

the pale of any of them." It is saddening and humiliating to find any persons, in the name of Christianity, promulgating such sentiments as the foregoing, and it cannot but be prejudicial to the cause of Christ, even although we should demur to the statement that "this ancient sect is now forcing itself into the forefront of society;" any community which has the temerity to publish its views, when those views happen to be demonstrably crude, may secure a limited following, but although these people have possessed themselves of one (to them) all-engrossing truth, the literality of the Lord's return, they have doctrinal truth to learn from Christians they affect to despise, and they have also to lay to heart the teaching of the Apostle Paul with regard to the trinity of graces—that "the greatest of these is (the unpopular grace of) love."

Albeit a subject of color-blindness would be as competent to descant on the charms of crimson and green respectively, as a person unacquainted with the language in which the Bible is written, is qualified to understand large portions of the sacred volume, yet "the secret of lawlessness" (translated "the mystery of iniquity" 2. Thess. ii. 7.) has been working so effectually of late that we find the following illustration of it in a manifesto of the fraternity above-named—That which was above designated "the philosopher's stone" is by themselves described as "the pearl of great price," a form of expression applied by them to the teaching of the late Dr. Thomas; this teaching is said to be (as is every variety of teaching) apostolic, and we are informed on the one hand, that "the sacrifice which its acceptance involves is too great to entice the learned and the in-

fluent members of society, and consequently they who have been bold enough to take this stand comprise those who can only speak their mother tongue." "Nevertheless (they tell us) they find they can understand the Bible, and profit by its study, and are prepared to contend earnestly for *the original faith* against any upholder of orthodox religion, however learned in all these things." The writer regards the foregoing sentiments as illustrative of the spirit of the age we live in—"one man's opinion's as good as another's"—whether he happens to know anything or not; if it be necessary to account for such a condition of things, it may probably be traceable largely to the proof we have on all hands of the lack of that uncommon gift, styled common sense, on the part of "the learned;" the conclusions and the tenets of not a few who are so regarded, are of a nature to lead men to repudiate the value of learning altogether; erudition, so far as one can judge, does little enough for the reasoning faculties, and of this perhaps one of the most tangible illustrations is afforded by the recent revision of the New Testament. But whether men be learned or unlearned in each other's estimation, they are found capable, as in the case of the community in question, of holding that "baptism is essential to salvation;" such men therefore, although they may lay the flattering unction to their souls that they are despised on the same grounds that the founders of Christianity were, will find the case to be far otherwise.

Something will be added in the ensuing number, with regard to the scriptures read at this meeting on the 23rd inst.