

let them come forth in all the reality of their living ugliness, let us have them and look at them as they are, in order to purgation and reformation. If a friend be sick, do we not want the true symptoms of sickness to appear? If a relative be bilious, are we anxious that his disease be hid? True, we mourn that he is diseased, but we regret not that his disease should be disclosed when it exists.

Deeply then as we are mortified at certain fleshly developements of the last few months which stain paragraphs and pages of papers that have raised their voice for "reformation," it is not in us to cry *Peace*; for there is, unhappily, no true basis for it. We touch not—we have scarcely a desire to touch—the subject of the expediency or inexpediency, the spiritual policy or the want of it, pertaining to an establishment to publish and sell periodicals, books, and tracts. Not that we take the ground which is taken by some peace-loving men, that brethren have a right to do as they please in matters of this character. We honor no such principle. The followers of the Lord have no such right—never had. But we simply assume that the *Christian Banner* is not the paper, nor its editor the person to discuss this question; while we sincerely regret that the whole question has not been discussed on its own merits. But we are interested in the carnality or spirituality of every one called a brother in all the wide globe; and we have much, very much to do with the evincements of union or disunion among teachers, preachers, and scribes who through the power of noble principles, should be an example to the world.

Have we not lifted pen and voice as lovers of truth for greater purity of teaching—a complete severance of manism from the authority of God—in order to greater purity of character and greater union among the ranks of professors? And are we to seal the mouth of every argument that we have used, and cannonade to destruction every rampart we have reared—and proclaim that our past efforts are brilliant but impotent fancies?—or otherwise that we ourselves have neither part nor lot in the power, purity, and peacefulness of the doctrine we have advocated?

"Happy" indeed "is he who condemns not himself in the things he approves." Our sermon is finished.

D. O.

WHO WRITE OUR NOVELS?

The stream does not often rise above the spring—the fruit will be likely to partake of the character of the tree. "Do men gather grapes of thorns or figs of thistles?" Who write our more popular novels—and what is the character of them? Who is *Bulwer*—whose entire works a firm of professing Christians on this side of the