; then to Charlesville each evening and Lord's day for one week, a full house and apparent deep interest. Then back to Bowmanville, preached other two weeks, we had some refreshing from the Lord; some returned to the communion of the church, three baptized and other hopeful cases there yet. To-morrow, the Lord willing, I leave for King and Wawanosh; on my return you will hear from me again.

Yours, &c.,

JOHN DOYLE.

30th Jan., 1855.

[We extract the following from a letter received from the esteemed brother Laird, of Galt.]

Although my acquaintance with you is still confined to that derived from the pages of your valuable paper, I feel assured that any information regarding the spread of that truth which you are so zealously with tongue and pen laboring to make known will be gratefully received by you, and by every lover of the truth. I have now to inform you that there is a small church formed here. In May last two brethren arrived here, and on the Lord's day following we met along with another brother and sister who had been previously immersed. Since then two have been immersed into Jesus, and they immediately united with his people in keeping the ordinances as taught by the apostles of our Lord and Saviour. We are eight in number, and although we are weak and unlettered, yet I trust we are not ignorant of the will and character of our heavenly Master.

[It is our sincere prayer to Him who "gives the increase" that brother Laird and the band of gospel friends with him may prove themselves a widening blessing to that region.—D. O.]

[And here follows a report of labors worthy of record.]

Tully, N. Y., Feb., 1855.

Not being able to work on account of sickness for some time past and having a few words of encouragement for the brotherhood, I thought I would make the *Christian Banner* the medium through which this information might be more generally disseminated among them.

Since I wrote you last, the good cause has been progressing finely by the labors of our much esteemed brother Belding, assisted by the good brethren where he has been laboring as an Evangelist.

Brother Belding returned to our state with his dear and much loved Myra sometime about the fore part of December. Immediately after she arrived she was taken sick and has been under the care of brother Doctor McCarty, of Throopsville, from that time to the present (although I learn she is just able to ride out a little.)

Under these circumstances brother Belding began a meeting at Throopsville, being obliged to be at home every night. The result of this meeting was the addition of 20 to the army of the faithful:

From thence he went to a School House a little East of the Doctor's, and taught the people, who heard with marked attention, and a goodly number have since been immersed at Throopsville. From there he went to Auburn and began a meeting that continued about four weeks. Our brethren think we never had so great a meeting in our State. This meeting closed with 80 additions to the people of the Lord. O! brother Oliphant, how these accessions encourage and strengthen us, and all who sympathize with us in the good work of the Lord. Let the united prayers of the Church be, that they may all be presented harmless and blameless before the Lord at his coming.

Brother Goodrich and the Elders of the church say they are all good substantial members of society, and if so, we hope and trust, will soon form a character that shall comport with the dignity of their profession, and compare with the family to which they are allied.

And here let me say that this is the rock on which very many have been shipwrecked, and the great watersroom in which many have been swallowed up and lost forever. Our teachers in many instances have failed, most signally failed, to teach the converted that noble and dignified relation which they sustain to their fellow men, to God, to angels, and to all that is great and good on earth and heaven. They have failed to impress on the mind of the young disciple this thought, that he is called with a high and noble calling into the family of our God and Father, and that Jesus Christ is our Elder Brother, from whom the whole family in heaven and earth is named. Of such is the family of God into which we are born, by being born of the water and spirit. What is the employment of this family? I answer,—their constant and incessant care and labor is to honor and glorify the great Head of the family. There is no room for idl-

ers. They all have something to do—to seek their own happiness and that of others. Every situation in life has its responsibilities and duties, but this relation more than all others. There is no room for the covetous or the worldly, or the lovers of pleasure more than the lovers of God. Oh! if every disciple understood this, how few would ever think of turning back to the world. Let this subject interest the brethren more for the time to come than it has for the past, and we shall see an improvement in this direction.

But to return from this digression to other things calculated to encourage us. After the meeting closed at Auburn, brother Belding went to Port Byron and spent about two weeks in preaching to, teaching and exhorting the people. The result is the organization of a church at that place of some 40 members or more. How cheering the prospect in the central part of our great state. Brother Belding has gone to South Butler, Wayne Co., to hold a meeting.

I have another large field which I shall report in due time. Brother Benedict is turning the world upside down in Jefferson County and all the North.

H. A. CHASE.

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### GOOD FEELINGS.

We knew a blunt old fellow in the State of Maine, who sometimes hits the nail on the head more pat than the philosophers. He once heard a man praised for "good feelings." Every body joined and said the man was possessed of excellent feelings.

"What has he done?" asked our old genius.

"Oh! in everything he is a man of fine benevolent feelings," was the reply.

"What has he done?" cried the old man again.

By this time the company thought it necessary to show some of their favorite's *doings*. They began to cast about in their minds, but the old man still asked.

"What has he *done*?"

They owned that they could not name anything in particular.

"Yet," answered the cynic, "you say that man has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this

town that you all call a surly, rough, unamiable man; and yet he has done more *acts* of kindness in this country than all of you put together. You may not judge people's actions by their feelings, but judge people's feelings by their acts.

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### TEMPERANCE AND SCRIPTURE.

"Let your moderation be known unto all men," is a favourite but sadly misapplied text by numerous *moderate* users of the various liquid poisons commonly denominated alcoholic drinks. The following opinion of one learned commentator upon this text deserves to be weighed:—

"That an illiterate and thoughtless reader of the Scriptures, should sometimes mistake the meaning of this passage, may not awaken much surprise; but that studious men and scholars should even produce it as a license for drinking poisons, is a painful fact which we are sorry to have forced upon our attention. Every scholar knows that the Greek term, translated "moderation," signifies mildness—gentleness, submission, clemency. The root from which it springs means *to yield*, because a person who is mild or gentle, is of a yielding disposition; and instead of being impatient or revengeful patiently submits to the affliction he may be called on to endure. To suppose that the Apostle meant that the Philippians should drink a moderate portion of poison, "because the Lord was at hand," is one of the most outrageous interpretations that was ever given to a passage of holy writ. The whole context shows, that he only intended to say "let your gentleness and meekness be known to all men; the Lord is at hand."

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AN EXAMPLE.—We are reliably informed that a congregation of disciples in Nova Scotia numbering only 12 male members and the remaining members sisters, contributed in various forms during 1854 for the advancement of the cause of Christ the sum of about \$500. If the Lord had such servants throughout the Provinces—men who would in the same proportion give of their means—(for these friends of the Lord are rich only in good works,) we should have healthy congregations, and very shortly a greatly enlarged brotherhood.

D. O.

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Thanks to every brother—sister—friend who has within a few weeks sent new names to us.