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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."

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HAS JESUS AN AMBASSADOR IN ATHOL?

EPISTLE NO. I.

[An Epistle to all readers in Athol and all others everywhere who have opportunity to read what is here written.]

A fervent gentleman while addressing a congregation in Athol, Lord's day eve, 12th Sept., 1858, did quote the language of an apostle where he says, 'we are ambassadors for Christ,' and when quoting these words of inspired worth plainly included himself as one of the ambassadors for Jesus our Lord. It is not necessary to give the name of this friend, nor even the name of the people with whom he is associated, as it is not the person but his position which claims reviewing attention. We design not to cast one personal reflection upon the gentleman, who, in our hearing, was pleased to affirm that he was among Christ's ambassadors; but believing that a general public lesson on this subject is required, it seems to us both expedient and appropriate to offer a word or two upon it by printed epistle. Kind reader, listen; then judge.

If the gentleman to whom we refer be an ambassador, his official character implies the following facts, graces, and qualities:—

1. He has seen Jesus Christ in person on earth.
2. The Lord Jesus has personally talked with him.
3. Christ has in direct words given him authority to preach, act, and remit sins in his name.
4. He has been baptized in the Holy Spirit, being thus endued with

power extraordinary by which he can prove his ambassadorial office by the requisite seal of inspiration.

5. And the Saviour therefore calls upon every man to hearken and to obey this ambassador without doubt or question, seeing that every ambassador of Jesus is empowered to speak and act infallibly as though the Lord were present in person.

These are some of the marks and official traits pertaining to an ambassador; and for our part, if any living man, in Athol or out of it, can thus show his title to the rank of an ambassador of the Prince of Life, we will freely accord to him full powers to teach and to enjoin unerringly in heaven's name. We will hear every word he utters and yield to every precept he declares, with the same solemnity, reverence, and exactness as though the crucified and risen Nazarene were personally in attendance.

Not to attempt the proof of a negative, too much evidence forces itself upon us that there are no ambassadors of Jesus now living among men. Let us glance at four ambassadors from the four corners of Athol:—

No. 1 of the ambassadors lifts his voice with his arm and points to the Chief Bishop at Rome as the centre and source of remission of sins.

No. 2 stands erect and proclaims that the Sovereign of the British Realm is the Head of the Church, and therefore it is through English Episcopacy that we are to receive salvation.

No. 3 refers with authority to John Knox and gives us doses of ecclesiastic medicine through the saving virtue of the Presbytery.

No. 4 preaches that John Wesley is the Founder of Methodism, and that by Methodism we become acquainted with the forgiveness of sins.

Now, as unity is one of the vital elements of the religion of Jesus, these four ambassadors with their four diverse means of salvation, if not four different salvations, cannot possibly be recognized as the ambassadors of Jesus. Observe the sweeping power of the evidence against these professed ambassadors:—Christ's chosen witnesses properly called ambassadors *all* teach *him*, and are therefore united in their work: but here, each ambassador excludes and disfellowships his three brother ambassadors! But they all equally avow that they are Christ's called and sent ambassadors; and are they not honest? Yes; all of them. What then? All ambassadors because all honest? Who can believe it? Their honesty does not unite them; and hence even from this single point of view it must be witnessed that they cannot be the

Saviour's ambassadors, for the genuine sort whom the Lord ordained did not crusade against each other but worked in divine oneness.

Not to dwell on this feature of the assumed ambassadorship, we have a direct and striking proof that the speaker at Athol who encircled himself among the ambassadors is an official widely different from an ambassador of the Sovereign Lord. For after closing his address, he walked down from the speaker's stand, and guided and exercised himself as follows—

1. He appointed certain seats to be an altar.
2. Invited sinners who were seekers to these seats.
3. Prayed that they might receive the Holy Spirit.
4. Implored God to grant them faith and forgiveness of sins.
5. Requested others to assist him in so doing.
6. Directed the seeking sinners to pray for the blessing of peace and pardon.

A candid question, is, Did any ambassador of Jesus, inspiredly called and sent, ever speak or act thus? Did any heaven-sent ambassador erect an altar for the unsaved to ask forgiveness in prayer, or ask faith, or ask the Holy Spirit, in order to conversion? Or did any of them pray in this way that sinners might so obtain forgiveness? Or did they request friends to help them to utter a multitude of confused wailings, like the discordant and mournful sounds of the wounded and dying on a battle field, by way of prevailing with God to take away the sins of the unsaved?

The only ambassadors for Christ that ever appeared on earth, or were ever needed, PREACHED THE FORGIVENESS OF SINS, THROUGH JESUS THE ANOINTED, telling men words whereby they might be saved,—revealing to them what to believe, how to repent, and what to do in order to receive, obey, and enjoy the Lord of Light, Life, and Love. Since therefore the ambassador in Athol is pleased to pursue a course vitally different from the united ambassadors of Jesus, who spake as the Spirit put words into their lips, we must say, not out of disrespect to him, but out of respect to the Lord's authority, that he is not to be reckoned as one of the ambassadors of this gospel age. Even were he to teach the like things that the Lord's witnesses taught, he could not in truth be classed with ambassadors till he had seen Jesus and immediately from him received the power implied in these words, 'whatsoever you bind on earth shall be bound in heaven.' And what

we say of this gentleman we say of all others who claim to be the Lord's ambassadors.

In our second Epistle we will invite whosoever has the hearing ear to listen to heaven's prescriptions to change a sinful man into a disciple of the Lord.

Athol, Sept., 1858.

## HOW ARE MEN SAVED FROM SIN?

### EPISTLE NO. II.

[Dedicated to all modern ambassadors and to all those whom they have incorrectly taught.]

Multitudes of men—in Judea, in Samaria, and in distant Gentile parts—are spoken of in the oracles of the new covenant as rejoicing in the remission of sins. Can we learn with certainty how they were converted? We answer, YES. We enter upon the work at once.

On the very day that the Spirit baptized the apostles in Judea's chief city, one thousand men multiplied by three confessed Jesus and had their sins remitted. Let us approach one of these converts and inquire how he was saved. With open ears and open minds let us listen to him. Frankly he will speak; frankly let us hear. He is able to tell a sinner's experience, a convert's experience, and a christian experience; and as it is conversion into which we inquire, let us hear his experience as a sinner and as a convert.

He begins thus—

'I was a resident of Jerusalem. My instructors the Doctors of the Law spoke much and disparagingly about a carpenter's son, born at Bethlehem and brought up at Nazareth, a young Sodom, out of which it was supposed nothing excellent could come. Jesus was his name. They said and I believed that he was under Beelzebub. No man could dispute that he did what no other one ever did; but the ambassadors who claimed to sit as high in authority as Moses told me and others that his wonders were wrought not in Good but in Evil. I devoutly heard every syllable against him and thought with my neighbors, upon the word and honor of the ordained Pharisees, that he was an impostor.

'At one time, while this Jesus was in the city, I chanced to pass an obscure guest-chamber where the noted opposer of my teachers and

his low-bred adherents were keeping the passover (a thing that surprised me, for he had been described as lawless) I heard him speak to his attendants in these words:—‘I say unto you, he that receives whomsoever I send receives me;’ and then immediately followed this saying, ‘he that receives me receives him that sent me.’ I listened, studied, pondered, wondered. What was meant I could not tell; but there was something so sweet, so sacred, so dignified, so winning in the speaker’s words that I was compelled to bear them in mind, although my prejudice against him was rooted. And while I still stood and meditated, the same speaker addressing the same persons, said, ‘when he, the Spirit of truth, is come, he will guide you into all the truth . . . he will glorify ME.’ All this was mysterious to me.

‘But what added marvel to the mystery was a saying I afterward heard him utter to these vulgar followers of his; ‘whose soever sins you remit, they are remitted to them.’ The first and abiding thought of my heart was, ‘who is this that speaks blasphemy’—a saying that my religious guides and pastors had put into my mind.

‘Stirring events now happened in the city. Such a time had never been known. People were agitated and startled. My masters, long on the out-look to put down the famed associate of publicans and sinners, were at length as they conceived successful. They made an easy bargain with one Judas by a bribe to have the celebrated Nazarene placed in their power. My heart was with the multitude. I shouted and was glad. Every friend of Jesus was terror-stricken. The most forward of them, Simon, captain of the net-tackle and chief fish peddler, who once with great impiety as I thought said to Jesus, ‘Thou art the Christ, the Son of the living God,’ even he now quailed in the presence of the hard-faced soldiers and high-headed ambassadors who derided the wonder-working deceiver. So awe-inspiring was the scene, nay, so terrifying, that the daring Simon who had confessed him to be the Son of God now confessed that he did not know him!

‘My brethren the Pharisees gave Jesus a trial. A trial?—! He had three trials. Caiaphas, high priest of ‘our religion,’ in full Council assembled, tried and condemned him; Herod, not the kindest king, tried and found in him no capital offence; Pilate, the governor, gave him a trial and then addressing his accusers the priests and elders, spoke in these notable words, ‘You have brought this man to me, as perverting the people: and, behold, I, having examined him BEFORE

YOU, have found no fault in this man touching the things whereof you ACCUSE him.' Then such a shout came from the multitude who were of the high priest's religion, 'Crucify him ! ; away, away with him !' Shame upon me, I helped the clamor and shouted with the rest ; for I was certain that he was the most wicked person that was ever in Canaan, for not even a Philistine or an Arab or Sennacherib the Babylonian would have uttered such things against our most learned ministers and best rulers.

'Seven weeks passed. Thrilling stories were meanwhile rumored touching the crucified and buried Naza.ene. The elders of the people turned or explained every rumor wisely, and I was persuaded that the ambassadors had well done in saving Barabbas and slaying Jesus. Another feast day came. Pentecost dawned on Jerusalem, and a greater multitude of Jews from far never crowded the city. But about nine o'clock in the forenoon, very suddenly, a noise somewhat like a hurricane, apparently from above the city, seemed to centre at a place some distance off from me. With others I determined to know what new thing had taken place. When I came to the spot where the sound directed, I found the Galilean Simon and eleven of his friends standing up, and Simon busily engaged speaking, the others keeping their feet and signifying approval. After quoting a Jewish prophet, and referring to certain things about Jesus that I knew to be true, and some things I never before heard, he said in a clear impressive voice, 'THIS (the SPIRIT) which you SEE and HEAR, has been shed forth by Jesus who is exalted by the right hand of God.' My entire attention was arrested, and forthwith I saw new things—thus :

'Jesus put to death.

'Jesus risen from the dead.

'Jesus thus declared the Son of God.

'Jesus exalted high over all.

'Jesus shedding forth the Spirit by which Simon spoke.

'And quick as thought, as if a picture from heaven had been placed before my eyes, I reflected on the expression of 'this Jesus' in the guest-chamber, 'the person who receives whomsoever I send receives me,' and here are his apostles whom he has sent ; and I remembered his language, 'the Spirit, when come, will teach YOU (my ambassadors) all the truth,' and I now SEE and HEAR the fulfilment ; and then came up vividly to my mind the words, 'whose soever sins YOU (APOSTLES) remit, they are remitted ;' and I now, for the first, believed that Jesus was the

Christ, and that his authority, his truth, and his power of remission were through Simon and those who stood up with him.

' Pierced to the heart I asked Simon and his brethren, 'What shall I do?' My soul was full; my stubbornness all gave way, and I was willing to do anything. The answer was prompt and direct—soothing and sweet to my heart: 'In the name of Jesus repent AND in the name of Jesus be baptized, in order to the remission of sins; and you shall receive the gift of the Holy Spirit.' So spake Simon in the Saviour's name. Had I retained my old Jewish mind, it would have seemed cruel to have directed me to repent or to be baptized in the name of a person I had helped to crucify; but O then how I loved the Lord Jesus! and therefore gladly receiving the apostle's word, I obey and shared in the promised remission and the joy of the Spirit. I ascribe my salvation to these means: My Lord's rich mercy and readiness to save; the word preached which showed to me what the Lord Jesus in his divinity and affection had done; and my hearing and obeying what the Lord enjoined upon me by the ambassadors he qualified and sent to proclaim him. I am certain that Jesus has saved me by the gospel. And I am sure if I remain stedfast and abide in the teaching of Christ's apostles, continue in the prayers they have taught me since I became a convert, and walk in love as Jesus has loved me, I shall be a partaker of the salvation to be revealed at the Lord's second appearing.'

Such is a *convert's* experience who received the gospel at Pentecost; and every man who has access to the writings sent to us by Father, Son, and Sacred Spirit through the inspired ministers, will please examine and decide for himself 'whether these things are so.'

This convert, it will be seen, heard the Lord, trusted in the Lord, obeyed the Lord, and joined the Lord; and he thus heard, believed, obeyed, and joined Jesus, not by the Spirit falling upon him, nor by the power of prayer, but by the glad tidings called 'the glorious gospel of the blessed God.' O what a hallowed message is the gospel of the Saviour!—first revealing to us his work of love for us, and then showing us how to acknowledge him.

Also it will be seen that the Pentecostian convert, instead of believing a list of articles or joining a church, *believed in a PERSON and joined a PERSON*—this PERSON being none other than the highly exalted Lord possessing all power, able to save even sinful men. Here is personal salvation! Here is pure communion with heaven! A divine



Person appears and portrays himself in heavenly words and heavenly deeds, and these being testified, a person joins this Person for salvation. There is no idle ceremony, there is no cold formalism, there is no frozen profession here, but the life of Christ, the love of Christ, the joy of Christ, the peace of Christ, the spirituality and excellency of Christ.

As, then, we have unmixed gold and its counterfeit, so there are two kinds of ambassadors, the true and the spurious. The first have Christ's power to remit sins; the others HAVE NOT. The reliable ambassadors are twelve in number. Christ personally taught them. The Spirit from on high once filled the place where they were and immersed them. Therefore what they declare has in it and on it the stamp of heaven. Whatever they testify, or teach, or sanction, or promise, endorsed as it is by Deity, is as pure and sure as the divinity of Christ and the guiding energy of the Spirit can make it; and their labors carry this joy and glory, that their converts are all alike, at once saved and united. Blessing, and honor, and power, and thanksgiving to the author of the gospel!

Reader, what say you?—which is the true charity?—whether will you reject the self-sent ambassadors or the legitimate ambassadors? Choose you this day!

Be persuaded by the living oracles to—

Turn from men who hold a counterfeit commission and have a counterfeit gospel.

Turn from ambassadors who, in their promises of forgiveness, make promises contrary to the ambassadors of Jesus.

Turn from teachers, pious or otherwise, who make enthused feeling a test of forgiveness instead of the testimony of the Holy Spirit as delivered by apostles' tongue and pen.

Turn from guides who ignorantly though piously lead you to an altar unsuggested and untaught in God's oracles.

But turn, humbly, devoutly, yieldingly turn to the truly 'called and sent' who are able to show a rightly shaped seal to 'preach the gospel to every creature,' and who have the life and love of the crucified, risen, and exalted Nazarene. 'Lo!' says the Redeemer of men to them, 'lo! I am with you'—how long?—while they lived? nay, 'even to the end of the world.' This fixes and carries their authoritative power from one end of the gospel age to the other, and thus they speak 'the word of the Lord which lives and abides forever.' Interested friend! attentively listen to The Twelve holding Christ's commission to teach

Christ's religion. The ambassadors of human mould have the faculty of narrowing men's minds, partyizing, and fracturing society into sects; but the ordained Twelve ennobled men, extract the carnality from them, fashion them after a spiritual and large-sized pattern, and unite them in one holy family.

D. OLIPHANT.

### THE MEDIATORSHIP OF CHRIST.

For the Christian Banner.

We have three words in the scriptures, Mediator, Intercessor, (intercession implies intercessor,) and Advocate which are prophetically or historically applied to Christ; (It is evident that Isaiah and John refer to Christ,) of similar import. But when applied to Christ, are they expressive of the same official acts, in behalf of the same persons while in the same relations? This is important to a correct faith, and perhaps to a right practice. Paul says Gal. 3: 20, "Now a mediator is not a mediator of one; (party;) but God is one" (of the parties.) A mediator is one that interposes between parties at variance for the purpose of reconciling them. Paul again says, 1st Tim. 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." These statements imply 1st, That Jesus is mediator; 2nd, That God is one party, and man the other; 3d, And that the mediation of Christ was in the divine wisdom somehow necessary to a reconciliation. Both text and context go to show that the race of human kind were embraced in the designs of Christ's mediation: "One mediator between God and men." "I exhort therefore, that first of all, supplications, &c. be made for *all men*." "Who will have *all men* to be saved." "Who gave himself a ransom for *all*," &c. 1st Tim. 2 chap. I conclude that the mediation of Christ is not in behalf of men individually and therefore perpetual; but that it was confined to a definite period, and consisted in certain grand transactions. Much of the design of this article leads on this point. It is evident that no effect can precede its cause, and Paul says, "If the blood of bulls &c., satisfied to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is mediator of the new testament;" (testament

and covenant are used interchangeably.) His mediation, then, is subsequent to and consequent upon his offering himself without spot to God, and of course the mediation soon followed his suffering. Moses was mediator of the old testament; Christ is mediator of the new; and Paul reasons, "In that he saith, A new covenant, he hath made the first old." Again, "but now hath he (Jesus) obtained a more excellent ministry (service or work,) by how much also he is the mediator of a better covenant." "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept, &c., he took the blood of calves, &c., and sprinkled both the book, and all the people."

From which it is evident that there is a striking analogy between these two grand systems in the development of the divine philanthropy. Moses was mediator of a covenant; so is Jesus. Jesus' covenant is the new one which made Moses' an old one. Jesus' ministry is the better, his covenant is better, it is established upon better promises, in all which they are compared together: And both were dedicated with blood. Moses' testament was dedicated with the blood of beasts, Christ's by his own blood. The covenant by Moses became of force when it was dedicated. It became a dispensation of conditional favor. Its conditions were the immutable law to Israel for 1500 years; though Moses died within forty years. And it brought no favor to any but such as kept the conditions; to them it gave a covenant right to the blessing. Just so with the mediation of Christ. He was "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." This he did when he "offered himself up without spot to God." This was the strength of his mediation. Through this sacrifice he obtained for men the new and better covenant by which the first was shorn of all its glory, was made old—His covenant is dedicated by his own blood, the blood of the everlasting covenant. No man or even an angel has a right to preach any other gospel; "The word of God which liveth and abideth for ever." By which we are saved, if we keep in memory what is preached unto us; by which also Jesus shall judge us at the last day; for "the Father judgeth no man, having committed all judgment to the Son." All power (authority) in heaven and earth is given unto him. "It is a light thing," says God, "that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved (marginal, desolations) of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth" Isaiah 49: 6. He has published

the law of his reign, the law of pardon and acceptance with God. He who comes to it may rest in confidence on the word of God. He that will not, may expect to "perish by the way when his wrath is kindled but a little." "For he must reign, till he hath put all enemies under his feet."

These things being so, Jesus sends the covenant to the world that every man may accept or reject it for himself. "Go ye into all the world, and preach the gospel," &c. Such as subscribed to the covenant, by believing and being baptized, were accounted "a royal priesthood, an holy nation, a peculiar people," "the body of Christ," "Sons of God," "heirs of God, and joint heirs with Christ," "having the promise of eternal life." Such are the exalted blessings and relations secured unto them by the covenant Christ obtained in their behalf. Its requirements are no less exalting in their bearing upon character; though uncompromising in their demands. The covenantee is required to separate himself from falsehood, injustice, deceit, incontinence, intemperance, oppression, pride, extortion, evil speaking, and every evil work: and to be sober, just, temperate, truth-loving and truth-speaking, benevolent, humane, devout, a lover of God, a lover of good men, active in good works, holy, harmless, against whom, in truth, no evil thing can be said. In short, the laws of the covenant aim at nothing short of raising man to the highest pinnacle of moral excellence of which his nature is susceptible through their renovating, purifying, and ennobling power. These honourable and useful demands cannot be neglected with impunity. The man who rejects the covenant has written against him condemnation by the mediator. Such as accept and break it, are no better off. They are compared to dead salt which can not be restored. Twice dead, &c. Few, I believe, will find much to which they would object in the foregoing, but there is a doctrine which I believe is common, if not general, which is incompatible with these ideas, viz: that Christ is now constantly interceding with God for sinners.

We will first consider those texts commonly depended upon as proof of the doctrine. He prayed for his own murderers; "Father forgive them." This prayer did not escape the notice of prophetic vision, Isaiah 53, "He made intercession for the transgressors." The context makes it evident, that this was something to take place at the time of his death. And it is also equally evident from the attending circum-

stances, that in the prayer, "Father forgive them; for they know not what they do," he prayed for and only for the soldiers, who acted as the blind irresponsible instruments of their commanders, and that he asked pardon only for that specific act, the crucifixion of Christ. And even here the plea in their favor is based upon their ignorance simply, notwithstanding the tremendous responsibilities resting upon them to obey their superiors, which was death. It does not, therefore, reach the point for which it is brought forward, viz, that Jesus prays for sinners in a state of active disobedience. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Who also maketh intercession for us." These things were written to disciples, and were evidently spoken of Christ's people, as a blessing secured by covenant to them. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If any man sin among or of us, who have accepted the covenant which Jesus has obtained for us, "we," his people, "have an advocate with the Father." Should I promise any privilege or benefit to my own children and any one should attempt to claim them for strangers, for all men in general, the absurdity would be manifest to all. All political establishments make a distinction between their own citizens and strangers. Family relations and political relations, are much used in the bible to illustrate and set forth the relations of men in Christ; of God's people and those "who know not God, and obey not the gospel." A distinction highly important to a correct understanding of much that is contained in both testaments. Indeed to overlook this distinction disqualifies any man to make a correct application of a large portion of holy writ. It is evident, and all men understand it to be so in other matters, that things which God has said to persons in certain relations and circumstances, should never be applied to persons in different relations or circumstances.

But there are other difficulties in the way of the doctrine which makes Jesus pray for the man who will not obey him. Jesus has said, "All power (authority) in heaven and earth is given unto me;" as said the prophet, "and the government shall be upon his shoulder." Again God has "given him a name, which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." "He became the author of eternal salvation unto all them that obey him." "He is the mediator of the new testament." That covenant, having been confirmed,

cannot be altered in any of its conditions, its laws, or immunities, Gal. 3: 15. "A testament is of force after men are dead." Jesus has died. His word is the law of the new reign. He has in due form sent forth the conditions of pardon and endless life, in his own name to our race. Now, in view of all this and much more of the same kind, what shall we say of the doctrine, that Christ is constantly praying the Father to set at naught his law, (for he has said, "he that believeth not shall be damned,") by saving the man who will not obey him? Again Jesus hath said, "the word which I have spoken, the same shall judge him (that rejecteth me) in the last day." "God shall judge the secrets of men by Jesus Christ." For the Father "hath committed all judgment unto the Son, that all men should honor the Son, even as they honour the Father." From all which (and much more), it is evident, that Christ is to judge the world by his own word. What then will be the doom of the man who has dared to despise his authority; to trample upon the conditions of salvation he has so solemnly ordained? Will Christ set at naught the conditions, the law of pardon, of the new covenant, of which he is mediator and executor?

But then what matters it what men think! Will their understanding or not understanding the mediatorship of Jesus, affect his mediatorship? Certainly not. But it may affect the character and condition of men!!

But there is another doctrine common enough, viz; that the prayers of the saints are in some sense a means of the conversion of sinners; and men practice accordingly, for from what is done, it would almost seem that many christians depend more upon the influence of their prayers with God, for the conversion of sinners, than upon the preaching of the gospel to teach the sinner in order to his conversion. This practice appears to be founded upon the supposed mediation of Christ for the same object. If the notion that Christ intercedes for the conversion of the sinner without knowledge, testimony, or motive, or for their pardon without obedience be erroneous; then the intercession of christians for the same objects involves the same absurdity, (inasmuch as all prayers to be heard must be in Christ's name) viz: a nullification of the established conditions of salvation, which certainly are an important part of the new covenant, sealed by the blood of Christ, therefore unalterable; and turns the attention and expectations of men away from the law of pardon, and fastens their expectations upon an uncon-

stitutional pardon, which is no where ordained of God ; and therefore leads christians to neglect the means of saving their fellow men which God has intrusted them with ; and leads the sinner to neglect the means of salvation, which God has so graciously put into his hands ; a neglect of that which is able to give him a covenant right to pardon, and a common interest with the people of God in all the inestimable blessings of the new covenant.

In the commission the Saviour charges the apostles to "go into all the world, and preach the gospel to every creature," and he that believed and was baptized, should be saved. This was the Saviour's promise, and I suppose, that those who obeyed the command would receive the promise even though no one should pray for them. "And he that believeth not shall be damned," pray for him who may.

It is right, and proper, and scriptural to pray for laborers in the gospel, for the preaching of the word in order to the conversion of the world. But to pray for the conversion, the pardon, the salvation of sinners through an act of Almighty power, through the forbearance of God, is virtually to ask the salvation of men without knowledge, faith, or love. It is to lose sight of the creature man, and of the principles of action, affection, and enjoyment—to disregard the means of reconciliation, made part of the new covenant, which the great Head of the church obtained in man's behalf. The following are axioms. A man cannot know whether he believes a proposition or not until he understands what it is, and when he understands what it is, he cannot believe it without evidence sufficient to satisfy his judgment. And love, passion, or emotion is dependant on knowledge, or an apprehension by faith of the characters or objects, in reference to which the passion is exercised. No man ever loved or hated that of which he knew nothing. The love of God is induced and sustained by a knowledge of his real attributes. That faith is dependant on hearing is not more certain than love is dependant on knowledge. "Faith comes by hearing and hearing by the word of God." "We love him because he first loved us." God's goodness leads to repentance ; God's revelations make him known. "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Revelation, then, is for knowledge ; testimony for faith ; and God's love to man shed abroad or revealed through the Holy Spirit and apprehended by faith is for repentance, reconciliation, and love ; and the baptism of such is for remission of

sins, or in other terms engrafting into Christ, or induction into the new covenant, to enjoy new relations, new privileges, new hopes, and a new life. But my sheet is full.

THOMAS LAING.

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### THE GOSPEL OF CHRIST—OR CHRISTIANITY—NO. 6.

We intend to place the investigations of several years before the reader on the action of baptism. Many have neither the means nor opportunity to enter this investigation thoroughly, and therefore we will endeavor to place before the reader what we conceive to be truth. There has been much controversy about the Greek term *baptizo*, and into its merits we will enter slightly that we may if possible arrive at the truth. There are two words linked inseparably in this subject—*bapto* and *baptizo*—the one the original root, the other a derivative, and the rocks against which many strike are found, in the selection of the wrong word as the foundation of the towering superstructure builded thereupon. It is an indisputable fact that *bapto* is the word relied upon as sufficient to carry the mighty load of canonized error that has been so unmercifully heaped upon it. 'Bapto' means to dip, plunge, immerse; secondarily, to dye, to stain, to color. Now, the argument is this—*bapto* means to color, and because this act is not specific, but may be done by sprinkling, pouring, &c., therefore either act will satisfy the demands of the word.

We have however before we admit the foundation true a few words to say by way of a negative. It is a rule universally acknowledged that in the use of words in the construction of sentences, their primary and established meaning should harmonize with the context. Now the primary meaning of *bapto* according to all Lexicons, is to dip or its equivalents; and if this was the word in dispute it would be incumbent upon those that rantize to show that it has been used in connexion with christian baptism in a sense different from its primary one.—This it is impossible to do, since *bapto* is never once used in connexion with christian baptism in the oracles of truth. The word is always *baptizo*, a derivative of *bapto*, and takes its specific and not necessarily its generic meaning; therefore *baptizo* means to dip, plunge, immerse, without the secondary meanings to dye, to stain, to color. This matter clearly understood will enable the humblest disciple of Jesus to



enlighten the learned on this vital question, involving the proper action of one of Christ's positive ordinances. 'Bapto' occurs but six times in the New Testament, and in no instance in connexion with christian baptism, but in every instance translated dip, viz: Math. 26: 23, Luke 16: 24, Jno. 13: 26 twice, Mark 14: 20, Rev. 19: 13. Wherever Christian baptism is mentioned in connexion with these words, we have *baptizo*, and this word is repeated eighty times in the New Testament. It is the most proper word, as it takes the specific meaning of the original root, and has not the secondary meanings of its progenitor. For if it had, there being so much zeal in the controversy for its secondary meanings, many might have dyed, stained, or colored themselves and believed they were properly baptized! This word was not chosen, but one that has *no secondary* meaning.

Anthon, the best living linguist, says: '*baptizo* means to dip, immerse, plunge—its secondary meaning, *if it ever had any*, referring to the same leading idea, sprinkling &c. are entirely out of the question.' He puts in this subjunctive 'if it ever had any,' because modern lexicographers have placed the words wash and washing as its secondary, so professor Anthon says if it ever has the secondary meaning, 'to wash' it must refer to the leading idea; that is, it must be washing by immersion!

Wherever we have sprinkle in the bible we have it translated from *raino* or *rantizo*. Wherever the washing of the hands, face, or feet is mentioned, with one exception we have *niplo*. That exception is found in Luke 7: 44—the woman washing Christ's feet with her tears—there we find *ebreze*, showing the wonderful precision of the language. So there is no need of using the word *baptizo* for two actions, as the language is so rich in expressions to express even shades of meaning.

It is contended that the diverse washings (Heb. 9: 10—*baptismois*) refer to different kinds, and that sprinkling and pouring are among them; and as the original is a form of *baptizo*, ergo it means to sprinkle or to pour. The nineteenth chapter of Numbers gives us the diverse washings: 1st, the washing of clothes; 2nd, the bathing of the body in water. But these are not all the washings called diverse—there are no less than sixteen, all termed bathings, used in antithesis with or opposition to sprinklings. You will find ten of them in one chapter, Lev. 15. See verses 5, 8, 10, 11, 13, 16, 18, 21, 22, 27. In Lev. 10—verses 26 and 28—there are two more.

Objection: Mark 7: 3, 4. 'For the Pharisees and all the Jews except they wash their hands (*niplo*) eat not, holding the traditions of the elders: and when they come from the market, except they wash (*baptizo*) they eat not: and many other things there be which they have received, such as the washing of cups (*baptismois*) and pots and brazen vessels and couches.' It is affirmed that the washing of the hands, *niplo*, in the third verse and the washing in the fourth verse, *baptizo*, are synonymous, and as the one may be accomplished by a sprinkling or a pouring, so may the other. The third verse certifies that they *never* did eat except they wash their hands, wherever they came from; therefore the fourth verse must be an advance of the idea. Suppose I say, I never eat except I wash my hands, and when I cultivate my garden I eat not except I wash my hands,—I ask whether the first declaration did not include the second? But should I assert that I never eat except I wash my hands, when I cultivate my garden I eat not except I bathe myself, there would be an advance in the idea. This is what the original of the text declares, that the Jews never ate except they wash their hands, and when they come from the market as Christ did, as mentioned in Luke, where the Pharisees marveled, they then bathed their bodies (*baptizo*.) Cups and pots were cleansed ceremonially, and were thoroughly washed, and the brazen vessels. Albert Barnes says when they were unusually unclean, they were not only cleansed with water, but purified with fire. And Watson, a Methodist expositor of Luke, says that it cannot be denied but that it is the custom of modern Jews to take to pieces their couches and dip them.

May we reverence the word of truth, and love to obey the commandments of Jesus, he who died to redeem us. May we be willing to represent in figure what he endured in fact; may we not forget the peace and piety of christianity in this examination, but may our hearts burn with love for a lost and ruined race.

W. T. HORNER.

### IS "MR. D. OLIPHANT" RESPONSIBLE?

Friend Thomas, of New York, has recently visited Canada; and from the jottings of his tour in the periodical he conducts we transcribe the subjoined:

'We reached Collingwood . . . and having landed, were met at

the wharf by brother Connell, who took us to his house on the outskirts of the town. As the train did not start for Toronto till 4 P. M., we had time for a little sociality at his hospitable board. The site of Collingwood, and much of Owen Sound, where he built Connell's wharf at a cost of \$4,000, once belonged to him; but he was cheated out of it by certain Campbellites now in Toronto and at the Sound, to whom he intrusted the entry of the land, he being in Chicago at the time. These same people are now the sanctimonious pillars and support of Campbellism in the places indicated; and are a fair illustration of its fruits; and we hope that, if at either place, any of these parties shall profess to believe the gospel of the kingdom and essay to join the brethren at the Sound or Toronto, they will be required to prove their sincerity by restoring to brother Connell that of which they have defrauded him . . . . . As these Toronto and Owen Sound defrauders of a former brother to the amount of \$20,000, are speakers and leaders in his bishopric, why does not Mr. D. Oliphant come down upon them with his thunder, and make them do justice, or clear out of this reformation? Let him get the names of those men from Mr. Connell, and then deal with them as they deserve: and until he have done this, let him forbear any more hypocritical attacks upon our position.'

—If defrauding be one of the fruits of 'Campbellism,' or if falsifying and general meanness be among the product of this 'ism,' why should we in particular be held responsible for these sins? Not being now and not having been a 'Campbellite,' and never to our knowledge having had the slightest sympathy with or for 'Campbellism,' is it not by a super-extra stretch of imagination that our friend of the 'Herald' should expect us to deal with these offences against civility and spirituality more fervently or specially than he?

When last we had the pleasure of seeing James Connell he was a perpendicular, living, working disciple of Jesus. Since that date we learned with religious regret that at least one called a brother injured not only him but others by that popular outgrowth we take the liberty of calling sordidness. To his pernicious 'ways,' as the beloved John would say, we have once and again directed the attention of those, who, we consider, should examine these matters; and our duty therefore, we consider, is honorably discharged. Too well are we aware that policy, sheer policy instead of noble integrity to the divine constitution, is always and utterly against the disciplinary health of the Body.

The Press is a potent and serviceable instrument—a means of untold and still increasing benefit; but as a disciplinary means, in the usual sense, to adjust disagreements and offences among brethren, we differ in toto with friend Thomas and others in reference to its utility.

The 'court editorial' is a new-fashioned court; and these new fashions, like many of the Paris fashions, are not only unseemly but unhealthy. Our brethren the disciples, reformers as they are, have tried discipline through the Press until bruises, scars, and sores have been produced that will never heal either in this world or any other world we ever heard of. If we mistake not, Dr. Thomas himself has been sufficiently the subject and object of this power-of-the-Press discipline to know some of its excellencies and defects; but it is due to all parties to observe, that, in this respect, the Dr. himself reaped of the same sort that he sowed. Had he sown lilies he would not have reaped thorns.

Neighbor 'Herald' in his apparent disposition to grumblefication makes deductions unworthy of his logical prowess. 'Great men are not always wise.' Suppose he is able to evince that there are some unholy men within the brotherhood of disciples, and suppose we are able to return the compliment by alluding to several with whom he is connected who would need a thick pair of gloves to keep us from seeing that they have not clean hands,—what then? Will the Herald of the Coming Age tell us in good old style,—*what then?*

But hold! We write not thus to ward off the jet of what our neighbor affirms touching alleged immoralities. If he has a copy of the issue of the Banner for October, 1856, he may see something in respect to 'sharks on dry land' which will show him that we invite the use, not of 'thunder' but of gospel medicine for cases of this sort.

But are the evangelists and public brethren, generally acknowledged as such, laboring with and for the disciples in these Provinces, exemplary and sterling men? They are. Not a doubt of it. We know the religious status of every one of them; and without a syllable of boasting, or anything approaching it, a company of nobler public men, in many respects, cannot be found in America.

D. O.

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### SPIRITUALISM, NO. 1.

'Spiritualism,' so termed, is fast becoming a system. The embryo is giving place to a definite organism of life and force. It is sufficiently extended and systematized already to claim a measure of public notice. Its adherents or advocates, with what justice we cannot say, now talk of a brotherhood of over a million in America alone. So much for the

faithlessness, ignorance, and indolence of the clericals who are guardless guardians and watchless watchmen: for if the people had been well taught in the true and pure things of heaven, where would the soil be found on which to grow a crop of Spiritualism?

Not far from ten years ago, while at a friend's house in Wayne Co., N. Y., we heard of the doings of some young ladies at Hydesville, previous to the developements at Rochester; and we concluded there was too little ballast and too slight a cargo in the Spiritualist vessel to make much of a trip. It has been ordained it appears otherwise. The mistake was this,—we gave men credit for a larger degree of Bible knowledge than they have since shown.

Our devoted brother Horner, of Pompey, New York, has recently debated a Spiritualist proposition with a gentleman (Mr. Clark) who is the editor of the 'Spiritual Clarion,' Auburn, N. Y. Mr. Clark affirmed, 'That modern Spiritualism, consisting of communications from the spirits of the dead, furnishes a system sufficient for the wants of our race as sinners before God, affording means of pardon.'

Until lately we supposed it would not be necessary, formally or publicly, to combat this new *ism*. But the great paucity of bible reading, the rage of the age for gain, the growing taste for the effervescences of novelty, and, worse than all, the almost boundless freaks, besotteries, and priestocracies of the christian profession, have left the mind of the folks of this new world so undesirably blank as it respects wholesome spirituals, that it is open for anything new or fanciful that may turn up or come up.

We commenced last April a correspondence of inquiry with a courteous Spiritualist, Mr. A. E. Newton, editor of the 'Spiritual Age,' Boston, Massachusetts. This correspondence we hereby lay before the readers of the Banner as follows:

Brighton, Canada West, 22<sup>d</sup> April, 1858.

FRIEND NEWTON:—Please consider and respond to the subjoined queries:

1. What is the centre-point or cardinal base of the system named by you Spiritualism?
2. In bringing out this base before the public, or showing this centre, do you make use of facts or reasoning?
2. Where and when did Spiritualism arise, and who were the first to speak of and develope it?

4. What is the capital object of Spiritualism?

5. Whatever the object, is the system principally for the benefit of men in this life or mainly as a preparation for another life, or more correctly, life in another state?

6. What does a person require to believe or perform in order to become a Spiritualist, or has the system no means of proselyting, but, on the contrary, depends on direct upper region or angelic agency?

Respectfully, D. OLIPHANT.

#### REMARKS.

From the Spiritual Age.

The writer of the above, we understand, is a clergyman and editor of a religious publication entitled *The Christian Banner*, published at Brighton, C. W. We respond to his inquiries as briefly and explicitly as their nature will admit:

1. The "centre-point" of Spiritualism, considered as "a system," is the spirit or spiritual nature of man. In this sense, Spiritualism includes all truth relating to the source, nature, capacities, needs, growth, experiences and possibilities, present and future, of the human Spirit; also, all that relates to spiritual forces and essences in general. The details of a complete philosophical system, remain as yet measurably undefined. One cardinal fact all Spiritualists (in the modern sense of the term) consider established—namely, that disembodied human spirits can and do, under suitable conditions, manifest their presence to those in the body. This, of course, demonstrates the continued existence of the spirit as a conscious personality, and hence gives strong presumptive evidence of an endless existence. Conviction of this one cardinal fact is what constitutes distinctively a modern Spiritualist. As to its corollaries, and questions of religious faith and duty, there are wide differences of opinion.

2. We use both facts and reasoning.

3. Spiritualism arose when and where the spiritual nature of man first began to manifest itself; or, more truly, when and where the Universal Spirit began to unfold its infinite energies in the Universe. (We are not prepared to give the exact locality and date of this.) The histories of all nations, especially the "sacred" or religious books and traditions of all people, contain the records of Spiritualism. All manifestations of "gods," "angels" and "demons" are spirit-manifestations. More modernly, attention has been turned to the matter by phenomena which first attracted attention at Hydesville, in Western New York,

in 1848, and have since spread throughout almost the whole civilized world. For a sufficient record of the facts in the case, we refer the inquirer to Dr. Capron's History of Modern Spiritualism, and the current publications of the movement.

4. The capital object of Spiritualism, or rather the purpose of acquainting mankind with its truths, is to enlighten and elevate them, thereby rendering men wiser and better and happier.

5. It is for the benefit of man in any and ALL conditions where a knowledge and practice of THE TRUTH can benefit him.

6. To become a Spiritualist in the common acceptance of the term,—i. e., a believer in the simple cardinal FACT we have mentioned,—requires nothing more nor less than a rational attention to the evidences which establish the fact. These are to be found, first, in the *testimonies* of such as have witnessed spirit-manifestations—of which testimonies an abundance will be found in Spiritualist publications—and secondly, *in the manifestations themselves*, which in some form may be witnessed in almost every village (indeed, in every family, if they will afford suitable conditions) in Christendom. These “manifestations” are given usually in the presence or through the agency of persons who are believed to be specially sensitive to spirit-influences, or whose organisms give off a peculiar quality of invisible aroma (sometimes called vital electricity) which can be employed by the disembodied in making sounds or movements obvious to the external senses. To become a *philosophic* and *religious* Spiritualist, however, requires an earnest and careful culture and use of all the mental, moral, and religious faculties which constitute the entire man. We are not much in favor of special efforts at “proselyting,” but naturally like to recommend to all people what we conceive to be joyful and useful truth. In this we feel that we are aided, and indeed preceded, by a host of “ministering spirits,” who are seeking, in obedience to the impulse of Divine love, to scatter the darkness which broods over the minds of earth, and let in upon our race as rapidly as may be, the light of the upper spheres.

A. E. N.

Brighton, C. W., 4th June, 1858.

NEIGHBOR NEWTON:—With attentive care I have looked over your replies to my inquiries, and in view of what you affirm in your first paragraph allow me to remark in brief—

1. That my relationship to clergymen is so distant that they neither

own me nor I them. The clergy, as a class, according to my reckoning, occupy a position often hostile to the religion of what is prized by me as the Inspired Creed.

2. The response to my inquiry touching the capital base of the Spiritualist system, is, if I apprehend it, less definite than is desirable. You are pleased to say that the centre-point of the system is the spirit of man. If the very generally acknowledged truth that man possesses a spirit be made the primary proposition of the Spiritualist system, a statement of the bearings and relations of other truths to this capital truth would seem to be necessary in order to apprehend either the basis of the system or the system itself. Granting, then, that the spirit that is *in man* or the spirit of *man*, is the centre-truth in the system you plead, what is the next capital truth, and the next, and the next, until you develop the main features, general framework, or scope of the system?

3. My object in this inquiry may be frankly and briefly stated. During the ensuing Summer it is my purpose to review Spiritualism, giving it honest credit for its merits as far as these may be discoverable, viewing it as set forth and used by its ablest, most genteel, and upright advocates; also exhibiting its chief deficiencies so far as these are visible or proveable according to the extent of my vision and stock of facts. Not desiring to misrepresent, but to take the system on its own avowed fundamentals, I am desirous of communicating with you in order that I may, by a short metre method, receive the reliable and proper data.

4. Before closing I would respectfully state, 1st, that I have firm and increasing confidence, not in sectarianism, but in christianity; and 2nd, that, on the whole, I have no doubt whatever that what is called Spiritualism, whether or not it be so reliable or important as its friends claim, will eventuate in some benefit in developing and perhaps expanding the human mind.

One thought more. Suppose without argument it be taken as a "fact" that spirits which have left the body do communicate with spirits in the body, where, within modern times, has there been any revelation of grand and practical account to the family of man through this mode of communication? Courteously yours, D. OLPHANT.

} Office Spiritual Age,  
} Boston, 8th June, 1858.

DEAR SIR:—Yours of the 4th is before me. You appear to suppose modern Spiritualism to be a defined system of Religious Doctrines, or



Philosophy, which you wish me to state to you—as a Calvinist, a Methodist, or a Romanist might state the cardinal and distinctive features of those distinct systems. This is a mistake. Spiritualism is not, for the present at least, such a *defined* system. To be a Spiritualist implies only a belief in the one cardinal fact that disembodied spirits communicate. Whoever believes this one fact is a Spiritualist, whatever else he may believe or disbelieve. This fact, however, involves two or three distinct propositions which may be stated as follows :

1st. Man has a spiritual nature, capable of subsisting distinct from his physical.

2d. His spiritual nature, which is the, *real* man, survives the death of the physical.

3d. It lives on in a conscious state of existence, which state (called the spirit-world) it so related to the external or natural world, that influences and communications from the one to the other are possible and actual.

Beyond this, on all questions of ethics, theology, ecclesiastical polity, etc., etc., Spiritualists entertain as widely differing views as do other people. They are to be found in all or nearly all the various denominations of christians among us.

A clergyman of this city, connected and widely acquainted with the Calvinist Baptist Communion, is my authority for stating that probably one-half of the members of that denomination are Spiritualists. This, perhaps, may be somewhat overstated, but probably by far the larger proportion of confirmed Spiritualists are kept from distinctly avowing their faith, through unwillingness to be identified with certain prominent anti-christian Spiritualists whose ideas on religion are by many erroneously supposed to be part and parcel with Spiritualism.

It is probable that in process of time something like a full and comprehensive statement of religious truths will be given to the world, as in part the result of the present Spiritual unfoldings (combined with all the truth of past unfoldings,) which will command the general assent of enlightened Spiritualists, and which may appropriately be called Spiritualism : but I can point to no such now. (You are doubtless well aware that christianity had no systematised philosophy during the first one hundred and fifty years after the birth of Jesus.) Isolated demonstrative facts may and must command immediate credence ; but *systems* are of slow growth.

In the 'Spiritual Age' of March 27th last, I gave, under the head of "Spiritualism and its corollaries," a statement approximative towards a harmonious system of Spiritual truth, *as it lies in my own mind*. Perhaps no other Spiritualist would express his perceptions in precisely the same way in all particulars; yet I think that statement would be more generally accepted than any other that I have seen, and I see not that I need to add anything to it for the purpose you wish. I sent you a copy of this, on receipt of your previous letter; but as you make no allusion to it, and seem not to be acquainted with its contents, I forward another copy. Let me remind you, however, that if, in your contemplated review of Spiritualism, you go beyond the single basis-fact I have already laid down, and assume that my *religious* views, or those of any other Spiritualist writer, or even the teachings of Spirits themselves, are a part of Spiritualism, your efforts will be so far nugatory. You cannot point out either its "merits" or its "deficiencies" *as a system*, until it *has* a system, which can be defined. While it includes every truth which relates to the spiritual nature and welfare of man, yet few who have entered upon the broad fields of investigation which have been modernly opened in this direction are ready as yet to state fully and positively *what is truth* in this vast and interesting department. If I felt at liberty to advise in this matter, I should suggest that your first effort be to ascertain by personal investigation the truth of the basis-fact of spirit-communication. If you find no satisfactory proof of this, you can hardly expect to be more satisfied with any system reared upon it, or with its practical uses to mankind.

Allow me to add another statement which is perhaps requisite to remove misconception from your mind—namely, *that my Spiritualism is in no sense antagonistic to or distinct from christianity, as I understand it*. On the contrary, it includes christianity and is the elucidator and demonstrator of it—going farther in the unfolding of certain departments of truth than Jesus and his apostles were able to go eighteen hundred years ago, for the reason that then the world was "not able to bear" or to understand what is now made known. My confidence in christianity therefore is not less, but I think *greater* than yours; for Spiritualism has enabled me to see, what was once not so apparent to my vision, that it (christianity) is in harmony with universal truth, and *essentially and absolutely necessary to the salvation of every human soul*. I have not time or room here to fully set forth what I mean by this statement, but I wish you to understand that it is deliberately made,

and with a careful regard to the full meaning of the language I have used.

I will briefly glance at your concluding inquiry: "Where within modern times, has there been any revelation of grand and practical account to the family of man through this mode of communication?"

For my part, I can conceive of nothing of more grand and practical account in the existing condition of human society, than is involved in the simple basis-fact of Spiritualism. Does man live on in another life, and can he give sensible, positive demonstration of the fact? Is the spirit-world all around and in the midst of us? Are we ever subject to the gaze of immortal eyes—a spectacle to angels and sainted loved-ones? Can we daily and hourly come in conscious *rapport* with the pure and holy, who will help us to all good? And are we subject also to the influence of the impure and the degrading, whenever we yield to passion, appetite, or wrong of any kind?—what can have a more powerful practical influence on the daily life than a personal daily *realization* of these facts? Besides, I might refer to the exercise of the "gift of healing" which Spiritualism has revived, through which thousands in our communities are receiving untold benefits in relief from physical disease—often by the prescription of specific remedies before unknown but oftener by the simple laying on of the hand, through which the remedial virtues of the universe seem at times to be poured. The benefits received in my own family, (through the mediumship of my dear companion) in guarding against sources of disease, and in restoring health without calling in professional aid, have been beyond price; and the same is true of thousands of families. I might speak of calamities which have been averted; of new inventions of great public utility which have been given by direct spirit-intervention; of others which will in time come into use; and of a vast amount of suggestions, to my mind of great practical value, in the departments of social reform, mechanic arts, agriculture, education, etc., with which I am acquainted; but my sheet is full. Some of these are before the public in publications. Others will be in due time. In fact, I am satisfied that all new inventions and discoveries are more or less the product of the direct intervention of disembodied spirits—in other words, they are revelations from the world of Spirits.

Indeed, sir, if you design to be candid in your review of Spiritualism, you will find a large field open before you—one which is not to be canvassed in haste, or properly estimated on a superficial view.

In my estimation the greatest practical value of the modern revelations consists in their tendency to free the mind from the shackles of bigotry, and to expand it to the reception of a vastly wider range of truth than is "dreamt of" in the philosophy of common religionists. The modern advent, in my view, comes more to quicken, to arouse, to energize, to spiritualise, and thus to incite man to put forth to the utmost the God-given powers within him for the discovery and application of truth, than to prescribe new and authoritative dogmas, for the upbuilding of a new sect, to issue new letters-patent to lazy souls for admission into the kingdom of heaven on subscription to some nicely-drawn hair-splitting creed. No ; it will promise no salvation but in ceasing to do evil and learning to do well ; no true life but in unselfish, angelic, Christ-like devotion to others' good ;—no heaven but in purity of heart and entire harmony with Divine law, as expressed in physical and spiritual nature.

If these remarks and suggestions do not meet the difficulty in your mind, I shall be pleased to hear from you further.

Yours for truth and right,

A. E. NEWTON.

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Brighton, C. W., 13th June, 1858.

DEAR SIR:—This morning yours of the 8th was put into my hands by our Postmaster. Thanks for your courtesy.

Perhaps my language was not sufficiently precise in asking for the Spiritualist System ; but I have been, and I am at present, solicitous to have before me the living and true worth of what is entitled Spiritualism. I am, my dear sir, or wish to be, a matter-of-fact individuality, if you will allow me the term ; and seeing there are so many theorists and theories, philosophers and philosophies, in this age of great and of little things, it is my obligation as well as privilege, as a member of the current family of the world, to ascertain, develope, and use facts with their meanings and relations. Hence my purpose in sending myself by letter to you : I was desirous of having placed before me Spiritualism—its basis, nature, instruments, and object. I sought to have the opportunity of seeing this *ism* as you see it ; and then in the best balances at my command weigh its facts, interpretations, and deductions. Have you given me a clear view of Spiritualism ?—its groundwork, framework, and scope as far as yet discovered, defined, taught, and exhibited ? If so, it is satisfactory.

The time I believe has come when the Spiritualist phenomenals and rationals, so far as they claim relation to the art of living, taking man's whole sphere in society into view, must be honestly examined and thoroughly tested. For, with me, the people of Christ are, or rather ought to be, the guardians of the world. I do not ask how well or ill this guardianship has been exhibited practically—any more than I would ask how well or ill fathers have taken care of their families, who are under the obligation whether faithful or otherwise. Candid citizens of every name and of all creeds will concede that there are piles upon piles of the worst species of rubbish connected with what is called the christian world,—the world, rather, that ought to be christian. More of this however in my contemplated review.

Very kindly,

Yours, D. OLIPHANT.

#### DISCOVERIES AT CINCINNATI.

Our usually interesting and useful friend Franklin has made at least two discoveries : say, by way of distinction, they are twins. He has ascertained that the Banner has 'sorely complained' of him, which no other friend we believe has discovered ; and he has found out that he is too busily engaged in 'missionary work' to consider the Banner's positions touching an ecclesiastic novelty framed and used by disciples. These produce no surprise at this meridian. Only three courses are open to all degrees of public men in resisting reformation which urges the oracles of God. 1, Silence, or 'a good letting alone ;' 2, The pooh pooh policy, which attempts with a toss of the head to show that whatever is not after 'our' customs or 'our' discretion is not worthy of attention ; 3, Statements at once zig-zag and obstreperous.

We have occasionally seen a fine tree in the main which was sadly depreciated by a splintery spot in it. While still regarding the generous conductor of the Review as measurably solid on the whole, we are now prepared to furnish a modicum of proof that there is an unhealthy missionary streak running through him. In regretting it, let us remember that we all have defects.

Speaking of the positions taken by the Banner, some of them in the direct language of the oracles, our noble friend says, 'there is nothing in them.' This is fully better than we expected from that source.

Neighbor Errett, if he agrees with the benevolent Review in finding *nothing* in them, will not summon us to judgment as a caviler, for out of nothing not even caviling can come. It would be quite unpleasant to be pitched into purgatory for aiming empty shells at a mission rampart. A happy sinner, indeed, to have sinned so lightly! But two reasons may be offered why the fortress at Cincinnati has been approached with our lightest and most delicate armor. We had little strength to meet; and we sought to cherish the finest feelings for those whose 'discretion' reared and guarded the mission citadel, erring, it may be, in the spirit of a fond relative who said, 'Spare the young man, even Absalom,' although guilty of rebellion.

Perhaps some impartial friend or good natured foe will recount what neighbor Review has done by way of enlightening us as to the general features (not the 'details') of the mission house reared by direction of Peter and Paul—the chief labors (not the 'details') on the part of primitive church messengers who met, consulted, and did business as the Review said they did—how by a prudential society they saved believers and made them better in every sense (!)—how (in general, not in 'detail') the 'missionary Board' in the days of the inspired James and John settled the amounts stipulated in advance to the 'missionaries' they sent—how, in certain arrangements, they followed the law of convenience instead of the law of the Spirit (not the 'details,' but the generals)—how the esteemed Review, when logically placed at the same angle of a missionary pillar as brother Merrill occupied in respect to a converting stool, was seen not to take a single step out of the uncomfortable spot—how a question asked, and asked again, received no answer—how two distinct promises were made but not fulfilled—how, after creating by the power of expediency a general treasury, and appealing to all disciples in America to put something into it, not one scrap of scripture nor one slice of reason could be offered to show that God desired any believer or unbeliever to place in it one red, yellow, or white coin;—and after we are thus enlightened relative to what the very respectable Review has achieved in recommending to us the mission machinery, we can hear the Cincinnati version of the Banner's positions with a never-failing stock of pleasantness and good cheer.

Farewell, beloved brother Franklin—beloved, not by reason of certain new-born mission freaks, but on account of the truth that in you dwells. When you get into brotherly humor and recover yourself sufficiently to tell what benefit the new society is, either in the sight of

God or spiritual men, or to explain to us what you do when engaged in missionary work, and how you learn that the Lord will award to you a happy reward for it, please let us hear from you. We aim to be very social, especially with brethren, here in Brighton. Always pleased to hear from friends!

D. O.

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Ere the close of the year we must find leisure if possible to offer an apology for the spiritual brothers and half brothers who cultivate a special mission patch in the vineyard of their labors. We design to say not too much, but just enough! It has been our lot to exercise patience with almost every assortment of pious frailties pertaining to missionary proceedings within the past eight or nine years; and now it is claimed that we have earned the privilege of speaking. Still, we shall always endeavor to have something better to ride than a hobby, and certainly we have no intent to tax others' patience to the degree that ours has been taxed.

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### AUTHORITY AND INDEPENDENCE OF CHURCHES.

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For the Christian Banner.

Every well regulated State or Kingdom possesses both a legislative and an executive power or authority. The constitution of the kingdom of Christ, so far as legislation is concerned, is monarchical or kingly, the Lord Jesus being King on Zion's hill and the sole Lawgiver in his kingdom; but the executive power of this kingdom is in the church, and of course somewhat democratic. 1st. Each congregation is a voluntary association united upon the truth for mutual benefit, all the members having equal rights, powers, and privileges. 2nd. Each congregation is fully authorized to interpret or expound the Bible for itself, preach it, attend to its own discipline and government, choose and appoint its own office-bearers, as well as receive and exclude members. No church can continue long in a healthy state without such authority being exercised in it; and if the churches do not possess this authority, I ask who possesses it? Thus far of the authority of the churches. 3d. The acts and deeds of churches are not subject to be appealed from, revised, or reversed by any court or tribunal on earth by whatever name it may be called, each church being accountable only to

Jesus Christ, its King and Head. Thus far of the independence of churches.

JAMES SILLARS.

The preceding is brief, and the subjoined in also brief :—

Each human government is to some extent unlike every other; and not one of them, either in legislative or executive powers, is like Christ's government. 1. Every saved man is constrained or drawn to Jesus by love; and any number thus constrained by divine affection, are, as a consequence, drawn together by HIM; hence they neither meet nor act on the voluntary (self-choosing) principle. 2. Each church being built upon, directed by, and subject to Jesus, all phrases like 'its own' officers, are, in a marked sense, inapplicable. Hear Peter: 'The elders that are *among* you.' And Paul: 'The saints at Philippi [the church with *its own* bishops?—no, but] with *THE* bishops.' 'The Holy Spirit *hath made* you overseers.' 3. The acts of churches, if illegitimate, are to be reprov'd by authority on earth—the authority of the college of apostles, now found where it has always been, in their word. As one believer has no authority, and as a hundred times nothing is no more than nothing, so a church of a hundred members has the same authority as one believer; hence there is no power in a church, except that of rebellion, to resist the apostles' word. Inspired authority corrected churches in Europe and Asia: the like authority, through any teacher skilled in it, or without a teacher as a living instrument, should correct churches in British and Republican America. Fearful doctrine to all despots, rude or genteel, great or small, whether of the one-man order or of the democratic class! The Lord knows that none of us know enough to rule ourselves.

D. O.

### RELIGIOUS INTELLIGENCE.

Our zealous friend, brother A. Clendenan, writing from Jordan, Sept. 25th, says:—

The two welcome Heralds proclaiming the glad tidings of peace have been sojourning here a few days. Brethren Kilgour and Lister in their peregrinations raised the standard of the cross in this village, during which all the region round about Jordan came to hear the gospel announced in primitive style, and were immersed a few of them in the



Jordan confessing the Lord Jesus. Their addresses and exhortations throughout were prudential, persuasive, and soul-reviving. The Holy Spirit assuredly will favor the efforts of churches employing labourers eminent for humility and devotion to the truth. Nine persons have already been immersed—two reclaimed, and the prospects are bright for more additions. O how cheering and primitive to descend the banks to witness the penitents baptized in the Jordan! Three individuals had been immersed prior to the commencement of this meeting—one of whom has been assaulted and persecuted in a most ruthless manner by the rabid opposers of the Apostolic gospel-writing and printing falsehoods injurious, ungracious, and defamatory; but hitherto the Lord has sustained him and I trust will sustain him. The saints here are much encouraged and thank the Lord for what has been accomplished.

Brother B. Cook, a fervent friend of the truth, Cato, N. Y., writes, Sept. 10th:—

We have had a meeting of a few days that closed last evening, conducted by brother O'Kane, of Indiana, that resulted in the conversion of five persons. To the Lord be all the praise.

Brother W. T. Horner, writing from Pompey, N. Y., Sept. 21st, says:

I have just returned from a tour of eleven hundred miles. By request I attended the Summit County (Ohio) yearly meeting. The meeting was interesting and successful. Almon Green presided with his usual dignity and ability. We addressed the assembled saints and sinners alternately with brother Harrison Jones. Eleven were immersed and four united from other denominations. Leaving this primitive battle field of the truth, we returned to Pompey, preached one discourse and then hastened eastward to assist brother Stark in a debate with a Baptist. Subject: design of baptism. Brother S. acquitted himself ably, and presented the truth with clearness and power. Two were immersed at Millville, and quite a number of others were almost persuaded to be christians—the result undoubtedly of the debate. It was largely attended, and we propose sending you a condensed abridgement of brother S.'s affirmation for publication.

CONVERSATIONS ON THE CHRISTIAN RELIGION, by D. Crawford, New Glasgow, Prince Edward Island. This Pamphlet, of some 48 pages octavo, is on our table, and we can testify that it is not only an interesting but valuable document. We have not yet learned the price at which the work is sold; but soon as it is known here, we shall very cheerfully announce it.

D. O.