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THE
CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love; that we walk after his commandments."

VOL. IX.

COBOURG & BRIGHTON, MARCH, 1855.

NO. 3.

NEW ARTICLE OF FAITH IN THE ROMISH CHURCH.

The year 1854 will be celebrated in all time to come by devout Catholics as marking the period when a new item of belief was added to their canonical theology. For years a discussion has been waxing among the Romish Doctors in reference to the question whether Mary the mother of Jesus, styled by them "the Mother of God," was conceived and born without sin. Many a learned Bishop and Cardinal had tried his powers on this question. The increasing and exciting debate among these eminent adherents of His Honness was likely to agitate too rudely the whole Catholic world, and to save disaster and to gain new applause, the chief dignitaries of the Romish hierarchy gave their voice, together with the reigning Pius for a special Council, in order to set at rest this solemn question. This Council was held in December last in Rome. The Cardinals, Bishops, and Pröxies then and there assembled, decided upon the IMMACULATE CONCEPTION of Mary, only three or four dissenting from the general voice of the Council.

The question being thus authoritatively settled, all Catholics from Rome to the circumference of Romanism are straightway commanded to receive and pay homage to the new dogma. The announcement and acknowledgement of this article of faith in Toronto created a measure of curiosity among Protestants, and the following letter written for the *Globe* is, we judge, worthy of a place on our pages, which sets the doings of the great day vividly before us:— D. O.

"A notice in the *CITIZEN* induced me to visit the Roman Catholic Cathedral last Sabbath morning to witness the announcement of the new dogma of the Papal faith, the immaculate conception of the Virgin Mary. Presuming that few of your readers have ever witnessed

Popish ceremonies in this country, I proceed to give you a brief statement of the scenes which came under my observation. The building was densely crowded. From the means of accommodation it affords, I judged that there could not have been less than 2,000 persons present, exclusive of some 250 children who were placed on the right and left of the altar and not visible to the general congregation. Notwithstanding the presence of so large a number of persons the utmost order and silence were observed during the ceremonies. A minimum charge of 1s. 3d. was made at the door for admission, exclusive of a subsequent demand by the Sisters of Charity, two of whom made a collection during the prayers, apparently with good effect. An arch was erected for the occasion in the eastern wing of the building, which was covered with blue and white linen on which was inscribed "My soul doth magnify the Lord." To the right and left were two smaller arches of similar construction, beneath which the officiating priests were seated, and on which the following Douay scripture extracts were written:—"Thou art all fair and there is none like unto Thee." "My soul doth magnify the Lord."—"Hail! full of grace."—"Generations shall call thee blessed." Within the centre and principal arch stood a figure of the Virgin Mary on the apex of a pyramid. The figure was about four feet in height, apparently composed of wood, and covered with gold leaf; a circle of golden stars surrounded the head, and the arms were stretched out to give an expression of supplication. A canopy of white calico extended over and to the rear of the statue on which were displayed the constellations, the pointers of *Ursa Major* being directly over the head of the figure. Two blue and two white candles were placed at the feet of the image, whilst the front and sides of the structure were thickly studded with about 300 candles, glass shades to produce reflection of light, and wax flowers *ad infinitum*. At the base stood the altar, opposite which Bishop Charbonnel officiated. The altar image and canopy were so placed that the partakers of the communion, as they raised their heads for the Bishop to place the Sacramental bread upon their tongues, would have in their view the priests, the lighted candles, the burning of the incense, the altar, the figure of the virgin and the representation of the starry firmament in the order I have mentioned them. There were fourteen boys and eight priests exclusive of Bishop Charbonnel, engaged in conducting the ceremonies. During the proceedings, the Bishop alternately wore two mitres, one of which was rather plain and flimsy, but the

other was of a very showy description ; being studded with sparkling stones and having two gold colored strings appended to it by which priests raised it off his head and replaced it at certain signals given by the ringing of a little brass bell. His "Lordship" was dressed after a most extraordinary fashion, and his garments were of a shape so very different from those worn on ordinary occasions, that I am at a loss to know how to describe them. Inside a massive scarlet cape he wore a white silk coat which extended to the hips ; thence downward a purple petticoat concealed his limbs from view, and his feet were cased in white satin slippers, on the front of which were worked two figures of the cross and the sides adorned with roses. His "Lordship" is rather a corpulent person, and strongly resembles Mr. Bowes, M. P. P. in his physiognomy. With the exception of two priests who took a prominent part in the proceedings, the boys and remainder of the sacerdotal corps were dressed in plain white surplices having scarlet collars. Each of them held a wax candle, about three feet in length in his hand, which was kept burning until the close of the prayers. Before the administration of the Sacrament, a temporary pulpit was carried from the school room and placed in the body of the chapel. His "Lordship" having taken his stand in the pulpit made a lengthened harangue, in which he dwelt on the deep solemnity of the new dogma of faith recently promulgated from the Vatican. "Whoever did not henceforward believe that the Virgin Mary was entirely free from original sin should be pronounced anathema. He hoped (turning towards the statue) that all true Catholics would inculcate the new dogma in the minds of their children, and that they would themselves follow the example of the Virgin in partaking of the Holy Communion at least once a month. The seminary he trusted would receive an adequate support from the faithful, and no less than forty-three young men were now being prepared in it for the ministry, two of whom would receive the tonsure in a few minutes. The diocese had become so thickly populated that there was ample room for the ministrations of sixty additional clergymen." Shortly after the sermon, the two young men alluded to by the Bishop, advanced towards the Bishop, and having made a low bow to him fell upon their knees at his feet. A priest stepped forward with a plate in one hand and a pair of scissors in the other, and having made his obeisance handed his Holiness the scissors. His Holiness then clipped several locks of hair from their heads and carefully placed them in a plate which was held by

an attending priest. These young men held a candle in their hands which was about four feet in length, whilst the Bishop was pronouncing a blessing on them, and the priests were dedicating them to the service of the ministry. The sacrament was then administered to about 150 persons, and the Bishop having stated that he would in a few moments pronounce a plenary indulgence on all his attentive hearers who would comply with a certain announcement, a bell was rung and the vast assembly dropped on their knees. The entire body of officiating priests headed by the Bishop, formed two deep inside the altar, and marched around the chapel preceded by a lad, who carried a crucifix on the end of a pole, and, as they passed through the assembled throng, his Lordship pronounced the indulgence in Latin, and, after completing the circuit of the building, the meeting dispersed."

OBSERVER.

Toronto, February 5th, 1855.

PARTIZANS--CHRISTIANS.

RECEIPTS FOR MAKING THEM--No. 2.

The world geographically is mapped into four great portions, Europe, Asia, Africa, and America; and the world that is called Christian, but which we call Christian and partizan, is, as we have seen, mapped into four cardinal divisions, Romanistic, Aristocratic, Philosophic, and Ecstatic. The Romanistic portion of the professing world comes not under review in these articles; something as a beginning has been said relative to the manner of making a partizan of the ecstatic order; and the philosophic and aristocratic classes will therefore summon and engage attention at this our second sitting.

But are there any partizans on the wide earth who call themselves philosophic?—any who christen themselves aristocratic?—or any who prefer to be denominated ecstatic? None whatever. These are the names we give them for convenience sake, and because these titles seem very aptly and graphically to indicate the prominent elements entering into the composition and character of the partizans. It is expected that this will appear obvious as we proceed.

Now, as we have given a specimen of how one class of party men are made in contrast with how Christians are made, it will not only be a variety but conduce to the accomplishment of our general pur.

pose, to put the other two orders of partizans into separate rank and review them side by side. We shall look at them in this mode of comparison, not merely as to the way they are produced or how they are created, but we shall take a slight survey of some of the traits of character they exhibit, the regimentals they wear, and the manners and customs to which they incline.

PHILOSOPHIC PARTIZAN.

1. The philosophic partizan, as his name designates, has his parentage, birth, and after life in the labyrinths of philosophy. He regards the Book of God as a volume of profound philosophical texts, problems, and propositions, which the mental powers and rational sensibilities are to study, look into, work out, and review. The Divine decrees constitute the centre of his mentals, morals, and spirituals. He is indeed born of God, by God's own special and mighty energy, because it has been eternally decreed. He is one of the elect for the same reason, provided he shall be saved, for his philosophy never gives him full assurance that the Lord will save him, and therefore he remains in the same uncertainty in reference to being numbered among the elect.

2. The one side or the first chapter of his philosophy is always sure—that which refers to the workings of God, his power, his sovereign grace, his decrees, and his purpose of saving the elect; but there is a fearful void and a solemn uncertainty in the other chapter of his philosophy which deals with himself or any one son of Adam. He speaks with the pith and assurance of a mathematician concerning what he is pleased to call the *doctrine of salvation*—how God can and how God will save men in general; but when we inquire about the

ARISTOCRATIC PARTIZAN.

1. Nationality—Church and State—the nobility of this world—the pride of life—agree together to form an aristocratic party man. He stands out in bold relief from all others. His religion is national. The Sovereign, the Government, the wealth of the Church by law established, the pomp, the equipage, the high-heeled dignity, the time-honoured splendour and grandeur therewith connected, all conspire to make this species of partizan a true son of the faith that is genteel.

2. He never sees heaven except by the popular highway. No thorny path, no rugged crossings he encounters. He travels the smooth road, and journeys to the other world in the carriage of state with the lords, dukes, peers, princes, and royal relatives in royal dress.

3. His religion runs in the blood, except the ingredients drawn from the grace of wealth and the comeliness of fashion. Piety, with him, is in the creed and in the rituals, stereotyped and fixed fast to established orthodoxy. His spirituality therefore is in "the church"—not in him. Printed prayers, gilt-edged volumes of devotion, and the stately graces of learned and holy "clergymen of the church," make him devout if he have any devotion at all.

4. The national faith, the fashionable doctrine, the popular practice will always be his. He

PHILOSOPHIC PARTIZAN.

salvation of himself or any one else, he has only a conjecture to offer. He is a religious philosopher, and he knows all about sound doctrine, sovereign grace, Jehovah's decrees, the salvation of the elect, the condemnation of the non-elect: and can tell to half a hair's breadth where the north side of orthodoxy joins the south border of heterodoxy,—yet he is, generally speaking, as destitute of the personal knowledge of the love of God, the enjoyment of pardon by the gospel, and the warm pulse of affectionate regard for the brotherhood made up of the Lord's peculiar people, as though he had been a pupil of Plato or Pythagoras.

3. But the philosophic partizan has a mode of settling these things with all ease and confident satisfaction. He refers them to his "minister" and the Articles of the Confession of Faith. Thus where his philosophy stops, the more subtle philosophy of the ordained Doctor and the venerable Confession begins and goes on to perfection.

4. Hence it is true that much of the religion of the philosophic partizan, instead of being in himself, is evidently in his minister and in the Articles of the printed Confession.

5. He is generally very strict. Not that anything he does is to be reckoned as a means of his salvation; for this, if effected at all, must be by the sovereign grace and the everlasting decrees of heaven. But it is his nature to be strict and steady, for he is a philosopher; and withal, his ancestors did just so, and he is himself accustomed to it, and moreover the minister directs and

ARISTOCRATIC PARTIZAN.

sails before the wind, blow as it will—he rides upon the tide, whatever tide it may happen to be—he glides along with the current, no matter where the current runs. He worships according to the grace of aristocracy, and hence the fundamentals of his homage are reduced to these two shallow queries, 'Have I companions enough? and are they of the respectable class?'

5. The aristocratic partizan regards all other partizans as an inferior order, and looks down upon them with an indignant contempt. He belongs to "The Church"—they are "dissenters." He is supremely impressed with the idea that the sovereign of the realm by "Divine right" is Head of the Church and Head of the State: and therefore the politics of his religion raise him up to an attitude far above the "dissenter."

6. "Our Church" therefore, with the aristocrat, means in plain English, *our ecclesiastical politics*. In portions of Germany, Lutheran politics form the centre of attraction; in England, episcopacy answers the same purpose; and in good old Scotland, the land of grave theologians, Kirkism draws as well as keeps the ecclesiastical aristocrats together. A national christian and an aristocratic partizan are, we conclude, two names for one and the same personage. Well may he be called a member of the established Church, for so fully is he established that he will abide by his church politics until a revolution takes his church away and establishes another.

appoints it. This is enough. He is hence rigidly strict. His philosophy fails not.

As children take the complexion, learn the manners, and form the character of the parents, so the partizan always bears the marks and carries the characteristics of the religious establishment that created him. The family features and manners of the three families of partizans we have under consideration are distinct and striking, and they keep up their household boundaries, attachments, and duties with vigorous pertinacity and distinctive zeal. An aristocratic party man is away from home among the party men of the ecstatic class; and the philosophic partizan, when out of his theological connections, feels himself a stranger and foreigner, and has little taste for the company of the brotherhoods made up of aristocrats and ecstatics.

But it must be visible to the dullest eye that these partizan systems have one prominent feature to be found alike in all. Each has its capital centre of attraction, and hence the leading sympathies and affections of the votaries of the system are taken up and absorbed apart from which they could never form the habits or possess the peculiarities of partizans. And on a close and candid scrutiny it is discernible that our Lord and King has no more to do in making these various centres which attract and draw out partizan sympathy than he has in making any pagan Baal. Israel after the flesh, in days long past, had their Molloch, their Baal, their groves, their high places, their doctors of the law, their Pharisee chiefs and their Sadducee chiefs—their idols and idolatries; to which and to whom the Israelites yielded and gave their homage. Any one of these which took their heart from God, did, by law and by fact, induce idolatry, and the High and Holy One gave it this name. Idolatry, in these old fashioned times, consisted simply in worshipping some object other than God; and the outspoken men who were requested and qualified of God to speak to the people, bluntly told them that they loved idols and were idolaters.

Most true, there were false prophets among the people, even as at present there are false and presumptuous teachers, who, while they promise freedom to their pupils, are themselves the slaves of unhallowed systems and the graceless propagators of doctrines for itching ears.

That the partizan machinery as effectually veils the gospel of Christ—hides the royal glories of his kingdom—shuts out the love of heaven, and leaves the worshipper practically an alien to God, as the an-

cient idolatries of the sons of Jacob separated them from the Lord of hosts, is entirely too true : and yet who among all the sons of partyism can see his picture in looking backward on the Israelites who were devoted to Asteroth, Baal, the groves and the high places instead of to the Lord of heaven and earth ?

D O.

FORBEARANCE.

From the Christian Baptist.

On the subject of forbearance I have to remark that there is no greater misapplication of a word in our language that I know of, than of this one. In strict propriety it does not apply at all to the subject in relation to which it is commonly used. No man can be said to forbear with another except in such cases as he has done him an injury. Now when christians differ in opinion upon any subject, unless it can be made to appear that the opinion of A. is injurious to B., the latter cannot forbear with the former. There is no room nor occasion for forbearance ; for B. is not injured by the opinion of A. To say that christians must exercise forbearance with one another because of difference of opinion, is admitting that they have a right to consider themselves injured, or that one christian has a right to consider himself injured because another differs in opinion from him.

It is precisely the same mistake which is committed by those who ask the civil authorities to tolerate all or any religious opinions. The mere asking for toleration recognizes a right which no civil government possesses, and establishes a principle of calamitous consequences, viz : that the opinions contrary to the majority, or the national creed, are a public injury, which it is in the power of government to punish or tolerate, according to their intelligence and forbearance. Civil rulers have no right to tolerate or punish men on account of their opinions in matters of religion. Neither have christians a right to condemn their brethren for differences of opinion, nor even talk of forbearing with one another in matters of opinion. The scriptures speak of the forbearance of God, and teach that christians, in certain cases should forbear with one another in cases of injury sustained ; but never, that I can see, on account of matters of opinion. A person might as well be said to forbear with his natural brother because he was only ten years old, or five feet high, or because he had grey eyes, as to forbear with his christian

brother because he differed from him in some opinions. I know that we all use the term forbearance in a very unwarrantable sense, and that it is difficult to find a term every way appropriate to communicate correct ideas on this subject. To bear with, or allow a brother to exercise his own judgement, is no doubt all that is intended by the term, and this is certainly inculcated in the apostolic writings. And I am willing to carry this principle to its greatest possible extent, though there is and must be a stopping place. So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences, and raised again for our justification, or, in other words, that Jesus is the Messiah, the Saviour of men; and so long as he exhibits a willingness to obey him in all things according to his knowledge, so long will I receive him as a christian brother and treat him as such.

EXTREMES.

For the Christian Banner.

This is a world of deception, and 'who shall decide when doctors disagree?'

I knew a preacher once prove conclusively, at least to some of his hearers, that sprinkling water on a person in the name of the trinity was the only true and scriptural baptism, from Ezekiel xxxvi. 25.— 'Then will I sprinkle clean water upon you, and you shall be clean, &c.' I knew another preacher prove as conclusively, to others, that *that* was not the baptism practiced by the apostles, from the fact that the *Lord* was to be the administrator and not man; and it was to be fulfilled when Israel should be gathered from among the nations whither they were then driven. He also said that it was fulfilled, and cited Ezra x. 7, 8, 9 in proof of it. Here, said he, proclamation had been made for the children of the captivity to return to Jerusalem within three days; 'And the men of Judah and Benjamin gathered themselves together: and the people were commanded to put away their strange wives, and every temptation to idolatry; and Ezra made all Israel swear that they would do according to his word; and all the people came and sat in the streets of the house of God, trembling because of this matter and for the *great rain*.'— Now, said the preacher, what can be plainer? The Lord said he would gather them; and here they were. He said he would cleanse them from idolatry and uncleanness, and behold they have put away

all temptations to do evil. He said he would sprinkle clean water upon them and they should be clean, and behold the 'great rain.' True enough! And many people marvelled at the wisdom of the preacher!!

I knew another preacher, who argued that baptism was a purification, and that pouring water on the unclean was the manner of purification, and cited as proof 2 Kings, iii: 11, 'Here is Elisha the son of Shaphat who poured water on the hands of Elijah.' The same preacher argued from Ps. xxxii. 6, that the sinner comes to the Lord when he comes to the mourners' bench to be prayed for. 'Thus shall every one that is godly pray into thee in a time when thou mayest be found.' He also proved very conclusively to some, that the Lord strictly forbade their coming to him in immersion, from the last clause of the verse: 'Surely in the floods of great waters, they shall not come nigh unto him.' In my imagination I thought I saw as conclusive evidence that the baptism of fire would not burn, from Isaiah xliii. 2, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

You must not call these misinterpretations—for they are true quotations. How important the warning, "Beware lest any man spoil you through philosophy and vain deceit."

Go on, my brother, and preach the word: for the time has come "when men's ears are turned from the truth to fables."

Yours in the bonds of the gospel,

A CO-LABORER.

CALVIN.

We present to our readers the following extract from the opening sermon of the Rev. Dr. Humphrey before the last General Assembly of the old school Presbyterian Church, United States.

"John Calvin was twenty years of age before he was converted from Rome to Christ. When soon afterwards our theology struck its forces into his mind, it roused him to the utmost stretch of study. It was like a fire in his bones. So vital was the new life within him that at the age of twenty-six he had deducted our entire system of doctrine from the Word of God, adjusted its elements into a masterpiece of logical coherence, and published it to the World in his immortal Institutes. The twenty-eight years of life that remained to him were laden with affliction both of mind and body. Physical in-

firmities multiplied upon him until no less than seven distinct maladies laid siege to his attenuated frame. He suffered also every private grief, even that domestic bereavement which he styled "an acute and burning wound."

"It is impossible to look without wonder at the labours he prosecuted amidst all this weariness and painfulness. The products of his pen exists in nine huge folios of printed matter besides several hundred letters, and more than two thousand sermons and theological treatises yet unpublished. He prepared a copious commentary on most of the Scriptures; he edited a French translation of the Word of God; he disputed by tongue and pen with Balzac on the doctrine of Predestination, with Westphal and Hesshus on the Sacraments, with Velsius on Free Will, with Pighius on Free Grace, and Servetus on the Trinity. He wrote against relics and astrology, the Anabaptist, the Libertines, and the Pelagians. He employed his wit and sarcasm in assailing the Sorbonne, his powers of argumentation in confuting the Tridentine Decrees, and his noble eloquence in behalf of the Emperor against the Pope. He corresponded incessantly with his contemporaries Farel, Viret, Beza, Melancthon, Knox Cranmer, and the Kings of Sweden, Poland, and Navarre; projecting by his long and masterly letters his own intellectual and spiritual life into the leading minds of Europe. With an asthmatical cough upon him, he lectured three days in the week on Theology and preached daily on every alternate week. He presided every Thursday at the Court of Morals, attended the frequent assembly of the Clergy, assisted in settling the civil and essential affairs of Geneva; he founded there a seminary of liberal learning, and when the city was threatened with siege, laboured at the fortifications. He educated preachers of the Gospel; performed many journeys; was consulted on all important subjects; occupied the pulpits of his brethren in their absence; and did not neglect pastoral labours in the congregation. Besides all these things he composed the dissensions which perplexed the Reformers and the strifes which afflicted the Churches; and aided in settling the affairs of the Reformation in Poland, France, Germany, Scotland, and England. At last being compelled by mortal disease to relinquish public duties, he received in his chamber all who sought his advice, and wore out his amanuenses by dictating to them his work and letters. When his shortening breath and failing voice terminated these labours, his kindling eye and heaving breast indicated that he was in constant

prayer. On a beautiful evening in May, seven days later in the month than this, the day of our solemn convocation, just as the setting sun was irradiating with its purple light the waters of Lemane and the Rhone, the Jura mountains and the more distant glaciers of the Alps, this great man rested from his labours. He gave directions that his body should be buried without the slightest pomp, and that his grave should be marked by neither monument nor headstone. His commands were obeyed, and no man knoweth of his sepulchre unto this day.

SHORT NOTE TO A MILLENNARIAN.

I perceive that the few hints, given in an epistle a few moons since, on the common notion of a *millennium*, has roused up the last in rank and file of the republic of letters. I hope the hint has prompted him to *read* as well as *write*. Mr. Z. does not like any *negative* stand. For my part I have never inquired whether I liked it or not. Certain it is, I can have no other than a *negative* stand. How else can I stand? For I find not one sentence, word, nor hint in the Bible, containing any such a doctrine, as that usually understood of "The Millennium." I have no doubt of Christ reigning over his people, but his throne *is not* and *will not* be on *this earth*, nor in *this world*; but I find not how to limit this to a *thousand* years. Nor do I find any where in the Bible, that "*his people*," as such in an unqualified sense, shall ever "reign with him a *thousand* years" or any other period, in this world, or in any other. True in the great panorama of time, caused to pass before the vision of the beloved John, appeared the *souls* of certain persons who were both *martyrs* and *witnesses* for Jesus, of whom it was testified that '*they lived and reigned with Christ a thousand years.*' In the same picture were an angel, a chain, a key, a serpent, and a *bottomless* pit. I have not attempted to give an interpretation of the vision. There is certainly nothing said of the millennium (1000 years) of this vision that looks any thing like the millennium talked and written about in modern times.

Mr. Z. says 'he (I) thinks he has important truth,' &c. This is somewhat erroneous. I profess not to have important truth, but that I am *ignorant* upon a theme of which the Bible is *silent*. It

will take more than a 'bold' man attacking my hints, under such circumstances, to drag me out.

Yours, fraternally, in the hope of being *ever* with the Lord.

J * * *

ELDERS, PASTORS, EVANGELISTS.

"Please answer in the *Christian Banner* the following:

1. Is it scriptural to speak of appointing men to the Elders' office?
2. Should each church support a Pastor?
3. Is it correct to call a brother an Evangelist who *confines* his ministerial labors to the church which supports or pays him?"

The preceding queries are proposed by a brother who signs himself Titus, and thinking that he has a goodly share of the spirit of brother Titus who labored with Paul and Timothy, we listen to his questions with pleasure.

First. Critically speaking there is no such office in the congregation of the Lord as the elders office. By the Lord's authority we may speak of the Bishops' office, or the overseers' office; and when we have a faithful translation of the Apostles' Writings in English, we will doubtless all learn to speak in this style. As to the term *appoint*, if this be the point before our brother, we regard it as a correct designation for a scriptural thing. Scripture and common usage employ the terms appoint and ordain interchangeably. True, some who do not use words carefully, suppose; nay, argue, that appointing simply means naming. It is not so. Any one who is appointed to an office is both named and authorized—nominated and officially commissioned. The common English Testament and Noah Webster's definitions will help us to make this position good.

Secondly. To the query, Should each church have a Pastor? we answer unhesitatingly *No*; and if called upon for the reasons on which this no is based, they shall be brought out in good readable print.

Third. He is not an Evangelist at all who labors only among and for the brethren, whether these brethren constitute one church or ten churches. The Evangelist's work is, primarily, to turn sinners to Christ by the gospel, and to exercise a kindly and godly care over the converts he makes, and over all others in the kingdom of the Great Prince as opportunity requires—paying attention also to raising up and bringing out other Evangelists to carry forward the holy work.

D. O.

THE STRENGTH OF A CHURCH,

What constitutes the strength of a Church? *Not the number of its adherents.* If so the Church of Rome would be a strong church; the Greek would be a strong church; the followers of Mahomet would make a strong church; and Paganism would be the strongest of all, as it can boast of more numbers than all others put together.

Not the wealth of its members. Solomon says, "Money answereth all things." We admit it will do a great many things, but it cannot make a strong church. It may build costly and magnificent places of worship, and furnish them in the most splendid style. It may found colleges and theological institutions and by this means obtain learned men to minister at her altars; but all this will not constitute a strong church. It may possess great outward attractions, and draw within its pale the rich, the great, the gay and fashionable; but as far as the great moral ends of the church is concerned, it may be no better than a "sounding brass and tinkling symbol." Such a church, with all its outside splendor, may be compared to a beautiful statue, gorgeously arrayed, but destitute of life and animation. What is such a church good for but to rock men to sleep in the cradle of carnal security. The apostolic church was a strong church, but it was not made so by its wealth. Peter said to the lame man who lay at the beautiful gate of the Temple, "Silver and gold have I none; but such as I have give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk."

Not in the learning of its ministers. Learning is valuable in many respects, particularly so to the minister of the gospel. But it does not follow that because a minister is learned he must, therefore, be useful: nor, on the other hand, that a minister must be learned in order to be useful. The Apostles were "unlearned men" and yet they shook the Jewish and Pagan world. The Pharisees and lawyers of our Saviour's time were learned men, but the Jewish church was weak and powerless notwithstanding. Saul of Tarsus was a learned man, but he was ignorant of God and a persecuting bigot. Many of the Greeks and Romans were profoundly learned, but with all their erudition they did not know God. "The world by wisdom knew not God." The same may be said of many in the church—they are deeply skilled in human science, and are celebrated for their extensive and profound erudition, but alas! they do not know God as a sin-pardoning God; they are unacquainted with the gospel in its power and soul-sanctifying influences; of the great

principle of salvation by faith, they have no knowledge ; and consequently, as it respects the great ends of the gospel ministry—the conviction and conversion of sinners, and the building up of believers in faith and holiness—they lack the main qualifications, and of course, are inefficient.

Not in alliance with the State. No church was ever made strong by its connection with the state—unless it was to persecute the faithful—to erect the stake and scaffold, employ implements of torture and “drag men and women to prison and death.” It has been fitted for this kind of work, and but too faithfully has it, in all ages and countries, exercised the power thus derived. But the kingdom of God is not built up by such means as these ; sinners are not converted to God by the power of the sword ; and the fact is too painfully evident to be denied, that every State church has been weakened, corrupted and robbed of its moral power, by its unholy union with the State.

No, the real strength of the church—that which gives its moral power—and fits it to accomplish its grand mission of mercy to mankind, consists in the faith and holiness of its members. Wherever there is a company of men and women, who are “truly born of the Spirit,” “full of the Holy Spirit,” zealous, believing, praying souls, there is strength ; they possess supernatural power ; God himself is with them, and in them ; and though as unlearned as the “fishermen of Gallilee” ; though poor, despised, and hated by the world, yet their faith will remove mountains, their zeal and love will surmount the most formidable obstacles—their prayers have power with God, and by their self-denying and unwearied labors they accomplish more for the Redeemer’s cause in the world, than the most talented, learned, and wealthy churches can do, if destitute of these spiritual qualifications.

Such was the primitive church. It could not boast of numbers ; they were a feeble band, with the world against them. They could not boast of wealth ; “silver and gold they had none.” They could not boast of learning ; they were “ignorant and unlearned men,” that is, as far as human science is concerned ; but they knew God, and the power of his resurrection, and here was the secret of their strength. They had no political influence, they neither sought nor obtained any help from the State ; on the contrary the whole civil power was exerted to crush them. They were strong nevertheless. Their weapons were mighty, through God, to pulling down the strong

holds of satan's kingdom. They were endowed with supernatural power, were filled with the Holy Spirit, and in the name of their divine Leader they went forth from conquering to conquer. Here we have a strong church, and we see in what its strength consisted. Neither its ministers nor members were rich, or learned, or great; but they were full of the Holy Spirit; they trusted in God; they were made strong in his strength; they lived and walked in the Spirit; and hence wherever they went God was with them; his word by them was "quick and powerful;" men and women were convinced of sin and brought to know God as a pardoning God; darkness fled before the light of truth; error and superstition were vanquished; pagan idols fell; heathen temples were deserted; and a glorious revolution was effected in the religious belief and moral condition of the people throughout a large portion of the habitable world.

The above is copied from the "Canada Christian Advocate," and forms part of an article from that paper. The body and soul of the extract we consider, on the whole, genuine. We commend it to every reader.

D. O.

ANECDOTE OF MR. JAY.

Mr. Jay had become aware of a growing evil among his brethren, arising from a cause with which he being familiar, determined upon rebuking and denouncing it. When in the midst of his discourse he said:

"My young brother, it is to be regretted that many enter the ministry after they have been educated, to whose services the church has a claim, they look round and select a lady for their wife, but they are careful she possesses a fortune. After a time they begin to get weary in well doing. They take cold, it results in a cough, they are so weak that they cannot attend to the duties of their office. They resign and live upon their wife's fortune. I know *five cases of this kind*, may it never be your lot."

During the delivery of this keen rebuke, there was a young minister, or rather an exminister, who did not seem very comfortable. After the service was closed, the merits of the discourse were canvassed, and the general opinion was that it was only such a one as could be delivered by Mr. Jay. Said one to the ex-pastor.

"How did you like Mr. Jay, it was fine, quite a treat was'nt it?"

"Well, I liked him very well, but I think he was rather personal."

"Personal eh, how so?"

"Why, you must have noticed his reference to ministers out of health, resigning."

"Yes, yes, he was a little close there I must admit."

"I shall speak to him about it," said the delicate fastidious ex-minister.

He sought the vestry, and found Mr. J. there. He congratulated him on his health, and discourse, but hinted that he was personal in his remarks, and would like to know if he referred to him.

"Personal," said the patriarch, "personal eh, in what part of the discourse?"

"When you were speaking about ministers resigning."

"Oh," said Mr. J. "I see, yes, have you resigned?"

"Yes sir."

"Did you marry a rich wife?"

"Yes sir."

"Did you have a cough, and become disabled for service?"

"Yes sir."

"Ah! my friend, *yours* is the *sixth case* then."

This young man reaped the reward of his folly, and retired confused and abashed from the presence of Mr. Jay.

SPECULATIVE PREACHING.

[Read what follows. It is from the pen of brother B. Franklin of Cincinnati—D. O.]

To a man of fine imagination, there is scarcely a stronger temptation to depart from the simplicity of the gospel of Christ, than the speculative themes of these times. Indeed, it is next to impossible for a man who will confine himself to the simple and unadorned teachings of Christ and the apostles, to have anything like an extended popularity. If such a man gains the attention of the people, he must enforce the truth with great power. In order to do this, he must be well acquainted with it, have his own heart and mind imbued with and absorbed in it, so as to feel and make his hearers feel that the religion of Jesus Christ is the great matter of this life and the life to come, of time and eternity, of earth and heaven. It requires real ability and piety, to succeed and maintain a life of success in this work.

But to become a popular speculator in theology is an easy matter. Any young man, with a ready flow of words, vivid imagination, sweet voice and pleasant countenance, can spring up like Jonah's gourd, if he will abandon the practical and soar aloft in the mere speculative. It is true he may fade away in a single day, and no matter, for he does no good to one soul of Adam's race. In running our eye over the papers, we have met with the following, as themes upon which sermons have been delivered: The origin of the devil; The devil a self-existent being; The devil all-wise; The infinitude of heaven; The locality of hell; Shall we know each other in the coming world? Degrees of happiness in heaven; Degrees of punishment in hell; Eternal progression; etc. etc. These and such like are the themes for ignoramuses, idle, loafing talkers, who would be called preachers, or perhaps 'ministers.' It is but little matter what they say, for nobody knows anything about the subject, nor would it benefit them if they did. They know nothing about it themselves, and care nothing. But still the people listen, and gaze supposing they know all about it, but never suspecting that they do not understand themselves! They are filled with profound astonishment!

, And still the wonder grew
That one small head contained all he knew.'

We know of no better illustration for such efforts than may be found in an instance we have heard concerning the preaching of the apostate Rigdon, who became a Mormon apostle. He cares not whether he is in the old Testament or the New, whether in the law or the gospel. While he ranked among Christian preachers, he was delivering a discourse in the presence of an old and practical preacher.—Mr. Rigdon bursted forth in one of his oratorical flights, and spent some fifteen minutes in describing the horse of some Old Testament hero, in which he spoke of the stately stepping of the horse, his extended nostrils and eyes flashing fire, etc., and when he had reached his climax, the old preacher who had been noticing the bearing of this ridiculous burlesque upon preaching the gospel, exclaimed, at the top of his voice, 'Glory to the horse! Who would not be a Christian?' Thousands of sermons delivered in high places deserve a similar compliment. They contain neither law nor gospel, Christ or Mahomet, and have no more to do with the conversion of the world than the stories of Sinbad the Sailor.

Still, many of them are very learned discourses, clothed in most elegant language, and delivered in beautiful style. They are as at-

tractive and pleasant to the ear as a lecture upon astronomy or geology, and not any more spiritual and effectual in reforming the world. But still they please an audience of worldlings. They are carried along without the conscience being awakened from its comfortable slumberings. They stir not the souls of men with the awful requirements of the Lord, such as that men must believe with all the heart that Jesus is the Saviour of the world, or be lost; that they must repent or perish; and that they must 'be baptized in the name of Jesus Christ for the remission of sins.' They do not disturb the good feelings of their audiences with such minor matters as ministering to the necessities of saints, walking in the ordinances of the Lord blameless; and living soberly, righteously and godly in this world. These things they call doctrinal matters, about which, they say they never wrangle.

Such preachers may and do entertain fashionable parties and unconverted church members, but to think of converting sinners or reforming men, is out of the question. They do not realize that the world is in a lost condition, that it must be regenerated or lost, and that it is their solemn duty by all means to save some. Their highest ambition is to please the people that they may please them. They have no such care upon their souls, as Paul mentions when he declares that he remembered the churches day and night with tears.— They have never known what it was to have the great cause of Christ upon their souls. Any man who is acquainted with this class, will easily recognize them. You will find them in their selections of Scriptures and hymns of praise for public worship, as far from Christ as they can get. They will read three times from Moses or Solomon for once from Jesus and the apostles. Especially will you find that they avoid the company of the Saviour himself, his last sufferings, his death and resurrection. All men have a right to guard against all preachers who shun the cross of Christ, who shun his death and his resurrection. Men who can say nothing interesting on these themes may be fine speakers and talented men, but not gospel preachers.

We heard it said of one of the most successful preachers we ever knew, that it was no matter what his text was, he always run into the death of Christ.—The sentence that 'he died for our sins, according to the Scriptures,' is the great text out of which all our themes should flow, and into which they must run, if they are Christian. Fine talent, learning, good oratory and graceful manners are great instrumentalities, but not, when consecrated to God, to be relied up-

on and arrayed before the world, in the place of the cross of Christ. These instruments are gifts of God and should be employed to bring the Saviour before men, but never should be placed between men and the Saviour. The preacher's heart should be filled with the greatness of his Lord, and his effort should not be to bring himself before the people, but to bring the Lord before them.

The first words of Peter in Solomon's portico, were to direct the attention of his audience from the preachers and fix it upon Christ. He said; "Why look ye so steadfastly upon us, as if by our own power of holiness this man has been made whole. The name of Jesus Christ, through faith in his name, has given this perfect soundness in the presence of you all." "We preach not ourselves," said Paul, "but Christ the Lord;" such was the spirit of the Apostles. They were willing to be accounted nothing for Him and to be his. We shall never prosper as a religious people, nor have success as a gospel ministry, only in proportion as we love the Saviour, have all confidence in him, and remember every effort we make, that his eye is upon us. We must present him before the world as the great King demanding the submission of the world. We must have the utmost confidence in our great plea in behalf of the Saviour and the salvation of men. But every man compromises the imperative demand of the gospel argument, the moment he enters the field of speculation. He seems to admit that he has but little confidence in a plain gospel appeal, and has resorted to something else. Such is the impression he will make upon all sensible persons.

REQUEST FROM AFAR.

Our brother J. A. Butler, of Mississippi, writing to the *Christian Friend*, makes the request which follows. He is right in thinking that no objections would be offered on our part to the granting of the request he is pleased to make in behalf of brethren:

Our brethren here desire that you, or some brother in the south conducting a public journal, would publish, either in whole or part, bro. Oliphant's letters to McFadden, &c., on the New Altar as also, his essays on the Holy Spirit. I know that bro. Oliphant would have no objection, but rejoice in it.

SUCCESSFUL DESCENT ON THE ENEMY.

[We should be pleased to send the following to the whole world. It is extracted from brother Bates' paper, Iowa.—D. O.]

We have just closed a meeting at Smyrna, in the Southern part of Miller county, Missouri, of near two weeks duration, which resulted in about 80 additions to the Church of Christ, 15 of whom were from the Baptists; several from the Methodists, 2 from the Presbyterians. One had been a Universalist, 1 a Catholic, and 2 had been skeptical.

When we began the meeting we expected to continue but one day. At the close of the preaching in the forenoon, we gave invitation when 4 came forward. Now when this was noised abroad, the multitude came together; and so they continued for almost every day and every night for more than a week. During this time we continued to preach the Word of God to large and attentive audiences, who indicated their great interest by their continued coming. The feeling extended more deeply and widely, with each succeeding day.— And a multitude both of men and women were obedient to the faith.

Like those of old, we continued daily in the temple, and breaking bread from house to house, did eat our meat with gladness and singleness of heart praising God, and having favor with all the people. And the Lord added to the Church daily, 'the saved'

Seeing the effects of the gospel upon the world, in turning them from darkness to light, and from the power of sin and Satan unto God, we were encouraged; and seeing its effects upon the Church, in causing the brethren to be filled with glad hearts and rejoicing spirits, we said in our hearts, while yet our tongues were silent, Blessed is the man whose God is the Lord.

One night at the close of preaching an invitation was given to persons to confess their faith, or unite on the Bible, when 1 of our Baptist brethren came forward and urged the Baptists to come and unite with the people of God, and fight the battles of the Lord together; and insisted that the people of God should be of one mind and of one heart, speaking the same things. One from the world, came and demanded baptism immediately. We went 'straight way' to the water. The moon shone beautifully, spreading her silvery light over nature's quiet rest. The stars were shining forth their twinkling splendor, adorning night's blue arch, and causing the heart to say,

in reverence and adoration to its Creator, great and marvelous are thy works, in wisdom hast thou constructed them all.

The long procession started off. All was still save the footsteps of men and horses, or the low human voices, except only the bark of the solitary watch dog, or the lonesome scream of the forest owl.— We reached the place for baptizing. The people collected. A death like stillness ensued indicative of the burial that was about to take place. And there, at the lonesome hour of mid-night, in the pure, free outer court of Nature, did we raise our voices to Nature's God for his blessing, support and protection. And then, and there was our brother 'buried with the Lord by baptism into death,' and like as Christ rose from the dead, so he arose to walk in newness of life.

There was a man in that community who was somewhat skeptical, as he informed us. He said he could see no sense in the systems usually taught as Christianity, in this community. He had therefore advised his family not to join a Church. His wife came to our meeting and confessed her faith in "the Lamb that taketh away the sin of the world." When he learned this, he became, as we are informed, angry, and objected to her going to meeting the next day. His daughter went, however, and soon by the goodness and mercy of the Lord, was persuaded to become a Christian. When the father heard this, he resolved that he would go and learn for himself, of those people that were turning the world upside down with their doctrine. He came. He gave ear to the word spoken. And when he heard "concerning the faith in Christ," he trembled; and although he said with Felix, "go thy way for this time," when I have a convenient season I will call for thee," yet the convenient season came, he obeyed from the heart the form of doctrine which was delivered him.

On the 8th day of the meeting many who had previously confessed, were immersed. The multitude that was present, standing on the banks of a beautiful creek, besides the large number to be baptized, reminded us of the language of the historian when he said "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins." Many of our Baptist brethren who had united with us on the foundation of Apostles and Prophets came forward and were baptized in the name of the Lord Jesus. The brethren were much strengthened, being built in the faith, their spiritual strength being renewed, having "waited upon the Lord."

Whereas they were weak in number, and despised, and will be respected.

We impressed it upon them that, "now, being made free from sin, and having become Servants to God, they should have their fruit unto holiness, that the end may be everlasting life."

We then commended them to God and to the Word of His Grace and left them.

J. STUBBLEFIELD.
N. DAVIS.

Pleasant Mount, Missouri, Sept., 1854.

THE GREAT INVADER, DEATH.

BELOVED BROTHER BUTLER :

The waters of affliction are around me. A cloud of grief has overshadowed my heart. My cup of affliction is full to overflowing. Would you know the cause of my sorrow? Go ask the monster that invaded my sanctuary of domestic happiness, and tore from my embrace the partner of my bosom.

Mary is gone. A few days ago she was blooming by my side. I looked upon her and my heart beat fast with joy and pride; for she was a tender and lovely flower. But the Destroyer saw her and claimed her as his own. He laid his icy hand upon her; and the lustre of her eye grew dim, her cheek grew pale, and her strength failed. We watched by her bed side during many long weary hours. We hoped and prayed, and labored that she might recover. Physicians exhausted their skill without checking the disease. At length hope fled, and we saw that she must die. "We bowed our heads in grief and said, "Thy will be done."

We laid her in the narrow vault, and covered her with the "cold clod of the valley." O! is death an eternal sleep? Is the grave our everlasting abode? Must I hang my head under the appalling thought that my wife is forever gone? Is the lustre of her eye forever dimmed? Is the music of her voice hushed into an eternal silence? Is her lovely form to lie forever in its narrow bed? No! For Christ has said: "The hour is coming, in the which, all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." Go, proud skeptic, and look

upon the grave of a beloved wife, and there ask thy heart if thou wouldst barter the hopes of the Christian, for the doubts and fears of the Infidel.

Farewell, thou, thou lovely one. Thou hast changed time for eternity; and the trials of earth, for the joys of heaven. Thou canst not return to me, but I can follow thee. Thou hast preceded me but a few short days.

Soon will I, too, shake off this "mortal coil," and then I will seek thee in the mansions of the blest. Till then, farewell

Yours, in affliction,

BENJ. F. MANIRE.

Cotton Gin Port, Miss., Dec., 1854.

DEAR BROTHER MANIRE:

Eight fleeting months have just been numbered, since you entered connubial life with that accomplished, beautiful and *Madonna*

The bridal morn was one of sunshine and felicity. Little did you dream that the cloud of affliction was so near the horizon of your brightest earthly anticipations! But remember, my dear brother, that very cloud is edged with white; and God can educe good from the deepest trials.

Let Mirabeau, in his moment of exit from time, exclaim, "sprinkle me with perfumes, crown me with flowers, that I may enter upon eternal sleep,"—but the Christian's shout is, "Thanks be to God, who hath given us the victory through our Lord Jesus Christ."

O, brother, beloved in the Lord, what a treasure is the gospel! It melts down the misfortunes of time, as the sun the accumulated snow-drifts, and cheers on, amid the darkest night of trial.

Hope in Jesus, is an anchor in heaven, and smoothes the rugged descent to the tomb. And when the storm-god of afflictions howl around the abode of the dying saint, this anchor holds the bark of immortality steadily to the port of endless bliss; and the child of God rides safely home to glory.

My brother, you have recently witnessed that faith in Christ binds the broken heart, and heals the severed ties of nature, and imparts solace to the bereaved in pointing to a re-union beyond the swift flowing Jordan of death, where no *adieu*—no *farewell* is heard. There you will meet your lovely Mary in that blessed union, where the tear of separation shall not be shed, nor the heart bleed over severed ties. And here I may add, that God has implanted in man

three faculties which incline him to desire, believe in, and hope for immortality: And has he given hope, and faith, and desire merely that he may mock man? To reason thus, would be to impeach his benevolence and wisdom. And since he is as wise and good, as he is Almighty, your faith stands bound to realize this hope, and gratify those immense desires.

“The mind, uneasy and confined from home,
Rests and expatiates in a life to come.”

In my mind I saw you wending your way with a crowd of mourners to the house of all the living;—there in the garden of tombs to deposit one seed of mortality, which in the great assize shall come forth, and bloom with the flowers of immortality. Therefore my brother, be soothed into resignation. Faith points toward heaven, and hope whispers that your dear consort shall live again. Yes, this is the pledge and seal of your and her God, and he will not deceive you. And though your flower has withered, yet shall it re-bloom in the celestial Parterre, where the chill winds of death will never blow upon it.

So, brother, go on in the service of your Master, and soon our reward will come.

In hope of eternal life,

J. A. BUTLER.

RELIGIOUS INTELLIGENCE.

[Our brother Jones, of Lima, Wisconsin, writing to us a few days ago, gives intelligence which rightfully belongs to all our readers:—]

I returned on Friday last from a visit to Rockford, Illinois, and Rock County, this state, having been absent thirty days. At Rockford, brother L. J. Correll is located: and after laboring twelve or fourteen days, we succeeded in gathering together somewhat over 30 disciples, who agreed to endeavor to walk together in the order of the Lord's house. May the Lord build them up in the most holy faith, and make them a light to all that region round about.

[Another report from the Evangelist chosen by the acting brethren of the evangelizing co-operation, is in these words:—]

About the last of January I left for the townships of King and Wawanosh to execute my mission appointed me by the Board. I labored in King some ten days, held forth every evening, the weather

being very cold the congregation was not so great as would have been otherwise; however it increased until the last, a good interest was started, prejudice gave way, I baptized and a lady's confession taken whose babe was but four weeks old; I did not baptize her. There are some good Baptists in that place, some of whom expressed a wish to be united with the brethren. King ought not to be neglected by the Board, the prospect is encouraging, and the brethren are worthy of help. Having had a heavy cold affect my lungs so as to render me entirely unfit for speaking I gave up the intended tour to Wawanosh, and took the cars for Nottawasaga, was there introduced to brother J. Stephens and family with whom I tarried some days, and by whom I was doctored skilfully and recruited much; the Lord reward them according to their labor of love to me. From this place I was taken by brother Trout (a good fish which I think will not be cast away when the net shall be brought to land) to St. Vincent; here also I discovered that brotherly love which I knew was the production of good Jerusalem seed—this church has no Elders, they say they have no brethren possessing the qualifications required by the good Book. They therefore have no Diotrophes to lord over and boss them, they work harmoniously together and sound out the word of life, the result is a good influence on the public mind, and after delivering five discourses I had the pleasure of seeing 14 precious mortals who had ate copiously of bitter herbs buried in the waters of Georgian Bay in the name of the Lord Jesus; here you see the consequence growing out of God's word and the prudence of a church. I think, brother, the best piece of amusement the Devil now enjoys is when he can get a church recklessly to disregard the word of the Lord, and choose for their Elder a brother to whom he has shown the kingdoms of the world and their glory, and to whom he has said, pursue these things (as tight as you can jump) and you will get them all, and if you plunge into politics, up to your eyes, into Combeism, Fowlerism, into philosophy, and into all the refined fashions of the age, I will make a great man of you. A church selects such, or similar men, then says the Devil as he laughs in his sleeve *the game is going right*, roots of bitterness will soon sprout, and I'll have the whole box and dice of them; and not only so, but with their influence I will poison the air all round, and inflict death and darkness and dishonor to the God of heaven. Is there no stripling David in the Lord's hosts to go forth to route the enemy at this point.

Having seat on appointments to Owen Sound, I was compelled to

take my leave of the dear brethren of St. Vincent, reached there on Thursday evening, was welcomed and treated with an affection of which I judged myself scarcely worthy. I gave four discourses in this place, made acquaintance with the brethren and sisters, loved their appearance and their order well, saw their Elder brother W. Stephens baptize 2 penitents for remission of sins. On Monday morning left for home, on Tuesday evening arrived safely, found my family comfortably surrounded with many mercies. O for a power to praise my God for all his kindness shown.

I have labored for the co-operation three months lacking one week, have travelled nat. in their employ about four weeks; have seen added by baptism 33 and 2 by letter, in all 35.

JOHN DOYLE.

12th March, 1855.

TRACTS LICENSED IN ITALY.

Here is a specimen of the tracts which are circulated in Tuscany without let or hindrance:

"A Relation made by our Lord Jesus Christ to the Sisters Elizabeth, Martha, and Bridget, desirous to know some particulars of His passion, who appeared to them after they had finished their prayer, and said:—

"My sisters, know ye first that I had 11 blows in my face with the palm of the hand and 3 blows with a fist on my mouth. When I was taken in the garden, and on my way to the house of Annas, I fell 7 times, and was dragged along the ground 105 times. I had 180 blows on my back, and 32 strokes on my legs. I was lifted up by my beard and by the hair of my head 32 times. I had one mortal blow. At the pillar I had 6,660 lashes; I emitted from my mouth 126 sighs. I was lacerated in binding 33 times. I had 100 punctures in my head. On the Cross, I had 3 mortal wounds. They spit in my face 32 times. They inflicted on me 1,000 wounds. The soldiers who took me were 303. They who carried me bound were 3. I shed blood 38,514 drops.

"Those who shall say seven Paters, or seven Aves, every day, for 23 years and 12 days which finishes the number of the drops of my blood, I will do for them five graces in favor of their soul

"The first, I will grant them plenary indulgence, and remission of all sins.

"The second, The pains of purgatory shall not touch them.

"The third, If they die before the time above said, I will do as if it were finished.

"The fourth, I will grant to every one of them as if he were a martyr, and shed his blood for the faith.

"The fifth, I will come from Heaven to earth, in the hour of his death, to have his soul in my arms, and all of his house, and all his relatives to the fourth degree; and if they be in Purgatory. I will carry them thence to enjoy the celestial country of eternal life."

"THE CHRISTIAN AGE."

PUBLISHED AT CINCINNATI, OHIO.

1. As a family paper, it will visit the house, weekly, with Christian learning and Christian advice for husband and wife, parent and child.

2. It will be the expositor and decided advocate of associated Christian effort especially of the American Christian Bible, Missionary and Publication Societies, and the Bible Union.

3. As an advocate of Christian Union, it will be a peacemaker among brethren, and an advocate of primitive Christianity—in contradistinction from modern and ancient Christianity—as the basis of union among all the pious. The Bible instead of Protestantism, and in apposition to Romanism, will be its plea.

4. As a weekly paper for the Brotherhood and their families, it will keep them advised of current history in the affairs of nations, of churches, of denominations, of sciences and of arts.

TERMS—\$1 50 in advance. Fifteen papers for \$12 in advance. All preachers allowed twenty-five cents for each subscription price forwarded.

For Five Dollars, three copies of the Age, and two of the Sunday School Journal will be sent : or one copy of the book called 'The Jerusalem Mission,' will be sent, post paid, instead of the above two Sunday School Journals.

For Two Dollars in advance the Age will be sent sixteen months.

In all cases the subscriber will be notified one month before the time of his subscription expires, that he may renew.

* * Brother W. W. Eaton, formerly of St. John, New Brunswick, is the conductor of the 'Christian Age,' now called the 'Age and Sower.' It is a well printed, edifying, and useful journal.

D. O.

THE CHRISTIAN BANNER

By persevering exertion we have succeeded in bringing up the rear so that the present number is issued not far from the time when it should make its appearance. This is a great pleasure. Friends are aware that last Autumn, during an absence from home of several weeks, the printer who had our printing contract lagged behind some two months with the work, which had to be made up by an immense amount of energy after the press again came into our hands.

Our readers will perceive that we have been at pains in procuring for the current volume a superior article of paper, and that the typography is executed in greater perfection. We desire to give our subscribers good paper, good printing, and good reading matter—which we hope to do, the Lord blessing us.

D. O.