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THE  
CHRISTIAN BANNER.

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

VOL. XII. COBBOURG AND BRIGHTON, FEBRUARY, 1858. NO. 2.

RELIGIOUS FAIRS, BAZAARS, AND AUCTIONS.

[Our readers are desirous of being posted up in reference to the operations of fellow religionists all over the world, particularly in America. Religious scenes in Virginia will therefore be viewed with a degree of interest. A late issue of the "Intelligencer," published at Charlottesville, Virginia, contains an article, from which the subjoined extract is given:—D. O.]

BAPTIST FAIRS, SALES, OR AUCTIONS.

Some may ask why describe a Baptist fair? Because we know more about them, and we are more disturbed at seeing our Baptist brethren resorting to such means. They used to be confined to cities and villages where they ought to have perished, but they have found their way to the country and its quietude is disturbed by their bustle and merriment, and the auctioneer's voice and hammer. Well, our Baptist brethren wish to build a new House at Charity, the subscription list is handed among the members—the world is applied to, and still there is a deficit, the amount subscribed will not build as fine a house as is desired—a fair is suggested—the prominent sisters and ladies become interested and enlisted in the enterprise. A meeting is called to make arrangements and distribute the labors. The preliminaries being settled, from that time forward, the whole neighborhood is in a stir, in whatever circle you enter. The fair, the fair, is the subject of conver-

sation. The Lord's day and the Lord's house are not exempt. The matrons and maids, sires and sons, all are agog, drumming and begging, in order to render imposing and profitable the approaching religious fair. The day arrives; from all quarters the crowd is winding its way to old Charity, and soon a host of merry faces and joyous hearts are collected there. Tables for eating and tables for trafficking are spread, and all things are soon under way. The table for eating groans under viands the most varied and tempting. One dollar is paid for dinner. The tables for trafficking are filled with nameless little items, a lady or more behind each, and a crowd in front, here a gentleman is bartering for a bouquet, another for a pair of socks, these for a tidy &c., &c., Yonder seems to be a merry group, what is there that is so amusing and attractive? It is the *fortune teller!* fortunes are here told by a Doll Baby for 25 or 50 cents a piece. Some may be curious to know how this is conducted. The Rag, China, or Wax Doll, as it may happen to be, is tastily dressed, and made to stand on a table in the centre of a sheet of letter paper, with agreeable mottos upon love, courtship, marriage, &c., &c., written on lines running from centre to circumstance, holding in its hand a pointer. The Doll Baby is assigned to some one, (a matron I suppose,) whose duty is to see that it performs its part and to see that it is paid for so doing. All who wish their fortunes told can go up. The sheet of paper is gently turned, (I suppose by the matron) and stops with the pointer in the Doll's hand resting on a motto, which is considered the fortune of the applicant. It is read out to the individual, down is laid the fee, amid the jest, the laugh, and so on through the day proceeds the business of fortune telling. Yonder is one busily engaged in directing letters. It is soon announced that the mail has arrived, which produces quite a sensation. The Post Master opens the mail and announces letters for A. B. C. D. &c., &c., with 20 cents postage on each. The postage is paid, the envelope is broken, as was expected, a blank, a cheat—never mind, the end justifies the means. It is now announced that a chance is offered for the ring—you ask, what do you mean? A ring is put up into the cake, slices are sold for 50 cents or a dollar a piece. Lottery like, the fortunate man gets a valuable ring for his investment. As in all games of chance, some must lose, their loss has been a gain to the treasury of the church. While these varied duties are being faithfully and profitably performed amid a scene of perfect jollification, the fathers in the church are seen gliding to and fro through the crowd, greatly

interested, with a smile of gratification. The fair must end, and it winds up by an auction, and off it goes "without a better bid." So winds up the day and the labors of the church for the promotion of the cause of Him who died to save us from sin and levity. I said *labors of the church*, for whatever we do by others as our agents, we do ourselves, and therefore the Baptist Church at Charity is<sup>7</sup> responsible for the fair and all its proceedings.

A church ought never to engage in any enterprise upon which she cannot ask the Divine blessing. I ask (not in levity) if the church, the preacher or any of the members could ask the Lord to bless the efforts of that day. I am sure the most irreligious man in the church would not dare thus to insult the Throne of Grace, by asking a blessing upon a fortune telling Doll Baby, a sham Post Office, &c., &c. I hope the reader will not suppose that I am caricaturing a Baptist fair, or that I am writing in a spirit of levity; by no means. Instead of feeling joyous over such a worldly exhibition under the garb and sanctities of religion, I feel more like weeping with my dishonored Master, when I see those who profess to love Him resorting to such stratagems to obtain money to sustain a cause which they are able but not willing to sustain. Would it be right for the world to secularise the christian name and profession to accomplish a worldly end? if not, is it right in the church to assume the garb of the world and resort to such stratagems to accomplish a religious end? Such exhibitions are unerring indications that the church is diseased, sadly afflicted with a worldly and covetous spirit.

I am fully aware that he who condemns any practice in which the church and world are engaged, is apt to incur their censure. I would ask the pious of the Baptist church, ought those things so to be? Would the Saviour and his Apostles sanction and attend one of these fairs? Think you that the money thus obtained is as acceptable to the Lord as the free-will offering? Under the Jewish dispensation, I question whether money thus raised would have been allowed to go into the treasury of the Lord. It is useless to say it is an *innocent* (?) enterprise because it has the good of religion in view, and that money is obtained in this way which could be obtained in no other. The end does not sanctify the means, nor should we "do evil that good might come." Our Baptist friends can plead neither *poverty* nor *weakness* in justification of fairs. They have numbers and wealth, and are fully able and more than able to sustain their cause without resorting to

such means. If not, do the best they can, and leave the issue with God. These fairs are modern inventions among our country Baptists.

RUFUS.

In England they work a little more steady, but they 'work by the same rule,' it would appear. Read the subjoined :

Rev. C. H. Spurgeon lately held a bazaar or fair to obtain funds towards the erection of a new building for his congregation, by which £900 was realized after paying all expenses. The *CORNER COLUMN* says, "the Duchess of Sutherland has taken great interest in its success. Through the exertions of her Grace more articles of taste and art, the work of fashionable fingers, found their way into the recesses of the stalls, than was ever known to be collected for such a purpose before."

### MISSIONARY SOCIETIES, NO. 1.

From the American Christian Review.

The allusion of Brother Oliphant to our refusal to publish his articles is, we think, without any just cause. Our recollection is, that the only reply we made to him, was in an article sent to him, and kindly published in the *BANNER*. We have not attempted to review his articles in any of our publications, as we now recollect. The mere circumstance, that we alluded to him and his position as opposed to the Missionary Society, did not obligate us to publish his articles, nor induce us to think of so doing, though we certainly have no objection to their appearance in our columns, and will certainly publish anything he may write, if he desires it and will lay our remarks before his readers. He is an esteemed and talented brother, a sincere and honorable man, whom we dearly love for his work's sake, in maintaining the cause of Christ by preaching and publishing in the British Province of Canada. He is not caviling, as some are, and doing nothing in any way. He is, and has been for years, working for the cause, and, we doubt not, feels a Christian interest in it. We desire him, therefore, to understand that our columns are free for him to the some extent that his pages are free to us, even if he does give our arguments "quick consumption." Our only desire is, that truth and righteousness may prevail.

Our brother will recollect, however, that he has the *down-hill side* of the argument, in one sense at least. It does not take near as strong, as clear, and convincing arguments to convince men that they ought to keep their money in their pockets as it does to induce them to pay it out. Any kind of stand-still, do-nothing, or negative doctrine is more easily proved to the satisfaction of men than doctrine requiring them to go forward, engage in and sustain affirmative movements, any positive and effective action. There is no money between the eyes of men and his arguments, but the money is greatly in the way of seeing the arguments on the other side. We are fully aware that our brother

will tell us, that he is in favor of *doing the work* in some other way, and that he would not lessen the real amount done. But we claim that what we are doing, or may do, through our Missionary arrangement, or General Missionary Society, which is the same, will not lessen one whit all that is being done every other way in which we are accomplishing anything. Indeed, we claim more than that. We claim that it will infuse the missionary spirit among us, lead us to speak of it, read the Scriptures to learn how the first Christians spread the name and authority of the Lord so wonderfully over the earth, pray more, go to meeting more, exhort, preach, sing and worship more. In one word, in this way, we shall keep alive, save the brethren from coldness, carelessness, backsliding and make us better in every sense. Keep all hands busy in the work of the Lord, and it will inspire more piety, devotion, zeal, love, earnestness, spirit, life and animation, than all the fine theories that our pious and profound philosophers have afforded us. Our churches must not be mere formal, nominal and respectable arrangements, but powerful, effective and operative bodies, so that each member of the body shall be doing enough to make him feel sensible that he is a part of the body. Have work going on that will require the strength of the whole body to move it, and every member realizes that he is of some importance or use in the body.

Our brother continues the sound in our ears, that *it is an unscriptural society*. Before we become alarmed at anything, however, it is proper to know precisely what it is. Before our brother makes his attack, he should know precisely what he is making his attack upon. It is not the missionary work he attacks. He is in favor of that. He makes no attack upon missionaries. It is, therefore, neither our missionaries nor missions that he opposes. Indeed, we cannot gather from anything he has said above, that he really attacks anything that we are doing. He believes in missions, both home and foreign. He believes in missionaries. He believes that they should be sustained by the churches. About all this we have no controversy. What, then, is the trouble about? We may have names for some things not as consistent as others he might suggest, or find in the New Testament. Evangelists, or missionaries, were, in some instances, sent out by the churches anciently. They had in the ancient churches "messengers of the churches." The business of these extended beyond the limits of an individual congregation. They were men who transacted business for the churches abroad. These men met, consulted, deliberated and transacted business as the churches had authorized them. We call such men *presidents, secretaries and agents*, and the body of them, or the company of them, when met to do the business of the churches, or to act as messengers for them, the "General Missionary Society," for the sake of the advantages of a charter and corporate body, though, in reality, there is no body of an ecclesiastical character at all, but simply an arrangement of brethren, by means of their messengers, for the consummation of their will and work. It is right for two churches to cooperate in missionary work, and appoint a suitable number of their

men messengers to do any part of the work. Upon the same principle, ten churches, or one hundred or one thousand, and individuals who may not have the privilege of acting in their congregations, may co-operate. The constitution and by-laws are nothing but the agreement of the churches and brethren how they will operate in matters where they must agree, decide and arrange before the work can be done.

We are acting upon the same principle in arranging, agreeing and deciding upon our respective fields of labor and support every day. The Missionary Society is nothing but an arrangement of the churches, about as simple and convenient as it can be made for doing the work of the Lord. It consists of agencies or messengers of the churches, in carrying out their will and work, and has no power to do anything else. Nothing could be safer, or more under the control of the brethren. The day they cease their contributions, the whole thing is nothing. While the arrangement does the work the brethren desire, and they continue their support, it continues, but no longer. It is nothing independent of, or separate from the churches, but is of them, and entirely under them and dependent upon them. It is the easiest thing in the world to make an ado about organizations unknown to the New Testament, unscriptural societies, etc. But we must look directly at what is done, or proposed to be done, and see if there is any wrong in that, and not picture ghosts to alarm the timid, and serve as an apology for those who do not wish to do anything.

To Brother E. Franklin :

Editor of the American Christian Review :

You have been pleased to insert in the Review the essay in the December Banner upon the question, Do the Lord's People need a Missionary Society? I therefore reciprocate by placing your responsive remarks upon the pages of the brethren's Monthly for the British Provinces.

To indicate still farther that I am not inclined to controvert, and to shorten as well as concentrate the investigation, allow me in brotherly friendship simply and briefly to invite your attention to a few queries:—

1. Did the churches in the apostolic age execute the will of the Lord Jesus fully and faithfully?

2. Have the disciples in this age accepted the pattern of things,—in preaching, in teaching, and in discipline,—as given by the infallible workmen?

3. Do you conceive that the primitive congregations organized or required a missionary society to fulfil any part of the will of the Lord and Saviour?

4. Upon the principle of embodying our views of expediency in a newly devised society to evangelize, may we not also take the help of expediency to contrive a society to promote our personal salvation, and another society to assist in edifying and saving our brethren?

5. Will you, my brother, look at these interrogatories from the Jerusalem stand-point, and not from the Cincinnati altitude or latitude, that we may according to all our means of knowledge walk and work by faith and not by the law of expediency?

You are free to affirm, brother Franklin, that "there is no money between the eyes of men and his [D. Oliphant's] arguments, but the money is greatly in the way of seeing the arguments on the other side." This, permit me to observe, is a capital error; for at least *one* of my objections to the 'missionary society' is, that while able brethren should contribute scores and hundreds per year to sound out the glad tidings of life, the Cincinnati co-operative scheme, by life membership and donations, only obtains twenty or thirty dollars from these brethren during five or ten years. Christ's gospel, filled with his own rich love and heavenly liberality, does not make narrow-hearted, meagre-souled, clutch-handed, sixpenny men; but new creates and moulds them into the broad and big philanthropy of the great Redeemer who gave his life for the world.

Yours, dear brother, in gospel affection,

D. OLIPHANT.

Brighton, 8th Feb., 1858.

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### PREACHER SPURGEON.

[The critical review which follows we take from one of the ablest Literary Monthlies.]

Mr. Spurgeon, we suppose, would be classed among Calvinists, but he is not merely that. Without any force, depth, amplitude, or originality of thought, he has considerable force and originality of nature. He detaches from their relations certain doctrines of Calvinism which especially interest him, and so emphasizes and intensifies them, so blends them with his personal being and experience, that the impression he stamps upon the mind is rather of Spurgeonism than Calvinism. He gives vivid reality to his doctrines, because they are incorporated with his nature,—and not merely with spiritual, but with his animal nature.



He is thoroughly in earnest from the fact that he preaches himself. His converts, therefore, are likely to mistake being Spurgeonized for being Christianized; for the Christianity he preaches is not so much vital Christianity as it is Christianity passed through the vitalities of his own nature, and essentially modified and lowered in the process. To understand, then, the kind of influence he exerts, we have simply to inquire, What kind of a man is Mr. Spurgeon?

The answer to this question is given on every page of his sermons. He has no reserves, but lets his character transpire in every sentence. He is a bold, eager, earnest, devout, passionate, well-intentioned man, with considerable experience in the sphere of the religious emotions, full of sympathy with rough natures, full of mother wit and practical sagacity, but, as a theologian, coarse, ignorant, narrow-minded, and strikingly deficient in fine spiritual perceptions. These qualities inhere in a nature of singular vigor, intensity, and directness, that sends out words like bullets. Warmth of feeling combined with narrowness of mind makes him a bigot; but his bigotry is not the sour assertion of an opinion, but the racy utterance of a nature. He believes in Spurgeonism so thoroughly and so simply that toleration is out of the question, and doctrines opposed to his own he refers, with instantaneous and ingenuous dogmatism, to folly or wickedness. "I think," he says, in one of his sermons, "I have none here so profoundly stupid as to be Puseyites. I can scarcely believe that I have been the means of attracting one person here so utterly devoid of one remnant of brain as to believe the doctrine of baptismal regeneration." The doctrine, indeed, is so nonsensical to him, that, after some caricatures of it, he asserts that it would discredit Scripture with all sensible men, if it were taught in Scripture. God himself could not make Mr. Spurgeon believe it; and doubtless there are many High Churchmen who would retort, that nothing short of a miracle could make them assent to some of the dogmas of their assailant. Indeed, the incapacity of our preacher to discern, or mentally to reproduce, a religious character differing in creed from his own, makes him the most amusingly intolerant of Popes, not because he is malignant, but because he is Spurgeon. If he had learning or largeness of mind, he would probably lose the greater portion of his power. He gets his hearers into a corner, limits the range of their vision to the doctrine he is expounding, refuses to listen to any excuses or palliations, and then screams out to them, "Believe or be damned!" In his own mind he is sure they will be damned, if

they do not believe. So far as regards his influence over those minds whose religious emotions are strong, but whose religious principles are weak, every limitation of his mind is an increase of his force.

This theological narrowness is unaccompanied with theological rancor, A rough but genuine benevolence is at the heart of Mr. Spurgeon's system. He wishes his opponents to be converted, not condemned. He very properly feels, that, with his ideas of the Divine Government, he would be the basest of criminals, if he spared himself, or spared either entreaty or denunciation, in the great work of saving souls. He throws himself with such passionate earnestness into his business, that his sermons boil over with the excitement of his feelings. Indeed, it is difficult to say whether our impressions of him, derived from the written page, come to us more from the eye than the ear. His very style foams, rages, prays, entreats, adjures, weeps, screams, warns and execrates. His words are words that everybody understands,—bold, blunt, homely, quaint, level to his nature, all alive with passion, and directed with the single purpose of carrying the fortresses of sin by assault. The reader who contrives to preserve his calmness amid this storm of words cannot but be vexed that rhetoric so efficient should frequently be combined with notions so narrow, with bigotry so besotted, with religious principles so materialized; that the man who is loudly proclaimed as the greatest living orator of the pulpit should have so little of that Christian spirit which refines when it inflames, which exalts, enlarges, and purifies the natures it moves. For Mr. Spurgeon is, after all, little more than a theological stump-orator, a Protestant Dominican, easy of comprehension because he leaves out the higher elements of his themes, and not hesitating to vulgarize Christianity, if he may thereby extend it among the vulgar. It has been attempted to justify him by the examples of Luther and Bunyan, to neither of whom does he bear more than the most superficial resemblance. He is, to be sure, as natural as Luther, but then his nature happens to be a puny nature as compared with that of the great Reformer; and, not to insist on specific differences, it is certain that Luther, if alive, would have the same objection to Mr. Spurgeon's bringing down the doctrines of Christianity to the supposed mental condition of his hearers, as he had to the Romanists of his day, who corrupted religion in order that the public "might be more generally accommodated." Bunyan's phrasology is homely, but Bunyan's celestializing imagination kept his "familiar grasp of things divine" from being an irreverent pawing of things divine. Mr. Spur-

geon's nature works on a low level of influence. Deficient in imagination, and with a mind coarse and unspiritualized, though religiously impressed, he animalizes his creed in attempting to give it sensuous reality and impressiveness. If it be said that by this process he feels his way into hearts which could not be effected by more spiritual means, the answer is, that the multitude who listened to the Sermon on the Mount were not of a more elevated cast of mind than the multitude who listened to Mr. Spurgeon's sermon on "Regeneration." But the truth is, that Mr. Spurgeon's preaching is liked, not simply because it rouses sinners to repentance, but because it gives sinners a certain enjoyment. It is racy, original, exciting, and comes directly from the character of the preacher.

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#### TO THE CARELESS UNCONCERNED SINNER.

DEAR READER:—Art thou of the class named above? if so come let us reason together. Thou hast a soul that is precious in the sight of heaven and earth. A soul that will live to all eternity happy and glorious, or wretched, forlorn and miserable. A soul worth more than all worldly honor, wealth and fame and imperishable as heaven itself. A great price has been paid for its ransom. Great suffering endured to save it from perdition. A great sacrifice offered for it. An atonement has been made for its sins if they are repented of. A heaven has been prepared for your reception when washed from the pollutions of sin in the blood of the Lamb of God slain for the sin of the world.

Look now within and consider thy heart—is it not impure, sinful and degraded. How couldst thou dwell where purity is perfect unless purified? What pleasure couldst thou find in heaven unless cleansed and made fit for it? How couldst thy unregenerated heart love God, appear in his presence and adore and worship him unless thou art washed from the pollution of sin? As well think to have light and darkness in the same place at the same time or hatred and love dwell together as thou with all thy sins enter heaven. How canst thou meet the majesty of heaven whilst thou art a rebel against his authority and power? How canst thou hope to be accepted whilst thou hast no Saviour, no intercessor to plead thy cause and nothing to give for the redemption of thy soul? Thou art under the sentence of death and exposed to all the wrath to come! Thou art in the gall of bitterness

and the bonds of iniquity. Thou hast served satan and art still led by him as a willing captive and art going the broad road which leads to eternal perdition, to blackness and darkness, to the abode of satan himself. Now whilst an open door is yet before thee, a straight path which leads to life has been opened, why not walk in it and gain thereby life, glory, honor, wealth, and happiness? Why not turn from the paths of sin, of vice and folly, and seek for glory and honor in God's presence? Why treasure up wrath against the day of wrath by neglecting and despising the Lord's goodness? Why not believe what God has said and cease to rebel against him? Why not repent of thy sins and turn to God with all thy heart? The wrath of God now rests on you, an awful doom awaits you unless you repent and are washed in the blood of Christ which can wash away all your sins.

Perhaps you have doubts whether the bible is true; if so the fault must be your own. You have never examined the evidence of its authenticity. How can you conceive that to be false which tends to elevate, ennoble and happyfy man? How can that book be false which teaches the only pure system of morals ever presented to man, and which has done more to civilize man and enact just laws than all books beside, ancient or modern. If the bible is not true there is no truth in the world. A want of confidence in it and submission to its teachings will be your condemnation. Do not then frame any more weak excuses, for it is "the fool" not the wise man who "has said in his heart there is no God." Listen then to the combined voice of reason, wisdom and revelation, and whilst thy reason, health, and life remain prepare to meet thy God. Harden not thy rebellious heart. Let not that Saviour who died to redeem lost sinners, call and entreat you in vain. Whilst thy day of mercy lasts, whilst thou art still favored with an opportunity to obey the Lord's commands, repent of thy ingratitude and sin. Turn and rebel no longer lest the arrow of death strike you down in your sins and leave you exposed to eternal wrath. Let the Saviour's love soften your stony heart and his goodness win your affections. Humble thy self that thou mayest be exalted. Seek for glory, honor and immortality by a righteous life and you will find them and escape that fierce wrath which will overtake the impenitent and drive them to dwell in darkness and woe forever where mercy can never enter.

J. B., jr.

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☛ **Stumbling blocks in religion will always be found by those who seek them.**

## THE ORIGINAL DESIGN OF METHODISTS.

Methodism originated in the conviction that the standard of religious experience must be elevated to the Scriptural requirement. The single aim of Mr. Wesley and his early associates, was a higher state of grace, a deeper knowledge of divine things, both for themselves and those who adhered to them, than they beheld any where around them. This purpose, firmly fixed, led to results never thought of in the beginning by the founder of Methodism or his followers. They began with a steadfast purpose of obeying the Saviour's injunction to "seek first the kingdom of God and his righteousness;" and resolved to go wherever such a purpose would carry them, they were led by a way which they had not known or anticipated. They soon found, by happy experience, that what is required in the Gospel is attainable through faith in the Lord Jesus. A joyful experience of free, present, and full salvation filled their hearts with an intense desire that others should be partakers of "like precious faith;" and so they began, without parchments or titles, to call sinners to repentance. That men who had not been bred in the schools for the sacred profession should do so, seemed even to Mr. Wesley himself a monstrous innovation; and it was not till after that maxim of our Saviour, "The tree is known by his fruits," had been pressed upon his attention by his mother, as applicable to these irregularities, that his mind became reconciled to a state of things legitimately resulting from the position with which he had set out. This burning zeal to proclaim to all men the glad tidings of salvation, together with the fact that Mr. Wesley and his coadjutors were denied the use of the chapels of the Establishment, led to outdoor, and finally to itinerating preaching. These men had to be turned out of doors before they could fully understand the nature of the great commission, to preach the Gospel to every creature: so slow have men been in all ages to learn the simplest lessons. A traveling ministry is clearly involved in the commission of our Saviour. If our Lord's command requires a certain thing to be done, which thing can not be done but by the adoption of specific measures, then these measures are as much commanded as the thing to be done. The thing required to be done is to preach the Gospel to every creature. This can not be done by a settled ministry, called by the people. It can only be done by men who, without waiting for a call, except from Heaven, shall go forth into all the earth and proclaim salvation to all men. The sparsely populated portions of the country can only have the Gospel through a traveling ministry. But these portions are embraced in the commission; hence a traveling ministry is embraced in the commission.

So writes a Wesleyan who occupies a public place among his brethren. It is not to be doubted that John Wesley and his co-workers sincerely labored for reformation, and we believe the testimony is equally clear that they intended to bring themselves and those whom they taught

to the scriptural standard. One of the standing accusations against the early Methodists was, that they were constantly preaching and talking about the scriptures. Ever since we studied the history of Mr. Wesley, he has been regarded as one of the purest, most sincere, and zealously noble men in the generation in which he lived. For ten years after entering public life he was as teachable as a little child, and he would have received any doctrine or performed any service without the least lingering inquiry whether it was popular or unpopular, provided the evidence was furnished to him that the Supreme Lord so taught or so directed. Indeed it would not be difficult to show that he was thus humble, simple, and child-like during the entire period of his long and arduous ministry.

Mr. Wesley, with his Bible in his hand and its language on his tongue—his travels and living exhortations and pleadings—his prayers and patience and meekness—his present enjoyment of salvation with its treasury of peace, pardon, love, hope, and joy in the Spirit—his uppermost and fixed purpose to secure the approval of the divine Master, and his comparative indifference in respect to what his relatives, friends, and the world thought of him, if only convinced that he honored the Lord ;—Mr. Wesley, viewed in this light, is such a contrast to an ease-loving, steady-going, money-getting old-fashioned State-Church Bishop, that we can with difficulty be persuaded that he received his ecclesiastic training with English Churchmen or that he was in his younger years ordained one of the officers of that Church. We doubt not that Wesley went as far toward the Bible from Episcopacy as Luther went toward the Bible from Papacy.

So heartily did the reformer Wesley reverence the inspired word, that when one of his old friends showed an inclination to be guided by feelings or impressions, he spoke of him in these terms:—"He is led into a thousand mistakes by one wrong principle, the making inward impressions his rule of action and not the written word; which many ignorantly or wickedly ascribe to the people called Methodists." And again he says,—"If *impressions* be received as the rule of action, instead of the written word, I know nothing so wicked and absurd but that we may fall into, and that without remedy." Whitehead, with great candor, in his history of the Wesleys, declares that, "Had the original piety, zeal, and disinterestedness been preserved unabated among the preachers, it is impossible to say how far the beneficial influence of

Methodism over the morals of the people of all ranks would have extended."

But after a diligent and plodding search for truth, stretching over a period of twenty years, and a gradual advancement from the power of traditions to the life of the scriptures, Mr. Wesley and his laboring associates took a step which proved a serious check to further advancement, and laid the basis of future retrogression. In 1744, June 21<sup>st</sup>, the Methodist reformer, in the words of Whitehead, "returned to London, where he met his brother, two or three other clergymen, and a few of the preachers, whom he had appointed to come from various parts, to confer with them on the affairs of the societies." This was apparently a very harmless arrangement, and so in reality it was for the time then present. Referring to it himself, Wesley says of it with becoming modesty, "June 21<sup>st</sup>, and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls and them that heard us." And when the proceedings of a number of these conferring seasons were published, they were simply headed, "Minutes of several Conversations between the Reverend Mr. Wesley and others." Could any reasonable son of Adam, and especially any one saved by the second Adam, entertain the slightest objection to an 'organization' so simple and devotional?

Harmless indeed was the said Conference as at first constituted. But the principle of expediency which called it into existence, as was perfectly natural, grew up stronger and still stronger, while the word and authority of Jesus were in the same ratio neglected, until in the fulness of the system, hinged upon the discretionary principle, the appeal was made to the law of Conference rather than to the voice of scripture.

Now, let us read over again a single sentence from the extract at the beginning of this article. Our friend says, "A traveling ministry is clearly involved in the commission of our Saviour:—if our Lord's command requires a certain thing to be done, which thing cannot be done but by the adoption of specific measures, then these measures are as much commanded as the thing to be done." This is equal to saying that the Lord Jesus authorized the Methodist Conference. The argument stands thus: the gospel is to be preached everywhere; preachers must therefore travel everywhere and preach; they cannot travel thus and preach without being sent and sustained by Conference;—therefore the adoption of Conference measures is sanctioned by the Author

of the gospel commission. Such is the argument. While this is laying on the expediency element pretty thick, we must candidly admit that the writer's logic in this chapter of things is equal if not superior to any we have hitherto met.

The various families of Protestants all have their own distinctive manner of fulfilling their duty as it respects the commission, and they all have their cogent reasons, satisfactory to themselves, for the expedients they adopt. But if we could affirm it without offence we would say in the face of them all that no improvement has yet been made or is likely to be made upon the apostolic or purely scriptural order.

D. O.

### LACHLIN TAYLOR IN ROME.

The very competent Agent of the Upper Canada Bible Society, L. Taylor, Wesleyan Minister, visited the city of Rome in July last. We extract the subjoined paragraphs of an epistle he addressed to a friend in Canada while he was in the great city.

D. O.

Though you will receive this long after date, you will see that in no less a place than the Eternal City I remember you, and in wandering in its magnificent ruins, such as exist no where else on the globe, I thought I would pen a few thoughts—not exclusively about Rome, but concerning one or two other spots which possess associations of interest scarcely second to the great capital of Romanism itself. In writing of the ruins which remain of Rome pagan, the mind is overwhelmed, and staggers at an attempt to describe any single feature of the ten thousand which group together in the renowned spot which for so many centuries gave laws to the world. How replete with instruction, and most solemn is the fact, that journeying amidst the scenes of departed glory, when I came to the palace of the Cæsars I found myself in a solitary garden, with nothing to cross my path but a lizard now and then, even while crossing the saloon in which sat and reasoned the masters of the globe. A part of it is used by some peasants as a hay-loft, and all its associations seemed to say “Thus shall they perish who have not made the Lord their trust.” The Colliseum, the noblest and most spacious buildings on the globe—capable of accommodating 100,000 persons, and in which they went to see the gladiators fight with the wild beasts and sometimes with each other, is also in ruins, and what a ruin! The spectator is at once impressed that “there were giants in those days,” and that our conceptions of greatness and grandeur in architecture sink into insignificance, when brought into competition with their sublime and gigantic ideas.



You would like to have accompanied me to the spot on which stood the house where the Apostle Paul "dwelt for two whole years, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." And then we would take a walk on the Appian way, until we came to Titus's arch, erected to commemorate his return from the conquest and destruction of Jerusalem. On one side is cut the marble representation of Titus in a triumphal car, drawn by four horses abreast, and he is followed by senators, licitors, tribunes and the people, who are marching in triumph after him. On the other side are the poor captive Jews, tied to each other, and made to follow in the rear; and beside them a fac simile of a candlestick and other parts of the furniture of that memorable house where dwelt the Shekinah, the overshadowing cherubim, and the glory. How full of interest to the Biblical student is such an ocular and direct confirmation of what our adorable Redeemer dwelt on with so much pathos and fearful warning, and caused him as he approached and beheld the city to weep over it. Blessed Immanuel! When their hearts were rankling with the desire of putting him to death, and they were ready to exclaim, "his blood be upon us and upon our children," he returned it with a sympathy in which he poured forth the tears of his heart.

I would like to linger among the features of modern Rome, and tell you what I saw in Saint Peter's Cathedral, a building which was 300 years in progress before it was completed, and cost ten millions of pounds stg. I would like to tell you what I saw in it on St. Peter's day, when it was illuminated, the finest object that I expect to see until, if I am faithful to grace, I see the New Jerusalem, where they need no candles, neither light of the sun, but the glory of God doth lighten it, and the Lamb is the light thereof. But time, and your paper and patience would fail, and I must abbreviate, for I am surrounded just now with fifty or sixty men, the greater number of whom are talking aloud.

I must say a word or two to you about Naples. Pompeii, the city covered with lava and sand since A. D. 79, until lately excavated; and Herculaneum its neighbor; Vesuvius, with its two craters blazing away which I ascended and examined at night—a sight which will amply repay a visit from America to southern Italy. Then go in fancy to Puteoli, and imagine my feelings when I looked at the identical bay of which it is said—"And from thence we fetched a compass and came to Rhegium, and after one day the south wind blew, and the next day we came to Puteoli." Glorious man! if he were now there, he would find greater need of preaching the primitive gospel at Puteoli than even at that day, for on the doors is a free indulgence offered. O God, arise in this dark land and maintain thine own cause.

✚ Rosa Madiari and her husband, whose imprisonment in Tuscany made them famous some years since, now keep a depository for the sale of Bibles and religious books at Nice.

**“YE ARE THE LIGHT OF THE WORLD.”**

For the Christian Banner.

“Ye are the light of the world,” said the Heavenly Teacher to his disciples, as he instructed them concerning the nature of the Kingdom he was about to set up: and unfolding to their understanding, those pure and holy principles which were to characterize that Kingdom: which were to form its distinguishing features; and which were to be held forth in an offensive attitude, during every period of his reign.

“Ye are the light of the world.” To you is committed the high duty and the lofty privilege, of holding up before the eyes of men that luminary that will fully exhibit God to man, and man to himself: that will enable him to see at a glance, his high position, his relations to his fellow creatures, and especially to the Great God who has given them all life and breath and being.

“Ye are the light of the world.” Into your hands is given that light which alone is capable of dispelling the darkness and gloom that envelop earth as a shroud: to you it is given to scatter the rays of heaven’s own light from pole to pole, until every mortal eye shall behold them: until the hearts of thousands now enveloped in cold and darkness, shall be warmed and enlightened: to you it is given to point to the ‘highway of holiness’ on Zion’s mount, cast up for them there, to guide their wandering feet in the path of peace, that they grope not in the dark and stumble not: to show to the cultivators of Asia’s fertile fields, to those who tread Afric’s burning sands, and Europe’s undeveloped soil, the light of life, the way to heaven, the source of happiness.

“Ye are the light of the world.” But whence this light? The disciples in primitive time were reflectors. They had witnessed with joy the rising of the Sun of Righteousness; they had received the healing imparted by his beams: their souls were filled with light and life, peace and joy, as they basked in the sunshine of his presence, and enjoyed the warmth of his love. That light again proceeded from them, until all Jerusalem was filled with it.

Samaria too became enlightened, and ere long Grecian and Roman idolatry, in all its enormity, its iniquity and abomination, were exposed to full view; and so it spreads until the whole world were enabled to see “the light of the knowledge of the glory of God, as it shone forth in the face of Jesus Christ.”

Unfortunately however this great light was not permitted long to shine without interruption: the clouds of darkness intervening bedimmed his rays. Men were no longer able to see upon the character of the saint the image of Christ. Their way chart of heaven became obscured, add so they strayed from the right path and wandered in the slough of error.

And as darkness reigned around,  
Earth was wrapt in sleep profound.

This state of things continued for many long years uninterrupted, when, lo! the light again broke forth, being hailed with acclamations of joy, by thousands of trusting hearts, who received and rejoiced in it. Yet it was not fully developed until in this nineteenth century when it now shines forth in all its prestine beauty and splendour; and men are enabled to read with an unobscured vision, the will of God, and trace the pathway of heaven, their eye being fixed on the mark of the prize at the end of the journey, without fear of the intervention of the hypocrisy of priestcraft or the darkness of paganism.

“Ye are the light of the world.” Christians of the nineteenth century, your God thus speaks to you also in tones equally emphatic. Hence, then, there is resting upon you all that weight of responsibility, that loftiness of privilege which the primitive Christians possessed. To you is committed the light of life, the word of God, to disseminate it among your fellow men.

Treachorous India, the great Celestial Empire, and indeed all Asia, have claims upon you which you never can discharge until they are made partakers of the hope of that ‘life and immortality brought to light by the gospel.’ The dark and benighted sons of Africa, too, as well as the cannibal savages of the Pacific islands are travelling in darkness, the road that leads to death, for want of the light which you possess; and will you withhold it, will you simply put your candle under a bushel and then expect the appellation “well done good and faithful servant.” Certainly not. Let us, then, fellow Christians, think it a high honour to work with and for God, in spreading far and wide the light of heaven, in kindling a ray of hope in dark and benighted souls, in endeavouring to bring others into the enjoyment of the blessings Heaven has so freely vouchsafed to us; and so we will obey the injunction of our Saviour:—“Let your light so shine before men that they seeing your good works may glorify your Father who is in heaven.”

J. W. T.

## COMMUNION—CLOSE AND OPEN.

No man who has been with the apostles long enough to admire and practise their lessons can believe in either Open or Close communion. With one of the most ancient creeds, every friend of the Lord can say, "I believe in the communion of saints." Christian communion, or the communion of Christ's people, is, we believe, the only sort of communion sanctioned by heaven in this dispensation.

James Cooper is a Baptist minister in the town of Woodstock, Canada West. He has recently been arguing for Close communion. He is, we have reason to judge, an excellent man; but all excellent men are not always in all things excellent. A writer in the Gospel Tribune, of Toronto, is pleased to respond to Mr. Cooper, and from this response we copy the following, adding, that it would give us pleasure to give a sample of friend Cooper's reasoning in his own language, but our neighbors who publish the Baptist 'Messenger' are so close that they refuse to exchange with us, and therefore the following appears by itself:—

D. O.

Close Baptists do exclude from Christ's table, and his church, "those whom they acknowledge to be true children of God;" and this Dear Sir, *seems* so evidently wrong, that I presume you would not dare to say you have a direct warrant for actual expulsion; you, in your judgement, merely form churches on the apostolic model, and the exclusion of the true children of God happens to be the consequence!

Your confession at the commencement is significant; you felt it to be so and you could not proceed a step till you had delivered yourself freely; viz. "There is no question on which our feelings are so much tested as on the Communion question, no one on which the opponents of our views press us so hardly, and none on which they better succeed in making unkindly prejudice against us." This frank confession is amply corroborated in the history of the Communion controversy, especially in Canada. Can it be accounted for that this question more than any other, tries your feelings so much,—presses you so hardly, &c.? You do account for it; you allege it is the *apparent* conclusiveness, the *seeming* self-evidentness of our argument that is the cause.

It appears to you unaccountable that Close Communion, with so many opponents having talents and learning of the highest order, lives and prospers. But, Sir, is it more so than that Popery lives and thrives

In similar circumstances? I have long ago given up estimating the soundness of a theory by the number of its adherents. Apart from this I seriously question the correctness of the allegation that Close Communion does prosper, and I could urge some plausible reasons for my doubts, but I forbear, except to remind you that, on the other side of the Atlantic at least, it does not prosper. In England, the great majority, if not next to all the ministers in the denomination,—the leaders in every enterprise tending to the advancement of the Baptist denomination, and more especially the kingdom of Christ in the world,—the Steancs,—the Noels,—the Hintons,—the Hobys, yea, and the Spurgeons, besides a host of similar worthies, too numerous to name,—all avow and practise Open Communion,—all repudiate the incongruous assumption that Jesus Christ has made it the duty of his church to exclude from her communion “the true children of God, his own sincere followers, who live in daily communion with himself.”

I now proceed to notice your serious charge against Pædobaptists for condemning Close Communionists while they themselves are in the same condemnation. You contend that Pædobaptists hold baptism to be a term of communion just as much as you do; and consequently that, “if you sin against Christ in excluding his people so do they;” and you appeal to their standards in proof; these declaring baptism to be an initiatory rite into the church of Christ. Granted it would shew *their inconsistency*, but it would not affect the communion question, though as you allege the Close Communion of Pædobaptists were precisely the same in every respect as that of Close Baptists; as it is, however, a very common and somewhat plausible subterfuge to which Strict Baptist defenders of Close Communion retreat when “hardly pressed,” I shall give it some attention.

It is true many Pædobaptists may hold the principle precisely as Close Baptists hold it; but they cannot, in their circumstances, act out the principle as Close Baptists do. I am happy to see that you do not quite overlook the fact that there is a difference between your circumstances and theirs; your unbaptized and theirs belonging to entirely different classes, which is of essential importance. You affect to deny this; you allege “they reject Christ’s people as well as you;” and that if they deny this it is their business to prove that those whom they (Pædobaptists) reject are not pious. Now, Sir, you must know it is not incumbent on them to prove a negative; they may call on you to prove the affirmative. At all events it is fairly and clearly implied in your

language that there is some great difference between the two classes ; you admit it is *liable to be questioned* whether there be pious persons among those who are baptized in relation to Pædobaptists, while you hold the piety of many of the unbaptized in relation to Close Baptists to be *unquestionable* ; for you call them "true children of God," "sincere followers of Christ," "living in daily communion with himself." Now, be it observed, every individual in the class for whose reception we plead, is understood to give some credible evidence of right to be so designated ; for, you must be aware, we plead for their reception on the very ground that we believe them to be "the true children of God," &c., and that as such they have the *right to be received whether we will yield it or not*. Now, I dare to affirm, there is no class standing unbaptized in relation to Pædobaptists that can be so designated. Moreover, I seriously question if a single instance was ever known of a person who had never been baptized in any sense, being refused admission into a Pædobaptist church, for non-submission to baptism, yet recognized as a "*true child of God*." When you, Dear Sir, point me to such an instance, I will admit Pædobaptist Close Communion may be compared to Strict Baptist Close Communion, and I will admit that "*they sin against Christ by rejecting his people as well as you ;*" and that, if this be what they generally approve, it is with a very bad grace indeed that they find fault with you. I repeat, Pædobaptists may hold the Close principle, as Baptists hold it, but till they become Baptists, they can not practise it, simply for want of the material ; there are no unbaptized Christians who can seek admission to their churches refusing to submit to baptism, and consequently they cannot carry into practice the distinguishing characteristic of Strict Baptist Close Communion ; viz., reject recognized Christians, because holding another judgment on the doctrine of baptism.

I maintain then that the Close Communion of Close Baptists is quite a different thing from that of any other denomination : even Open Communion Baptists are Close in reference to such unbaptised persons as Pædobaptists refuse to admit ; it would make nothing for you, were we to admit, that precisely the same kind of Close Communion prevailed, and was strictly carried out during the Apostolic age, that is, that they admitted none of the unbaptized, *because* none of them were "true children of God."

But say Pædobaptists in their standards admit that baptism is the

initiatory rite into the church of Christ, and this you say "renders powerless all their fulminations against Close Communion." I cannot see how the admission can affect them in the least, unless you can make it appear that there is no entering the Church of Christ but by baptism. You evidently hold your view of baptism as equivalent to a door by which alone entrance can be gained into the Church of Christ; thus excluding all Pædobaptists, though you recognize many of them as "the true children of God—the sincere followers of Christ." If I know anything of Puseyism, this is its essence.

Having endeavoured to convict Pædobaptists of being in the same condition with yourself, and of the consequent powerlessness of their arguments and fulminations against Close communion, you next attempt to convince Open Communionists that, owing to disunion among themselves, and with Pædobaptists, their arguments too are harmless.

The argument of Pædobaptists powerless,—those of Open Communionists harmless! Why so *hardly pressed* by your opponents in the discussion of this question? Why do they so *effectually* raise a prejudice against you? This is rather difficult to be accounted for.

That there is some difference of opinion among Open Communionists, we do not deny. But the grand distinguishing excellence of our principle is, that it admits of differences without divisions, as Christ and the Spirit's teachings require.

I now close with a few remarks on your concluding paragraph, the first sentence in which runs thus, "when our opponents shew that Christians were admitted to the fellowship of the Church under the eye of inspired teachers without baptism,—then we will shew them that the apostles excluded Christ's people from his own table."

Now, Sir, we firmly believe that in apostolic times ALL "they that gladly received his word were baptized," no doubt without a moment's unnecessary delay; but many *now* receive the word with equal gladness, who cannot be baptized as you require it to be done. Those who believe they are already baptized certainly cannot, and till they become of your mind what then shall be done? How shall we treat them? We are not warranted to receive them, you say, till they be immersed. But the same cause would of course render it unwarrantable for them to form churches by themselves, or even to profess to be Christians; for many, if not all, Close Communionists hold that a profession of faith cannot be made without baptism. Ought we not then to endeavour to persuade them to give up having any thing to do with the religion of

Christ till they adopt our views of baptism? Verily, Dear Sir, if your arguments and inference be valid, I cannot see how we can be justified in pursuing any other course? Shall we pursue it, brother? If not, I must press you with inconsistency; for it has always appeared to me most unaccountable that you should so resolutely contend that you have a warrant for going the length you do in rejecting "the true children of God," from his house and his table, and yet treat them in all other respects as "the true children of God."

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### "THE RICHES OF HIS LOVE."

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For the Christian Banner.

Magnetism and Electricity prevade the whole Universe, as does also the mysterious and invisible power of Gravitation, and although we know not what these wonderful agents are or whence they came, yet we *do know* that they exist, and have a wonderful effect upon all things material. So the Love of God prevades the Universe and its presence is every where made manifest, except in that cold region, the unbeliever's heart; and even there Mercy keeps Death from crowding into the vacuum at every pulsation.

If we suspend a common bar of steel horizontally, so as to have it swing in perfect equilibrium, it will remain in any position, in which it may be when deprived of motion; but if we pass a powerful magnet over it *the right way*, it will immediately acquire polarity, and will point directly north; and whatever disturbances it may meet with it will always resume that true position whenever left to the operation of that secret power alone, and undisturbed.

Thus the human heart, in a state of nature may be compared to the unmagnetized bar of steel. But when the Gospel (which is the "power of God unto salvation to all who believe it") is applied, in the *right way*, the affections are immediately "set on things above," and the Spirit will prompt us ever to keep straight on toward God. But as in Nature the magnetic needle is turned away from its true pole, by many "local attractions," so also the god "of this world" (see 2 Cor. iv. 4) may "blind," and turn away the heart from Jesus. Equally important is it that the magnet be applied the *right way*, for if unskillfully handled, or applied the wrong way, the consequence may be, that no effect will be produced; or even that the needle be reversed so as to point the wrong way. Thus if the Gospel be misunderstood, or



misapplied, the result may be equally deleterious or dangerous to the soul.

God will have His laws observed, as well in spiritual as in material matters, and He has given us the *magnet* with full instructions how to use it; and if we run astray, or upon dangerous *reefs*, it will be our own fault. The Chart lies open before us, and the Meridian well defined—let us steer straight by Calvary, and we shall meet our King in Glory.

T. W.

Williamsville, Feb. 1st, 1858.

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### LECTURES.

Between the commencement of last July and the beginning of January, we delivered a series of lectures—some seven or eight in all—a little west of Brighton. On the whole we have never offered to any community a clearer exhibition of man's position and God's manner and means of blessing him. We have not only wiped out a measure of prejudice, but we have reason to conclude that seed is sown which will yet spring forth and produce the proper kind of fruit.

D. O.

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### RELIGIOUS INTELLIGENCE.

Erie co., N. Y., 9th Feb.

DEAR BROTHER OLIPHANT:—When I wrote last I told you that when I had some good news I would write again. I now fulfil my pledge by informing you of the triumph of the gospel in the town of Marilla, a new field of labor, the next town north of Wales. I commenced holding meetings there about two months ago, once in two weeks, and the gospel proved to be the power of God to salvation; and amid all the opposition with much slander I have won eleven noble souls to the cause of Christ, most of them heads of families—five by immersion and six from the Baptists. Those with the four disciples that lived there before, I have organized into a congregation, with the prospect of more additions soon. I tell you, dear brother, I see more beauty in the gospel every day I live.

Dear Brother, I want to see that question settled between brother

Dr. Shepard and others; I wait with patience for your article. For myself, I think Evangelists have a place and something to do in Christ's kingdom, and all I have here to say is, if it be an argument that because the first Evangelists had special gifts, and that when these ceased the office ceased, why not say as do some reasoners—that when these gifts ceased in the church the church cease to be the church of God. But I wait, and am willing to be instructed on this point.

Yours in love,

I. J. BROWN.

[It is a question with us whether the full time be come to enter largely into an investigation of the position of Evangelists, though we design to pay a measure of attention to the subject during the current year. But we are persuaded, according to all the symptoms of existing religious maladies, that the contest between old-fashioned ecclesiastic tyranny and the more modern tyranny of religious democracy must be kept up yet for a period, ere the true friends of the Bible will, generally, get glimpses enough of the light to see where the primitive brethren stood. Great indeed are men's extremes, but God who overrules evil for final good, sometimes makes use of one extreme to destroy a worse extreme, just as he did anciently make use of one great monarch to cut off and put down another. It is, however, in our judgment, more becoming and consistent, more wise and safe, to open and ponder the scriptures upon all subjects, and follow their lead, than to consult either past or present theories, customs, or expedients, however respectable in the eyes of even good men. Some friends—only however one or two—have proved themselves badly balanced and shown that they are not governed by the Spirit of the Lord in writing to us on this topic. Because we approved of *some sentiments* in a discourse upon the office and work of Evangelists, delivered by an able brother and published in this monthly more than a year ago, we have not only been held personally responsible for *all* that he advanced, but we have been assailed as though it was our intent to introduce and maintain human authority, usurpation, and ecclesiastic dominancy. Whether these darts are tipped with fire or frost, we not only desire to meet them with the 'whole armor of God,' but it is also our desire that all avowed friends of the Lord who seek to oppose spiritual tyranny may prove by practice that they are not themselves possessed of a tyrannical spirit.

One thing is certain. An Evangelist, one whom the scriptures recognize, is a modest, humble, unassuming, lowly minded man. 'Let

him who would be *great* among you, be *servant* of all, is the model of his manners and labors. We have no idea that Titus and Timothy, Silas and Barnabas, were puffed up with official pride and priestly haughtiness, but they were doubtless among the humblest of the Lord's humble. Whenever we observe an Evangelist or a Bishop lifting himself to the top of his authority, or perchance a notch or two above it, we gravely conclude that the Lord never gave him any authority of any description in the family of the saved. The leader of God's ancient people, to whom was divinely committed the largest and weightiest trust, was "the meekest man in all the earth."—D. O.]

Our fellow laborer, brother Munnell, writes, that since he has commenced preaching in Cincinnati, within some four weeks, nine have confessed and put on the Lord Jesus.

Brother Hillock, of Ohio, who made a visit at Brighton some weeks since, writing to us subsequently, says: "After leaving you, I was the second Lord's day in Pickering, where with the conjoint labors of brothers Kilgour and Lister, there were thirty-eight added to the Lord at Pickering and Scarboro'."

Our brother G. Pow, of New Albany, Ohio, in a recent epistle, observes: "The Banner is always a welcome visitor. It contains many excellent pieces; and I should be pleased to learn that you are receiving from it ample remuneration for your labors; but I fear that is not the case.—Great changes have taken place since you were in Ohio. Brother Lanphear has moved to Bloomington, state of Illinois. Brother Isaac Errett has removed to Michigan; indeed a large number of our laborers has gone West. I address the congregation in Green nearly every Lord's day; congregation comparatively small, many having moved westward."

From the British Millennial Harbinger, December and January Numbers, we gather these items of news:—At Crossgates seven were added to the disciples; at Nottingham four; at Loughborough one; at Manchester six; at Stockport one; at Maryport four; at Mountsorrel one; at Camden Town, London, eight; at Castlewellan five; at Llanfair one; at Marlpool two; in all fifty.

Opening to the department of Church News in our American Exchanges for January, it is a pleasure to find reported one thousand, five hundred, and thirty accessions recently to the disciples of Christ.

The Baptists in Canada claim additions during the past year to the number of over one thousand. Considering the numerous churches of our Baptist brethren, and the proportion of preachers, this is not a large increase during twelve months. The Disciples, although still lacking in labor and in zeal, have doubtless, according to their numbers, increased at more than double this rate. As reported in the Canadian Baptist Register, the Baptists in Canada called Regular number ten thousand, six hundred, and twenty-three. Number of Churches, one hundred and ninety-five. Number of ministers, one hundred and thirty.

D. O.

#### NEWS AND NOTICES.

The estimable brother Munnell, late of Williamsville, N. Y., has removed to Cincinnati. The Williamsville Institute is now superintended and presided over by brother King. Brother Munnell labors with one of the congregations in the city of Cincinnati, and devotes his whole time and ability in publishing the tidings of life to sinners and in edifying the believers.

There was received at the Banner office a week ago a little work entitled "Christianity at a Glance," by T. H. Milner, Edinburgh, Scotland, consisting of twenty-four one-page tracts. We believe it was mailed for us at Auchtermuchty, Scotland, probably by brother Dron.

"The Christian Sunday School Journal," published at Cincinnati, Ohio, by brother H. S. Bosworth: semi-monthly: single copy thirty-five cents; three copies one dollar; twenty-five copies five dollars. There are some good things in this little work.

"American Messenger:" published monthly by the American Tract Society in New York, Boston, Philadelphia, Baltimore, Cincinnati, and New Orleans. Canada East and West supplied by O. D. Grosvenor, 120 State st., Rochester, N. Y. Only twenty-five cents a-year.

"The Church and its Creed," an address by J. Knox, Baptist minister, Mount Salem, Prince Edward Island. This address was pro-

nounced at Charlottetown before an association or yearly assembly of brethren, and is, on the whole, very creditable.

“The Home: a Monthly for the Wife, the Mother, the Sister and the Daughter:” published at Buffalo, N. Y., and edited by Mrs. H. E. Grey. Only \$1.50 per year. A choice periodical.

### THE SPIRIT'S BAPTISM.

From a pamphlet entitled “The Scriptures Unveiled,” the subjoined paragraphs are taken. These few sentences are of greater value to the student of the Holy Book than forty and one volumes of modernly-contrived theology on this subject.

D. O.

#### “THE BAPTISM OF THE HOLY GHOST.”

This expression was uttered in the Apostolic age, *three times*; first, by the Baptist, (Mark 1: 8.) and recorded by four of the Evangelists.

2. By Jesus himself, Acts 1: 5. 3. The same gift is, however, alluded to under different terms. We give the following specimens:—

1. And they went forth, and preached every where, the Lord working with them, and CONFIRMING THE WORD with signs following. Mark 16: 20.

2. And behold, I send the PROMISE OF THE FATHER upon you: but tarry ye in the city of Jerusalem, until ye be ENDUED with POWER FROM ON HIGH. Luke 24: 49.

3. And they were all filled with the Holy Ghost, and began to SPEAK WITH OTHER TONGUES, as the Spirit gave them utterance. Acts. 2: 4.

4. Forasmuch then as God gave them THE LIKE GIFT as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? Acts 11: 17.

By a little attention to the words in capitals in the preceding texts, we have the Spirit's own definition of this gift, thus:—*The promised gift of the Father, or power from on high, by which persons so endued, were enabled to speak with tongues, or perform other miracles in confirmation of the word.* Every Christian has the Spirit in some sense; but as it is not every use of *water* that is baptism, so it is not every gift of the *Spirit* that is *baptism* of the Spirit. On the contrary, there never were but two cases of this gift on our earth—the one at Jerusa-

lem, recorded in Acts 2d, and the other at Cesarea, found in Acts 10th.

There was another gift of the Spirit conferred by the imposition of the hands of the Apostles ; but that gift was never called a " baptism ;" still, neither of these gifts has any mortal man received since the apostolic day. The baptism of the Holy Ghost is three times called " the promise of the Father ;" and Peter says, Acts 2 : 38. " Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." But what did they see ? " Cloven tongues like as of fire." Acts 2 : 3. That was what they saw. And what did they hear ? " We do hear them speak in our own tongues the wonderful works of God." Acts 2 : 11. This then was what they heard. Thus, Peter informs us, that " the promise of the Father," called also the " baptism of the Holy Ghost," shed forth on Pentecost, was what they " saw" and " heard." This is no man's opinion, but the word of God says, " He hath shed forth this which ye now see and hear." Thus the word of God has foreclosed against the opinions of men, and all pettyfogging in the case. Now, Reader, did you ever hear and see such things in your life ? If not, you have never witnessed a " baptism of the Holy Ghost." I would take a trip across the Atlantic to see a man baptized with the Holy Spirit.

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#### A QUARTERLY PERIODICAL.

The 'Sentinel,' of Peoria, Illinois, contains a sentiment relative to a Quarterly which we are gratified to see. Our cotemporary says, "We look longingly to the time when we shall have at least one thorough-going, high-toned quarterly—a standard of literary and religious criticism."

Years ago we suggested the utility of getting up a solid, sterling, and large-souled Quarterly, the issue of which might carry the power and treasure of a whole phalanx of the ablest minds and richest affections to the great family of readers in America ; conveying large fountains of grace, love, and truth, and leading onward well disciplined battalions of argument from victory to victory.

D. O.

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✍ Write your name by kindness, love, and mercy, on the hearts of the people you come in contact with year by year, and you will never be forgotten.

### GOD'S PATIENCE.

There is no more wondrous subject than the patience of God. Think of the lapse of ages during which that patience has lasted—six thousand years! Think of the multitudes who have been the subjects of it—millions on millions, in successive climes and centuries! Think of the sins which have all that time been trying and wearying that patience—their number, their heinousness, their aggravation. The world's history of iniquity—a lengthened provocation of the Almighty's forbearance. The church, like a feeble ark, tossed on a mighty ocean of unbelief; and yet the world, with its cumberers, *still spared!* The cry of its sinful millions at this moment entering “the cars of the God of sabaoth,” and yet, for all this, His hand of mercy is stretched out still!

And who is this God of patience? It is the Almighty who could strike these millions down in a moment; who could, by a breath, annihilate the world; nay, who would require no positive or visible forthputting of His omnipotence to effect this, but simply to withdraw His sustaining arm!

Surely, of all the examples of the Almighty's power, there is none more wondrous or amazing than “God's power over Himself.” He is “slow to anger.” God bears for fifteen hundred years, from Moses and Joshua, with Israel's unbelief; and yet, as a pious writer remarks, “He speaks of it as but a day.” “All day long have I stretched out my hands to a disobedient and gainsaying people.” What is the history of all this tenderness? “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

**BAPTISTS.**—It is somewhat remarkable (says the *English Church Morning Herald*) that the three Dissenting preachers who attract the largest audiences on Sundays in the three greatest towns in the kingdom are Baptists, namely, Mr. C. H. Spurgeon, in London; Mr. Arthur Mursell, at the Free Trade Hall, Manchester; and Mr. Hugh Stowell Brown, at the Lord Nelson-street Concert Hall, Liverpool.

Henry Ward Beecher has given notice of his intention to apply to the Trustees of the Church for the immediate construction of a baptistry in the building, after the manner of the Baptist denomination, in order to accommodate those who evince a preference for baptism by immersion upon joining the church.

## JOHN NEWTON'S BANK.

The following lines, which will at once be recognized as characteristic of the author's style, were written by the celebrated John Newton, during a time of commercial distress in England :

I have a never-failing Bank,—  
 A more than golden store;—  
 No earthly Bank is half so rich ;  
 How then can I be poor ?  
 'Tis when my stock is spent and gone,  
 And I without a groat;  
 I'm glad to hasten to my Bank,  
 And beg a little note.

Sometimes my Banker, smiling, says,  
 Why don't you oftener come?  
 And when I draw a little note,  
 Why not a larger sum ?

Why live so niggardly and poor?  
 Your Bank contains a plenty;  
 Why come and take a one-pound note,  
 When you might have a twenty?

Yes, twenty thousand ten times told  
 Is but a trifling sum  
 To what your Father has laid up  
 Secure in Christ His Son.

Since then my Banker is so rich,  
 I have no cause to borrow ;  
 I'll live upon my cash to day,  
 And draw again to-morrow.

I've been a thousand times before  
 And never was rejected ;  
 Sometimes my Banker gives me more  
 Than ask'd for or expected

Sometimes I've felt a little proud  
 I've managed things so clever,  
 But ah ! before the day is gone,  
 I've felt as poor as ever.

Should all the Banks in Britain fail,  
 The Bank of England smash;  
 Bring in your notes to Zion's Bank,  
 You'll surely have your cash.

And if you have but one small note,  
 Fear not to bring it in,  
 Come boldly to the Bank of Grace;  
 The Banker is within.

'Tis only those beloved of God,  
 Redeem'd by precious blood,  
 That never had a note to bring ;  
 These are the gifts of God.

This Bank is full of precious notes,  
 All signed, and sealed, and free ;  
 Though many doubting souls may say,  
 There is not one for me.



### "I DID AS THE REST DID."

This tame, yielding spirit—this doing "as the rest did"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing as the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation in life do so and so, are indulged in this thing and that. He indulged his own in the same way. They grew up idlers, triflers and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner, following the example of others, puts off repentance, and neglects christianity. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."—Golden Rule.

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VOLTAIRE.—Nearly a hundred years ago, Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone; "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth!" In that same house, in that same room where these impious words were spoken, what think you there is to-day? A large deposit of Bibles! The sacred books fill the house from the floor to the ceiling! So much for Voltaire's prediction!