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CHRISTIAN BANNER.

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

VOL. XI.

COBOURG AND BRIGHTON, JULY, 1857.

NO. 7.

UNION—AN INTERESTING DIALOGUE.

CHAPTER VI.

The meeting being called to order in the usual form, the parties proceeded as follows:

Pres. I have been looking over the concessions made at our last meeting, and when I think of the insuperable difficulties in the way of union, I am surprised that gentlemen of intelligence should have made such concessions.

Bap. I, sir, was looking at the bare question of union, without regard to difficulties, and was constrained, and am now, to admit that union is not only right, sir, but exceedingly desirable. Not only so, sir, but the fact that there may be difficulties in the way of getting right, is not the least evidence that we are not wrong.

Pres. Gentlemen, I can soon show that union is wholly impracticable. It is a grand chimera—"a gull-trap." Let me here present a difficulty, and I defy the world to get over it. I am a Calvinist, and the son of a Calvinist, and I believe that Calvinism is not only the Gospel, but the very vitals of the Gospel. Now it is out of the question to ask me to unite with Arminians. I have a conscience that can not and will not succumb to errors.

Chr. My dear sir, I am astonished to hear you say that Calvinism is the Gospel.

Pres. It is not only the Gospel, but the very essence of the Gospel, and I can not fellowship with any man who is not a Calvinist.

Chr. Do you not believe that Methodists are Christians, and that they will be saved?

Pres. Certainly I do.

Chr. Methodists are not Calvinists, and you admit that they are Christians and will be saved.

Pres. Certainly I do. I am no bigot.

Chr. Can any man be saved and not believe the Gospel?

Pres. No, sir; "He that believeth not shall be damned."

Chr. A man, then, according to your own admission, can be a Christian and be saved, and not believe Calvinism. He cannot be a Christian nor be saved without believing the Gospel. Therefore Calvinism is not the Gospel.

Pres. I hold—I can prove—the fact is—you have not disproved Calvinism, and you never can.

Chr. I was not trying to disprove Calvinism. I was simply trying to show that you are mistaken in saying that Calvinism *is the Gospel*. This I have done.

Meth., Lu., Ep., and Bap. Brother P., you will have to give it up. Mr. C. has shown that Calvinism is not the Gospel.

Chr. I shall not contend with you about that, nor shall I vaunt. All I want is to rid the Gospel of all difficulty. This we have now done. You have admitted that a man can be a Christian and be saved and not believe Calvinism, and that he can not be a Christian nor be saved without believing the Gospel. This shows, that in your own estimation, Calvinism is not the Gospel. When we find that it is not the Gospel, we can admit that a man may be a Christian and believe it, or not believe it. It is not a *saving* truth, if a truth at all—it is not a *Bible* truth, if a truth at all, but is like a truth in astronomy—a man might be mistaken about it, and still be a Christian and be saved.

Pres. This is making too little of this precious doctrine, I can not give it up.

Chr. I have not asked you to give it up. All I ask is, that as it is not the Gospel, and we have found that men can be saved and not believe it, you hold it upon a level with views you may have in regard to astronomy, or any other speculative subjective subject, which a man may at pleasure, receive or reject, and still be a Christian.

Pres. This would be making too little of Calvinism.

Chr. Not any less than you make of it yourself; every time you

admit that a man can be a Christian and be saved, without believing it.

Meth. I see now more clearly than ever, that Calvinism is not the Gospel. This satisfies me that the great Arminian doctrine is what I have always believed it to be—the Gospel.

Chr. Do you deny that Calvinists are Christians?

Meth. No sir, I hold no such bigoted notions. I believe that thousands of Calvinists are Christians, and that immense numbers of them have gone to heaven.

Chr. Do Calvinists believe the doctrine of Arminians?

Meth. No, sir, not one word of it.

Chr. Then, Arminianism is not the Gospel, for a man can not be a Christian and not believe the Gospel, and you admit that Calvinists who do not believe in Arminianism are Christians.

Meth. I can prove—Mr. Wesley showed—you have a great way of turning everything out of the Gospel. See here, sir, Can a man be saved and not believe Discipleism.

Chr. Certainly, if there be any such thing.

Meth. Then, Discipleism is not the Gospel!

Chr. Very well; you are welcome to put Discipleism down upon the same list with Calvinism, Arminianism, Lutheranism, Episcopalianism, Baptistism, or if there be any other *ism*, and let them all stand upon the same level. But the glorious Gospel of the blessed God must be exalted far above them all, because no man can be saved unless he believes it.

Pres. Mr C., you can not get out of this difficulty in this style. You aim to keep up the impression that there is no such thing as Discipleism; but you can not escape in this way. The writings of Mr. Campbell are just as much a creed as any creed in our times.

Ch. Very well, if you are willing to put the writings of Mr. Campbell upon a level with creeds, I have no objection.

Pres. Then your own logic will prove that the writings of Mr. Campbell are not the Gospel.

Ch. Certainly; no one ever thought his writings were the Gospel, any more than your creed is the Gospel.

Pres. Our creed is the Gospel, or it is just like it.

Ch. No, sir, that can not be, or there could not be any Christians

who do not believe your creed, for there can not be any Christians who do not believe the Gospel.

Pres. Well, sir, our creed is true, at all events.

Ch. No matter if it is; if it is not the Gospel, it is wicked to make it a bar of Christian fellowship. The Scriptures do not say, and you do not say, that he that believeth not *your creed*, shall be damned.

Pres. No, sir, I do not say so, nor do I believe any such uncharitable doctrine.

Ch. But you do say, and the Lord says, that he that believeth not the Gospel, shall be damned. The Lord makes the Gospel a bar of fellowship, in threatening damnation to those who do not believe it, but does not make your creed or the writings of Mr. Campbell a bar of fellowship. Therefore, it is sinful for you to do it.

Pres. What proposition would you make, then, upon which to receive members?

Ch. I do not think we are at liberty to make propositions upon which to receive members into the church of Christ. If we form organizations that are entirely *human*, and do not pretend to have anything divine about them, we have a right to make the conditions of reception just what we please. But if we attempt to come to God, we must come upon the terms he has pointed out. The simple question is, upon what stipulations will the Lord receive us? His stipulations are, that we receive Christ, that we receive the Gospel, for "he that believeth and is baptized shall be saved." The Lord does not receive us upon the views or the creed of any man, but upon our faith in Christ.

Pres. Do you thus repudiate the writings of Mr. Campbell?

Cr. No, sir, but read them for religious edification, as I do all the writings of great and good men, but not as authorities or bonds of union.

Pres. Why, then, do you so violently repudiate our creed?

Chr. I do not repudiate your creed, as a mere human composition, but keep it standing upon my shelf and frequently read it. I do not repudiate it all as an unspired production, but repudiate it as an *authoritative creed* or a *test of fellowship* in the church. Place it upon a level with other books, publications, sermons and teachings of men, and I shall have no further quarrel with it. A man can be a Christian and believe it, or not believe it, as you admit. Every man that is a Christian, God receives, and I am bound to receive him too.

Meth. Your views are too exclusive. We must stand upon catholic ground, where all can meet.

Chr. I am not exclusive at all. I will receive any one that the Lord receives. And I accord with your remark, that we must stand upon *catholic ground*. Not one of you, gentlemen, stand upon catholic ground. The ground occupied by each of you, is *exclusive, partisan,* and not *common*. Therefore, we never can unite upon it. None believe *any creed* among you, but the one little party who have subscribed to it, but the great Christian basis upon which Christ receives all Christians, is catholic, is common, is believed by you all. Upon this basis all Christians are received of God, and must be received by each other.

Pres. Gentlemen, I am not through with my difficulties, but I must leave them till we meet again.

DR. SHEPARD—ELDER SILLARS—EVANGELISTS.

A greater number of essays and letters upon brother Shepard's position relative to Evangelists have come to us than we have space to publish. But they may minister benefit even if not all published: for they may direct us in treating the subject when our turn comes to speak a word. An essay sent to the office of a periodical may be highly useful although not put in print; and therefore let no one who has a word to say be silent upon the topic so boldly introduced by friend Shepard. Considering the venerable years, the christian knowledge, the general excellence, and the religious zeal of the faithful Sillars, we must give him cordial liberty to express himself once more; and if he regards it very important to speak further, it is understood that the opportunity will be forthcoming after he scans our promised essay.

Those who are impartial will perceive that, on this topic, as upon all others, we give perfect freedom of utterance to those who are pleased to differ. Our object being not to establish a particular class of views, whether our own or others, but to elicit the 'mind of the Spirit,' we publish without comment articles of various shades of merit and which oppose each other, in order that the honest everywhere may compare each and all with the standard authority in the christian school, the oracles of Jesus our King.

Let us again hear brother Sillars:—

D. O.

Admitting for argument's sake that there is such an order of men

as Dr. Shepard contends for, and possessing all the authority claimed for them, there are certain questions that must be answered before the churches are bound to acknowledge or submit to these evangelists. 1st. When or at what period of time did these evangelists have a beginning in America : for we can easily fix a time when there were not one of this order of men on this Continent. Perhaps I may be told that the first of them was imported from Britain (like any other ware, I suppose) but this answer will not be deemed satisfactory. It only removes the difficulty to a greater distance, for we can again fix a time when there was not one of these evangelists even in Britain. 2nd. From whom did the evangelists of the present day receive their authority ; in other words who gave them this authority. According to Dr. Shepard the churches could not give them this authority, for he says the church has no authority. If evangelists have received a special call from the Lord to exercise this authority in and over churches, let them produce their credentials that we may examine them, for we are determined to probe this subject to the bottom. 3rd. Who are the parties or persons now to be acknowledged as evangelists? Our country is overrun by a multitude of opposing sects, each and every one of these claim to be the true church, and excommunicates all the rest ; each claim that they have the true preachers or evangelists. Now when there are a multitude of competitors or candidates for any inheritance, office, or honor, there must be some discriminating rule by which we may be able to distinguish between the true heirs and false pretenders. Let Dr. S. produce this rule. 4th. What are the qualifications of evangelists. The qualifications of Elders, Deacons, and Deaconesses are minutely described in the christian scriptures ; when we see any person in some happy measure qualified for any of these offices, we consider this a reason or call to appoint the person to the office for which the Holy Spirit has qualified him. I maintain that it is incumbent upon Dr. Shepard to give us a clear rule by which we can discern between the true evangelists and false pretenders. If I understand brethren Sheppard and Errett, they are con ending for a succession of evangelists, ordaining each other down from Timothy to Dr. Shepard. Let these brethren prove their genealogy or pedigree in a direct line from Timothy, and also that they have a right to exercise the same authority in the churches as Timothy received from Paul at Ephesus, and if they fail to do this, the churches are not bound to submit to them in the capacity claimed.

Perhaps I may be told that it is an easy matter to propose questions, and puzzling questions too, and that any one can do that. I freely admit this, and I also admit that the questions I have proposed may prove puzzling enough to those for whom they are designed ; but I deny that they are captious questions ; they are questions that must be answered before the churches are bound to acknowledge or submit to this order of men.

Before proceeding any farther I remark that much of the strife about

religion arises from not reading the scriptures in their connection. In reading the scriptures we ought 1st to consider who is the speaker, 2nd the character of those addressed, 3rd the situation in which they are placed; want of attention to the above rules have been the cause of much contention. Sometimes we find the promises made to the righteous, given to the wicked, also the threatenings against the wicked applied to the righteous, exhortations to believers applied to unbelievers. Let us suppose the epistle directed to the churches of Philadelphia and Laodicea to be reversed, and see what a blunder it would make; this shews the necessity of ascertaining the character and situation of those addressed.

From the great controversy carried on in the pages of the Christian Age during the year 1855 it appears to me that there are a considerable number of brethren among those called reformers that are itching after clerical dignity, unwarranted in the New Testament, and in opposition to the principles advocated by leading reformers. Dr. Shepard and Isaac Errett, seem to belong to this clerical class. When they are pressed, they go to the epistles of Timothy for a supply of evidence to support their cause. Let us then examine the situation of Timothy at that time.

Timothy was the companion of Paul through many of his travels; he seems also to have been employed by Paul in various services requiring trust, fitness, and faith. He knew Paul's doctrine and manner of life. Paul labored a considerable time at Ephesus; a numerous church was collected, Acts xix. Other duties called Paul away before overseers had been appointed. Paul left Timothy in charge of this church. There is no church in America at present situated like that at Ephesus at that time. Let it be observed the church was numerous, many if not most of them lately recovered from idolatry; they were then without the christian scriptures; every church now has the scriptures, and these are a surer guide than all the evangelists on earth. Paul no doubt gave Timothy instructions personally when he parted with him; he afterwards wrote letters to him to teach him how he was to conduct himself in the house of God. As the first churches had not at first the christian scriptures, extraordinary gifts, such as Timothy, were then needed for the establishing of the churches, but after the scriptures were completed the supernatural gifts such as Timothy, ceased; they were no longer needed. Will Dr. Shepard or any other man in America say that he has seen Paul, or received instructions personally or by letter from him, or that he has gifts by prophesy and by the laying on of the hands of Paul. There is not a man on earth now that can say this; how arrogant is it then for any man now to claim the authority Paul gave to Timothy at Ephesus. The Christian Baptist says Timothy did more than the work of an evangelist at Ephesus. To proclaim the gospel is the primary idea in the work of an evangelist: but Paul commanded him not only to proclaim the word, but also to read, exhort, and teach in public, to reprove, rebuke, entreat with all

long suffering and gentleness. Timothy, so far as he proclaimed the word, did the work of an evangelist; so far as he read, taught, exhorted, and kept good order in the assembly, he performed the work of a Bishop; see *Christian Baptist*, page 419; and he adds, same page 'They who have required any persons to do the works assigned to Timothy, and Titus, have forgotten that no men stand in the same relations to the Apostles and the churches as that in which they stood.' (The foregoing is in accordance with the views of the Scotch Baptists, which I heard them teach 50 years ago. I have been surprised since I got possession of some of A. Campbell's writings to see how near he is to the views of the Scotch Baptists on most points.) Every church scripturally officered is under the care of its own overseers, both as regards watching and teaching, so says Paul, Acts xv. But as evangelists or missionaries are supposed to be men of knowledge and understanding, they ought to give their best advice to churches and individuals, and if they see anything wrong in churches they ought to point it out in a prudent manner. And it is the duty of churches to listen with patience and meekness to anything a missionary has to say. But the missionary must do all this by way of advice or suggestion; he must not attempt to lord over God's heritage, and it would be very wrong in the church to permit him to do so. And if the church and the evangelist should differ in their opinion, the church is certainly the surest guide. The united wisdom of a body of people is more to be trusted than one man. Solomon says 'in the multitude of counsellors there is safety.'

Let us now suppose that Timothy had abandoned his charge at Ephesus, and traveled through the neighboring provinces and cities, preaching and baptizing, and gave as an excuse for abandoning his charge, that Paul commanded him to do the work of an evangelist. Would this excuse him? I think not. This shews that Timothy's situation at Ephesus was more like an overseer than an evangelist, for the church was already formed, a great number heard the gospel, believed it, and were walking under its influence; and Timothy had a sufficient charge in overseeing and feeding the flock. Let us again suppose that an evangelist had visited the churches of Philadelphia and Smyrna (churches against which the Holy Spirit brings no charge) and began to find fault and publicly reprove the Elders of these churches. I ask, were these churches bound to give up their own judgment, and submit to whatever reproof an evangelist thought proper to give? Certainly not, for that would be popery with a witness.

SAVE YOURSELVES.

At the conclusion of that remarkable discourse which Peter delivered on the day of Pentecost, we find these words: "Save yourselves from this untoward generation." Considering the circumstances, the time which they were spoken, the authority of the speaker, and the intrinsic impor-

tance of the subject matter, we feel authorized in giving them something more than a mere passing notice. Let us inquire, in the first place what is meant by the earnest exhortation.

Certainly it does not mean that those addressed had the power, independently of God, to effect their salvation. The whole scope of the discourse, in which the Apostle labored to convince them that there was a Saviour provided *for* them, forbids such an interpretation. It must be understood, like all other scriptures on the subject of man's deliverance from sin and death, in harmony with the fundamental and universal truth, that salvation is by grace; and that there is no other name or means by which any man can be saved but by the name of Jesus Christ. Work, and pray, and think, and feel, as much as any man can, it is invariably true, that "he that hath the Son hath life, and he that hath not the Son hath not life." What then is meant by the injunction, "Save yourselves?"

It is evident that, notwithstanding Christ is a perfect Saviour, he does not save everybody. Thousands of men live and die with the offer of salvation sounding in their ears, and go to everlasting perdition. The reason is because they will not accept of salvation on the terms upon which it is offered. And why will they not? Various reasons might be assigned, if we were to go into a rigid analysis of the whole matter, but the great, controlling and all absorbing one, is that they are under the influence of an "untoward generation." Thus it was on the day of Pentecost. The scriptures of the Old Testament identified Jesus Christ. The rites and ceremonies of the Jews' religion identified him. His own miracles identified him. And now, the perceptible, astonishing, and most significant miracle, upon the heads and tongues of the Apostles, identified him as the Christ, the Saviour of the world. But notwithstanding all this, the great body of that generation believed not. The scribes, the lawyers, the doctors, the learned and influential men of all sects and parties, those who set themselves up as teachers of religion and patterns of holiness, closed their eyes, and ears, and hearts, against all this testimony, and with marvellous perverseness rejected the counsel of God against themselves. They were an *untoward*, that is, a perverse, an ungovernable and indocile generation. Now it is evident that so long as any man was under their influence, he would reject Jesus Christ; and hence the only possibility for him to avail himself of the salvation offered in the gospel, was for him first to free, or "save himself from them."

We will suppose Peter to have been summing up his unrivalled discourse: 'I have,' we may presume him to have said, "adduced unanswerable arguments to prove that Jesus of Nazareth is the true Messiah, that was to come into the world, and that consequently you are all sinners in rejecting and crucifying him. Upon being asked what you are to do in this awful predicament, I have responded, in obedience to the direction of Christ himself, and under the infallible guidance of the Holy Spirit, 'Repent and be baptised for remission of sins,' and I have assured you that by so doing you shall receive the gift of the Holy Spirit. There is, you must perceive, no deficiency in the provisions of salvation, and no obscurity or indefiniteness in the terms upon which it is to be received. The difficulty lies with you. You have suffered yourselves to be fettered by your religious teachers, and to be deceived by their long prayers, long faces, and long fastings, into the belief that they are the people of God, and teach the way of salvation. If you continue to hear them they will cause you to despise his ordinances, and make you bring swift destruction upon yourselves. Rise superior to them, be independent of them, come out from among them, accept the salvation which is offered you upon such plain and easy terms, and thus save yourselves from this untoward generation.'

What was the effect of this appeal? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This is, then, the way they saved themselves from that untoward generation. They did not wait, with the real or pretended object of trying to induce the whole "generation" to come with them, as many of our cotemporaries are now doing; they did it "then"—on the "same day." They did not stop to inquire if they could not, by some possibility, be saved in some other way as so many are now doing—they "gladly" received the word—they were thankful that they could be saved in *any* way. Nor did they pause to ask what would be the effect upon, or the fate of, their fathers and mothers, and brothers, and kinsmen, and ten thousand pious Scribes and Pharisees, who would not receive the word gladly, or who, perhaps, were not present to receive it at all—the injunction was, for them to "save themselves," and they knew that, let the fate of others be what it would, there was no escape for *them*, if they neglected the commandment they had heard.

Alas, for *this* untoward generation! How many thousands are they not keeping back from the commandments of the Lord, by their unhal-

lowed influence! What vast numbers are induced to disregard the very injunction here given by the Apostle, by means of the jibes and taunts, the sneers and scoffs of those who are clothed in the sacred vestments of religion! Alas, for the world, when it succumbs ingloriously under the magic spell of a presumptuous priesthood! When the demands of an awakened conscience are hushed by the Satanic whispers of "peace and safety" and not by the peaceful presence of the "Holy Spirit, whom God has given to them that obey him."

Reader, examine your own heart. So certain as that God's word is true, you are required, if you have not already done so, to obey the commandment announced by Peter, (Acts, ii., 38.) This untoward generation would persuade you that it may be neglected with safety, and even sported with and laughed at as an indecent thing! Men who claim to be ambassadors of Christ, labor to invalidate and make of no effect, the words of Christ. And they have succeeded to an alarming extent. Hundreds and thousands of people are now completely under their influence. For ought I know you are one of them. You have persuaded yourself that so many wise and good men cannot be wrong. But the Scribes were wrong; the lawyers and doctors, the Saducees, and even the Pharisees, to all appearance the best men in the world—were wrong;—they were all wrong, because they presumed to say that *something else would answer as well as the command of God.* Or, to express it in the exact language of scripture: They made *void the law of God* by *their traditions.* The only way *then* to please God, was for men to "save themselves" from the influence of such teachers; and the only way *now* to please him and to receive his salvation, is for you to free yourself from every influence which would keep you from obeying his commandments.—Christian Union.

THE BEAUTIFUL DISCIPLE.

Now, what was it that made Emily a beautiful disciple? No one called her a beautiful girl, though she had a sweet expression of countenance, and her whole appearance was exceedingly agreeable. Nor did she wear beautiful clothing, though she was always well dressed, very neatly and in good taste. Yet her pastor said, "Emily is a beautiful young disciple." And so said the old members of the church; so said the poor and the sick, and the neglected; so said the superintendent of

the Sabbath school, and many of the poor, ragged little children that she had sought out.

Emily did not wear as rich raiment as many others that worshipped in the same congregation with her; nor did she pay as much attention to, or seem to think as much of what she did wear as many others. But she paid especial attention to one kind of clothing, and the way of wearing it, which many greatly neglected, but which had so beautified her that all admired and praised her. She had an old book of fashions that she had carefully studied—studied it every day—and clothed herself according to its styles. It was not Godey's, nor Graham's, nor the latest Paris. True, the book was old and the styles were old, and some young ladies thought them not in good taste; but all agreed that Emily looked beautiful in them. They were simple and cheap, and still better, they were the same the whole year round.

And this was the rule and instruction of Emily's book, on the subject of personal decoration: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible. Even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Now this was Emily's standard. And it is sad to think that the times and the styles have so changed as to make this fashion of dress and adornment so little valued and practiced by society; especially when it is declared that God so highly esteems and prizes it.

Roselle worshipped in the same congregation, and was a member of the same church with Emily. Roselle was a very good girl, and a fine young lady. Roselle was sometimes called beautiful.

"What beautiful girl was that came into church, just as they were singing the second time, and sat in the middle aisle, about half way up?" asked a stranger at the close of service. That was Roselle. She was splendidly dressed, had a fine form, and could not fail to attract attention wherever she went. But did you notice that girl sitting in range of her, back near the door, just under the gallery? No, of course you would not. She came in before service commenced, and took a seat back. Her dress would attract no attention except for its plainness. The pastor saw her, how eagerly she listened to every word of the discourse; how the smile of faith and hope beamed upon her countenance, as he spoke of the rest that remaineth. That was Emily. The stran-

ger that sat in the pulpit also noticed her—noticed them both. Roselle was a beautiful *girl*; Emily was a beautiful *disciple*.

Roselle came into church late, just before the text was named, holding in her hand a rich fan, and sweeping up the aisle with a queenly step, attracted some envious glances, even in the house of God; had it been in the drawing-room, or the concert-room, in the halls of Newport, or of Saratoga, she would have commanded universal admiration.

Emily came in before the first singing, holding in her hand a small Bible and a question-book, for she had just come from the Sabbath school. Roselle does not attend the Sabbath school. Emily brought in with her two or three little children from the school, that had no one else to look after them, and when service was over, she was inquiring of a little girl about her sick mother, and, then trying to persuade a larger girl to attend the Bible class.

"How much good your sermon did me this morning!" said Emily to her pastor, as he came down the aisle and extended his hand to her. What a thrill of delight those words sent through his heart, for that morning he had felt unusually discouraged and depressed, had severely condemned himself, and thought his preaching was doing no good. Roselle said she thought "our minister was unusually dull this morning." Indeed, she could recollect but very little of the discourse, but seemed to have a very distinct recollection of, and spoke with great earnestness respecting several new hats and cloaks which she observed at church.

Poor old Mrs. Drake was sick—very sick, and very poor. One of the ladies asked alms of Roselle for her, and asked her if she would not call and see Mrs. Drake, and cheer her spirits. Roselle gave the money, for she had really a generous heart; "Oh, my!" she said, "I couldn't think of going into a sick room. I should be sure to get sick myself; and I dislike so much to go into sick rooms." But when the pastor called on old Mrs. Drake, she said, "Miss Emily does comfort me so much! She comes in almost every day to see me; and she sews for me, and then she reads the Bible to me, and sings so sweetly, 'Jesus, refuge of my soul.' I enjoy it so much. And she told me all over your beautiful sermon Sunday morning. It did comfort me so. I wanted to be with you in the sanctuary, but I couldn't."

There are many beautiful people, but only a few beautiful disciples. In the society where Emily lived, there were many fair and lovely girls, but none so fair or lovely as she who was beauti-

ful in the adorning of a meek and a quiet spirit. All honored, all admired, but few intimate the beautiful disciple.—Mother's Journal.

LETTER SENT FROM COBOURG TO INDIANAPOLIS.

Looking over an old file of unpublished articles a day or two since, the subjoined letter which appeared in the 'Christian Record' was discovered among numerous others. For one reason, not important to reveal, we conclude to send it abroad through the Christian Banner, though out of due time. It will be seen that it is in response to an epistle written by our excellent brother Mathes, editor of the 'Record':

Cobourg, C. W., 1st Feb., 1853.

BROTHER MATHES—MY DEAR SIR:—Some seven days ago yours of the 16th ult., greeted me in Cobourg. I thank you—I thank you heartily for the fraternal message you have sent. And please receive my acknowledgements not only for your cordial epistle, but also for your present of six numbers of the Christian Record.

It gives me pleasure to see that you are careful to preserve a kind and sympathetic spirit in your periodical. This is not always made sufficiently apparent in a reformatory paper. As a general rule, my first researches in scanning the pages of a newly received journal have reference to a discovery of its spirit and general tone. A work with a good spirit, is, with me, a good work—a praiseworthy, healthy, useful work; and a work which has not this tone, no matter how great and captivating in other respects, is, in my vocabulary, a mischievous and unworthy work. I lean upon Paul to justify myself in this decision. He makes no secret of the capital truth that all knowledge and all things else amount to nothing when unaccompanied by love; and Paul's love, when it speaks or writes, is the master-ingredient of what I regard as a commendable, acceptable, and appreciable tone.

True, there is a sickly something called a good spirit, which looks upon every man and everything as though every man and everything were just as they ought to be, and praises and frowns upon all alike. Bro. Mathes knows I have no reference to this. It is the worst spirit in the world—the spirit that satan likes best, and which does the most for him in these times of genteel iniquity. Reproof, strong and bold reproof, is not incompatible with a good spirit; nay, the severest cen-

sure sometimes proceeds from the purest spirit. But, happily, in all such cases the spirit itself is not, and cannot be, concealed.

Do you ask why I speak thus? Yes!—you know that there are those who glory in logic and not in love—who triumph in controversy and not in piety—who relish brave battles but have no taste for the fruit of the spirit. Do I despise logic? Do I eschew controversy? Do I desire to have the soldiers of Jesus turn aside from rampant opposers? No! O no!! I would not like to advocate treason!

July 31st.—Thus far had my hand sketched months ago, when I was called away to give attention to some duty, and a variety of obligations at home and abroad, have prevented me from filling my sheet.

The brethren in Indiana, or at least in various sections, judging from your useful *Record*, are liberal and zealous in “holding forth the word of life.” They are acting on the divine and only true principle, “freely you have received, freely give.” We may, I presume, brother Mathes, invariably estimate how much any man loves and enjoys the gospel, by what he does to convey its blessings to others. The Lord’s religion is full of himself, and it makes every man who understands and receives it like himself. Hence a miserly christian is something like cold fire or a black star. Every gospel disciple is “created in Christ Jesus unto good works,”—the works that the Master would attend to were he here in his own person, so far I mean as the reclaiming of unregenerate men. A worldly disciple therefore is a specimen of humanity that doubtless has never yet been seen, not even in the very prolific varieties found in the “far west,” of which marvelous things are oft-times affirmed in the north and east.

I see that you have a society for local evangelizing in your State. The object and work must be approved by every lover of our Divine Prince. I may presume it never has been christened, (for you do not class christening with things apostolic,) but nevertheless it has in some way received a very lengthy name—“The Indiana Christian Home Missionary Society. The faithful brother Butler, who performs the letter writing of this organization, has, I think, as formidable a finish to his name as the highest Bishop in America if not in Europe—Ovid Butler, Corresponding Secretary of the Indiana Christian Home Missionary Society. When first I met the initials, C. S. I. C. H. M. S., the question seemed to be self-put, “Understandest thou what thou readest!”

We, too, in Canada, have a co-operation arrangement in the form of a special organization with a name, if not as long, at least nearly as broad. It has done and is doing something to "sound out the word of the Lord" in this our country. Some of our brethren look upon these organizations and their officers, separate from the organization and office-bearers of the Church of Christ, with a degree of distrust; and I frankly avow that I believe the Lord's Church, officered and equipped according to the original model, will be found perfectly adapted to all local and general well-doing, whether we refer to Indiana, Canada, or any other State or Province. There are some sentiments in the *Christian Baptist* which, in my judgment, would be truly reformatory in this department. But I have neither time nor inclination to dwell upon this topic while penning a few friendly lines to send out to Indianapolis.

The cause of reform is quite moderate in its march in this region. Our brethren, or at least a goodly majority of them, are sterling and true; and very many make some sacrifice for the truth. About thirty churches are found between Owen Sound in the north-west, and Picton, near Kingston, in the east. The disciples are set down in the census as numbering over 2,000. We have not one evangelist constantly in the field; but within the past three years, a plurality of evangelists have travelled and labored portions of each year, called and supported by the Provincial co-operation. Their labors have been blessed in the conversion of sinners and the upbuilding of brethren in the holy faith.

Dear Brother, I must bid you adieu. The helper of Israel be with you in your exertions to extend the knowledge of our Lord Jesus Christ! The crown of glory be thine in the coming kingdom!

Your fellow laborer,

D. OLIPHANT.

CO-OPERATION:
MUSINGS ON THE MISSISSIPPI RIVER.

The following needs no commendation. It is taken from an article written by the principal editor of the *Millennial Harbinger* while taking passage to a southern city in a Mississippi steamer.

D. O.

Every enlightened Christian man must feel that he has a mission

into this world, and that his eternal honor is most essentially involved in the faithful discharge of those duties which necessarily and obviously arise out of, or are associated with, his position, or the call of God to him, indicated in those circumstances, and in his own qualifications and opportunities to discharge those duties honorably to his Lord and to himself, and profitably to those who come within the special circle of his influence.

Co-operation in this mission is more or less essential, in every case, to its continued and ultimate success. This may, even in the absence of any other precept or precedent in the Christian or in any other ministry, be inferred from the economy of the universe. In all Divine agencies, whether creative or conservative, co-operation is most prominently marked. It was so in the drama of Creation; it is so in the drama of moral government; and it is so, superlatively, in the drama of redemption. As Jesus once said of a certain miracle he wrought, so it appears in the consummation of humanity in the image of God—"My Father worketh in this and I work;" "whatsoever the Father does the same does the Son;" and "*whatsoever the Son does the same also does the Father*;" for in this, as in nature, or essence—the Father and the Son are one and indivisible. "I and my Father are one," said Jesus—one in nature, or essence; one in will and purpose; one in action; one in everything, save *personality*. The preamble to John's Gospel fully asserts this;—"In the beginning was the word and the word was with God, and the word was God."—"All things were made by him and for him."

Co-operation preceded the universe. It is manifest in the agencies of nature; in sun, moon and stars; in all the elements of the material universe, whether in the four elements of the ancients, or in the ten times four, of modern demonstration. How natural and how important the exhortation deduced from these premises by our Apostle—"Endeavor to keep the unity of the Spirit in the bond of peace:" for seven matter-of-fact reasons:—"One body, one spirit, one hope—one Lord, one faith, one baptism," and "one God and Father of all—above all, through all, and in all" Christians;—seven irrefragable arguments;—and with these he associates the five all-potent gifts vouchsafed to consummate this glorious and beatific union—"Apostles, Prophets, Evangelists, Pastors, and Teachers." Three great ends are presented as motives to vigorous and concentrated action;—Unity of the faith, the

perfection of the Son of God—the perfection of manhood, or the fullness of Christ.

The first anthem sung in the universe, as reported by Job, the most venerable of Patriarchal princes,—was literally and truly a *concert*. The choristers were *morning stars* whose radiance became the radii of the universe, and whose heavenly harmonies and delicious symphonies thrilled through every constellation, and in undying echoes yet binds “the sweet influences of Pleiades,” “looses the bands of Orion,” “brings out Mazzaroth in his season,” and “guides Arcturus with his sons.”

The eternal bliss of heaven will be the climax of union, and the result of approximation to it on earth is the consummation of hallowed co-operation in effecting glory to God in the highest circles of worshipping Seraphim, by the fall-orbed exhibition of peace on earth, and good will among men.

There is more of heaven in that beautiful word *union* than in any other dissyllable in our dictionary. *Two being one*—any *Duality* or *Plurality* being *one*—is both the *etymology*, the philosophy, and the felicity of *union*. Next in order, and still more exegetical of heaven and happiness, is that most admirable conception embodied in the word *universe*. Astronomically, if not grammatically, it indicates *turning round one common centre*. This constitutes a true and literal universe.

But to aggrandize the conception of the sublime grandeur of God's own universe, of universes—we need but to assume that there are, or may be, one million or one thousand millions of suns, severally surrounded, each with as many planets as encircle our sun, moving without jar or discord in silent majesty and awful grandeur around no other centre than the simple, unchangeable, omnipotent *will* of God. And, indeed, in such an assumption there is nothing discordant with the magnificent reality of our own solar system. For what is attraction or radiation but the simple omnipotent will of God? All natural causes and effects are but the mere envelope of the Divine will. Enlarged and cultivated reason most satisfactorily and cheerfully concedes this.

A certain philosophic leper on approaching the Messiah did himself and the Lord much honor in saying:—“Lord, if thou wilt, thou canst make me clean.” The Lord honored him by adopting his own style in demonstration of the power of his will—responding to his prayer in these words, “*I will, be thou clean.*” Immediately his leprosy disappeared.

The laws of the physical universe are but the continued, or continuous will of God. Miracles are but special acts of this will.

Indeed there is no rational philosophy of the universe that conflicts with these positions. Nothing in Christianity conflicts with true science. So concur Newton, Locke, and Bacon, with every living writer, known to me, in the rank and file of Christian writers entitled to the respect of our contemporaries. A man that separates the universe from the continuous will of God, is a philosophist rather than a philosopher.

And what view or conception of Nature is more rational, consoling, cheering, and pregnant with generous, noble, and potent impulses to the unsophisticated Christian, than to regard them as the continued action of the Divine Will guided by Omniscience, sustained by Omnipotence, and prompted by a philanthropy transcendental compared with anything so denominated amongst our contemporaries?

The power, the *omnipotence*, of *Almighty* God is neither more nor less than his simple *will*. He needs no machinery to create, to control, or to annihilate any thing. If he said;—"Let there be light," in the first oracle uttered in our solar system, it was for the sake of spectators and auditors, that they might apprehend the cause of it, the Author of it, and wonder, honor and adore him with new and transcendent rapture. Then "sang the morning stars" in solemn concert, and "all the sons of God shouted for joy."

Such were my musings while descending the Mississippi river, and when approaching the great city of New Orleans. Co-operation was, indeed, suggested by the observation and the remembrances of the thousands of springs, and rivulets, and creeks, and bayous, and rivers carrying each, in its own capacity, its whole accessions; and as a voluntary offering, silently and generously, combining their contents, to carry our persons and our accompaniments to the haven we desired to see, with the products of hundred of acres of bread and cotton, to supply the accumulating wants of multitudes of our fellow-pilgrims in this wilderness of sin.

True, the adventurers had no such benevolent designs in forwarding these elements of food and apparel; but the all-benevolent Father of the spirits of all flesh, causes their cupidity of gain, or their need of other supplies, to contribute to the necessary wants and comforts of multitudes, who, but for their cupidity, or their necessities, would never

have forwarded to the myriads in want of these necessary comforts, one barrel of flour, or one bale of cotton.

These common-places, properly contemplated, not only demonstrate the all-comprehensive benevolence and philanthropy of our Heavenly Father; but suggest to us, nay, commend to us, the all-essential element to great success, which human experience has, in myriads of instances, most clearly, most comprehensively, and most satisfactorily developed.

MESSRS. JETER AND LARD.

Jeremiah Jeter is an aged Baptist preacher in the city of Richmond, Virginia. Moses Lard is a young preacher in the family of Disciples, residing and laboring in the state of Missouri. Both of these gentlemen have become authors. Mr. Jeter is the author of a volume prepared for the reading world as a review or exposition of the principles and tendencies of the brotherhood of Disciples; and Mr. Lard furnishes a volume by way of response. Both, also, it is understood, write by request; so that the one Book appears in the living community as the work of the Baptists, and the other Book seems to come forth as a document endorsed by the rank and file of Disciples.

We have seen and perused Dr. Jeter's work, the title of which is not sufficiently dignified to name in this paper. Yet it is by no means an unimportant Book. It is plausibly and entertainingly written, and, in our judgment, happily calculated to subserve the Baptist cause, using these terms in a strictly party sense. It is got up with much apparent candor, and is, on the whole, not to be despised.

Our friend Lard's work has not been seen at this meridian, and consequently it would not be among the things consistent to treat of its merits and demerits. We may however preserve our character of impartiality should we let the reader see how a sample of its friends and foes view it. A very hot and excited friend of it declares—

“For compact logic, clear analysis, and absolutely conclusive argument, nothing equal to Moses E. Lard's reply to Mr. Jeter has appeared in our time. I had determined to read no more books of controversy about theoretic Christianity, having become weary of the noisy strife some years ago; but I was compelled to read Lard's Review. Let no one who does not wish to read the work ever open it, for if he should read one page—he's gone inevitably. Independently of the deep in-

terest that intrinsically belongs to the subject discussed, the manner of the book alone will carry any man quite through it, who esteems it a luxury to think."

An editor who seems to be located almost as near the north pole as the preceding friend stands at the south, speaks out thus—

"The book is valuable, especially to those who, like ourselves, have sought in vain to discover what Mr. Campbell and his followers believe, and what they do not! The tone of the book is bitter and spiteful. Mr. Jeter must have dealt a heavy blow to have aroused so much of the worst spirit of controversialism."

These samples are enough for to-day. Each of these works, without question, will be made by the Master to subserve and farther the capital cause which is dear to every man born from above. Controversy is severe medicine, useful in certain emergencies when serious religious maladies afflict the professing community; and if the ministers of it were always under the tutelage and control of the Chief Physician who is able to heal all our diseases, it would doubtless be greatly more serviceable in the congregation of God's people and in the multitude drooping, wasting, and dying under the leprosy of sin.

Volunteer testimony comes to us that there is less of mere controversy and more of the pure spirit of christianity visible in this monthly work than formerly. It is encouraging to realize that our resolves are thus practically developed. At the opening of the current year of favor and in commencing the labors of 1857, we determined to turn over a new leaf in life: not to be actuated by different motives nor advocate new principles nor labor with more honest intentions, but to mould our public labors, if possible, according to a prettier pattern. Adam the First must give increasing place to Adam the Second.

Certainly it is not only possible, but it is our holy privilege, to cultivate the apostles' spirit—to be followers of them as they follow Christ. The 'sword of the Spirit' is an admirable instrument—it cuts keenly and heals divinely. Peter's sword once cleaved a poor man's ear off, but in a moment a Divine hand put it on again. In this there is a lesson. Let us all learn it. The sword of the Lord has a sharp edge, as perfect as the armoury out of which it comes, yet along with it, like a fountain-pen, there is a reservoir of sweet oil, from the sanctuary of God, ready to bathe and heal every wound. Will every one of us by the study of the oracles, by self-examination, and by prayer, endeavor to be apostle-like and Christ-like?

D. O.

NO REFORMATION OF THE CHRISTIAN FAITH.

The volume called the Christian Baptist is responsible for the following. It will bear a first and second reading, as the legislators say :

Had the founder of the christian faith been defective in wisdom or benevolence, then his authority, his testimony, and his commandments, might be canvassed with as little ceremony as the discoveries and maxims of our compeers and coteremporaries; then his religion might be improved, or reformed, or better adapted to existing circumstances. But as all christians admit that he foresaw and anticipated all the events and revolutions in human history, and that the present state of things was as present to his mind as the circumstances that encompassed him in Judea, or in the judgment hall of Caiphaz; that he had wisdom and understanding perfectly adequate to institute, arrange and adapt a system of things, suitable to all exigencies and emergencies of men and things, and that his philanthropy was not only unparalleled in the annals of the world, but absolutely perfect, and necessarily leading to, and resulting in, that institution of religion which was most beneficial to man in the present and future world. I say all these things being generally, if not universally agreed upon by all christians, then it follows, by the plainest and most certain consequence that the institution of which he is the author and founder, can never be improved or reformed. The lives or conduct of his disciples may be reformed, but his religion cannot. The religion of Rome, or of England, or of Scotland may be reformed, but the religion of Jesus Christ never can. When we have found ourselves out of the way we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. We should return to the Lord.

THE ANNUAL MEETING.

In accordance with the usual custom and the circular addressed to the brethren of Canada and adjoining States, many of them met in the annual meeting appointed to be held in South Dorchester for four days, beginning on Friday 19th June. On Thursday the 18th, brethren from distant parts began to arrive and were saluted with great kindness by those who met them at the railway stations and those who awaited their arrival at their residences. On Friday, many others arrived among whom were brethren from Ohio as well as from distant

parts of Canada. The great tent sent from Ohio by the kindness of the brethren there, arrived shortly after noon and early next morning it was ready to receive a large company. On Friday at 2 o'clock a meeting convened in the Meeting House, composed mostly of brethren. At this meeting were present a number of the public laborers of Canada, also brother Leonard Southmayd and his sister consort, from Newton Falls, Ohio, and J. C. Stark and his christian companion, from Massillon, Ohio. This interview was truly refreshing to all present. Brethren Southmayd, Stark, Kilgour, Anderson, Sheppard, and others took part in the exercises. Many present feeling happy in meeting each other, the thoughts of all present were soon directed to the contemplation of the time when all the Lord's people will meet in one great assembly and join in songs of praise before the throne of God. Saturday morning at 10 o'clock, the brethren and a large company of others met under the tent and listened to a very chaste and energetic discourse by brother Southmayd, and exhortations by others. At 2 a large audience was addressed by brother A. B. Green "whose praise is in all the churches of the saints" where he is known. He is from Norton Centre, Ohio. He arrived late the previous evening, having travelled night and day to be present. His discourse on this occasion showed him to be a workman who "needeth not to be ashamed" and able to divide the word of God aright. It was an intellectual feast to all, and a rich spiritual repast to those in whose hearts the love of God dwells. In the evening at 6 brother A. Anderson addressed a large company, much to their edification and comfort, and was followed by Elder Sinclair, of Lobo, in a very pathetic and energetic exhortation, urging the claims of the Saviour on the attention of both saints and sinners. Lord's day morning at 9 the brethren and some others met for prayer, praise, and exhortation. In the exhortations and prayers a number of brethren took part, and all seemed to join heartily in the songs of praise which rose from the hearts of many present. After a short intermission, exercises began again at 11 by which time a large company had assembled. The morning was very unpropitious, the rain falling copiously from an early hour, and yet many came a considerable distance, and until noon the audience continued to increase, when it was estimated that not less than 2500 persons were present. Had the weather been favorable on this and the preceding day, the assembly would have been much larger. Shortly after, brother Green proceeded to address this large assembly, and with such effect that the presentation made of the gospel must have found a ready response to its claims from the hearts of many sinners and every true disciple of the Lord present. This discourse was followed by exhortations and spiritual songs, all directing sinners to the Lamb of God, slain to wash away the sin of a polluted world. After which a number came forward and professed faith in the Lord and declared themselves determined to serve him henceforth.

After these exercises, soon as the brethren present who numbered about 150 could be seated compactly in the centre of the tent, the

ordinance of the Lord's supper was dispensed. It was presided over by Elder J. Black; of Eramosa, whose remarks were very judicious, directing the minds of the brethren to the design of the ordinance and the adorable Saviour symbolized by the elements. After partaking, and taking a collection for the Lord's poor, and a hymn, prayer was offered and an intermission followed. During the intermission refreshments which had been provided plentifully by the brethren of Dorchester were distributed freely among all present. About 4 the audience was called to order, and after singing and prayer, brother Kilgour proceeded to address them, but before he had proceeded far the rain began to fall so heavily that he could not be heard, and had to stop. Soon as the rain abated sufficiently, he proceeded, but the minds of many present were fixed on home or something else and the effect of the discourse was greatly injured by the interruption.

After being dismissed from under the tent, a large company met at a stream about two miles distant, where seven persons were buried with their Lord in baptism, and rose we trust to walk in newness of conduct, to live in obedience to all their Saviour's commands. On Monday, notwithstanding the weather was very unfavorable, a large company of brethren and others convened at 10 o'clock and listened attentively to short addresses from brethren Anderson, Stark, Black, and Lister, followed by a more lengthened one from brother Green, in which sinners were called upon to forsake the world, deny themselves, and serve the Lord. Exhortatory songs were then sung and exhortations presented by various brethren, but none present appeared to be prepared to start in the course which leads to heaven. About 2 o'clock the parting hymn was sung and prayer offered, and the brethren began to bid each other farewell and prepare to depart to their respective homes.

We deem it worthy of notice that on the part of the speakers during this series of discourses and exhortations, there was a desire not to present fine discourses and display talent, but to preach Christ as the sinner's refuge and the saint's hope. To present Jesus as the glorified and exalted Redeemer in the grandeur and loveliness of his character—to set forth his boundless love and exalted majesty—will commend itself to every one as right on such occasions, and all the brethren present we think were pleased to find it so closely followed. The souls of the saints were refreshed and we trust the seed sown will be found springing up hereafter in many honest hearts and the Lord's name glorified thereby in the salvation of precious souls.

Many thanks are due to the brethren of Ohio in general for the use of the tent and in particular to our good brother Benedict of Bedford who accompanied the tent.

The next annual meeting is appointed to be held in Bowmanville, where we trust the brethren of Canada will spread a tent of their own, under which the gospel will be preached to sinners and hundreds of brethren meet and join in songs of praise to their ascended Lord and Saviour with sincere and grateful hearts.

J. B., jr.

THE DISCIPLES AND THEIR CREED.

A Wesleyan journal published in North Carolina, tells its readers that—

“There are Christians among the Disciples; some persons are better than their creeds, and the truly pious sometimes become members of a church, whose creed they do not understand and whose leaders they do not follow.”

This is certainly speaking more favorably of the Disciples than we should dare to do. The creed of the Disciples is made up of the chapters and verses containing the oracles of the Lord—all that the Lord of heaven and earth has revealed for the instruction, guidance, and salvation of erring men. This creed is perfect; and the highest ambition of the purest and best among us is satisfied by pressing on toward the mark of perfectness of this blameless creed.

D. O.

WILLIAMSVILLE CLASSICAL INSTITUTE.

This vigorous young Seminary has just closed another session in a fine state of health and with a promising future. Situated in a prosperous and pleasant village, ten miles East of Buffalo, supported by an energetic Board of Managers and enjoying a liberal patronage from friends of true education and a pure religion, both at home and abroad, it has an encouraging prospect of still larger growth and more extended usefulness. Its proximity to Canada West has secured for it a liberal share of good will from many friends on that side of the Niagara—good will expressed in the form of stock taken in the Institution and students to fill its halls. The location could not be more favorable to receive the sympathy and co-operation of all friends of the “Bible alone” in the North East, as it is nearly equi-distant from Canada and Central New York. The churches in Erie Co. with the brethren in the above-named sections and all unprejudiced people in our respective districts, need such a Seminary as is here established and are amply able to support it. The North Eastern portion of Disciples, being geographically separated from the great body of churches in the South and West, ought to unite their efforts in some literary enterprize; and until we are able to establish a much larger and better one, I would suggest to the

brotherhood the propriety of turning their attention this way, so far at least as to send us their sons and daughters and all others whom they can gently influence to come. This would be quite as acceptable to the Lord as to patronize Institutions professedly sectarian. The Classical Institute is a rival of no other ; we wish all to prosper ; there is a sufficient amount of ignorance in the land to engage the best efforts of all the friends of the knowledge of truth. But as there is not, in my horizon, any similar School among us, in these parts, and as such literary centres, properly managed, are necessarily centres of much influence for good, the best policy, perhaps, taking a broad view of all the premises, would be to foster that which is already established, by liberally filling up our sessions. This is all we ask at present. The rank the Institution is hereafter to reach shall nevertheless depend mainly upon the efficiency of its Faculty and Board of Trustees.

To attain to the character of a common Academy would by no means reach our aim, for although we do not give diplomas of full graduation, we are prepared to offer a course as thorough and complete in the Sciences, Mathematics, Languages, Ancient and Modern, and music, vocal and instrumental, as may be desired. Impressed with the importance of imparting college habits in study and recitation, we have erected the college standard and style in these respects and wish thus to cultivate in every student the habits of regularity and punctuality to the minute in all their movements.

One institution well sustained is worth more to any community than half a score of such languishing things as are seen all through the country. The denomination called "Bible Christians" have concentrated all their means in establishing Antioch College in Ohio. This is wise, for they will have but one building to erect, one faculty to sustain, one library and one set of apparatus to buy, and thus converging all the rays of their system to one focal point, their influence upon society will be felt and acknowledged. In one of the fables attributed to Esop, it is said that a fox once reproached a lioness because she never brought forth but one whelp : true said the lioness ; only one, but *that's a lion*. There can be no objection to our founding a plurality of Seminaries as soon as we become able ; but as we have one whose good influence has already been felt upon the community at large, and in the churches on both sides of the river, it is the policy and, perhaps, the duty of all its friends to favor it in word and deed. We are opposed to sectarianism

and also *sectionalism* both in literature and religion, and if we could feel that we have the co-operation of all who ought to feel interested in this part of the good work we would go on our way rejoicing.

But one of the crowning object of our effort has not yet been mentioned. Beyond and above the ordinary course of intellectual discipline, we wish to encourage all pious, Godfearing young brethren to prepare their heads and hearts (especially the latter) for the public service of Christ in the gospel. We are not of those, however, who believe a college education to be indispensable to a preacher—far from it. We have too many noble specimens of true men of God, especially among the older preachers, who, without these advantages, have long fought in the van before the heaviest artillery that hell could muster, who have all their scars before and none behind, who have plucked out the vultures' claws and broken the lions' teeth, who never retreated nor once dropped their Captain's flag—too many of such, whom we all delight to honor, to allow the insinuation for a moment. Notwithstanding all this, it is profitable for the preacher to fill his mind to any extent with useful knowledge, provided the heart be mellowed by humility and the love of God. We are happy to say that we have with us at this time several such young brethren of whom the churches and older preachers will one day not be ashamed. Our work in the Lord, brethren, is one. Let us each work in the armor with which Christ has clothed us, and we shall have a joyful day when the King of kings comes.

T. M.

“I DON'T CARE.”

See yonder church member; I spoke to him of the low state of religion in the church, and told him how sinners were going to hell, and what think ye he responded? Said he, “I don't care; let the church be dull, and let sinners go to hell—I have nothing to do with it.” How wicked, you say, to have a member of the church talk so. Well, I did not hear him say it, but I saw him say it. You know the proverb says, “actions speak louder than words.” And I saw him speak it very loud. Yes, he did say it, and sinners saw him say it. I don't care—let sinners be damned; its nothing to me. Not only sinners saw him say it, but devils saw it, and they were pleased at it; and the devils said he is the churchman for us. But no one was pleased at it but devils. Good

men saw it, and felt sorry. Angles saw it, with regret. Jesus saw it, and was pained. The Holy Spirit saw it, and was grieved. God saw it, and was moved. How wicked! Yes, how wicked is such a church member, who will speak loud in his actions, and say to sinners and to all the intelligences in earth, hell and heaven—I don't care let sinners go to hell, let the church languish, it is nothing to me. Poor man! He is none of Christ's.

THE OATH OF A ROMAN BISHOP.

Father Loughlin, when elected Bishop of Brooklyn some time since, took the following oath :

“ I, John Loughlin, elect of the See of Brooklyn, shall be from this hour, henceforward, obedient to blessed Peter the Apostle, and to the Holy Roman Church, and to the most blessed Father Pope Pius IX., and to his successors canonically chosen. I shall assist them to retain and defend against any man whatever, the Roman Popedom, without prejudice to my rank. I shall take care to preserve, defend, and promote the rights, honors, privileges and authority of the Holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I shall observe, and cause to be observe, by others, the rules of the Holy Fathers, the decrees, ordinances, or dispositions, and mandates of the Apostolic See. When called to a Synod, I shall come, unless I be prevented by a canonical impediment. I shall personally visit the Apostolic See once every ten years, and render an account to our most blessed Father, Pope Pius IX, and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the state of my Church, to the discipline of the clergy and people, and to the salvation of the souls entrusted to my care, and I shall humbly receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I shall perform all the things aforesaid by a certain messenger specially authorised for this purpose, a Priest of the diocese, or by some other secular, or regular Priest of tried virtue and piety, well instructed on all the above subjects.

“ I shall not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract by the very fact the penalties specified in the Constitution published on this subject.”

THE MORMON BIBLE AND MORMON FAITH.

A New York journal contains the following expose :

We have read a few Mormon sermons, and we have peeped into a Mormon "Bible." We confess that we have never met with a faith so utterly without foundation, so purposeless and so senseless. We are able to trace the origin of many religious delusions. The followers of Joanna Southcote and of Mother Lee, seem really to have believed in something definite. Mohammedism and Buddhism have a sort of fixed creed. The idolaters of the Southern Sea can boast of a certain theology, nor is a thread wanting by which we can trace their excesses to a distorted and perverted truth. But Mormonism is a puzzle. It began in the freak of a sick man, who amused himself by writing an imitation of the Holy Scriptures. Its originator was a blackguard, without intelligence, learning or cultivation. Its prominent supporters since that time have been men of the same class. The sermons which are preached in its temples are merely incoherent farragoes of slang and nonsense. Its professors assume to be saints, without vouchsafing even a nominal proof of their saintliness. In truth, the scoundrels who have deluded so many people prove nothing, teach nothing, and come to no conclusion. The Mormon religion is all comprised in an asserted sanctity.

It is clearly evident that such a scheme, so empty and inane, must soon have exhausted its materials of delusion in spite of the diabolical ingenuity of its inventors, had not pains been taken to graft upon it something which, if not religious, was at least tangible. The doctrine of polygamy gave to the Salt Lake faith that which it so signally lacked—an incitement, a temptation, and a stimulus ; and this is, in fact, the length and breadth and thickness of it all. Take out the plurality of wives, and the whole scheme becomes so nakedly nothing, that all the religious fanaticism in the world would hardly secure it a convert. But there is this low temptation, this appeal to unhallowed lust, this play upon curiosity, this practice upon the morbid minds of men and women. Its main strength is in its novelty and oddity. Bad men think that it must be a very fine thing to have seventy wives, and weak women long to know by actual experience what it is to be the inhabitant of a harem.

 RELIGIOUS INTELLIGENCE.

Wainfleet, July 9th, 1857.

DEAR BROTHER OLIPHANT:—I have taken up my pen to write a few lines to acquaint you with the cause of Christ in Wainfleet. We have had brother Southmayd from Ohio to labor with us a few days, and truly his labors have not been in vain, for he immersed six precious souls, introducing them into the kingdom of our Lord and Saviour Jesus Christ, and one was reclaimed. We consider him a very successful and able speaker; may the Lord prosper his labors. There has 9 been added to this church since the first of May, and we can truly say that peace and harmony prevail with us—that the Lord has blessed the church although we have had to guard against those who would like to raise contention and strife about words of no profit. My prayer to God is that our brethren and sisters will strive together for the faith of the Gospel, that they give no occasion for any to stumble in consequence of their behaviour. We have all much to do to examine ourselves, and if we are diligent in this calling, we have but very little time to look into the faults and imperfections of others. The prospects of doing good in this place are very encouraging. We would be much pleased to see brother Oliphant in Wainfleet again. I think it probable we will have a large meeting in the fall, and we will hope to see several of our old friends then. I must tell you that brother Hendershot has returned to the church again. But I will close with the hope of hearing from you soon.

The Lord be with us all and save us in his everlasting kingdom.

T. BRADT.

* * * Very happy to hear that friend Hendershot no longer stands aloof from the brotherhood. We have a rich vein of hope, and never have we altogether lost hope that brother H. would resume his place among the friends who love the divine oracles and the Lord who uttered these oracles.

D. O.

 OUR LETTERS UPON THE MISSIONARY SOCIETY.

One of the good men in the State of Illinois, corresponding recently, is pleased to pen these words:

“Were it not that brother Loos has promised to answer your objec-

tions to the American Christian Missionary Society, I would try it myself: but I wait anxiously for him to fulfil his promise."

It is presumable that this friend of the Missionary Society need withhold no longer his "try" to meet our objections. As a number of months have opened and closed since our friend Leos proposed to respond, it is supposed at this meridian that his other duties will in future as in the past prevent him from responding. "All things" however "will work together for good." Both our silence and our utterance will be happily overruled by the Lord. The principle that the living oracles furnish us with the best models in all the departments of religious effort, is a principle that will live and thrive when the sweetmeat policies of this generation will share the doom of everything that bears not on it the divine stamp. The beloved brother in Illinois who writes the preceding, will please show who moulded and lettered the image and superscription of "our" missionary society.

D. O.

BAPTISTS AND OPEN COMMUNION.

The fact that Mr. Spurgeon, of London, England, is now an open communion Baptist, is viewed with great sadness by a host of Baptists on the American side of the Atlantic. A brother in the denomination, mourning over Mr. Spurgeon's open communion influence, uses his pen as follows:

D. O.

"I am gloomy under the conviction that a great separation is soon to take place in our denomination, but it is, perhaps, best that it should be so. There will be either a rapid reformation in the practice of Baptist ministers and churches, or a division. God will reform or divide, or give up American Baptists to follow in the footsteps of the English Baptists. Open communion is being already agitated in the East, and we look to see it speedily inaugurated. There is a strong party in the South who are determined to betray Baptists into the Pe-dobaptists, by affiliations and recognitions. Our hope is in God. A tremendous revolution of sentiment is at work, and the wave is rolling from the Atlantic onward to the Pacific. God speed his truth."

↳ Vice stings even in our pleasures; but virtue consoles even our pains.

MEETING IN POMPEY, N. Y.

The annual meeting of the Disciples of the State of New York, will be held with the Congregation meeting at Pompey Hill, commencing on Thursday, before the third Lord's day in September, at ten o'clock, A. M. ; also the same time and place the Missionary Convention will meet and transact their business.

We earnestly request all our teaching brethren to assist us in our meetings, and we would specially invite all our brethren from other States and Canada, to meet with us, that we may rejoice together.

H. A. CHASE, Sec.

Tully, N. Y., June, 1857.

☞ Dr. Bellows, a "Reverend" in New York city, has come forth like a champion in defence of theatre amusements. He says: "I believe that all the specified classes of evils connected with the theatre would disappear to as great an extent as they ever disappear, even in respectable society, if, after having recognized the essential innocence and necessity of public amusement in general, and of the stage in particular, the sober and virtuous people of this and every city would go in moderation to the theatre."—We perceive both with gratitude and satisfaction that Beecher opposes the theatrical leanings of Bellows with spirit and might.

D. O.

☞ All Christians number *Three Hundred and Twenty Millions*, whilst the aggregate of Jews, Pagans and Mahomedans is *Eight Hundred and thirty millions!* In the entire heathen world there are about *twelve hundred ministers*, which if equally distributed would give only *one minister* to about 700,000 souls. Alas, what a dark and sad picture of the population of the globe!

J. C. STARK, of Ohio, is now evangelizing at Hillier and Athol. He began his labors on the 27th of June, and will continue to labor, all things concurring, for two or three months. At our last advices, or rather when we parted company with him, July 7th, the well attended meetings gave promise of beneficial results.

Lord's day the 12th we filled an appointment in the township of Haldimand, fifteen miles west of Brighton, and afterwards went into the baptismal waters with one who made the gospel confession.

D. O.