

the truth—but it must be a union upon the *revealed* truth of our Lord Jesus Christ—observe, *revealed* truth—such as the Father of Mercies has seen fit to stamp with his own likeness, and impress with his own Spirit.

In view of the above, the careful observer of the “signs of the times,” may discern the dawn of a better day. A clearer light is beginning to beam upon us, and we hail it as the “beginning of the end.” An increasing reverence for the Holy Scriptures is an unmistakable feature of the present—and a *growing* anxiety for a *pure* translation of the sacred oracles, into all languages, (and even into the English, to the manifest hazard of many darling opinions and distinctive peculiarities,) is spreading from the rivers to the mountains throughout all the land. With these, let it be also noted, that the religious systems of modern structure, whether emanating from Geneva, Edinburgh, or Oxford, are slackening their hold upon the minds and consciences of the present generation—so that almost every man you meet, although he has subscribed the articles of his church as formally as any one did forty years ago, yet he desires you to understand that he *does not* fully and cordially believe and receive it *all*, (neither will he affirm he has all the truth.) As felt David in the armour of the son of Kish, so do men of this day feel in the armour of Wittemberg, London, or Philadelphia.

From all these indications who can fail to see a rising hope of a better and brighter day near at hand? An actual recovery of ancient christianity—the christianity of the Holy Scriptures—only, is that to which all these things point. This, may we not hope, is soon to become the ruling feature of the age. As we have sometimes seen the brilliant streaks of light restlessly dancing in the northern sky, till, issuing from the very horizon, the Arc of a circle of light arose slowly, but majestically, till it became the master of the scene.

That reformation to which the *Christian Banner* is understood to be pledged, is one peculiarly demanded by the present state of society, as well as called for by divine authority. The emancipation of the mind from despotic masters, and the emancipation of christianity from ancient mysteries and modern systems, in order to a return to the ancient “law of liberty,” as spread out on the page of the Sacred Oracles, pure from the mind of enthroned wisdom, are, undoubtedly, leading features of what is sometimes called the “reformation of the nineteenth century.”

That there are, and have been, persons of corrupt minds, who have caused themselves to be identified, in the public eye at least, with this movement, who were not, and are not, in any justice, entitled to such a distinction, past experience but too well testifies;—and the letter from our highly esteemed Brother Black, and the article from the *Christian Observer*, in a recent number of your paper, remind us that the enemies are still round about the camp. And there are still others, both large and small, who are not willing that any should think except by their permission—in whose minds it is presumption, on the part of any one, to think upon any subject upon which they have not thought, and *only as they have thought*. This is all to be