

Reverence for human authority, or what is the same thing, love of or homage to uninspired Traditions, Catechisms, and Disciplines, must be regarded as the most deplorable feature in christendom. It is the error of all the errors—the crown of all aberrations. Strike human authority out of the list of the sins of the religious world, and every error dies. The tap-root is struck, and the tree with every “branch” hastens to decay. Partyism gives up the ghost, and spiritual pride gives its last haughty nod, on laying low the power of human legislation for the church of Christ. Strife and corruption cease, union and spirituality abound, immediately on exchanging all ecclesiastical Councils and laws for the one best Book—the Bible.

Brother! Reader! Friend! do you see our work? Do you see your own work? Then give us your heart and hand, and let us all work on! Are we reformers? Let us prove it!!

D. OLIPHANT.

### CHRISTIAN UNION.

DEAR BROTHER OF THE “BANNER.”—After a silence of several moons, I desire to resume, and present a few more thoughts on the subject of the above caption. In my former article, in the *Banner* for March last, the reader was referred to the favorable indications to be found in the general public mind, and to the unfavorable indications in and about our own camp. I think now, as I did then, that the probabilities decidedly predominate towards “a good time coming.” In this, an analysis of the principal religious denominations of our day and country shall be attempted.

The principal religious parties must be classified—for it would be almost impossible to examine them all and singular. For the present purpose I choose to classify the bulk of religious professors into the following families and appellations, viz: *Episcopalian*, *Presbyterian*, *Moravian*, *Methodist*, and *Baptist*.

Each of these families has its own peculiarities, and *peculiarity*. They furnish a useful lesson, when examined separately; for there is something excellent appertaining to each of them, which is not to be found, in the same degree, with any other one. With a view of illustrating this, the following thoughts are suggested:

**EPISCOPALIAN.** Under this head I do not include all those who are simply episcopalian in their politics—but those who are distinctively known in England as Episcopalian. From the association of that religious body with the crown and government of the nation, it has necessarily been compelled to study politics on a somewhat larger scale than most other religious parties. It has, in truth, devoted its attention to the study of *government*—not simply ecclesiastical—but national. And from the peculiar circumstances under which it received its rise, or rather its establishment, it has continually felt itself under obligation to patronize learning and research. Its safety consists not