



THE  
CHRISTIAN BANNER.

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

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ALL FOR THE BEST.

No one knows who wrote the following beautiful and profitable narrative, but it has been ascribed to Mrs. Hannah More. Every devout mind will realize its appropriateness.

D. O.

"It is all for the best," said Mrs. Simpson, whenever any misfortune befell her. She had such a habit of vindicating Providence, that, instead of weeping and murmuring under the most trying dispensations, her chief care was to convince herself and others, that, however great might be her sufferings, and however little they might be accounted for at present, the Judge of all the earth could not but do right. Instead of trying to clear herself from any possible blame that might attach to her under those infirmities, which, to speak after the manner of men, she seemed not to deserve, she was always the first to justify Him who had inflicted them. It was not that she superstitiously converted every visitation into a punishment; she entertained more correct ideas of that God who overrules all events. She knew that some calamities were sent to exercise her faith, others to purify her heart; some to chastise her sins, and all, to remind her that this "is not her rest;" that this world is not the place for the full and final display of retributive justice. The honor of God was dearer to her than her own credit, and her chief desire was to turn all events to his glory.

Though Mrs. Simpson was the daughter of a clergyman, and the widow of a genteel tradesman, she had been reduced, by a succession of misfortunes, to accept of a room in an alms-house. Instead of repining at the change; instead of dwelling on her former gentility, and saying,

“how handsomely she had lived once; and how hard it was to be reduced; and she little thought ever to end her days in an alms-house;” (which is the common language of those who were never so well off before;) she was thankful that such an asylum was provided for want and age; and blessed God that it was to the Christian dispensation alone that such pious institutions owed their birth.

One fine evening, as she was sitting reading her Bible, on the little bench shaded with honey-suckles, just before her door, who should come and sit down by her but Mrs. Betty, who had formerly been lady’s maid at the nobleman’s house of the village of which Mrs. Simpson’s father had been minister. Betty, after a life of vanity, was, by a train of misfortunes, brought to this very alms-house; and though she had taken no care, by frugality and prudence, to avoid it, she thought it a hardship and disgrace, instead of being thankful, as she ought to have been, for such a retreat. At first she did not know Mrs. Simpson; her large bonnet, cloak, and brown stuff gown, (for she always made her appearance conform to her circumstances,) being very different from the dress she had been used to wear when Mrs. Betty had seen her dining at the great house; and time and sorrow had much altered her countenance. But when Mrs. Simpson kindly addressed her as an old acquaintance, she screamed with surprise.

“What! you, madam! you in an alms-house, living on charity? you, who used to be so charitable yourself that you never suffered any distress in the parish which you could prevent?”

“That may be one reason, Betty,” replied Mrs. Simpson, “why Providence has provided this refuge for my old age. And my heart overflows with gratitude when I look back on his goodness.”

“No such great goodness, methinks,” said Betty; “why, you were born and bred a lady, and are now reduced to live in an alms-house.”

“Betty, I was born and bred a sinner, undeserving of the mercies I have received.”

“No such great mercies,” said Betty; “why, I heard you had been turned out of doors, that your husband had broke, and that you had been in danger of starving, though I did not know what was become of you.”

“It is all true, Betty, it is all true.”

“Well,” said Betty, “you are an odd sort of a gentle-woman. If from a prosperous condition I had been made a bankrupt, a widow, and a beggar, I should have thought it no such mighty matter to be thank-

ful for ; but there is no accounting for taste. The neighbors used to say, that all your troubles must needs be a judgment upon you ; but I who knew how good you were, thought it very hard you should suffer so much ; but now I see you reduced to an alms-house, I beg your pardon, madam, but I am afraid the neighbors were in the right, and that so many misfortunes could never have happened to you unless you had committed a great many sins to deserve them ; for I always thought that God is so just that he *punishes us for all our bad actions, and rewards us for all our good ones.*

“ Ay, Betty ; but he does it in his own way, and at his own time, and not according to our notions of good and evil ; for his ways are not as our ways. God, indeed, punishes the bad and rewards the good ; but he does not do it fully and finally in this world. Indeed he does not set such a value on outward things as to make riches, and rank, and beauty, and health, the rewards of piety ; that would be acting like weak and erring men, and not like a just and holy God. Our belief in a future state of rewards and punishments is not always so strong as it ought to be, even now ; but how totally would our faith fail if we regularly saw every thing made even in this world. We shall lose nothing by having pay-day put off. The longest voyages make the best returns. So far am I from thinking that God is less just, and future happiness less certain, because I see the wicked sometimes prosper, and the righteous suffer in this world, that I am rather led to believe that God is more just, and heaven more certain : for in the first place, God will not put off his favorite children with so poor a lot as the good things of this world ; and next, seeing that the best men here below do not often attain to the best things, why, it only serves to strengthen my belief that they are not the best things in His eye ; and He has most assuredly reserved for those that love Him, such good things as ‘eye hath not seen nor ear heard.’ God, by keeping man in Paradise while he was innocent, and turning him into this world as soon as he had sinned, gave a plain proof that he never intended this world, even in its happiest state, as a place of reward. My father gave me good principles and useful knowledge ; and while he taught me, by a habit of constant employment, to be, if I may so say, independent of the world, he, at the same time, led me to a constant sense of dependence on God.”

“ I do not see, however,” interrupted Mrs. Betty, “ that your religion has been of any use to you. It has been so far from preserving you from trouble, that I think you have had more than the usual share.”

"No," said Mrs. Simpson; "nor did Christianity ever pretend to exempt its followers from trouble; this is no part of the promise. Nay, the contrary is rather stipulated; 'in the world ye shall have tribulation.' But if it has not taught me to feel, it has taught me not to murmur. I will tell you a little of my story. As my father could save little or nothing for me, he was very desirous of seeing me married to a young gentleman in the neighborhood who expressed a regard for me. But while he was anxiously engaged in bringing this about, my good father died."

"How very unlucky!" interrupted Betty.

"No, Betty," replied Mrs. Simpson, "it was very providential; this man, though he maintained a decent character, had a good fortune, and lived soberly, yet he would not have made me happy."

"Why, what could you want more of a man?" said Betty.

"Religion," returned Mrs. Simpson. "As my father made a creditable appearance, and was very charitable and I was an only child, this gentleman concluded that he could give me a considerable fortune; for he did not know that all the poor in his parish are the children of every pious clergyman. Finding I had little or nothing left me he withdrew his attentions."

"What a sad thing!" cried Betty.

"No, it was *all for the best*: Providence overruled his covetousness to my good. I could not have been happy with a man whose soul was set on the perishable things of this world; nor did I esteem him, though I labored to submit my own inclinations to those of my kind father. The very circumstance of being left penniless produced directly the contrary effect on Mr. Simpson: he was a sensible young man, engaged in a prosperous business; we had long highly valued each other; but while my father lived, he thought me above his hopes. We were married; I found him an amiable, industrious, good tempered man: he respected religion and religious people; but, with an excellent disposition I had the grief to find him less pious than I had hoped. He was ambitious, and a little too much immersed in worldly schemes; and though I knew it was all done for my sake, yet they did not blind me so far as to make me think it right. He attached himself so eagerly to business that he thought every hour lost in which he was not doing something that would tend to raise me to what he called my proper rank. The more prosperous he grew, the less religious he became; and I began to find that one might be unhappy with a husband she tenderly

loved. But one day, having been absent on business, he was brought in with his leg broken in two places."

"What a dreadful misfortune!" said Mrs Betty.

"What a signal blessing!" said Mrs. Simpson. "Here, I am sure I had reason to say *all was for the best*: from that very hour in which my outward trouble began, I date the beginning of my happiness. Severe suffering, a near prospect of death, absence from the world, silence, reflection, and, above all, the divine blessing on the scriptures I read to him, were the means used by our merciful Father to turn my husband's heart. During this confinement he was awakened to a deep sense of his own sinfulness, of the vanity of all this world has to bestow, and of his great need of a Saviour. It was many months before he could leave his bed. During this time his business was neglected. His principal clerk took advantage of his absence to receive large sums of money in his name, and absconded. On hearing of this great loss, our creditors came faster upon us than we could answer their demands; they grew more impatient as we were less able to satisfy them; one misfortune followed another, till at length Mr. Simpson became a bankrupt."

"What an evil!" exclaimed Mrs. Betty.

"Yet it led, in the end, to much good," resumed Mrs. Simpson. "We were forced to leave the town in which we had lived with so much credit and comfort, and betake ourselves to a mean lodging in a neighboring village, till my husband's strength should be recruited, and till we could have time to look about us and see what was to be done. The first night we spent in this poor dwelling my husband felt very sorrowful, not for his own sake, but that he had brought so much poverty upon me, whom he so dearly loved. I, on the contrary, was unusually cheerful, for the blessed change in his mind had more than reconciled me to the sad change in his circumstances. I was contented to live with him in a poor cottage for a few years on earth, if it might contribute to our spending a blessed eternity together in heaven. I said to him, instead of repenting that we are now reduced to want all the comforts of life, I have sometimes been almost ashamed to live in the full enjoyment of them, when I have reflected that my Saviour not only chose to deny himself all these enjoyments, but even to live a life of hardship for my sake; not one of his numerous miracles tended to his own comfort; and though we read, at different times, that he both hungered and thirsted, yet it was not for his own gratification that he once changed water into wine; and I have often been struck with the near

position of that chapter in which this miracle is recorded, to that in which he thirsted for a draught of water at the well of Samaria. John 1: 2, 4. It was for others, not himself, that even the humble sustenance of barley bread was multiplied. See here, we have a bed left us; (I had, indeed, nothing but straw to fill it with;) but the Saviour of the world 'had not where to lay his head.' My husband smiled through his tears, and we sat down to supper. It consisted of a roll and a bit of cheese which I had brought with me, and we ate it thankfully."

## • RELIGIONS IN BRITISH AMERICA.

### ARTICLE SECOND.

Were Jesus and his college of apostles to visit British America as they visited Asia Minor, they would not teach the Baptist religion, nor the Wesleyan religion, nor the Presbyterian religion, nor the Congregationalist religion, nor the Romanist religion, nor the Episcopalian religion. Baptists, who are *only* Baptists, would not recognize nor acknowledge the Author of the Christian religion and his inspired teachers. And our friends the Wesleyans, Independents, and others would see so great a disparity between their manner of worship and the doctrine and practice of the "Son of Man" and the "ambassadors" of his will, that they would verily conclude that the Lord was not orthodox and that his infallible preachers were propagators of heresy.

Should the Lord Jesus appear in one of our Provincial cities to-day, accompanied by Simon Peter, the faithful John, and the evangelist Philip, and were it to be announced to the people that Jesus and his inspired friends would tarry and labour a day or two, we should witness some very stirring and striking results. On making their appearance—say in Toronto city—it is confidently rumored that Jesus, while in another city some distance off, delivered himself very pointedly about the Doctors and the Rabbis teaching doctrines which were only men's commandments, charging them with making the word of God of no effect by certain traditions: and it is knowingly whispered, nay, gravely affirmed that John in writing to some people about Christ, made use of the language, "These things are written that you might believe," thus making testimony the ground of belief; likewise, the alarm is given that Peter when addressing a company of believing Jews who asked him what they should do, made reply that they were not only to repent

but also to be baptized for the remission of sins; and as for Philip, it is stated on good authority, that he had the assurance to preach to a traveller along the road, and without waiting to try him six months, or even asking his experience, or desiring him to say a syllable about what "branch of the church" he should "join," only took his confession of confidence in Jesus as the Christ and went into the water with him at the road side and baptized him.

Lo! it is noised abroad that Jesus, Peter, John, and Philip are in the city, addressing and teaching the people. A young man with swift foot carries the news to the Roman bishop, who summonses a number of his co-officials together for counsel. They agree at once that this Jesus is not the Jesus the Roman church believes in, and must be an impostor and heretic, because he denounces traditions. As for this Peter, he is so far from being Pope that he is a hard working and plain looking traveling preacher, talking familiarly with everybody about Christ, his authority, his gospel, and his salvation. The conclusion is, among these well matured Rabbis, that these unofficial looking itinerants have for base purposes assumed the names Jesus, Peter, John, and Philip, and are justly condemnable by the unanimous voice of the Fathers of the true Catholic Church as wicked and accursed heretics.

The English Church bishop meantime is not idle. The Arch-Deacon the Church Wardens, and one or two others are deliberating upon what is best to be done in view of the strange laborers who are in the city. Says the bishop, 'I am assured that these men, whose love for notoriety has induced them to take to themselves such names, are Dissenters from the Episcopal Church of the worst sort: not only do they preach without gowns and surplices, never writing their sermons, and paying no attention to our form of prayer, but they are unsound in every material Article of our Church.' All present concurred with the bishop, and therefore the whole English Church members are orthodoxly set against the Lord Jesus and his three humble ministers as being anti-Episcopalian and unapostolic.

Doctor Presbyterian is engaged too. He and the two Elders, with the help of a visiting clergyman, are gravely at work pronouncing upon the claims of the new preachers. They are not Presbyterian. The synod has not given them authority. They do not preach the sound doctrine of the Kirk. They utter not a word about eternal decrees, free-will, effectual calling, saving faith, sacraments, covenant of grace and covenant of works, the elect; hence the Doctor and his Presbyterians



brethren are resolved not simply to stand aloof and withhold fellowship from them because they are not Presbyterians, but they resolve to exercise pious zeal in warning the community against a pretender calling himself Jesus, against a wandering lecturer who has dubbed himself Simon Peter, against another called John, and a fourth who goes by the name Philip.

The "pastors" of the Congregational and Wesleyan bodies feel their responsibility on the occasion, and compare thoughts with one another, as it is a "revival season" with them and they are helping each other to make Congregationalists and Wesleyans. The sum of their united deliberations amount to this: 'We are certain that these preachers are deceivers; not only are they wholly destitute of regular credentials of ordination as ministers of evangelical churches,—but their doctrine, as known by their preaching, is dangerous. They "preach the word" and take men's confession upon their belief of the word of God, thus denying the Spirit. In all their preaching they say not one word about the operation of the Holy Spirit upon the heart, and when questioned respecting it they were so ignorant and presumptuous as to reply that their work was to proclaim the gospel with the Holy Spirit speaking through them, teaching the people spiritual things in language as suggested to their minds and put into their lips by the Spirit. When questioned in reference to Unitarian views, the Trinity, Calvinism, Arminianism, they put us off by saying that Paul who had been traveling among the Greeks and was well acquainted with their divinities and religious questions, and had even seen an inscription to the unknown god, would be likely to satisfy us better on these topics. What other proof is needed to show that they are unlearned and heterodox men? Besides, when we spoke to them of baptism taking the place of circumcision, by which infants as well as others are initiated into the covenant of grace, they merely said their mission was to proclaim the word of the Lord to sinners, and then take the confession and baptize those who gladly receive the word. It is therefore very clear that these men not only do not preach Congregationalism nor Wesleyanism, but that they are unevangelical and wholly unworthy of our countenance.'

So these Congregational and Wesleyan "pastors" refuse even to be seen in company with such lecturers as the apostles, nay, rather, they show zeal in warning the people against them.

Elder Baptizo, and his brother the Deacon, and some others of the Regular Particular Calvinistic Baptists think that an "Advisory Coun-

oil" is called for under the circumstances. The official report of the proceedings of the Council embraces the following important decision:—'Resolved 1st, That Simon Peter, John, and Philip, headed by one Jesus, now in Toronto, are not Regular Baptists. Resolved 2nd, That men who only preach the word of the Lord to sinners, without speaking of God the Father, God the Son, and God the Holy Spirit, and without explaining the operation of the Spirit as all evangelical ministers do, are dangerous men and not to be accounted preachers at all. Resolved 3rd, That persons who teach that testimony is given in order to faith, or who will take a man and baptize him without examining him touching his experience, or who will baptize for the remission of sins, forfeit all claim to fellowship among the Baptists, and not only so, but they merit universal exposure as propagators of fatal error and base heresy.'

Thus the Baptists too,—those we mean who are *only* Baptists,—would unite with the other 'evangelical denominations' in not acknowledging the Lord and his apostles, making it true in Toronto as it was in Jerusalem if it should be testified, "He came to his own, but his own received him not."

D. O.

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## CONVERSATIONS ON THE CHRISTIAN RELIGION.

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### THE DISPENSATIONS.

A. As our conversation is on the Christian Religion, it is important to ascertain from the word of God where the Christian dispensation began.

B. If the commencement of the christian church were a matter of opinion it would be unnecessary at present to expend time on its discussion; but as it is a matter of fact clearly stated and elaborately confirmed in the New Testament, we are bound to ascertain that fact, and receive it, not as an opinion, but as the truth of God.

The precise time that the present dispensation was set up will be made apparent by a glance at the different systems of pardon instituted by God since the fall of man. Since man, by transgression, lost the presence and favor of God, he can only approach him and find mercy through the death of Christ. In view, and for the sake of "the atonement," God dispenses all his favours to sinful man. But as he has at different periods made new arrangements for such dispensations, it is most important to know when each arrangement was instituted, and

how long it continued before another was introduced. As "the wages of sin is death," and "without the shedding of blood is no remission," it was necessary for every sinner in approaching God to have a bleeding sacrifice, and a priest to present it. The priests were to offer the sacrifice, and stand as mediators between the offenders and the offended. At first men acted as their own priests: thus Abel offered to God a more excellent sacrifice than Cain. He offered in sacrifice the best of his flock, and his faith looked to a better blood. As men began to multiply the heads of families or patriarchs, officiated as priests for their respective households. They taught their families the commands of God, and offered prayer and praise when any of them sinned, these priests shed the blood of animals and offered them in sacrifice to God, who graciously dispensed pardon in this way.

On some occasions, eminent men among the patriarchs stood as intercessors for those who were not of their own families. Abraham pled for Sodom, and Job prayed for his three friends and was accepted of God. This state of things lasted from Adam to Moses and is hence called

#### THE PATRIARCHAL DISPENSATION.

During the patriarchal age some eminent saints arose, among whom was Abram, whose unshaken confidence in the faithfulness and power of God, and readiness to sacrifice every enjoyment at the divine command, obtained for him the extraordinary appellation of "The friend of God." He was a proper person to be called the father of the faithful. God said of him "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19. When God commanded Abraham to leave his friends and home, and go into a strange land he made him

#### TWO PROMISES.

By virtue of the *first* he was to be the Father of a great nation—by virtue of the *second* he was to be the father of believers among all nations. We find these two promises in the 12th chapter of Genesis: the first—"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse them that curse thee." The second—"In thee shall all the families of the earth be blessed." These two promises are again mentioned in the 18th chap. at the 17th verse. When Abra-

ham displayed his entire confidence in God by his willingness to offer up his Son Isaac—the Son of promise—God confirmed these two promises with an oath, Gen. 22: 16, 17, 18. This oath of confirmation forever settled the subject in Abraham's mind. The same two promises were renewed to Isaac and Jacob—"heirs with him of the same promise," standing in the same order in every place, as distinct as time and eternity.

A. At the present day these two promises are confounded as belonging to the same class or society of men, and securing to them the same kind of blessings. Will you state the difference between those concerned in the first, and those in the second: and also the respective blessings of each.

B. Abraham's family alone are concerned in the first. All the families of the earth in the second. The blessings of the first are "seen and temporal"—the blessings of the second are "unseen and eternal." Those who had the blood of Abraham in their veins were entitled to the blessings of the first, and were only excluded from them by losing that blood, or their life—those who have the faith of Abraham in their heart are entitled to the blessing of the second, and can only be excluded from them by losing that faith. Circumcision was the mark of those interested in the first promise—the circumcision of the heart, made without hands, by the energy of the Holy Spirit, is the mark of those interested in the second. The land of Canaan with all its advantages was the inheritance of the former—the new heavens and new earth will be the eternal abode of the latter. Death was the terminus of the blessings of the first—the Resurrection will be the full introduction into the glories of the second.

Those who had both the *flesh* and *faith* of Abraham were embraced in the blessings of both promises, so far as these blessings were developed; but one of these qualifications could entitle none to the blessings of both. Hence he who was born of the flesh, and circumcised after the manner of Abraham, was a mere fleshly relative; and he who had the faith of Abraham, though not of his flesh nor circumcised, stood in a more endearing relationship. Because the first was Isaac's, he was Abraham's seed, and an heir according to the first promise—because the second was Christ's, he was Abraham's seed, and an heir according to the second or better promise, Gal. 3: 26 to 29. Each of these promises was made to a seed: the first to those who were the seed of Abra-

ham by Isaac and Jacob—the second to those who were his seed by Christ. In the apostles' day the first promise had been fulfilled and all their attention and reasoning centered on the second. Paul calls it the gospel preached to Abraham, Gal. 3 : 8, the blessing of Abraham coming on the Gentiles, &c. Although Abraham had two seeds, yet these blessings were not promised to seeds as of many, but as of one—to his seed which is Christ, Gal 3 : 16.

In the first promise God assured Abraham of the following blessings ; 1st. A numerous seed ; 2nd. His own gracious protection ; 3rd. The land of Canaan for a perpetual inheritance.

A. It is said by some that the first promise is not yet fulfilled to Abraham and his seed, inasmuch as neither possess the land of Canaan. What meaning do you attach to the word “everlasting” in the promise ?

B. The meaning that is generally attached to it in the Old Testament, and always when it refers to temporal objects, such as “the everlasting hills,” &c. In some cases a bequest descends perpetually from one generation to another ; it was so with the land of Canaan. It was not to be restricted to one nor two, nor a hundred generations ; but to descend perpetually, or to be *everlasting in their generations*. Circumcision in the flesh was as everlasting to the Jews as the land of Canaan, notwithstanding both with its blessings ended at death.

A. But it is said by Stephen that God gave Abraham no inheritance there, but promised it to him and to his seed after him.

B. Stephen goes on to show how God *had* fulfilled that promise in bringing the seed of Abraham into that land whercin they dwelt at the very time they were stoning him to death ; and says nothing about a further fulfilment. The Jews had the first promise fulfilled to them, and might have still retained the land of Canaan had they availed themselves of the blessing of the second ; but, like many others, they confounded the two, and thus stumbled at the stumbling stone. After Abraham, Isaac, and Jacob died without the fulfilment of that promise, their descendants began to multiply exceedingly in the land of Egypt until the birth of Moses. God exercised a special providence in preserving him from the expectation of a wicked king. Moses grew to manhood, instructed in all the wisdom of Egypt. By faith he refused to be called the son of Pharaoh's daughter, and chose his afflicted lot with the people of God. He was selected from the tribes of Israel to the most numerous and important offices ever held by a mortal. After God had by

the hand of Moses shown the power of his justice in plaguing Pharaoh and his servants, and the power of his mercy in removing those plagues, and thus spreading his fame throughout the earth, he brought the seed of Abraham with all their effects through the Red Sea, and left Pharaoh and his hosts engulfed in its dreadful bosom. After the Israelites were baptized unto Moses in the cloud and in the sea, he led them on to the wilderness of Sinai. Here God took them under his special care as a great worshipping family, and from that time, dispensed pardon no longer through the patriarchal arrangements, but through those delivered by Moses. Hence it is called

#### THE MOSAIC DISPENSATION.

About fifty days after the paschal lamb was slain, God recognized the Israelites as a kingdom of priests—an holy nation; gave them the ten commandments, and directed them to proceed to the land of Canaan, to receive the consummation of the first promise made to Abraham, Isaac, and Jacob. The Jewish or Mosaic Dispensation was a development of the first promise. Laws were given through which the obedient would realize temporal blessings: hence the advantages peculiar to that nation were numerous and great; but their chief advantage was, not the hope of eternal life, but that they had in keeping the oracles of God, Rom. 3: 2.

A. But were there not many among the Jews who shall inherit eternal life?

B. Most assuredly; but it was through a better dispensation than their own. Many of the Jews, like their illustrious progenitor, saw the Saviour's day, and were glad—

The types and figures were a glass  
Through which they saw a Saviour's face.

Because of transgression the law was added until the seed should come, or "the life was manifested." Abraham's natural seed were carnal; and, in consequence of their propensity to walk by sight rather than by faith in the Messiah, there were imposed upon them many "carnal ordinances" which detained them at the service of God, and also shadowed forth to those of them that believed in the second promise, the glories of the Christian dispensation. The Jews were shut up by the law unto the faith that should after be revealed. The law was their schoolmaster to educate them for the gospel dispensation. When that faith was come, they were no longer under the law, Gal. 3.

A. It is very remarkable that, before Moses gave the law he was so divinely qualified by miraculous powers and otherwise, as to leave every transgressor of that law without excuse.

B. The miracles of Moses prove, 1st, That God was the Lord of nature, and, consequently, of the whole earth ; 2nd That Moses was his Ambassador ; those, therefore, who rejected both died without mercy under two or three witnesses.

A. As Moses was the lawgiver while his dispensation was in force, and no longer, it appears more and more important to know exactly its boundaries.

B. God's word not only shows wherein Moses' dispensation differs from every other, but clearly defines its boundaries. When the Most High deigned to address distinguished individuals in patriarchal times he gave such manifestations of his awful presence as were designed to make lasting impressions on their minds, as well as to confirm the divinity of the communications. Thus he spoke to Job out of the whirlwind. When he addressed Moses out of the burning, but unconsumed bush, he told him to take off his shoes, for the place was holy ground. If such were the case when the Lord spoke to individuals, it were reasonable to suppose that when he condescended to give laws to a nation, he would surround those superior communications with a still greater display of his Glorious Majesty. When the law was given by Moses, Mount Sinai was in a smoke. The voice of the trumpet, waxing louder and louder, and the earthquake and flashing lightning, inviting, in fitting terms, an "Audience for Deity." The Mosaic dispensation arose with the groaning and convulsions of nature, and set amidst sublimer wonders. It arose at Mount Sinai and set at Calvary.

That the Jewish Dispensation was completely abolished at the death of Christ, is so fully proved by the apostles, especially in the letters to the Romans, Galatians, Colossians and Hebrews, that it seems unnecessary to attempt any further proof. The expiring Saviour nailed the carnal ordinances to his Cross, and triumphed over them in it. The Jewish High priest might still go into the holiest of all, but the divine presence was not there. The veil that was spread over all nations was destroyed, torn from top to bottom, Isa. 22 : 7. The priests might daily offer a sacrifice for sin, but it was as if they slew a man, or offered swine's blood ; and although they choose their own ways, and delighted in their abominations, God brought their fears upon them until they were com-

pelled to abandon such sacrifice by the destruction of their "Beautiful House" and the dispersion of the nation.

The fifty days that intervened between the death of Christ and the descent of the Holy Spirit on the day of Pentecost distinctly separates between the Mosaic and Christian dispensations. The one was earthly and fleshly, and ended with the rent flesh of the Son of God on earth—the other was heavenly and spiritual, and began with the descent of the Holy Spirit when the Son of God was made perfect in the heavens. The one is called "the ministration of death;" 2nd Cor. 3:7: but Jesus Christ has abolished death, and brought life and immortality to light through the gospel, 2nd Tim. 1:10. And God who commanded light to shine out of darkness, shined in the apostles' hearts that they might give the light of the knowledge of God as it shines in the face of Jesus Christ.

A. As the Divinity of Jesus Christ is the grand foundation of the Church, it is said by some that the church began at the baptism of Christ when this glorious truth was announced to the world by Jehovah himself.

B. The Lord says by Isaiah "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste, Isa. 28:16; Psalms 118:22; Matt. 22; Acts 4:2; Rom. 9:33. The corner stone was laid by the Father, but severely tried before the church was built thereon. Moses passed through a painful ordeal before his institution was founded. Before the church was built upon the Divinity of Christ, he passed through a series of untold sufferings which was only consummated by the ignominious and cursed death of the cross.

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## DISCIPLES AND WAR.

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RALEIGH, March 9th, 1856.

DEAR BROTHER:—It is gratifying to see you are still able in one hand to unfurl your *Lanner* in the breeze, while in the other hand you grasp the sword of the Spirit, with which you inflict sore wounds on the opponents of primitive christianity. I pray that in the front ranks you may be long enabled to maintain that glorious standard amidst the opposition of the world and the partizans of a corrupted Christianity.

In vol. 8, page 71, you have briefly discussed the proposition, "Shall the Disciples be exempt from military duty?" You urge the propriety of the Disciples petitioning the Legislature, and certainly the grounds



of exemption therein discussed are very forcible and full of good argument. But as I am not in a position to infer what might be the result of such petition, whether the desired object might be obtained, I can consequently say little about it. Still, the more I study the sacred volume I am confirmed in the impropriety of the Christian resorting to other weapons or armory than those which the New Testament furnishes, while at the same time we bear in mind that while we are not contending under the blood-stained folds of that banner which some espousing the Christian name have zealously maintained, and mistaking the true genius of that kingdom which is not of this world.

Nowhere can I find that the church as constituted by the apostles, opposed their enemies by any other sentiments than those derived from the gospel of peace; and at the same time it is to be borne in mind that the uplifted hand of Moses prevailed more against Amalek than the armies of Israel.

While perusing your article referred to above, I was in hope that you would have further discussed the subject ere now. I therefore submit this to your consideration by way of putting you in remembrance, as you then thought the time was come to act spiritedly in the matter.

D. M.

[Has any brother an objection to offer against petitioning the Governor, with the Upper and Lower Branches of our Legislature, that the Disciples may be free from war obligations? If not, and if the President and Secretary of the Bible Union in Canada will see that funds are sent here to print off 300 copies of a petition, we shall go to work.—D. O.]

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## SINCERITY SEEKING THE WAY TO HEAVEN.

### CHAPTER III.

After the conversation with Mr. H. in the previous chapter, our young friend, *Sincerity*, retired to his sleeping apartment, but not to sleep. He laid himself upon his bed, and soliloquized with himself as follows:

“I see that I am awfully deluded. I had supposed it was a very plain matter to become a Christian, and, therefore, indifferently put off this important work, till, in all probability, a majority of my days are numbered. I am perfectly astonished and overwhelmed to find that now I am anxious to seek the salvation of my soul, the whole matter appears

involved in obscurity. Is it possible that the salvation of the world is wrapped up in so much mystery and obscurity as this? Is it possible that a learned ministry, called and sent of God to preach the gospel, can throw no clearer light upon the subject than my friend, Mr. H., has given me? I supposed, when he advised me to read the Psalms of David, that I should there find the account of the conversion of those vast multitudes of whom I had heard the preachers speak so frequently and *how* they were converted, but to my utter astonishment, I found nothing in regard to these matters, nor anything showing how I might become a disciple of Christ. I am equally astonished, that now I am resolved to read the Bible through, and have read the five books of Moses, I have been unable to find anything relating directly to myself, or showing me the way to heaven. I found these ancient records filled with matters of great interest; but how am I to know the way to heaven from these lengthy records of antiquity?

"I am perfectly confounded, and know not what to do. It is certainly true that I am a sinner, and must be lost if I am not pardoned. I am equally certain that Christ is the Lord and Redeemer of men; and that he invites all to come to him is equally true. Why is it, then, that no way is pointed out by which to come? Would the Lord invite men to come to him, knowing that they would be lost if they did not come, and yet point out no way to come? He certainly would not. He could not do this, and then declare the way so plain that "the wayfaring men, though simpletons, need not err therein:" nor could he if no way is pointed out, say that "he who seeks shall find." Why is it, then, that I cannot find the way? I certainly could see the way if it had been pointed out to me. I certainly desire to find the way, and know the truth. I cannot see, then, why I should be left in this state of despondency.

"I cannot understand Mr. H. He has always appeared to me to be a good man, and I have tried to treat him kindly. Yet he appeared to speak once or twice in our conversation, as though he thought I was uncandid. I cannot see why he should be unwilling to refer me to the passages that speak of mourners coming forward to pray and be prayed for. I recollect that he would not refer me to the place where I could find an account of the conversion of such vast multitudes. It appeared to me rational, as I desired to come to the Lord, to read the accounts of such vast numbers coming, and see for myself how they came. Why

then, did he evade, and fail to point out to me those passages? He certainly knew where they were. I cannot understand this."

Such were the meditations of *Sincerity*, after his retirement. Early in the morning, Mr. H. rapped at his door. "Good morning," said Mr. H., "how do you do this morning?"

S. My general health is good, but I could not rest last night. I am in much anxiety and greatly confounded in regard to my salvation. I was surprised and confounded, Mr. H., when you failed to point out to me, from the Scriptures, how I should come to the Lord. Can you my dear sir, give me the source to which I am to apply for the evidence of pardon?

H. You must have the evidence of pardon within.

S. How am I to know that it is within?

H. You must *feel* that your sins are forgiven.

S. What kind of feelings must I have, as an evidence of the pardon of sin?

H. Good feelings—joyful feelings, as a matter of course. You must feel that your load of guilt is gone, and that the Lord has spoken peace to your soul.

S. And that is the evidence of pardon!

H. Yes, sir. When the Lord converted my soul, it appeared to me that a mountain had been taken off of me. It appeared to me that all nature changed, and that all the trees, the green fields, the fowls of heaven, and the fish of the sea—that everything in heaven and upon earth, praised God, and I was enabled to say, "I know that my Redeemer lives," and that "Jesus has power on earth to forgive sins." This, sir, is the evidence of pardon—the witness in myself that I am a child of God.

S. What is the cause of your rejoicing?

H. Because I have got religion, thank God!

S. What is the evidence that you have got religion?

H. My joyful feelings.

S. Is that the way that matter stands in the Bible?

H. My young friend, I am afraid you are skeptical. It appears to me that you are inclined to doubts. I would advise you to pray that you may be delivered from unbelief. The religion I have, of course, is Scriptural.

S. I may be skeptical, but I do not think I am. At all events, I desire to believe and desire to be a Christian. But I cannot see how

you make my inquiry, whether you make feeling the result of religion, or religion the result of feeling, an indication that I am skeptical. I simply desired to know whether feeling is the Scriptural evidence of pardon.

*H.* My dear young friend, I must say to you candidly, that I have, from our first conversation, feared that you are skeptical, but shall be happy to find that you are not. But that *feeling* is the evidence of pardon, is manifest both from Scripture and reason. Seek the Lord, that you may find the salvation of your soul, and feel the power of pardoning love. I must see those persons who came to the mourner's bench last night, and see if they have found peace with God. Come to meeting to-night. Good-by.

While *Sincerity* was reflecting on this conversation, a Romanist came in, to whom he said, "Where do you find Scripture to prove that the priests can forgive sins?"

*Romanist.* I do not ask for Scripture to prove that the priests can forgive sins; I know that the priests can forgive sins.

*Sincerity.* How do you know it?

*R.* How do I know that the priests can forgive sins? why, sir, when I am laden and pressed down with my numerous sins; I go to the priest and humbly confess—unbosom my whole soul to him, and the holy father forgives me. I know that I am pardoned, because I feel that the great burden—my oppressive load of guilt—is gone. I feel that I am delivered, and return to my home happy.

*S.* But where is the Scripture for that?

*R.* What need have I for Scripture? Don't I know when I am pardoned, when I feel that my load of sin and guilt is gone?

After the Romanist had gone, our young friend said to himself: "Is it possible that Romanists have the same evidence of pardon as other people? I am unable to understand how this is. If *feeling* is the evidence of pardon, for anything I can see to the contrary, this Romanist has proved that a priest can pardon him, just as Mr. H. proved that the Lord pardoned him. Am I to have no evidence of pardon only such as a Romanist may have to prove that a priest can pardon him? Have Protestants no higher evidence of pardon than Romanists? This involves me in worse confusion than ever! Am I blinded by unbelief, as Mr. H. seems to think, or what is the matter? I am perfectly astonished at the condition of religious matters. My confusion becomes worse and worse the more I think upon the subject."

Our young friend passed along up the street, and heard a man preaching in an old, dilapidated house, with some three small windows, and he seated himself in the house. It turned out to be an Anti-Means Baptist, preaching upon the words, "Whom He will, He hardeneth;" to an audience of about fifteen persons, several of whom were soundly asleep. He was pretty much through his discourse when *Sincerity* entered. But in summing up his discourse he insisted "that God passed by the non-elect, made no provision for them: that Christ did not die for them; that the Lord hardened them, blinded them, sent them strong delusions that they could not, in any event, turn to God, or be saved."

*Sincerity* walked away, saying to himself, "Perhaps I am one of the non-elect and blinded. I cannot think that I am hardened, or that I am given over to believe a lie. If I know my own heart, I desire to know and believe the truth. I thought preachers were designed to enlighten the world: but if they are, I cannot understand them. I fear that I am lost!"

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### THE QUESTION OF ESSENTIALS.

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For the Christian Banner:

In the issue of the Banner for January, current year, which has recently come to hand, I observe an article entitled conversations on the Christian Religion, which, although interesting and edifying, is yet in my judgment, not altogether unexceptionable as to doctrine. I refer to the reply of "B." (who appears to be the theologian major in the dialogue) to the interrogatory of "A." who asks, "Do you believe that christianity has essentials and non-essentials." To which the former makes the emphatic response, "It certainly has." To this I demur for the following reasons. 1st, I understand Christianity to be either preceptive or exemplary, as set forth by Christ in person or by his authorized ambassadors. 2nd, I cannot find anything non-essential so set forth. The cases cited by "B." from Paul's epistles, do not, I think, at all sustain his position. In the 14th Rom. the apostle seems to refer to a state of controversy existing in that church, respecting the lawfulness of eating certain things: and he says, "One believeth that he may eat all things; another who is weak eateth herbs." And he forbids him that eateth to despise him that eateth not; and him that eateth not to judge him that eateth; for God hath received him: Again he says, "One man esteemeth one day above another; another esteemeth every

day alike. Let any man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord," &c. I understand this of common days, not sanctified by the word of God. And he says again let us not judge of one another any more, but judge this rather that no man put a stumbling block, or an occasion to fall in his brother's way. Now, I understand the Apostle here, as always to teach by authority; and that it is quite essential for Christians to receive his lessons, and not to practice any selfish exclusiveness towards brethren, so as to judge, or despise, or separate them from their communion; but to receive them as those whom God receives, and as brethren beloved in the Lord. But I would consider it altogether proper for christians as much as in them is, to instruct such weak brethren, so as to have them know and be persuaded (as Paul was) by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean to him it is unclean. Or as he says in the other passage cited by "R." in 1st Cor; meat commendeth us not to God, for neither if we eat, are the better; neither if we eat not, are we the worse.

Now what is essential in the foregoing? Even this—that christians do not judge or despise each other; that they be fully persuaded in their own mind; as without this they cannot have the proper exercise of conscience; that they do not put stumbling blocks or occasions to fall in their brethren's way, lest they should destroy the work of God; destroy him for whom Christ died; cause their weak brother to perish for whom Christ died. A very essential evil certainly. And to him that esteemeth anything to be unclean, to him it is essentially unclean.

Now what is the proper conclusion upon these promises? That these essential and non-essential things are equally christian? I think not. The essentials I hold to be of christianity, the non-essentials not of christianity.

All the universe of God is connected. There is a relation and degree of relationship between all the parts. Should it then be thought unreasonable in the Apostles sometimes to treat of things extraneous to christianity? The assertion in question seems to me to be rash, to say the least, and not unattended with danger. I do not mean with respect to brethren of the perspicacity and knowledge of "B.," but I think the admonitions of Paul to the ancient christians, respecting the eating of certain things, apply very properly to this subject; and that it may be said to him, take heed lest this liberty of yours become a stumbling-

block to them that are weak. For if any man see thee which hath knowledge saying that christianity certainly has essentials and non-essentials, shall not the conscience of him that is weak be emboldened to say so too, and to act by some things taught in scripture as if they were non-essential. I admit that christianity is suggestive of, and may induce the discussion of, things non-essential or opinionative. But that these are properly of christianity, I cannot, by the light at present shed upon me, admit.

I believe the brethren of the reformation generally do very properly repudiate the idea of essentials and non-essentials in christianity. And I think it may be expedient to say to "B.," hold you there still, good brother.

I have considered the subject of importance, and hence these remarks. Who does not see that this notion is one of the strong pillars of sectarianism; each party acknowledging by a mongrel kind of recognition the validity of the others religion; and yet strange to tell, the non-essential things are still essential enough to separate the flock and divide the kingdom. That Christ may dwell in our hearts by faith, so that we may be indeed alive to God through our Lord Jesus Christ; and thus have our life in a believing, trusting, loving, acting, hoping, present christianity, so that when he who is our life shall appear, we also may appear with him in glory, is the prayer of

Yours most sincerely in christian bonds,

A. F.

Pictou, Nova Scotia.

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### THE CHRISTIAN CHRONICLE CORRECTED.

The following paragraph is taken from the *Philadelphia Christian Chronicle*. It contains the usual *proportion* of truth, by which the editorial statements of that paper regarding the Union are characterized. The friends of the Bible Union have already been warned against these statements, as being uniformly unreliable, and generally in direct opposition to the truth. In the present case, it is sufficient to state, that Dr. MacLay has not resigned the *presidency*, but the *agency*, as the readers of the *Chronicle* know; and that Deacon Colgate, in retiring from business, resigned the *treasuryship*; and accepted the office of *manager*, which equally connects him with the responsibilities of the institution.

"RESIGNATION OF DR. MACLAY.—We learn from a correspondent, that Dr. Maclay has resigned the presidency of the Bible Union, and disclaims any more connexion with it. The reason assigned is, the heretical expressions that are creeping into the new translation of the Bible, and especially those portions about to be issued from the press. The representatives of eight different denominations are making a very curious Baptist Bible. It is resulting, as we always supposed it would, first, in confusion, and second, in complete failure. Wm. Colgate, Esq., has also resigned the treasuryship of the Society, and, we presume, from the same cause. Where now are the great lights of the Bible Union, Dr. Cone, Dr. Maclay, and William Colgate?"

Bro. Colgate in view of his advanced age and his infirmities, and also in view of his retiring from business, sent to the Board the following letter which speaks for itself as to the cause.

BROTHER COLGATE'S LETTER.

New York, February 2, 1856.

WM. H. WYCKOFF, Secretary of the American Bible Union.

DEAR SIR:—My advanced age, with its attendant infirmities, admonishes me that it is not only a duty to myself, but for the interests of the American Bible Union, that I should resign the office of Treasurer, which I have held since the formation of the Society. You will therefore at the next meeting of the Board, offer this my resignation.

In resigning my relation to the Board of this Society, it is with pleasure I look back to its existence and its labours. It has been the means of awakening attention, both in this country and in England, to the importance of having the Bible accurately translated.

This work will serve a double purpose, of enabling men to understand more clearly the oracles of God, and also to lead sincere inquirers after truth to a greater unity of sentiment.

Taking the deepest interest in this Society, and that its labors may be harmonious, and terminate successfully, is the prayer of,

Yours truly,

WM. COLGATE.

As to the "heretical" character of the Bible to be published by the American Bible Union, it is sufficient to remark, that every one will have an equal opportunity of examining it when it is issued; and it will be time enough to decide this point when it is thus submitted to the public. All thinking men must see how utterly vain and foolish it is for the editor of the *Christian Chronicle*, or any other man, to assume to determine the character of the version, until the body producing it shall have finished their work. Certainly, nothing alarmingly "heretical" has yet appeared in the Union's specimens of revision; and



when the balance appears, we shall be much indebted to any person who will call the attention of the Union to any portion which may, by any construction whatever, favor heresy. It should always be borne in mind, that the specimens of incipient revision, already published or that will be published, are not adopted by the Board or the Union, and that whatever differences of opinion may exist respecting any expressions employed, there is no probability that anything will pass the ordeal of the final Committee, which will not secure the approbation of all sound scholars and candid Christians.—*N. Y. Chronicle.*

### ADVENTISTS—DISCIPLES.

L. H. Chase, an able Advent preacher, a resident of Adrian, Michigan, paid a visit to Canada not many months ago. On his return home, writing to the Prophetic Expositor, formerly called the Advent Harbinger, at Rochester, friend Chase expresses himself in respect to his journey and his discoursing as follows:

After a long and perilous journey of more than one thousand miles, and an absence of twelve weeks, I have been permitted to return in health and peace to my dear family: having passed through many sorrows and much affliction both in body and mind; and yet in the midst of all my conflicts, have enjoyed many seasons of rejoicing.

During this time, I have visited Cobourg, Port Hope, Bowmanville, Port Perry, Skugog Island, Borilia, Prince Albert and Toronto, Canada West.

At Cobourg, I had a good audience in the house belonging to the Disciples, and hope good will result from their attentive hearing. Brother Pomeroy is their speaker with whom I found a happy acquaintance, and from whom I learned that their house will be open to the service of our brethren at any time when they may desire to preach, and their dwellings also, for a home, while they may remain in the city.

At Port Hope, I found a small band of intelligent believers, brought into the truth principally by the labour of Brother J. B. Cook. I spake thrice to them, and immersed one intelligent young man into Christ. I left them encouraged and rejoicing in the hope that they will soon be joined by many others in that place, who are seeking for truth, and will not rest satisfied until they find it.

At Bowmanville I spake five times to large and apparently interested audiences, also in the house of the Disciples. They appeared to be well satisfied with all my discourses, except one which I gave them on Life and Death, and even that they were willing to investigate, and expressed a desire to abandon Alexander Campbell's spiritual pentecostean kingdom, and to receive the promised future one, soon to be estab-

lished in the land of Palestine. An intelligent and humble brother, C. Lister, is their speaker, and a door is there open for the proclamation of the truth as it is in Jesus.

In Boronia, I organized a Church of twenty-five members, under very favorable circumstances, and my prayer is, that that well informed band of brethren may keep the unity of the faith, and become a bright and shining light to those around them. At this place I held quite a lengthy debate with a Bishop Smith of the Methodist Episcopal Church on the "nature of man, and the Kingdom of God." As he spake one evening, and I the next, he used all the influence he could to prevent his flock from hearing me, and I regret to say, stooped to some shameful misrepresentations; but truth triumphed gloriously, notwithstanding.

The ignorance that prevails in the sectarian churches of Canada West is truly astonishing. Their priests are their oracles, and the mass appear about as ignorant of God's Word, as the brutes that perish. And why should they be otherwise? Their priests are an ignorant class, and care nothing for their mis-taught flock.

It was a pleasure to learn, before seeing the foregoing, that the disciples treated our friend Mr. Chase kindly, especially was it welcome news to hear that the friends at Bowmanville opened their Meeting House on the occasion of his visit; for we felt mortified that this same House was closed against a preacher at a former period.

The Adventists, both preachers and people, are a conscientious and on the whole a humble community. They have more confidence in the Bible than a majority of their religious neighbors, and less confidence in man-created creeds. On sundry items of the first lessons of the gospel they are as heterodox and as orthodox as the primitive heralds of the Cross. But there are some three or four reasons why our friends the Adventists will never build up a spiritual temple such as was built by the apostles of the Lord. In the first place, the centre-point of the Adventists is the coming of the Saviour *in the future*: the centre-point of the apostles is the coming of the Saviour *in the past*. These two centres are just as wide apart as the whole distance between the first and second comings of the Lord Messiah. Secondly, the Christian hope with our Advent friends seems to be the anticipation of seeing and being with Jesus in a corner of Asia called Palestine—an important article of faith and basis of hope among Adventists, but not once announced to any sinner or to any believer by Christian prophet or apostle, so far as the oracles of the New Covenant testify. Thirdly, the doctrine of annihilation is very generally held and taught by Adventists, through the influence of such ungodly speculatists as George Storrs of Philadelphia

and John Thomas of New York, who, not finding enough in the Divine Scriptures concerning man, proceed to give him a constitution and a destiny according to their own visionary rationality.

The last number of the Expositor contains an advertisement of a work by a Mr. Blain, of Buffalo, the title page of which indicates its character in the following words:—"Glad Tidings: or, Bible proof that Woe and Sin are to end in the universe by a literal Destruction of Wicked men and devils, at the Judgment." Thus while our Advent friends locate heaven in old Judea for the benefit of the righteous, they put hell into the middle of nowhere and make it consist of a great amount of nothing for the accommodation of the wicked.

If the friends at Bowmanville ever entered or were subjects of "Alexander Campbell's kingdom," it indicates wisdom on their part to abandon it; for that gentleman's kingdom is not a whit safer or better than Eder Storrs' kingdom or any other kingdom which is not of God. Having been the first, as far as recollection now testifies, to proclaim the primitive gospel in Bowmanville, we cannot be gratified to learn that the avowed friends of truth at that point have been in a human kingdom; yet if they have, it ministers satisfaction to have the news that they are prepared to abandon the man-made kingdom, provided indeed they do not enter another equally human and unsafe.

D. O.

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### PUBLICATION MOVEMENT FOR CANADA.

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KING, April 'st, 1856.

DEAR BROTHER O'PHANT:—As the gospel has so many obstacles to overcome and is opposed by so many instrumentalities, let me present to you and the brotherhood some thoughts and suggestions about turning some of these opposing instrumentalities to the defence and spread of the truth in Canada.

The tongue and press are two great means now used, by which truth and error are spread throughout the land. They are both great instrumentalities; but the brethren of Canada have not as yet employed either as extensively as the wants of society demand or our opportunities would seem to warrant. As the press is now used by every class of theorizing speculators to spread broadcast on the face of society all the speculations and errors into which they fall or which they invent, we think

those who have the truth should meet these when they can lawfully and advantageously do so. The constitution, condition, and habits of society are such that if the success of any business depends upon society knowing about it, the press is generally used as the medium by which the matter is made known. No matter how destructive and blighting an error, or how sublime and elevating a truth may be, the press is the means most extensively used to diffuse it in every part of the land. By printing and steam combined, floods of error are made to deluge our fair and happy land, and many souls we fear are thereby lost.

We have books, pamphlets, papers and tracts, some occasionally, some quarterly, monthly, weekly, and daily, rolling from the press by the thousand, and devoted in many instances to the dissemination of error in every form, and fitted to oppose truth by keeping the public mind constantly engaged upon something that will destroy the influence of truth. From these things the children of light should learn a lesson, and whilst others are using this engine to spread error and darkness, we should endeavor to use it to spread light and make it declare the truth in every part of the land in every hamlet, house, and hut to which we can find access. But we may be asked how can this be done? We would point such to the operations of tract societies and their success in spreading religious truth as well as much error. Tracts are very patient, humble preachers who never get angry and never blush to tell their story to rich or poor. They are never weary of doing their duty. They can lie on the shelf for years without being discouraged and will then speak as boldly as ever.

We have several times spoken to brethren about the importance of tracts, but are not aware that anything has as yet been done or is under contemplation, and therefore present the following suggestions to the brethren for their consideration, approval, or condemnation:

That the brethren form a society and organize and arrange it so that a supply of tracts approved by the brethren be kept constantly on hand, so that every congregation or brother desiring them may be able to obtain as many as they may desire at a cheap rate. That each church report by their delegates to the annual meeting in June what they think of the enterprise and their suggestions about it. As the Christian Publication Society of Cincinnati are publishing a number of tracts we would suggest that copies of them be procured and referred to a committee to be approved, revised, or refused. And if a society be formed

we would advise all brethren who have tracts not now in circulation which they think to be scriptural and fit to be put into general circulation to forward them to those who may be appointed to prepare tracts for general circulation.

As we do not wish to recommend a temporary arrangement but one which may be permanent and result in a continual and judicious distribution of tracts worthy of being put into the hands of every one, each congregation may appoint some one to be depository and one or more persons to regulate the distribution and see that they are presented wherever they might do good either by his or their own hands or by other brethren and sisters.

All of which we earnestly and respectfully submit to the brethren for their careful consideration.

J. B., JUN.

— Could not the churches, as such, carry out the praiseworthy object laid before us by our enterprising and intelligent brother?—D. O.

### FORGIVENESS OF INJURIES.

Forgive enemies. Is the saying too hard? How then can you bear the advice of Him who spake as man never spake—love them that persecute, and despitefully use you; or, in other words, love your enemies. Nevertheless, let the human heart revolt as it will; this must be done or you can make no pretence to the character of a Christian. In forgiving those who have wronged you, you do no earthly deed. It does not make you world-famous, for the world knows nothing of it. The matter is not heralded in the papers, nor made of gossip, and yet to compass that forgiveness, how great a battle has been fought. Every human influence was brought to bear against that single Christian impulse. Pride, grief, wounded love and revenge clamored for its suppression. Remember you not those words sacred to Calvary, to the world, ‘Father, forgive them, for they know not what they do.’ No man blinded by passion or vengeance knows what he does. His inner sight is veiled and sometimes so veiled that not even an earthquake will rend it. Your enemy was unjust in anger, perhaps, and he ‘knew not what he did.’ Pity him, forgive him. Your heart will grow lighter for it, your soul purer. Your very nature will be hallowed with the divinity of the Son of God after the conflict is past, and angels carry the news rejoicing;

‘he loves his enemy.’ The greatest moral conquest that can be achieved will then have been accomplished, and in your old age when you look back upon the heights you gained, step by step, year by year, with what rapture of heavenly joy will that ‘high place’ be contemplated, that mount of forgiveness where nature grew sublime? O! believe it, there is no joy like the joy of forgiveness. It is God-like, for only God can forgive sin. It is needful, too, for each of us to be forgiven, and if He against whom we rebel were an unflinching enemy, where should you and I stand to-day?

‘But I say unto you love your enemies.’

## TRAVELS AND LABORS.

### ARTICLE THIRD.

While tarrying at Owen Sound, the excellent brother W. A. Stephens put into my hands some copies of the “Times” published in that town, in looking over which I had a glance at three or four letters written by a gentleman by the name of McDonald, a Baptist minister, resident either in Owen Sound or in its vicinity. The object of these letters of Mr. McDonald, as far as could be perceived by a hasty perusal of two or three of them, appeared benevolent enough at first view: and I am not certain whether a second or a third view would contradict the first.

The writer of these letters is a strict Baptist, i. e., a Baptist and neither more nor less. His business therefore as a public workman is to make and keep Baptists—to preserve those already made and to make more. His letters would indicate that he is apprehensive that either the written or oral teachings of the disciples might to a greater or less degree forestall or thwart his efforts, and hence the keenness of his zeal in the work of warning all men in general and Baptists in particular against the deceitfulness and doctrinal heterodoxy of the disciples.

Brother A. Campbell receives a large measure of attention from Mr. McDonald, and the Christian Banner is not wholly neglected. We only give a sample:

To what have the irony and caricatures of A. Campbell on the ‘clergy’ amounted? Simply to this—they “make and finish priests of a certain order, now in Bethany, and Alexander Campbell himself is at the head of the factory.”

Again he says:—

As Mr. Campbell denied the influence of the Spirit in conversion, he pronounced "assistance to believe a metaphysical dream."

Mr. Campbell against ministers and Mr. Campbell against the operation of the Spirit in regeneration—these are texts on which and from which our opposing friend sermonizes. But I will send Mr. McDonald a new white handkerchief, nicely fitted as a cravat for a modern clergyman, if he will furnish evidence that any teacher among the disciples has ever written or spoken one sentence against ministers of Christ or against the power of the Spirit of God in regeneration.

We will give space for a longer extract touching this paper:

The Christian Banner—ever faithful to "the cause of Reformation"—imitates as closely as could be expected, the style, and imbibes as freely as could be desired the spirit of A. Campbell. Recently he has shown up some Baptists—those of our Canadian London—for having refused to open their chapel to A. C., "a christian gentleman," says this organ, "who begins with Paul, Peter and John, instead of with Knox, Fuller or Wesley." - - "As the delicate chicken, not yet fully out of the shell, should not be exposed to the natural air, so some of our devout, but delicate, Baptist brethren should not be allowed to hear for themselves the rude heresy of B—doxy." Men are not discountenanced sometimes so much for fear of their errors as because they hold them; but for the information of the *Lanner* it may be added, that we have seen some who had been sufficiently "exposed to the natural air" of Port Hope, physically and morally; remarkable, however, only for the following. A disregard to *prayer*—a denial of human *depravity*, except in a very qualified sense—objections to *prayer* being addressed to Jesus Christ—a denial of justification by *faith*—a denial of the Spirit in the *renovation* of the mind—for asserting that one is born again only by *water*, in the baptismal act—that remission of sin is baptism—that the wicked will be *annihilated*. It is left for the *Lanner* to call this B—doxy or C—doxy as suits him best.

The valiant Mr. Davidson, from whose paper our friend quotes the language of the Banner relative to the Baptists in London closing their chapel against brother Campbell, dare not allow the word *Bible*doxy to appear as found in this monthly, but it is contracted into B—doxy, which means anything or nothing. This however is one of the small matters. It is more important to observe how the Baptist minister at Owen Sound defends the London Baptists against what was said of them for illiberality. Here is Mr. McDonald's proof:—Some one, whom he calls a disciple, in the neighborhood of Port Hope, disregards prayer denies human depravity, objects to prayer being addressed to Jesus, denies that faith justifies, denies the spirit in the mind's renovation,

asserts water regeneration, and the annihilation of sinners—and because a person near Port Hope, called by Mr. D. a disciple, is so unscriptural as to deny and assert thus, therefore, yes, THEREFORE the Baptists in London are not illiberal!! Very eccentric proof, Mr. McDonald—have you any more of that kind? I will call this neither B—doxy nor C—doxy, but if any one will christen it McDonalddoxy I could not seriously demur.

But the time came to leave the Georgian Bay region. In company with brother Trout, of St. Vincent, I took my place in a private express for Eramosa, distant from Owen Sound in the direction of home not far short of ninety miles. I must speak of Eramosa again.

D. O.

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### NEWS OF ACCESSIONS.

From brother Palmer, of St. Catherines, we learn that two have lately been immersed at Jordan.

Some of our Exchange papers give heart-cheering reports of accessions. The March Number of the Harbinger, the January Number of the Gospel Advocate, the January issue of the Record, a copy or two of the Christian Review, the Evangelist, and sundry Numbers of the Christian Age for the current year, embrace reports by which we ascertain that 1,573 have been added to the number of disciples by the labors of the brethren in some of the American states.

D. O.

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### OBITUARY.

Our beloved sister, Amanda C. Caul, has finished her course and gone to her reward. She fell asleep on Tuesday the 6th inst., rejoicing in hope. "Jesus is precious to me" was her dying expression, and then her freed spirit fled to his presence. Those who knew the intelligent and amiable sister will mourn that she is removed from their society and communion, but will rejoice that she is liberated from a life whose path was thickly strown with severe afflictions and painful trials. She endured as seeing him who is invisible, and though her body sunk from the bleeding of a riven heart, her spirit rose to him who is ever faithful and true, and now she rests from her labours. Amen.

EDMUND SHEPARD.

South Dorchester, 2nd Feb., 1856.—"Age" please copy.



☞ A few copies of the Campbell & Owen debate for sale at the office of the Christian Banner. Also a copy or two of the work by B. Franklin entitled "Sincerity Seeking the Way to Heaven." The sum of two dollars sent to us free of expense will purchase both of these works. They will be forwarded by mail to any address in the Provinces, and post-paid. D. O.

The "Hard Shell Baptists" are a well-known sect in the South and South-West. They are not related, that we know of, to the Hard Shell Democrats in New York, though their *Christian* name is the same.— They go dead against all Bible temperance, and education societies; hate missions to the heathen, and all modern schemes for converting the rest of mankind. Of course they are opposed to learning, and speak as they are moved. A Georgia correspondent relates the following of one of their preachers: "Two of them were in the same pulpit together. While one was preaching he happened to say, 'When Abraham built the Ark.' The one behind him strove to correct his blunder by saying out aloud, '*Abraham wan't there.*' But the speaker pushed on, heedless of the interruption, and only took occasion shortly to repeat, still more decidedly, 'I say, when Abraham built the ark.' 'And I say,' cried out the other, '*Abraham warn't there.*' The Hard Shell was too hard to be beaten down in this way, and addressing the people, exclaimed with indignation, 'I say Abraham was *thar*, or *thar* ABOUTS!'"

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