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THE
CHRISTIAN BANNER,
A MONTHLY
MAGAZINE.

EDITED BY
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ASSISTED BY

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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. XII. COBOURG AND BRIGHTON, JANUARY, 1858. NO. 1.

A FEW FIRST WORDS.

When preparing the first sentences, of the first page, of the first issue of this monthly work, our hand inscribed and our heart dictated as follows :

'Of one thing we are assured. A severer ordeal does not await us than that through which others have passed in testifying the same things. In no age of the world has the Lord's cause been popular : among no people have the people of God, vouching for the truth, been well received. Persecution has been their portion : martyrs their companions and comforters. Abel was slain ; Joseph was enslaved ; Moses was slandered and withstood ; Jeremiah was imprisoned ; Jesus was crucified ; Paul, Peter, and James were martyred—and since these illustrious examples, a host of heavenly witnesses have also been favored with the privilege of being doomed to the like noble suffering. Human nature is no better now than anciently ; and therefore we anticipate nothing better as our living inheritance than what is recorded in the history of the faithful since the world began.'

Such was the spirit with which we began laboring through the press at the close of 1845 ; and although we had only seen twenty-four birth days, we do to-day heartily bless the Gracious Master that we were enabled to begin our labors with such views and anticipations. Certainly we have not been disappointed : for in all our struggles it has been remembered that others have passed through scenes and sufferings equally severe with no better present reward, and it has also been

remembered that no conflict was too great in view of the sure and full recompense when the accounts shall be finally and divinely balanced.

Will all our reading friends, whether old or new, be assured—

First: that the religion of the Inspired Scriptures, dictated by the Holy Spirit and written by the ambassadors of Jesus, is as precious to us as ever.

Again: that we will consecrate our knowledge and the means which the friends put into our hands to make the current volume of this monthly as much after the 'mind of Christ' as ability and opportunity will permit.

Still further: that we shall reckon it, not as a personal favor, but as a proof that the Master in heaven is loved and his cause honored, if the true Israel throughout our publishing circuit will help us to do the largest and greatest year's work through the Christian Banner that has ever been done by it.

Ever since we were capable of putting two thoughts together, it has appeared to us most unworthy, grovelling, and unmanly to live for the mere purpose of eating and drinking and wearing garments. A man is not a man in the noble sense of the word who buys and sells and gets gain that he may eat, drink, and dress. The best that can be said 'of such an one' is to say that he is a human animal, a sad yet splendid abortion in the living world. To look upward and see God's handiwork in the firmament—to look downward and aroundward and see the earth and the sea with all the contrivances with which they abound—to look into the world of revelation, the great world of spiritualities consisting of the rich wonders and signs and works of Father, Son, and Holy Spirit to save and sanctify and glorify a sin-fallen race;—to thus contemplate and enter into the plans of God, and then contemplate man living and toiling with no other object before him than to amass and use food and clothes, making the journey of life and passing to the grave as though he had been created a mere lump of animated flesh; in view of all this, is it not both correct and genteel to class him with the ignoble of the lower creation?

Friends and brethren, another year has dawned upon us. Life and its blessings—the Book of heaven with its enduring and ennobling spiritual wealth—large privileges and their pleasures and responsibilities—are ours. Let us enter into the plans of the Sovereign of heaven and earth, and work like sterling and intelligent men in view of the past, the present, and the future.

D. O.

GOD TO BE FOUND IN HIS APPOINTMENTS.

We have two distinct classes of men now-a-days. Indeed, we are not certain but there have long been the same two classes, viz.: 1. Those who believe God may always be found in his appointments. 2. Those who believe God may be found out of his appointments, or where he has not appointed. The first class go directly to the Bible, and have no trouble in showing that, in all ages, those who come to God or seek him in his appointments, sincerely, without a single exception, find him. This is undeniable. The other class, generally, in the abstract, or theoretically, admit this; but they insist that the Lord may be found, and actually is found, in many instances, where he has not appointed, or where men have appointed. For this, the former class maintain, there is no evidence. Thus the issue stands, in the first place. But it ends not here. Those who maintain that the Lord may be found where he has not appointed, soon fall into the habit of directing the seeker where the Lord has not appointed, invariably, for salvation. They soon give the way not appointed the decided preference over the way appointed. The way not appointed soon becomes the way almost universally practiced. The party going in the way not appointed become the large party, the popular party, and the strong party. With all these, the question whether a man can come to the Lord and find him, in a way which he has not appointed, becomes an all engrossing question, upon which their entire religious claim depends. Their all is at stake. If it can not be proved that a man can come to God in a way which he has not appointed, their entire claim is forfeited. No wonder that they should be somewhat excited in the examination of the question, especially if they should find themselves likely to fail in the argument.

On the other hand, those who come to God according to His own appointments, or in His own appointments, not only know that they are safe, but their opponents admit that those who come to God in his appointments are right, that they find God and are safe. These have nothing at stake in the controversy. They are upon sure footing, as all admit. They can afford to be magnanimous, generous and fair. Their investigations are not for their own sake, as they are admitted right, but for the sake of others, whose position is doubtful.

These are difficult to assuage. They feel their strength, and others feel it. Their opponents have looked at every conceivable place where an

attack might be made. No sophistry, that we know of, has proved more effectual than the old, the one they have so frequently employed, that the doctrine that men must come to God in his appointments, *cuts off so many good people*. They begin by speaking of the large number that have never come to God in his appointments, and are consequently lost, if none can come to God only in his appointments, or if men cannot come to God in a way not appointed. They speak at large of the exclusiveness and uncharitableness of such a doctrine. They want you to tell what you think will become of all the good people who have died without coming to God in his appointments! What is the intention of all this? Is it to prove anything? to enlighten anybody? to show any one the truth? or only to prejudice the mind against any light, any reasoning or argument that may be offered?

The first thing to look at is the fact, that all have taken a doubtful in the place of an unquestionable, course, to say the least of it, who have attempted to come to God by a way which he has not appointed. If they had come to God in the way which he has appointed, there could have been no doubts started in their case. But as it is, to say the least of it, their case is in doubt, dispute, and uncertainty. Who is to blame for this? Their religious instructors, unquestionably; their editors and preachers, undoubtedly, who have directed them in the way not appointed, instead of the way appointed. They could just as well have directed them to the appointments of God, where all the promises would have met them fairly and plainly, and where they would have been involved in no doubt. Those converted on Pentecost were left in no doubt, for they were directed to the appointments of God, in which they found the salvation of their souls, and the infallible promises of God. Those converted in Solomon's portico were left in no doubt and uncertainty, because they came to the Lord in his own gracious appointments and met his never-failing promise. This was an end to all doubt, dispute, and uncertainty. The same was true of all converted under the apostles and early evangelists. These holy men directed them to the appointments of God, in which every one, who came honestly and sincerely, found the Lord, without a doubt and uncertainty. But how different all those who come in some way not appointed. There is constant doubt, dispute, and uncertainty, hanging over it. Who is to blame for all these, many of them as sincere as the world contains, being left in

doubts, disputes and uncertainty? Who is to blame for their being placed in a questionable position? Nobody but their religious guides. These have involved them in this doubtful predicament, by directing them to appointments not of God, when they could just as well have directed them to the appointments of God. It is of no avail to talk of exclusiveness, as a shield for guiding men to appointments not of God; nor will it amount to anything to speak of uncharitable doctrine. No charity can make it right to depart from the plain appointments of Heaven, and make it safe to adopt the appointments of men, or save him from uncertainty who does it. If men would listen to the proper dictates of charity, they would be careful to direct honest inquirers to the plain appointments of God, where all agree he may be found.

In the popular sense, Christianity is a system, perfect and distinct in itself, from everything else. It inquires nothing about what will suit one man or another, one party or another, one nation or another. It is a system such as it pleased God to give, and such as man must accept. As to exclusiveness, it admits nothing else to be right or acceptable to God but itself. As to the law of Moses, Christianity sets it aside by the one sweeping statement, that, "by the deeds of the law, no flesh can be justified in the sight of God." Respecting those under the law, and all others, the great Apostle says, "God has concluded all under sin, that he might have mercy upon all." As to the law, the Apostle says, "It is abolished." The first institution was taken away to make room for the second. As to Pagan deities, institutions and worship, Christianity sets them all aside and declares them all nothing. The religion of Jesus Christ lifts itself up above everything else, and pronounces all else inefficacious, displeasing and detestible to God. It equally pronounces against all perversions of Christianity, corruptions or mutilations of it, and pronounces favorable to nothing but *itself*, in its native and original purity. It matters nothing about the number who do not practice it, who do not receive it, or oppose it. Its Author can judge, condemn, and punish a large number of opposers just as conveniently as a few, and will just as certainly do it.

If every Jew under heaven had departed from Jerusalem, where the name of God was recorded, and gone to Gerazim, where his name was not recorded, God would not have gone there, would not have heard a prayer offered there, nor acknowledged a single worshipper there. If Nahman, the Assyrian leper, in the place of dipping himself seven times in

Jordan, as God appointed, had dipped himself seventy times seven in the Euphrates or Nile, he would have been a leper still; he would not have been healed; but, in the simple appointment of God, the Lord healed him.

If, when Moses lifted up the serpent in the wilderness, that whoever looked upon it might be healed, the people had lifted up a thousand other serpents and looked a thousand times at them, and offered ten thousand prayers, with fasting, God would not have heard nor healed them. They could not come to God only through his appointments. If, when the Lord commanded the Israelites to march round the walls of Jericho seven days, once each day, then seven times on the seventh day, then blow the trumpets and shout, they had marched twice as far in some other direction, instituted a band of music in the place of a shout, the walls would not have fallen; and the blessing of God would not have attended. The circumstance of His appointing anything, gives it a preference, and designates the place where he may be found. Whoever seeks him, where he has appointed, finds him. His appointments may appear to man very simple in some instances. Such appointments as anointing a man's eyes with clay and requiring him to wash, is an appointment of that description; but the man for whom this appointment was prescribed, found the blessing of God in it. The dying thief on the Cross, who could not do anything, but appealed to Jesus, was not required to submit to any appointment, and simply received the response, "To-day shalt thou be with me in paradise."

But when the Lord had ascended to heaven, was coronated, crowned Lord of all, had commenced his regular administration, having sent the Holy Spirit to guide the Apostles into all truth, and the first full and clear announcement of the gospel was made, three thousand inquirers cried out, in intense solicitude, "Men and brethren, what shall we do?" Here follows the appointment of God: "Repent and be baptized, every one of you, for remission of sins, and you shall receive the gift of the Holy Spirit." Here is the clear appointment of God. These inquiring souls sought God in his appointments and found him. No doubt was left about their conversion. Nor were there any among them who did not find. Why was there no doubt left over their case? Because they came to God in his appointments, where all admit he may be found.
—B. Franklin.

"I we ask anything according to his will He heareth us."

THE FUTURE.

The future, whether it be extended to the portion of life yet to pass or to that endless existence which lies beyond death and the grave, gives either pleasure or pain to all and sometimes both to the same individuals. That "it is not all of life to live nor all of death to die" seems to be impressed on the minds of all who reflect on things revealed and the scenes which transpire around them. The future is truly a treasury of anticipated joy and pleasure or of pain and sorrow to all rational minds. The future of life is often viewed as more important than the part which has passed.

The fulfilment of all good resolutions, the execution of all contemplated schemes, whether great or small, good or evil, belong to the future. All pleasures not yet enjoyed, all pain not endured, and all good to be received are stored in the future. The ambitious one sees in the future the realization of all his desires whether they be lawful or unlawful. The righteous anticipate many joyful scenes in the future beyond death and the grave.

The present never stays, the past continually recedes, and the future approaches; and so the mind naturally inclines to dwell on the future more than the past or present. The past cannot be improved but the future may. Hence the saying "all may learn from the mistakes of others," and so they may by their own if they will be taught by experience. The future of life is often to many by anticipation bright and prosperous, hence though the past may have been dark and gloomy and the present joyless yet the future seems to be a solace to them, for they enjoy it by anticipation which is said to give more pleasure than the actual participation will, which is often true of earthly things but not of the heavenly.

However well the past may have been improved there is always much that is important left to be accomplished in the future. Though it may seem to be long enough to accomplish all we may design to do, yet it generally proves much too short for our plans. Hence procrastination defeats us often in the execution of many contemplated schemes designed to benefit either ourselves or others.

Upon the right improvement of the future part of life depends the improvement of society and the satisfactory termination of our earthly career. The headlessness and prodigality of youth with reference to

the future of life has proved the ruin of many who might have been bright ornaments to the human race and done much to improve and benefit society.

The future of life shrinks into perfect insignificance when compared with the great future which has no end, in which all things will assume a form durable as heaven itself and wholly unlike all forms as yet known to man. The importance of all things beyond the shores of time increases in proportion to their durability. Hence wisdom calls upon the sons of time to prepare for eternity. The infinitude of the future or future state may overwhelm the mind if we try to grasp it or assign a limit to its duration, but its immeasurability only tends to make the things which are unseen become more important and desirable to every one who aims at obtaining eternal glory. How unwise then to be concerned only about the present and leave the future unheaded as if it was unworthy of our attention. That which is sublime, brilliant or terrific in nature can interest the mind, and certainly the sublimity and grandeur of the unseen future eternal things should be more attractive and pleasing to every mind that loves to contemplate the future. The rich inheritance of the saints in light, "the crown of life" and the "eternal weight of glory" all yet in the future should awaken the mind of every one who hopes to participate in them to lively and transporting emotions; should make the spirit long to be with Christ and dwell on earth no more—should make earth less admired and desired and lead to greater efforts at being prepared to leave it and part with all that is near and dear to us here. But the charms of earth seem to be stronger with many believers than the hope of seeing the Lord as he is and dwelling where he dwells.

Those who would live gloriously in the future must live for it while on earth—must be as pilgrims and strangers travelling to a distant, glorious, and happy country. The trials of the way must be borne with patience and the many delights it affords received with gratitude as so many assurances of the Lord's desire to make us happy in time and eternity. To the discontented the past, the present, and the future are alike unsatisfactory. Hence "piety with contentment is great gain" for it fits us for the present state and prepares us for being happy in the future and enjoying all its enrapturing scenes.

Being reminded by the changing seasons, the ending of one year and the beginning of another, that time flies swiftly we should review the past, improve the present, and prepare for the future. The beginning of

the year which lately lay far off in the future furnishes us with a suitable opportunity to form resolutions for future improvement. To the soul that has been purified in obeying the truth the future is transcendently important and glorious. Such a one sees in it a heaven and a crown to be gained. A glorious immortal body to be obtained when "the dark valley of the shadow of death" has been passed through. A new society composed of saints and angels to be enjoyed when placed at the Saviour's right hand on his throne.

To all such as look for these things the following questions are propounded. What new resolutions of greater activity and zeal in the Lord's service have been made with the begun year? How much more is to be done this year than last to promote the spread of the gospel and the piety of the Lord's people? If resolutions have been made they will be all in vain if not carried out in practice. Use not the present then for mere pleasure and gratification, but sow it well with "labors of love and works of faith" and in the future you will reap joy and peace amid the ineffable brightness of heaven.

J. B. jr

PHILOSOPHY OF RELIGION, NO. 4.

JUSTICE OF FUTURE PUNISHMENT.

Philosophers tell us that every sound produced, widens in undying cycles through the air, diminishing indeed, in force, but ever rolling its undulations in the heavens; and that a pebble dropped into the middle ocean rolls its ripples to every shore. If these things be admitted, it may also be affirmed, that a drop of water, separated from the ocean, *measurably* disturbs the whole; and that when a boy casts a stone into the air, it *measurably* changes the centre of gravitation of the whole earth. Although these effects may be, by us, inappreciable, yet to intellects suited to finer perceptions, they may be quite cognizable. If one link of the chain is struck, it will affect the whole, for there are no chasms in the universe, no impassable gulphs from the first cause down to the remotest result. As the least particle of matter cannot act independently of the stupendous whole, so "no man liveth to himself and no man dieth to himself." As christians, we can do nothing, whether it be eating or drinking, living or dying, only unto the Lord, who counteth every hair, writeth our names in his Book of Life, and our very

thoughts in his own **Diary**. If then our every good act is to tell for our own good—our eternal good—if no thought or feeling may be contemplated as disconnected from the whole moral universe; and too, if each good act is to modify the reward given by him who will reward every man strictly according to his works; who can prove that a sinful deed is to have but a temporary effect, affecting the interests and happiness of the sinner only in this life with an additional brief struggle with the second death? If, a good deed is for God, a bad one is against him. If, omitting to do evil is a virtue, neglecting to do good is a sin. "I was hungry and ye fed me not," "depart ye cursed." "I was a stranger and ye took me in," "Come ye blessed." By what analogy could we conclude that the good works of a mortal shall tell on his history for everlasting years, affording him a harvest of everlasting life, while virtuous conduct in a short time shall have spent its entire strength? Are not vice and virtue in the most absolute opposition? And shall not their effects be directly opposed? If the result of virtue is everlasting life, that is, everlasting union with God, the result of vice must be everlasting death, that is, everlasting separation from God.

Even if it should be admitted that the wicked are to be totally annihilated, shall that drunken husband, whose brutality lead his wife and children into poverty, thence into shame and from that into crime—shall he who cheated them out of all the positive good of heaven and rendered them only fit for annihilation, and, for the loss of eternal life, lead them into an insipid nonentity—shall he inflict upon them this unmitigated and endless injury, and then settle off his own account by a simple draught of the waters of Lethe and a destruction of personal consciousness? God forbid such injustice. If, as in the case supposed the effect of his crime against others be eternal, in eternally robbing them of heaven, should he suffer as long as his iniquity affects them, or only as long, or perhaps not so long a time as he was engaged in committing the crime? An incendiary may lay your house in ashes in a few minutes, and should our authorities assign him a place in the states' prison for a term only as long as he was engaged in kindling the torch? The assassin drives the hostile point to his victim's heart in a moment, should he therefore suffer for it only a moment! No verily, for after civil law has been enforced against him as a desperado, it leaves the demands of the moral law of God wholly unsatisfied. He must give account to God as well as to men.

It is not persons, but characters that God respects. A godly charac-

ter is always pleasing in his sight, and he who possesses it will inevitably be happy—happy as long as he remains pure in heart. The Grave shall not even interrupt his joy. His bliss on this side and on the other side of Jordan is all of one piece. No one thinks it strange that we may sow to the Spirit here, only a few days or years, and from that sowing reap everlasting life; for who would be willing to reap only as long as he was engaged in sowing? It is then most evident that the term of our joys is not to be determined by the number of years we were occupied in doing good, but by the character we form and sustain, whether it was formed in one year or in three score and ten. This character before God must be supported through our probationary state on till death and in death, when “he that is holy will be holy still”—no possibility now of losing God’s moral image, and none of curtailing the saints immortal years.

The application of this principle to the sinner is too plain to need a formal statement. The duration of his unhappiness is not to be limited by his short career of wickedness, but by the continuance of the ungodly character he forms. He may in this world change that character, provided he flee to Jesus for help. He may be changed from a sinner to a saint, from an enemy to a friend by the blood of Him of whom it is well said,

His doctrine is almighty love,
There’s virtue in his name
To turn a raven to a dove,
A lion to a lamb.

But if this change of heart is not effected before he comes to that bar at which it will be said “He that is filthy let him be filthy still” his character will remain unchanged and consequently his misery unabated. Notwithstanding these undeniable premises and conclusions there are not a few quite honest persons who, having some darling dogma to sustain, or incurably smitten with a sickly sympathy for those whom God will reward according to their deeds, are forever simpering over the “immense disproportion between man’s term of sin and his term of punishment.” Their Philosophy of Religion nullifies the force of any amount of scripture proof, and sticks in their minds like a cork in the bottle to prevent an impartial investigation of the subject. It is with a view to this particular phase of things that we have undertaken to show that the views we have always held of this subject are sustained by all analogy and every principle of sound reason.

T. M.

THE FOUNDATION OF THE CHRISTIAN'S HOPE.

For the Christian Banner.

The Christian Banner still finds its way to our humble cottage, whence it has been a welcome visitor for many years. As usual it keeps before its readers the great truth on which rests all our hopes of future bliss, viz: "Jesus Christ our Lord who was made of the seed of David according to the flesh, but is declared to be the SON OF GOD according to the Spirit of holiness *by his resurrection from the dead.*"

In the governments of men, when a candidate for Office is before the people, the questions are "What do you think of the man? Of his principles? Does his principles meet with your approbation?" &c. &c. And often in religious matters people say "What do you think of our religion, of our church" &c.

But such were not the questions propounded by the Saviour, either with reference to himself, or his religion. But it was, "*Whom do men say that I the Son of man am?*" Not what do they think of my doctrine, but who do they say I am? This is the great question ever to be kept before t' e people. The reason why, is seen in Peter's confession at another time. John 6 : 67, 68, 69, "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, *Lord, to whom shall we go? Thou hast the words of eternal life. And we are sure that thou art the Christ, the Son of the living God.*"

Man never voluntarily submits himself to be controlled by the will of another, until he is persuaded of his right to control him. Hence the child as well as the soldier, when told by his fellow of a duty to perform, asks, "*Who says so?*" The question of all questions therefore to be settled in our minds, is, "Who is Jesus of Nazareth?" If he is the son of Joseph, we will disregard all of his pretensions. But, if he is the SON OF GOD, woe awaits the man who dares to trifle with his authority Faith in Jesus as the Christ, the Lord of all, is essential therefore to secure obedience

When Moses stood before Pharaoh and said, "Thus saith the Lord God of Israel, let my people go," &c., Pharaoh said, "*Who is the Lord,* that I should obey his voice? *I know not the Lord,* neither will I let Israel go." What more natural, when this demand was made, than to ask, "Who is the Lord?" And to refuse to let Israel go on the ground that "*I know not the Lord.*"

When John the baptist came warning the people to flee from the wrath to come, the Jews sent messengers to ask, "Who art thou?" "art thou the Christ?" Yes, "who art thou" must be settled in their minds before they felt under any obligations to obey him.

So when Jesus came teaching the people, and promising his disciples eternal life; the people supposing him to be the son of Joseph said in astonishment "Whom makest thou thyself." So when Jesus appeared and spoke to Saul, Saul astonished at the sight, and at the voice that said, "Why persecutest thou me;" exclaimed "Who art thou, Lord?" It was a satisfactory answer to that question, that settled Paul's course for life.

When I hear men speculating upon the commands of Jesus Christ, and saying this is not essential, and that command is not important, &c., I make up my mind, such persons have studied doctrines more than they have the divine mission of the Saviour. For to own that Jesus is divine, and that he came down from heaven to save the world from sin and its awful consequences, and at the same time concede that he stooped to discourse upon unimportant subjects, is so dishonoring to the Saviour, that I can hardly conceive how true faith in the divine mission of the Saviour and a thought so unworthy of him as the Son of God, can both dwell in one heart.

How unlike Saul when in answer to his question it was said "I am Jesus, whom thou persecuted!" Saul in the full faith now of the divine mission of the Saviour, said, "Lord, *what wilt thou have me to do?*" And when told by Ananias to "arise and be baptized and wash away thy sins, calling on the name of the Lord," he arose forthwith and was baptized.

In the conversion of Saul, we see the power of faith; in his yielding to the Lord, we see manifested the new heart; he shows himself a "new creature."

O my Brother, let us labour to make this point stand out before the people, that they may believe in Jesus Christ, the Lord of life and glory, and bow to him as Lord of all, on whose word hangs the eternal destiny of men and angels. And to his great name shall be the praise of our salvation, now and ever more.

As ever yours in the Lord,

A. B. G.

REPENTANCE.

[We copy the subjoined from one of our New York exchanges. It is richly worth a perusal.—D. O.]

All genuine repentance has an element both of *feeling* and of *action*. One of these without the other, though either may be better than neither, is not true repentance. Both must be combined. The kind of feeling, and the kind of action or conduct which the feeling produces, depend greatly upon the nature of the wrong, and the circumstances attending its commission. But in all wholesome and genuine repentance, there must be first, feeling excited in view of the wrong, and then, action in turning, or in endeavoring to turn, away from it.

Repentance of a single wrong act, is grieving at it, and then *stopping* it. Repentance for a continued course of wrong conduct is sorrow for it, and an attempt to change and improve it. Repentance of a whole life that has been wrong, and of the character that is bad, is the most radical of all kinds of repentance, and is a genuine sorrow for what has been impure and is still all corrupt, and a resolute turning away from it, with the powers of the mind and the body, toward a better and nobler life.

The element of *feeling* in repentance, is different in different men. It is even different in the same men in different instances of repentance. Some people think that all repentance is just alike; that there is a certain capacity or faculty in the mind which a man uses for nothing else but to repent with; and that every act of repentance will be substantially like every other. This is not true. There is a repentance which results simply from a feeling of the intrinsic loveliness of what is good over what is bad. When a man strikes wrong keys on a piano, and a jangling discord breaks out and grates upon his ear, repentance for him is to draw back his fingers, and strike the right notes. Such a repentance as this, transferred from physical to moral things, is rare. There are few minds that are keyed so high that their first apprehensions of divine truth are of this rare kind. Men are not only wicked, but are generally mean. They usually *begin* to repent through their lower powers, and only *gradually* rise toward their higher. But the noblest repentance which a man can experience is from the feeling of the intrinsic excellence of goodness and truth over wickedness and wrong.

There is a repentance founded on the emotion of *conscience*—for conscience is nothing but a feeling. Men have a conviction that

certain courses are not conformed to the rules of right; that there is a discrepancy between their conduct and these standards; and they therefore repeat, not on the ground of the "beauty of holiness," but of moral duty and obligation. A man may feel that by a certain course of wrong he has degraded himself, and defiled his own character in his own eyes; and he may repent through the feeling of self-esteem. Some of the most crushing and overwhelming instances of repentance which are ever experienced, are of this character. A man who has done wrong may be grieved, in view of the relation which his wrong conduct has had upon a friend, a companion, or a relative: and he may repent through a feeling of wounded affection. The same kind of repentance may be exercised toward God—through a sense of having grieved the loving heart of Christ. The feeling of shame, also, is often an element in repentance. Shame is the suffering which a man feels when the feeling of *approbateness* is wounded, and it is one of the most piercing and painful of all human emotions. Fear is another element, and one which is exceedingly common; the dread of impending evil, as the result of wicked action. A man may repent through all the various feelings, though they are not all alike excellent. It may be even the lowest of them that leads him to enter the gate of reformation. Yet it is a deal better to repent from a sense of God's goodness and love, than from the goadings of fear. Some are high and some are lower in the moral scale: but God is willing, not only that a man should be drawn to Him by love, but driven to Him by fear. Many men are converted most meanly, who, being converted, begin afterwards to act nobly. The fear of hell, the terror of God in the world to come, the overshadowing of the penalty, often distract and torment men with tempestuous fears; but what then? Being driven at first by lower feelings, they come within the reach of higher motives by-and-by, until they finally become susceptible to influences which at first they could not feel.

But these various feelings usually coexist in some degree, and several usually commingle in a genuine repentance. A man who has done wrong sometimes holds up his conduct in the light of shame, and he suffers for it the torment of that feeling. At other times, he holds it up in the light of conscience, and he is wretched and goaded with remorse; at other times, in the light of self-respect, and he cries out, "I have dishonored myself, and am guilty of demeaning my own nature;" at other times, in the light of other men's opinions, and he says, "They will know it, and I shall be cast out from their society;" at other times

in the light of affection, and he is stricken with sorrow, because he has wounded some loving heart; at other times, in the light of God's frowning countenance, and he bows down under a sense of God's offended majesty. A man may repent at one time by one feeling, and another time by another.

The *test* of all these feelings—of the highest, of the intermediate, and of the lowest—is not in the feeling itself, either in its nature or its degree; but in its *result*. The highest feeling, if it makes no difference in a man's conduct, is *not* repentance; and the lowest, if it does produce a change, *is* repentance. The highest feelings, producing no results, become mean; and the lowest, when they are victorious, become half noble.

Many men suppose that the *pang of suffering*, in repentance, has some healing influence. They do not reflect that suffering simply acts more powerfully as a stimulus than pleasure, and that there is no benefit in it merely *as* suffering. We must not err with the ascetic. A man who is converted through intense suffering, is no more truly converted than a man who has been entirely free of it, and has felt no pang. Many persons, in seeking repentance, *aim* at suffering, as a mode of producing the change. This is the old idea of bodily torture for penance. We have got above the *physical* infliction, but we still torture ourselves in mind. Persons who, in youth, have done wrong, although they have turned from it entirely and for ever, still even in their maturer years carry it bound round about them as a girdle, and never suffer themselves to be without an abiding memory of their former sin. They taste no pleasure without first throwing into the cup a drop of the old bitterness. They seem to think that there is an atoning necessity of suffering, and accordingly they torment themselves night and day.

It is folly to *wait* for deeper and more painful feelings. Why do you seek for *feeling* at all? You want it for a superstition and not for a benefit. A ship lies keeled over in the mud, and the skipper and all the crew are looking wistfully to the sea; by-and-by they hear the first rustling of the flood-tide, that begins to come in after the long ebb; by-and-by it comes rushing up around the keel, and rises deeper under the ship, until she begins to roll in her bed; by-and-by they heave the lead and find an inch of water under the keel, and the ship afloat, and everything is ready to slip the moorings, and to set sail; but the captain says, "No, I want to go out with a full tide; it's enough to have three inches under the keel, but I want to wait for three feet." But three

feet would not enable him to do any more than to get out, and if he can get out with three inches, why does he wait for three feet? If he is going all the time toward deeper water, that is enough. What more does he want? If a man who is in sorrow for his sins waits for higher tides, he waits uselessly. He waits from a superstitious belief that strong feeling is necessary; while the truth is, that more persons are harmed by too much feeling than by too little. Some persons, after conversion, never can forget that they did not have such a boisterous time as other saints did. Some men say, "I never cease to regret that I was not on Mount Sinai, and that I did not hear the thunderings and lightnings which my friend heard; I have a feeling that I am not such a Christian as I would have been, if I had a more thorough *law-work* in my heart." About the beginning of March there will be just enough summer in the Carolinas to bear roses; in April, the gardens of Virginia will bear them; in May, the gardens of Pennsylvania and lower New York; in June, the gardens of Canada. Now suppose a Carolina garden should say to itself; "It was my nature to grow easily and quickly, and at the first tip of the sun I felt myself all springing up, and blossoming, and I had roses in March; but I shall never cease to regret it; for I am told that in Canada the gardens do not have roses until June, and I cannot but feel that I have never had so long and thorough a work in my soil as in theirs!" The goodness of a garden does not consist in how long it takes to get rid of winter, but in what it brings forth after it *has* got rid of it. And the test of true repentance is not how long a struggle men have passed through, but what kind of a change is produced after the struggle is over.

APOSTACY.

• Few, if any, of the great transitions in human life or character, are instantaneous. In the mineral, vegetable, and animal kingdoms the changes are gradual and progressive. Few of them are perceptible to the most discriminating eye, only at considerable intervals. Aided by the microscope, we admire, because we can trace with more accuracy, the gradual, though sometimes rapid movements of inanimate as well as animated matter, in passing from one state into another. But in universal nature all things are progressive. From the first opening of the eyelids of the morning, from the first dawning of the day to the

blushing beauties of the rising sun ; from the awakening of the balmy zephyrs of the Spring to the solstitial warmth of a midsummer noon ; from the first budding to the mellow fruits of Autumn, how imperceptible, but how progressive is the change as it advances, and how manifest at the expiration of these intervals !

In the animal kingdom the same progress appears in every thing, and in nothing more than in the human family. The infant in passing on to manhood exhibits in every month some new development, which the ever watchful attention of a mother's eye cannot discern only at considerable intervals. But this is the order of the universe. It was so in creation ; it is so in providence ; it was, and is, and will be so in redemption.

This progress appears not only onward and upward towards perfection but onward and downward towards destruction in all the kingdoms of nature. The grass withers, the blossom fades, the fruit decays, the ripe vegetable and animal gradually vanish away. The full blown rose drops its leaves one by one till all are gone. The full grown tree drops its leaves, then its branches, finally its trunk. The progress out of life is as gradual as the progress into life and through life.

In religion the same progress is apparent. Men grow in virtue and in vice. Faith, hope, and love are progressive. Habit is the offspring of repeated and progressive acts. No man becomes a profligate in a day, nor is the christian character attained by a few efforts. Hence the means of moral life, health, and perfection, are as abundant and as necessary as the means of animal and vegetable life and growth.

Christians may grow in favor, in moral courage, patience, godliness, brotherly kindness, and universal good will, as they grow in stature. But this growth is not attained by wishing, but by abounding in the work of faith, the labor of love, and in the patience of hope.

Courtship precedes marriage. But this, too, is progressive. No period of time can be fixed to perfect it. Sometimes the heart is gained in a few minutes—sometimes months, and even years may be necessary. But the consummation of the union of hearts is in the union of hands at the Hymeneal altar.

Apostacy is not the work of a moment—it is not an instantaneous change. As in ascending a lofty eminence, so in descending, we make but one step at a time. He that is condemned to death for taking away the life of his fellow-man, in retracing his steps can often discover the first covetous thought or revengeful feeling in the long pro-

gress of crime which terminated in the most enormous of all acts of wickedness against his brother man. Thoughts precede words, and both generally precede actions. Murder, adultery, theft, and every immoral or unrighteous act first exist in thought: "Lust when it has conceived brings forth sin, and sin when it is perfected brings forth death." He that hates his brother is a murderer, because murder is found in the fruits which grow from hatred.

The numerous cautions found in the New Testament intimate the danger of apostasy. Where there is no danger no caution is necessary; but cautions always denote danger. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." We have sometimes marked the course of apostates, and heard the mournful narratives of others who have made ship-wreck of faith and a good conscience. Sometimes the mournful tale begins with—

'I did not as constantly read the good book as I had been accustomed to do. Then I did not find so much delight in secret prayer as I found before. Occasionally a day has passed without ever meditating on any of the communications of God to man, and without calling upon the name of the Lord. This led to greater remissness in other duties. I did not guard my lips nor keep my heart as formerly. I repented and reformed; but found it more easy to become remiss a second time than before. I used to meet thrice every Lord's day with the brethren. But after having once or twice fallen off from my former zeal and devotion, I made twice a day suffice. A little indisposition, a head-ache, or some slight domestic inconvenience soon became a good excuse for going but once on the Lord's day to unite with the brethren in the praises of the Lord. But my interest in the disciples began to diminish as my zeal began to cool. I could now see more flaws in them than formerly, and less difference between them and others. I could then find some very good companions among the non-professors, and began to think them almost as good christians as my brethren. If I found myself fatigued or the least indisposed towards the close of the week, I made it a point to rest at home on Sunday, or to take medicine on that day, so that I might not lose time from my work; or if I had any business abroad I was sure to start on Saturday or Sunday, so that I might gain one day in the week to my business, and would flatter myself that I could very profitably spend the day in meditation as I travelled along.

' Thus matters progressed until I could absent myself two and some-

times three Lord's day in succession. When any of my brethren would inquire why I was absent, I made some excuse, and told them to look to themselves. I soon felt displeas'd with them for their exhortations and admonitions, and would sometimes ask who made it their business to watch over me? I began to censure both them and their profession, and would ask them if they were the only true church of Christ in the world? At this time I had given up all secret prayer, and in my family I only prayed occasionally. This soon became a dry sort of business, and I finally left it off altogether.

' I found good company in the people I used to call the people of the world, and soon preferred their friendship to that of my brethren, who became displeas'd with me, and at length excluded me from their society. I then threw off all restraint, and for many years have never seriously bowed my knee to God. I am now often tormented with the recollections of the past and the anticipations of the future: yet I have no desire to return, and indeed I am literally without God and without hope in the world.'

Such narratives, with some slight variations, may be frequently heard, if persons who have apostatized from the faith can be induced to communicate the full history of their apostacy. "Let him who thinks he stands take heed lest he fall." And let all remember that immediately after Paul admonishes the christians not to neglect the assembling of themselves together, he next speaks of final apostacy from the truth. It is better never to have known the holy commandment, than having known it to turn away from the way of righteousness. A Scotch proverb says, that "apostacy begins at the closet door."

THE WILL OF JOHN CALVIN.

In the name of God. To all whom it may concern: be it known that in the year 1564, and on the 2^d day of the month of April, I, Pierre Cheuelat, citizen and sworn notary of Geneva, having been called in by John Calvin, minister of the word of God, in the church of Geneva, and citizen of the said Geneva; who, being indisposed in body, but of sound and disposing mind, hath declared to me his wish to make his last will and testament: desiring me to write what he should dictate and pronounce; which at his said request I have done, and written what he hath dictated to me, and pronounced word by word, without

omitting or adding any thing thereto, according to what followeth:—

—“In the name of God, I, John Calvin, minister of the word of God, in the church of Geneva, finding myself so much reduced by various maladies, that I cannot but think that God will shortly remove me out of this world, have ordered to be made and written my testament, and declaration of my last will, in form and manner following:—

“First, I give thanks to God, that, taking pity on me, whom he hath created and placed in this world, he hath delivered me out of the darkness of idolatry, into which I was plunged; and hath brought me into the light of his gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him and cast out, but hath vouchsafed to use my labors in preaching and publishing the truth of his gospel. And I declare it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in his gratuitous adoption of me, upon which is founded all my salvation: embracing the grace which he has given me in Jesus Christ, and accepting the merit of his death and passion, that so all my sins may be buried; and beseeching him so to wash and cleanse me in the blood of that great Redeemer which was shed for all poor sinners, that in his image I may appear before his face. I declare also, that, according to the measure of grace bestowed upon me, I have endeavored to teach his word in its purity, as well in sermons as in writings, and endeavored faithfully to expound the Holy Scriptures; and that in all the disputes which I have had with the enemies of truth, I have never used either craftiness or sophistry, but have fairly maintained the truth.

But, alas! my zeal, if it deserve the name, has been so cold and unworthy, that I feel myself highly indebted in all, and through all: and if it were not for his infinite bounty, all the zeal I have discovered would appear light as smoke, and graces which he has bestowed upon me would only render me more guilty; so that my only refuge is, that He being the Father of mercy, I trust he will be and appear the Father of so miserable a sinner. Further, I desire that my body, after my decease, may be interred in the customary manner, awaiting the day of a blessed resurrection. With respect to the property which God hath given me to dispose of, I name and appoint as my only heir, my well-beloved brother Anthony Calvin; nominally leaving to him only the cup which I received from Monsieur de Varennes, begging him to be content therewith, which I am persuaded he will be; knowing that I have no other motive than that what I leave may descend to his children. Further, I leave to the college ten crowns, and to the purse for poor strangers, the same sum. Also, to Jane, the daughter of Charles Castan, and of my half sister on the paternal side, the sum of ten crowns. Further, to Samuel and to John, sons of my said brother, my nephews, each forty crowns. And to my nieces, Ann, Susanna, and

Dorothy, each thirty crowns. As to my nephew David, as he hath proved but light and trifling, I bequeath to him only twenty crowns, for chastisement. This is in sum, all the property which God hath given me, as far as I am able to ascertain it, in books, furniture, and other things. Should it, however, prove more, I desire it may be distributed between my nephews and nieces aforesaid, not excluding my nephew David. Should God give him grace to be more circumspect.— But I believe that with respect to this, there will be no difficulty, especially when my debts are paid, which I have given in charge to my brother, upon whom I can depend; naming him executor of this testament, with Laurent de Normandie, giving them full power and authority to make an inventory of, and sell my goods, to produce money, in order to comply with the contents hereof. Dated this 25th day of April, 1564. So be it.

JOHN CALVIN.

RELIGION AND CRUELTY OF THE HINDOOS.

[The existing rebellion in India, however regarded by politicians and human governments, is one of the startling and emphatic lessons that God writes out in terrific letters for the benefit of the world. If it be true that the Hindoos “deify every passion,” their religion must have been understood by our British relatives long, long ago; and if it be also true that British policy not simply permitted but supported this religion for the sole purpose of national and pecuniary aggrandizement, the God of justice and of goodness is now in righteousness paying one of the instalments as a reward for this national selfishness. Read Dick on Covetousness in India, and then read the following:—

D. O.

THE HABITATIONS OF CRUELTY.

There has been much reserve used in writing and speaking of the horrible atrocities which have characterized the revolt. At a meeting held and at a lecture given, last week, in Crosby Hall, London, Lord Shaftesbury expressed his opinion that the facts should not be concealed. The lecturer was the Rev. F. F. Statham, formerly a missionary in India, who treated of the character and tendency of the Hindoo religion; and apropos to this Lord Shaftesbury said:

“The horrors that were perpetrated and endured exceed all power of description, and many of them are of such a character that it is said they cannot be recorded. I have said all along, and I say now, that there

has been a very undue reserve on this part of the subject. Many of the atrocities have been revealed to us, but a vast number have been suppressed. I repeat there has been a very undue reserve. The people ought to know what has been done and what has been endured, and that not with the view of stimulating angry feelings, or what has been called vengeance—God forbid that revenge should prevail in any man's heart, but that you may know exactly what is the character of the people with whom you have to deal, what is the character of that religion and what is the nature of those institutions that have fostered such a race, and have given the conception and the development to acts unparalleled in the whole history of mankind. I know there must be reserve on such subjects, because the indecency of the details would be such that you could not commit them to writing or printing and expose them to the perusal of the public; but there are many atrocities that have not been stated in all their details, and much of that detail can be given without trespassing too closely on the limits of impropriety or danger. It is only this very day that I have seen a copy of a letter written and sent to England by an officer of rank, who was one of the first that entered Cawnpore, a few hours, or perhaps only one hour, after the perpetration of the frightful massacre which was enacted there; and think of the description he gives, and what was seen by the whole soldiery, and you will not wonder at the exasperation that was felt by every man among them who bore the European name. On arriving at Cawnpore, he states—and he can scarcely permit himself to write the sad story—that, to his unutterable horror and dismay, he saw a number of European woman stripped stark naked, fastened by the arms and legs, and there many of them had been lying four or five days exposed to a burning sun; others had been more recently laid down; others had been actually hacked to pieces, and so recently that the blood which streamed from their mangled bodies was still warm. He found children of 10, 12, 13, and 14 years of age treated in the same horrible manner at the corners of the streets and in all parts of the town, attended by every circumstance of insult, the most awful and the most degrading, the most horrible and frightful to the conception, and the most revolting to the dignity and feelings of civilized men. Cawnpore was only a sample of what was perpetrated in various parts of that vast region, and that with a refinement of cruelty never before heard of. Women and children have been massacred before, but I don't believe there is any instance on record where children have been reserved

in cold blood to be most cruelly and anatomically tortured in the presence of their horrified parents before being finally put to death. Can you wonder, where such a religion prevails as that which has been described, that the people should prove worthy of their tuition when the opportunity occurs of developing its fruits? The character of the Hindoo religion is to deify every passion, every propensity, every moral sin, and every physical abomination; but I say you have great reason to rejoice that in this emergency, and amid all its frightful crimes and atrocities, Providence has raised up for you a class of men that will hereafter stand on a level with the best and greatest in the world's history."

FIRST BIBLE UNION MEETING FOR 1858.

From documents received from the Bible Union Rooms, New York, we copy the following :

The Board of Managers of the American Bible Union held their first meeting for 1858, at the Bible Rooms in New York, January 7. The President, Dr. Armitage in the chair. Rev. J. G. Beardslee, Missionary at Kingston, Jamaica, led in the devotional exercises.

DR. E. PARMEY, the Treasurer, presented a report on the finances of the Union, examined and certified by the Auditor, Sylvester Pier, Esq. The receipts for December were \$2,205. Expenses, \$2,137. There is some falling off in the receipts from the last year, and much need is felt for funds to push forward the publication department, as several parts of the revision are ready for the printer's hands, and are only delayed for the want of funds to pay the expense of publishing them. Contributions for this object are beginning to come in. The general aspects of the Union are encouraging.

WM. H. WYCKOFF, the Corresponding Secretary, presented an abstract from the correspondence of the previous month. Three hundred and forty letters have been received. These letters breathe a spirit of confidence and rejoicing in the work of the Union. Some of them, however, tell of *hard times* in money matters.

A letter was read from Rev. Dr. Perkins, Missionary at Oroomiab, Persia, informing the Secretary of a small box of ancient and modern Syriac Scriptures forwarded for the use of the Union, and acknowledging the receipt of a copy of the revision of Job, with expressions of interest in the progress of our work.

ENGLISH SCRIPTURES.

The revulsion in monetary affairs has not retarded the work of the Union in the English department, except in the issue of its primary re-

visions for the examination of scholars. The Final Committee are laboriously engaged in the execution of their responsible trust. And in its successful accomplishment the Board is greatly encouraged.

The Gospel of Mark is now in process of publication in the *Monthly*. The Acts of the Apostles will be issued complete in one volume in a few weeks. The affairs of the Union are certainly in a very encouraging condition: and the institution will be able, by the good hand of God, to pass through this year of trial with great credit, if its friends will cordially second the efforts of the Board in proportion to the measure with which God has prospered them.

We are exceedingly desirous that the friends of the Union may supply it with adequate means, and save it from the necessity of making appeals for aid. Let us all consider that the monetary pressure is peculiarly stringent, and that an institution such as the Bible Union, depending on voluntary liberality, is in a very special manner deserving of attention on the part of those who would keep it in active life while pecuniary death is doing so large a business throughout the length and breadth of the American world. Yes, brethren, let us not only pray for, but give to, the Bible Union, especially let us give liberally and promptly in view of the fact that in these pressing times many a former friend may not be able to give.

D. O.

THE INHERITANCE IN HEAVEN.

No poverty is there! Millions of good men have left the earth poor; but never has one entered heaven poor. Lazarus, the moment before he died, was a beggar at the gate; but in a moment after death his estate had grown so vast, that the haughty worldling, still surviving in all his affluence, in comparison with him was only a penniless pauper.

O, poor believer! rejoice in prospect of your grand inheritance. It is "incorruptible, undefiled, and fadeth not away." It is really immense, inestimable, unspeakable. Has it not been your endeavor to lay up (for yourself) treasures in heaven? Why not oftener think of results there? Fear not. There is "good news" from that "far county." Unsuccessful as you may have seemed on earth, your heavenly schemes have all prospered. The treasury of God overflows with your wealth. And it is safe, perfectly safe. Neither "moth nor rust" corrupts it; nor can "thieves" break through to steal it. Moreover it shall increase—forever increase.

OPPOSE THE OPPOSITION.

The subjoined is copied from the New York Chronicle. It is capital:

Our denominational names are signs of antagonism. Baptist and Pedo-Baptist, Congregational and Episcopal, Calvinism and Arminianism, and so on, are names which occupy towards each other an attitude of contrariety and opposition. They are "banners" of war, indicating, that those who bear them have each the idea that it has "a great truth" as a battle-axe with which to hew down the opposing sects. Instead of standing on the broad basis of christianity as a whole, each has entrenched itself in some single fastness which it makes more of than of the whole wide continent besides.

Now, nobody supposes this divided state of things is as desirable as a general harmony in truth. A Babel of conflicting opinions is by no means so Christ-like as "the unity of the Spirit in the bond of peace." And who does not prefer to return as rapidly as possible to a religious nomenclature that reminds one of a christianity uncorrupted by philosophy and superstition, a christianity flowing as a translucent stream from the heart of the Godman into the bosom of a Church having one "Lord, one faith, and one baptism."

The terms Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, and the like, are not Bible names for the followers of Christ; but are the outgrowth of a divided and corrupted Church.

M.D.—LL.D.—D.D.

There is fitness and convenience in giving the title Doctor to a practitioner of medicine. The title indicates his profession, and serves, more conveniently than his Christian name, to distinguish him from others of the same surname. It is in no sense an ostentation; it is simply a matter of fact.

The title indicated by LL.D., is of comparatively questionable value. It is evidence that some one of our institutions of learning has deemed its recipient sufficiently accomplished in "Learning and Laws" to be complimented by that institution's diploma. It is a certificate of the *opinion* of that institution. Of course, it passes for what it is worth; and it is an *honor*, or not, according to circumstances. The individual

so complimented may be thereafter called "Doctor;" but if he fails to gain a certain *status* in public estimation, his title is more likely to bring ridicule than credit to him. In any event, unlike the M.D., it smacks of ostentation.

The D.D. is still more questionable in its propriety and usefulness. It is an assumption of worldly honor and distinction by certain members of a class who, as a class, make a point of disparaging worldly honor and distinction. It is equally their profession and their duty to teach mankind the hollowness of vain-glorious titles; and yet, if the real opinions of clergymen about titles are to be estimated by their acquisition of titles, one of the most prominent objects of their lives must be the gaining, by any means, and seemingly from any institution, the dearly-coveted "Doctor of Divinity."

It would be interesting to know the origin of this thing. It would be interesting to know the propriety of it. It would be interesting to know what D.D. *accomplishes* in the world's history, or the Church's history, or the Gospel's history. How much does it add to a clergyman's usefulness? Wherein, according to the judgment of the clergy, does its value consist? There certainly must be *some* great importance attached to a thing so universally sought and so generally found. Can any one tell what it is?

If the title means anything; if it proves anything; if in any way it benefits the party conferring it, the party receiving it, or the very large *party* who becomes aware of it, then by all means let it go on as it has done, and cover the earth as the waters cover the sea.

But if it is a merely vain-glorious distinction, conferred without reference to any standard of qualification, and literally "signifying nothing;" would it not be well for meek, simple-hearted, philanthropic ministers of the Gospel to have done with it?

THE SOUL WANTS THE BRIGHTER LIGHT.

Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled: but, after he has had time to reflect, he finds darkness spread amid the light,

and he asks, "Is this the sun?" He is taken out under the starry sky, and is enraptured; but on reflection finds that night covers the earth, and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye rest upon the sky than all question is at an end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul; it enjoys all lights; yet, amid those of art and nature, is still inquiring for something greater. But when it is led by a reconciling Christ into the presence of the Father, and He lifts up upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows Him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.

A FAMOUS FRENCH SKEPTIC'S ADMISSION.

Rosseau was one of the celebrated skeptics. His skepticism kept pace with his talent and influence. But in speaking of the Bible, and especially of the 'Author of Salvation,' see what he says: D. O.

The majesty of the Scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart. Look at the volumes of the philosophers, with all their pomp: how contemptible do they appear in comparison to this? Is it possible, that a book at once so simple and sublime, can be the work of man?

Can he who is the subject of its history, be himself a mere man? Was his the tone of an enthusiast, or of an ambitious sectary? What sweetness! What purity in his manners! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourse! What presence of mind, what sagacity and propriety in his answers! How great the command over his passions! Where is the man, where the philosopher, who could so live, suffer, and die, without weakness and without ostentation?

RELIGIOUS INTELLIGENCE.

Brother John Knox, Minister, writing from Mount Salem, Prince Edward Island, says:

"The cause of God gains ground on the Island, spite of the many efforts of our opposers to hinder its progress."

Brother Donald Crawford, of New Glasgow, Prince Edward Island, who labors in the gospel as an Evangelist, informs us that—

“At the East Point of the Island I labored eight weeks, during which time eighteen young persons confessed the truth and their determination to be the Lord's, and were immersed in his name. I never saw any that appeared more happy in the assurance of their acceptance in the Beloved. May the good Lord keep them for his everlasting praise.”

Brother George Thompson, writing from Wainfleet, in our own Canada, says to us :

“We had the pleasure of seeing last Lord's day [toward the close of November] a young man buried with the Lord in baptism by brother Thomas Bradt. This young man's parents are of the order of Friends, and is the first of the family. This shows the power of the gospel on the rising generation.”

We are gratified to learn that brother B. F. Perky, of Ohio, is now zealously at work as an Evangelist in Bowmanville and surrounding country.

D. O.

Buchanan, Mich., Dec. 27th, 1857.

DEAR BROTHER OLIPIANT:—We have just closed a very interesting meeting of some seventeen days, the result of which was thirty-five additions to the congregation in this place. Twenty seven by confession and baptism, six by relation, and two from the Methodists, besides removing the prejudice that existed in the minds of some and exerting we trust a salutary influence in favor of the cause of our Redeemer.

The congregation numbers at this time eighty-nine, three years ago we organized with eighteen members; to God be all the Praise.

Brother Dowling delivered three discourses and Brother Hurlbut three during the progress of the meeting. The rest of the labor was performed by our esteemed Brother Wm. M. Roe.

Yours Fraternaly,

LEVI SPARKS.

WHO “HONORS THE SPIRIT?”

MR. OLIPIANT:—DEAR SIR:—The last numbers of your Monthly are at hand. I have perused with care your articles on Camp Meetings,

Bazaars, and Tea Parties, and am pleased that you have taken upon yourself the exposure of such things practised by those calling themselves christians or followers of Christ, which, when compared with the primitive disciples, we see a striking contrast. At the present day every means is taken to collect from the world, who know not why they give, only a desire to please and to be popular, for at the present day religion or a form of religion has become popular, and to succeed well in business it is fashionable to support these religious gatherings.

The exposure of the unscriptural proceedings at Camp Meetings and Protracted Meetings, is worthy of a general reading, and should be read by the leaders themselves, who must see the unscriptural course they are pursuing, and if it is the *truth* they seek, will try and justify their course by the word of the Lord or abandon what they practice.

Praying that you may be successful in the exposure of errors taught at the present day and that good may be the result of holding forth the primitive gospel,

I will bid you adieu,

A. A. N-----.

EPISTLE FROM W. T. HORNER.

Pompey, N. Y., Dec. 30th, 1857.

BROTHER O'BRIEN:—Having removed from Ohio and settled in my native State, on the lofty summit of Pompey here for the present year to preach the glad tidings of salvation to sinners in this section, I write you accordingly. I hope to spend some two and a half months of the present year in protracted meetings in this or other states. The brethren in N. Y. are not progressing as rapidly as could be desired, probably the lack of proclaimers may be one of the reasons; then too is there not a want of earnest zealous prayer, are we not relying too much upon our own efforts, not leaning sufficiently upon the omnipotent arm of the son of God! We hope that as we look into the word of truth and become familiar with the long suffering, zeal, and prayerfulness of Christ and his apostles to inspire ourselves and others to renewed exertions in the Kingdom of Jesus. How many are bending their energies to worldly aggrandisement regardless of future development or destiny. The time allotted our race for preparing for eternity is short, we therefore should make Christ and his salvation the central idea in our moral

horizon ; everything else, worldly pleasure and earthly greatness, revolving round at proper distances. But man has fallen, and the effects are continually visible. This world is the empire of sin. Sin is the god of this world. He has laid the foundations of his dominion deep and broad. He has entrenched himself in the habits, customs, prejudices, institutions of learning, government and religion of our race. Thus fortified he has ruled for ages amid the horrors of depravity.

The gospel comes as moral power to relieve the soul of this terrible pressure. The type of its spreading is the silent beautiful light, waving calmly up against the reign of darkness and filling the heavens with floods of splendor. The image of its power, is seen in the silent energies of spring, changing bleak cold winter into green, joyous summer.

W. T. HURNER.

TIMELY AID.

Thanks to a goodly company of true-hearted friends for their exertions to assist the Christian Banner ; thanks in the name of the gospel. We have no individual interest in this paper—no other than a common interest. The brethren therefore do not aid us individually in rendering assistance to this work ; and hence we can only thank faithful friends in the name of the cause that we all avowedly love and labor to maintain. Were the Banner to be struck off the list of living publications, no injury, but perhaps a benefit, would result to us as an individual, speaking ‘after the manner of men’ looking at the ‘things that are seen.’

A sympathizing friend in Eramosa seems to think it singular that the receipts for the Christian Banner have been so lean. He however does his part by sending his own portion of aid for the current year, along with that of a neighbor's, together with a new name accompanied by the requisite ‘valuable consideration.’

Another member of the Christian family, who resides on the shore of the Georgian Bay, sends funds and a new name. Two devoted brethren, one in Wainfleet and the other in Rainham, have lately stretched out their hand of help and promise still further assistance. A good friend in the Capital of the United States, who has never forgotten the Banner for the past eight or nine years, forwards subscribers' names and

subscriptions; and a brother in Alabama has been pleased to send us ten names with the funds for the purpose of holding up the Banner and unfolding it to view in new regions.

An elect few of such friends and helpers are the stay and strength and hope of every good cause this side of 'things eternal.' May their number and power increase until the Lord opens up to us the new world 'wherein dwelleth righteousness.'

D. O.

RETIREMENT.

No christian can be comfortable or prosperous without retirement. Popular ministers may preach, converse or pray in public, to the edifying of others, and yet decline in their own souls for want of examination, humiliation, and secret prayer, suited immediately to their own case. Nay, the most able ministers will generally cease to be very useful if their personal religion is neglected, or hurried over in a formal manner. This the fervent christian knows. He will, therefore, redeem time for retirement at the expense of many inconveniences; and the friends of popular ministers should consider this, and not too much intrude upon the regular needed hours of retirement of those persons in whose company they most delight.

☞ The first and second Numbers of the weekly "American Christian Review," by brother Benjamin Franklin, published at Cincinnati, Ohio, have visited our office. Subscription price, \$2 per year. The "Review" is very creditably got up, exhibits talent and devotion, and merits a liberal circulation. The zealous editor is assisted by a good quorum of contributors and correspondents.

D. O.

☞ We are sometimes asked where the Evangelists in Canada are laboring, and their success. Their labors we doubt not are duly chronicled in the Lord's "Book of Life," but as we have not present access to this Record, we are not in a position to satisfy interested inquirers. Wherever they are, and in all their efforts to turn sinners to the Saviour and enrich the believers, may much grace attend them.

D. O.