

fessional luminary, we acknowledge no man Master, and receive no special dogmas as the rule of our practice, but

"Sieze upon truth wherever found,
On christian or on heathen ground."

Let us, one and all, lay aside all personalities, put shoulder to the wheel ; assist in propelling the great car of salvation (the gospel) that when we bid farewell to the realities of life, the world may be benefited from our having an existence in the same.

CARMEN M. GOULD, M. D.

Castleton, Dec. 4th, 1858.

P. S.—I saw some paragraphs in the Aug. No. of the Banner under the caption of the "The Throne of grace Besieged." I would like to have you explain yourself in your incredulousness that "the word of God was not preached" "or that heaven's promises were not pleaded." I also noticed in your late epistle to the ambassadors in Athol and elsewhere, that you do not believe in the special means that are now in use by the different evangelical churches at the present day—an altar for prayer—and sinners invited to that altar—to encourage them to offer themselves "living sacrifices, holy, acceptable unto God." Surely you can not see any impropriety in this mode of procedure in revival meetings, more especially, as we see that it requires all the pathos, sympathy, and exhortation that the churches can muster in these days of jargon and lethargy.

Yours in haste,

C. M. G.

. It is not doubted by us that a full stock of 'pathos, sympathy, and exhortation' should be inwrought in the labors of every gospel proclaimer. For this we plead. Divine affection is electrical and fervent. 'The love of Christ,' of which we have specimens in the standard oracles, is a warm and spirit-stirring entity—full of the energized essence of life. It is not the zeal, but the use that it is put to, in these 'revival' operations, that we most determinedly oppose. Warm food we want ; but unwholesome food, however warm, we persistently reject.—The gospel workmen whose ministrations are chronicled in the Pure Volume, were models of living zeal ; but, so far as known to us, they never attempted to pray sinners into saints. The gospel that promises to the sinner forgiveness by prayer and the gospel that promises salvation by faith, are, we devoutly conclude, two distinct gospels :—the