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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, JULY, 1855.

NO. 7.

EPISCOPAL AGAINST CATHOLIC--CATHOLIC AGAINST EPISCOPAL

On the 23rd of April, seven "Clergymen of the Church"—Episcopal—sent the following note to Dr. Cahill, in Ireland, a Catholic champion of full size :

The Rectory, *Sligo*, April 23rd, 1855.

TO THE REV. MR. CAHILL: Rev. Sir,—As you have visited this town with the avowed purpose of preaching doctrines which we believe to be erroneous, and impugning doctrines which we believe to be true, we invite you, and as many Priests of the Church of Rome as you may choose to associate with you, to meet us for the public discussion of the points on which we differ.

We remain, Rev. Sir,

Your faithful servants

EDWARD DAY, Rector of St. John's.

EDWARD NANGLE, Rector of Screen.

SAMUEL SHONE, Curate of St. John's.

WILLIAM JEFFCOTT, Incumbent of Lissadell.

WILLIAM C TOWNSEND, Irish Church Mission.

GEO. W. DALTON, Irish Church Mission.

A. T. GILMOR, L.L.D., Incumbent of Cally.

CAHILL'S RESPONSE.

Sligo, May 5th, 1855.

REVEREND SIRS.—You seem totally to forget the recent apostacy of the founders of your sect in supposing that I could so far lose sight of my official position as to meet you in public discussion on matters of faith. The idea of the followers of Luther, Zainglius, Calvin, and Beza, being the judges of sound doctrine might excite a smile of mere surprise in those who count over the discordant progeny of early Protestantism ; but the man whose duty it is to defend the Gospel of Christ against daily incredible innovations, can with difficulty repress his legitimate indignation when he beholds

unbaptized, unordained men assume the office of Christian teachers; and, without a governing head, without a mission, without a fixed creed, unblushingly raise their voices as the apostles of Christ. The ingenuity with which you persuade your hearers that you are the ancient Church, although history records the recent date of your origin—the plausibility with which you contrive to deceive your followers that you profess the one self-same faith of the apostles, while your new yearly creeds succeed each other like the rising and sinking waves of an angry convulsed sea—and the talent with which you impose on your congregations that your office is one of the most disinterested love, a free gift, while your communion table stands in one of your plundered cathedrals, while your glebes are built on our rich abbey lauds, and while your carriages, fine linen, and purple and champagne are purchased with the yearly sum of one million sterling, the patrimony of the starving, naked, persecuted Irish poor—all this conduct on your part furnishes an historical evidence of open deceit, educated fraud, and incomprehensible audacity, which, without any doubt at all, stands without a parallel in the history of the world. Your plain case is this,—namely, you are not baptized, and yet you call yourselves Christians—you are not ordained, and you call yourselves Priests—you have, of course, no mission, and you call yourselves Church Missionaries—you tell the world you are preaching the gospel for nothing, although every body knows you have plundered the Irish poor to the enormous expense of seven hundred millions sterling, including plundered lands! ! and you claim (in the face of mankind with this plunder on your backs,) the sole privilege of being the chosen ambassadors of Heaven, although in an official point of view, you can have no more connection with God than the officers of the Turkish fleet.

But there is a new phase in your official character, which is the most astounding feature in your strange Protestantism. When your founders separated from the Catholic Church in the reign of Edward the Sixth, Cranmer drew up your Thirty-nine Articles, and the English Parliament being summoned on the occasion, this act of parliament, this “bill of faith” was ascribed to the inspiration of the Holy Ghost—that is, an assembly of the most wicked men known to English history usurp the place of Christ, invent a parliamentary creed, and, as if in the mockery of God, pass “a bill of redemption in riotous and shuddering blasphemy.” I protest to God I am astonished how any man, on calm reflection, would not blush to acknowl-

edge himself the follower of such incongruous iniquity. Within the short period of the three hundred years of your existence, your sect has, by the clear historical evidence of your synodal, and convocational, and diocesan, and parliamentary decisions, changed this "bill of faith," seven hundred and fifty-one times. (See Bossuet.) You have, therefore, declared by your own deliberate testimony that you have been believing and teaching erroneous doctrines seven hundred and fifty-one times within the period of three hundred years, and with this palpable declaration stamped on your foreheads, you with seven hundred and fifty-one prevarications, unblushingly come before the public and invite me to a discussion on the doctrines which perchance you believe in the year 1855. In each of these changes you all boldly assert with your usual reformed effrontery that each change is to be ascribed to the direct inspiration of the Holy Ghost ! and thus you tell your unfortunate audiences that the creed which the Holy Spirit declared last year to be true is now declared by the same Spirit to be false !—and within three hundred years, your inspiration has had seven hundred and fifty-one prevarications on the same subject. When pressed on this vital point of your perpetual changes, you come forward with the strange declaration that your Church is not infallible, on the contrary, that it is fallible ; and you add, moreover, that neither your Church nor any other institution on earth has ever been, or can never be, infallible. Here we Catholics look at you with renewed amazement, and we ask how you can have a *firm faith* on a fallible basis—how you can *firmly believe* a thing which *you doubt* ? and hence we get a glimpse at a new quality in your system—namely, that it is impossible for you to have Divine faith, as doubt and the conviction of faith cannot exist in the same man at the same time.

In your harrangues from your pulpits and from public platforms you put forward as your apology for your present rebellion against the authority of the Catholic Church the absurd statement—namely, that the Church had fallen into error in some century unknown, and introduced by somebody unknown—that is, the Church somehow fell and was corrupted some place, sometime, by somebody !—You also declaim that *no one knew* how, where, or when, or by whom the whole Church fell ; that it was done by degrees unknown to the whole world ; that all the old books of the libraries of all nations were slowly corrupted without the people of these nations knowing it ; and lastly, that some Monks, whom nobody knows, or ever could

know, had, by united concert and fraud, which nobody has, or ever can detect, produced this universal, invisible, imperceptible, impalpable change in the Gospel and in the Church. In fact: you state that the Church had disappeared, without scarcely a trace of the original fabric being left behind! and without one human being, during seven centuries, throughout all nations, being in the least cognizant or having any idea of the change! Now, I think there is scarcely any man living who will not say that this Protestant mystery, is the most perfect apocalypse of lies that could ever be imagined to proceed from the wildest dream of the most frenzied fancy; but it is a mere tame, stern narrative, compared with the sequel of this incredibility. When you have thus raised the astonishment of your hearers with this historical mystery, you then gravely tell them that by the *providence of God* the old Church was restored—by whom? Here comes the grand climax, where God the Father is made to surpass the Holy Spirit in a course which makes the blood freeze and the hair stand on an end. Here it is—this Church, so fallen, so changed, its worship perverted, its light extinguished, its voice dead, and the world covered with darkness, unknown to the world, would have remained in this forlorn condition for ever, as you assert, if *God had not raised* up certain persons to restore it to its former perfection. And who, do you say, were these chosen persons? Here Protestantism surpasses itself. Here it is—*God raised up* the vilest miscreants, the most turbulent monsters, the veriest demons of hypocrisy, perjury, spoliation, and murder, who, forsooth, were inspired by God! to restore His worship! to do honor to His sanctity! to introduce the religion of truth! to preach charity! to teach forgiveness! to proclaim justice! and by crimes, such as the world never witnessed before, to advance the Gospel, to publish the Cross, and to extend the kingdom of Christ!—that is, God employed and called demons to teach sanctity; and, by practising the works of the Devil, to encourage men to lead the lives of saints!—that is, the choicest companion on the road to Heaven is the Devil, the most certain mark of a reformer is crime and the surest way to Christ is to travel through the abyss! Oh, Protestantism, Protestantism, thou hast surely the likeness of thy founders carved on all the features of thy terrific figure. And it must never be forgotten that this Church is said to have fallen and its laws changed, although God the Father *swore* that “the word He put in the mouths of men should never depart from them;” although Christ several times de-

clared that this Church should never fail—that the gates of Hell should never prevail against it, and that He would send to the Apostles and their successors *for ever* the Holy Spirit, who would bring to their recollection all things whatsoever He taught them, and who would *abide with them for ever*. Hence it follows, according to your statement, that although the Church failed under the promises of the Trinity, it recovered under the providential interference of one man who seduced a Nun from a convent; another man who abducted another man's wife; a third man who read his recantation three times on his oath; a fourth man who murdered five wives; a fifth individual (a woman) who signed an act of parliament consigning the throne of England to her future illegitimate offspring (if she should have any), and thus with her own hand this head of your Church, called by God, published to coming times an act of infamy unknown in the records of either ancient or modern times.

This, gentlemen, is the common topic of your sermons, speeches, and orations in all your churches; it is the basis of your present position; it is the pretext of all your Bible societies; it is the apology for your most outrageous insult of the Catholics of Ireland; it is the thesis you defend at Exeter Hall, the mainspring by which you collect tens of thousands to convert the Catholics of Ireland, and it is the stereotyped, overgrown lie on which Protestantism lives in this country. This monstrous religious epic, well told and sanctimoniously declaimed, cannot fail to move (I willingly admit) most honourable minds and religious English hearts to subscribe hundreds of thousands of pounds to maintain this most stupifying gigantic fabrication—the huge dodge—this stupendous humbug, to pay troops of designing Missionaries, hundreds of scant Biblemen, threadbare, lemon-coloured Soupers, to deluge the country with misstatements and discords to publish the grossest slander on the discipline and doctrine of the Catholic Church, to poison the breast of the landlord, to arm the red hand of the nightly assassin, to convert the poor-law into persecution and the poor-house into a hell, to engender social animosity, to turn Ireland into a battle-field of public hatred, and, if not stopped in time here and on the *Continent*, perhaps very soon to endanger the stability of the throne of England. With this statement on your lips, can anything be more ludicrous than to hear you speak of 'the doctrines you believe,' as if any one man in Ireland who knows your system pays the slightest regard to any opinion of yours in religion? No confidence can be placed

in anything you say—no reliance on any doctrine you profess. The only reasonable reply which any one who knows you should give to any challenge coming from you is to use the graphic words, "wait a while;" because you yourselves will be the first to impugn the doctrines which; perchance, you now believe for a season. How, therefore, could it have entered into your imagination that my Bishop would give me permission to enter on a public discussion with persons whose history is vile fiction, whose creed is wicked romance, and whose faith is a piebald dream, an impalpable rainbow the product of the storm, and disappearing when the clouds vanish and the serene sky is restored? Beyond all doubt you must forget your incongruous position when you could suppose that an accredited Minister of God should leave the peaceful sanctuary, his holy calling, bring forth his time-honored title into public disputation, and run through the mire in the streets to contend with a reckless unchristian band of itinerant gladiators shouting for fight outside the doors of our churches.

There is an additional reason, and the strongest of all, why I could not consent to meet the Sligo Soupers in theological combat—I could no more meet you to decide the articles of faith than the Queen could agree to argue her title to the throne of her ancestors with Jones and Frost, the transported Chartists—the argument on my part is infinitely stronger on this point than the argument of the Queen. She could not do it consistently with the laws of this realm, which have fixed her title. I dare not do it consistently with the laws of Christ, which, in public Council, have irrevocably, under the guidance of the Holy Ghost, decided my faith. The legislation of Christ on this solemn point is without a parallel, even in His own ordinances. It is the masterpiece of law in the sacred volume, and places the authority of the Church in matters of faith in such a legal pre-eminence that I am convinced that no man or set of men living, except the Seven Champions of Christendom, could think of superseding this irrefragable evidence by a majority of voices in the town of Sligo. Gentlemen, as you say you value the word of God, hear this full document—this unsurpassed record of the authority of the Church.

1. The appointment and source of power—"As the Father sent Me, I send you."

2. The knowledge requisite to discharge the duties—"All things which I heard from the Father, I have made known to you."

3. The office to be discharged—"Go ye into the whole world, and preach the Gospel."

4. The subjects of their jurisdiction—"Go ye and preach the Gospel to every creature."

5. The extent of territory subject to them—"Go ye into all nations."

6. The obedience to be paid to them—"He who hears you, hears Me."

7. The crime of not obeying them—"He who despises you, despises Me."

8. The rewards and penalties attached to their authority—"Go ye and preach—and he that believeth and is baptised shall be saved; and he that believeth not shall be damned."

9. The security—the certainty attached to their office—"Lo, I am with you."

10. The term and tenure of their office—"All days, even to the consummation of the world."

11. The legislative bond of Christ to men as a guarantee of the trust to be reposed in them—"And the gates of hell shall never prevail against it."

12. The presence and example of the Holy Ghost for ever, as a further guarantee—"I will send the Holy Ghost, the Spirit of Truth, who *will bring to your recollection* all things whatsoever I have told you, and who will abide with you for ever."

Here, decidedly, as far as words can express it, it is a clear legislative enactment of Christ, appointing a permanent court on earth to the consummation of the world, where the Holy Ghost officially presides, and where he instructs men to preach and teach for ever—with whom Christ is for ever—who are to be heard as men would hear Him—who have his authority as teachers—who are to teach every creature, all nations—and against the truth of whose ordinances the gates of Hell shall never prevail. I can see no language in Scripture stronger, clearer, more decided than this enactment; it is clear as the Truth, Life, Death, and Resurrection of Christ; I read it with the same evidence—I believe it with the same certitude. If this document is to be discredited I can have no motive or reason to believe in the redemption of Christ. Now, this authority has decided my faith—that is, the Holy Ghost has, from the foregoing premises, decided it; hence I cannot canvass further His decisions—my faith through Him is fixed. I could no more consent to decide it by a ma-

jority of votes than I could put the existence of Christ to a public vote of an excellent mob of infidels. Gentlemen, you perceive I have in this case taken pains with you, because I do from my heart pity you; I have sincere, unfeigned compassion for you. You are laboring in a wretched, a wrong cause. The life of a Church Missionary is, without doubt, one unceasing, sleepless, marvellous profound dodge; he scarcely ever tells one word of truth or justice towards the discipline and doctrine of Catholics. This is a melancholy life, a terrific profession. To be poisoning the young Protestant mind—to be warping the honor and truth of the young Protestant generation, is a profession more odious than that of Calcraft, the London executioner. I assure you your published sermons, your pamphlets, your articles in the papers, are all one accumulation of incredible falsehood. Of course I do not impeach your honor as gentlemen and citizens; but in your character of (what you call) preaching, human fancy can never reach the height of falsehood which your sect has built up to the very skies in reference to Catholics.

And you will fail in your present scheme of converting (?) the Irish by the modern plan of what is called "Soupierism." * * *

I am, Rev. Sirs, most truly yours,

D. W. CAHILL, D. D.

DR. FRANKLIN AGAINST THOMAS PAINE.

Cotton Gin Port, Miss., June 11th, 1855.

Editor of the Christian Banner:

BELoved BROTHER:—While glancing over the voluminous writings of Dr. Franklin, my attention was arrested by his letter to the notorious Thomas Paine, dissuading him from the publication of an irreligious work. Thinking that your readers might be interested and profited by its perusal, I have concluded to transcribe it for the pages of the "Banner."

Invoking the blessings of Heaven upon your labors in the vineyard of the Lord,

I am, yours,

In the bonds of the gospel,

B. F. MANIRE.

"DR. SIR:—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all

religion. For without the belief of a Providence that takes cognizance of, guards, and guides, and may favor particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that, though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good would be done by it?

“You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you having a clear perception of the advantages of virtue, and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youths of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger; but to burn this piece before it is seen by any other person; whereby you will save yourself a great deal of mortification by the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be *if without it*. I intend this letter itself as a *proof* of my friendship, and therefore add no *professions* to it, but subscribe myself simply

Yours,

B. FRANKLIN.

You may depend upon it that he is a good man whose intimate friends are good.—*Lavater*.

A PAGE FOR NEW READERS.

An unseen friend—a new reader—communicates with us in friendly sociality, and says :

“Perhaps I may send you new names, but as yet I do not know your principles except on baptism. I have not had time to peruse the back Numbers ; I suppose you belong to the ——ites, but I never met one of that religious body, nor do I know their peculiarities of belief.”

Let us say with earnest clearness that we do not belong to the ——ites, nor any other ites, never did, and never expect to belong to such a body of people. One very marked and cardinal principle of the writer and his brethren, is, that we regard the Christian oracles not only complete as furnishing the knowledge of the religion of Jesus our Lord, but complete also as containing all the names which the followers of Christ are authorized to appropriate to themselves or to apply to one another. Hence, the whole race of names unauthorized of heaven, all the *ites*, the *ians*, the *ics*, and the *isms* so profusely and popularly used in our times, we stand up against and battle against with all our might, mind, and strength. As we dare not receive any other doctrine than Christ's, so we dare not receive other names than those he has sanctioned.

Our good friend again says :

“Any tracts which might be compendious exponents of your religious views I should receive thankfully.”

A single sentence will let this friend and all other inquiring friends see the religious ground we stand upon. We lay aside every creed in christendom but one, the one that the apostles wrote out in the name of the Divine Master, Jesus our Lord ; and having accepted of the creed that the Lord made through his inspired servants, we listen to its teachings, honor its authority, acknowledge its precepts, and submit to the institutions it sanctions. This is, in one word, the position we assume—a position that subjects us to severe persecution and a very large amount of misrepresentation.

In rallying round the Lord's own standard of faith, doctrine, and manners, we have in view—

1. Our own instruction in heaven's method of salvation, in order to enjoy the Christian religion in its purity, power, and perfection.
2. A basis of union, divinely laid and divinely enforced, whereby all the professed servants of the Lord may be “perfectly joined together in the same mind” and “strive together for the faith of the

gospel" as the obedient subjects of the Divine Prince primitively.

3. A crusade against the creed-makers, the division-manufacturers, and the religious counterfeiters who corrupt the religion of the Lord Jesus, confuse the people, mix piety with policy, turn the Lord's ambassadors out of office and put new apostles in their place; and thus prevent the religious world from receiving the primitive teaching and enjoying the primitive union through the one pure and only true creed.

But it is asked, in this communication of our friend—

"What are your views of the Trinity?"

We respond—

1. The term Trinity not being in our creed, and being appropriated by a party for party use, is regarded as unscriptural.

2. But while the word Trinity and its popular uses cannot be approved, we speak with all distinctness and emphasis of Father, Son, and Holy Spirit, as the true ambassadors of our King authorize and teach.

3. The Trinitarians and Unitarians are opposite parties—each standing up for party rather than for the truth of heaven as exhibited in the inspired Book.

4. The Unitarians are a set of bastard philosophers whose philosophy seems to be dearer to them than the faith of the oracles of God. And the Trinitarians, while they are not so far astray in sentiment, are nevertheless sadly astray in substituting popular philosophy for simple biblical truth to meet Unitarian philosophy.

—Let all our new readers reflect on these brief suggestions and reflections for one month, and if any have further questions to ask it will give us pleasure to respond to them.

D. O.

CHRISTIANS--PARTIZANS.

No. IV.

At the close of former remarks upon the capital contrast between partizan professors and christian professors, it was stated that partizans persecute, but that, on the contrary, christians, like their Master, if even ill treated, return good for it. This is a very notable and very effectual criterion by which to test the standing of any one called a follower of the Lord—an unerring method of *trying his spirit to learn whether he is of the Saviour or of Satan*. If a man persecute, whether using the hand to kill the body or the tongue or

pen to kill the character, he is a son of the Enemy of Righteousness, one of the children of the old Deceiver and master Rebel.

The second decided proof that a professor is a partizan we find in the fact that both in theory and practice he makes his appeal, not to the oracles of our Lord, but to some earth-born Confession or Formula of Faith. The constitution and laws of the Divine Government are in the creed of Christ, and this creed every disciple of Christ acknowledges, honors, and obeys. But the partizan must have some human document for a creed. It is his life, for he cannot live without it. And the Protestant partizan is less frank and less honest here than the Romanist partizan. Papal traditions and the papal church must be heard with the scriptures, says the true son of His Holiness of Rome; but the pupil of Luther, Calvin, or Knox battles the Roman who assumes this stand, nominally accepts the scriptures without admixture, and yet—yes, tell it in Gath and proclaim it in the most public places at Askelon—the reformer under these old leaders, who glories in the name *Protestant*, holds the inspired Book in the left hand and the book of the creed-makers in the right hand, and in every appeal for true faith and true practice uses the human creed instead of the inspired creed!! If we do not need a second race of Protestants to protest against these ingenious contradictions and mischievous counterfeits, we assuredly need a new Book from heaven that will authorize the manufacture of a second book to guide and govern those who affirm that the first book is complete!!

So wide-spread is this mark of apostacy and partizanship, so prevalent, popular, and powerful is this love of earthly authority which sets at naught the voice and government of God, that the professor who refuses to subscribe to some party creed, confession, or book of discipline, is from that very circumstance supposed to be unevangelical and unsound in the faith. Modern sound doctrine is a compound made up of a little from the divine creed and much from some human creed! This is the sound compound of the partizan—a standing and undisguisable proof that he is a foreigner, and not a fellow-citizen of the saints.

Let us illustrate what we mean by an example or two. In the reign of Edward VI of England, son of Henry VIII, “the king, in his great goodness, appointed the Archbishop of Canterbury [Thomas Cranmer] and others, to draw, and make, one meet order, rite, and fashion, of COMMON AND OPEN PRAYER, and administration of sacra-

ments, to be had and used in His Majesty's realm of England and Wales;" and one of the Acts of Parliament referring to the work of Mr. Cranmer and his helpers, declares that "BY AID OF THE HOLY GHOST, with one uniform agreement is of them concluded, set forth and delivered to His Highness, to his great comfort and quietness of mind, intituled, The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England."

On the above we note—

1. An earthly king appoints some of his fellow men to draw up articles to regulate the faith, sacraments, rites and ceremonies of the Church that his father commenced a few years previously.
2. Cranmer and his learned assistants in the work are said to be aided by the Holy Spirit.
3. The Formula of faith and worship is drawn up for a particular locality—the realm of England and Wales.
4. This creed is for the use of the—not church of Christ, but the—Church of England.

This national authority, that issues in a national creed, for a national church, remains unchanged just seven years. Edward dies and Mary reigns; and this change of earthly sovereigns is the occasion of a new creed, though the creed-makers and the church-manufacturers had been assisted by the Holy Spirit! By authority of Queen Mary, the church-makers in Parliament proceed to enact—

"Whereas, since the 20th year of King Henry the 5th of famous memory, father to your Majesty our most natural Sovereign, and gracious Lady and Queen, much false and erroneous doctrine hath been taught, preached, and written, partly by divers the natural-born subjects of this realm, and partly being brought in hither from sundry foreign countries, hath been sown and spread abroad within the same: by reason whereof, as well the Spirituality as the Temporality of your Highness' realms and dominions have swerved from the obedience of the See Apostolic and declined from the unity of Christ's Church. We, the lords Spiritual and Temporal and the Commons, assembled in this present Parliament, representing the whole body of the realm of England, in the name of ourselves particularly and also of the said body universally, in this our supplication directed to your Majesty, with most humble suit, that it may by your intercession and mean be exhibited to the most Reverend Father in God, the Lord Cardinal Pole, Legate, sent specially

hither from our most Holy Father Pope Julian the Third and the See Apostolic of Rome, do declare ourselves very sorry and repentant of the schism and disobedience committed in this realm and dominions aforesaid against the See Apostolic, either in making, agreeing, or executing any Laws, Ordinances, or Commandments against the supremacy of the said See: offering ourselves and promising by this our supplication, that for a token and knowledge of our said repentance, we be and shall be always ready, under and with the authority of your Majesty, to the uttermost of our powers, to do that shall lie in us for the abrogation and repealing of the said Laws and Ordinances," &c. &c.

So, then, the Book of Common Prayer or the English Church creed is swept away with all the aid of the Holy Spirit that authorized it!

But stop. A few years pass—queen Elizabeth assumes the reins of Government—Cranmer's Book again finds favor—and the very same sort of authority that cast it out now embraces and makes it the ground and guide of the Church!!!

Take an example not so far from us either as it regards time or place. We have before us a book, the first page of which contains these words:—"The Doctrines and Discipline of the Canadian Wesleyan Methodists; adopted by their Ministers and Delegates, in Conference assembled, July 1st, 1829, and approved by the Ministers and Delegates in Conference assembled, June 9th, 1830. Published by order of the Conference. Hamilton: Printed at the Gore Balance Office—1830."

In the first section of this document, we find the following language:

"Whereas, it is a mark of proper and decent respect, due to the opinions of mankind, from any body of men who depart from any system or set of rules which they have formerly supported, and to which they have submitted to be governed, in matters of religion, and to adopt another system and other rules for their future guidance," &c.

Here, then, we have the same sort of human authority and the same spirit of changing one order of doctrines and rules for other doctrines and rules; and so it is, and so it will be, as long as the AUTHORITY OF MAN is substituted for the AUTHORITY OF GOD.

A third badge of partizanship is plainly visible in the mixed worship so current in our times. We are at once taken to the bord-

ers of babel when we take a glimpse of the assortment of authority, belief, and usage connected and incorporated with the worship that prevails in what is styled christendom. It is a mongrel of mongrels—a mixture of mixtures—a rare variety made up of varieties: a little from Moses, a little from Jesus, a little from the papal fathers, a little from the protestant fathers, some old orthodoxy and some new orthodoxy, and the whole assortment refined, modified, polished, and quint-essenced by the patent machinery of progressive Divinity. Judaism, christianity, mythology, ancient traditions, modern traditions, in greater or less portions and parcels are blended in the worship called christian worship—which worship is the worship of the genuine party man.

Ponder, dear reader, these unprejudiced jottings till you hear from us again.

D. O.

THE ANNUAL MEETING.

[We are pleased to lay the subjoined letter which treats of the late meeting at Wainfleet before the readers of the Christian Banner.]

Wainfleet, June 19th, 1855.

It is with the greatest pleasure I seat myself to forward you a communication for publication relative to our annual meeting just concluded in this vicinity. The occasion was a most joyful one, I assure you. Saints were instructed, encouraged and edified—sinners enlightened, alarmed and converted by the clear, sound, illuminating discourses and bold, persuasive, energetic exhortations that proved successful, soul-stirring and irresistible. The meeting had a happy commencement, being quite largely represented by the attendance of brethren from many of the congregations in Canada. Also a goodly number of the Saviour's dear children from Williamsville, N. Y., greeted us with their presence, among whom was our good and pre-possessing brother J. R. Frame, whose addresses and exhortations were apostolic, convincing, and subduing. How cheering was the sacred melody of the voices in harmony tuned, singing the rich heaven-inspired praises of Jesus our Lord the Saviour of mankind! Ah! ye vain, giddy, clamorous multitude in the "broad road" immersed in the pleasures, follies and fashionable amusements of a gay world, skipping to the sound of the bugle, harp or violin—

had you only heard and realized the superlatively animating songs of Zion sung by the sonorous voices of Zion's children, keyed in tuneful harmony, you would flee from your sinful resorts as from the pestilential plagues of Egypt and exclaim—to Zion's walls will we go that we may hear the law and the good word of the Lord from holy Jerusalem.

If the angels in heaven "gently on their pinions flying" abound in supernal strains, may not beloved saints from all points of the compass assembled, whose hearts "like kindred drops do mingle into one" engage in cheerful holy song in honor of Jesus who suffered, died, and rose again that his lovely children might enjoy eternal rest without alloy, where nothing approaches to destroy?

Such assemblies remind us of the celestial hosts in which are found "the spirits of just men made perfect"—Abraham, Isaac, and Jacob, Noah, Shem, and David, Moses, Jacob and Daniel with countless millions of others under the reign of favor, joyfully welcomed to supernal plains, where bliss obtains and no alloy, where nothing sinful can annoy, where satan's hand can ne'er destroy, where my Redeemer reigns.

The singing, rich and captivating, bore me up as it were on Angels' wings to the third heaven, but we are now separated, and O how disconsolate, how lonesome I feel! Dear Sisters, though you crossed over Ontario's bounding billows and mighty Niagara's terrific roar, yet I recall to mind with delightful emotion, your smiling faces, lively voices and endearing expressions—

"Hail lovely Sisters! whose melodious song
Proves as refreshing as the morning dew—
Thy music makes our drooping spirits strong,
And kindles love in every breast anew."

Brethren Anderson, Black, Kilgour, J. R. Frame, and others encouraged the brethren on the first and second days of the meeting, and on the third (Lord's) day, the confluence being immense, brother Black with dignity and solemnity waited on the table of the Lord—how solemn, primitive, cheering, sublime!

I regret that indisposition prevented the attendance of two or three amiable sisters in the vicinity, being thus deprived of a rich spiritual feast, but the prosperity of Zion was a consolation to them. May heavenly benedictions fall, like refreshing showers, upon the heads of God's dear children. On this day, four were immersed and one from the Baptists made application for union with us.— On the fourth, last, and best day of the feast the scene was trans.

porting, every countenance flamed with exultation, every bosom beat in admiration of heaven's gracious gifts to fallen man. Ere the day closed five more requested to be buried with the Saviour in christian immersion. Some left the assembly expressing mentally as in days of yore,—did not our hearts burn within us as we heard the gospel so plainly developed and so strongly enforced? May longer time be granted them to form a decision. Thus happily, peacefully, orderly and triumphantly closed the great meeting.

Allow me to suggest that at future meetings the brethren start not away the same day on which the meeting closes, as by so doing much confusion ensues, but let them remain until the following day and then we may separate without distraction or tumult.

Permit me to announce the mournful intelligence that Anna, the beloved consort of brother Abram Depew, departed this life on Lord's day evening during the meeting. Her disease was of a consumptive character. This sister was a very amiable and devoted disciple of the Lord Jesus—respected by the world and beloved by the church. In a soft and peaceful slumber she died—her spirit wafted by Angels to paradise. "Happy the dead who die in the Lord."

Amos.

OUR NEW SCHOOL BILL.

No. 2.

The *Examiner*, of Toronto, always an earnest advocate for light and liberty, declares that—

"It is a singular and lamentable fact, that while the people of Scotland are laboring successfully to abolish the sectarian system of common schools, we in Canada, who have realized and appreciated to a large degree the benefits derived from an unsectarian system, should pusillanimously consent to its being impaired or destroyed at the dictation of the Jesuits, who have for some years past again infested this Province."

And the Western Baptist Association, which met at Morpeth, June 2nd, speaks up with becoming earnestness and pith against the new Act for Separate Schools. Read these two resolves:

"Resolved, That in the opinion of this Association, the granting of Government aid to Separate Schools, for the purpose of teaching sectarianism, is inconsistent with the declaration in the preamble of

the Clergy Reserve Act,—passed the last session of Parliament,—‘that it is desirable to do away with all connection between Church and State,’ and destructive of our present excellent system of National Education, and ought not to be given.

“*Resolved*, That the present Government in carrying into effect the commutation clause of the Clergy Reserve act, *in the manner they did*, are guilty of a gross violation of the well understood wishes of the people, and should incur the indignation of every friend of religious liberty.”

But the *Toronto Mirror*, a Romanist journal, looks at the new Act through different glasses. Its columns contain the chronicles of triumph. We wonder not. Catholics, like all other men in this lower world, know what suits them, and well they know, as indeed all ought to know, that this Separate School Bill is a compliment and a concession to papalism. If we lacked proof that this is so, the *Mirror* would furnish ample testimony to meet all deficiencies. Let us hear our Catholic neighbor :

“ We are not now going to remark upon the utility or *necessity* of Separate Schools, nor to show that mixed education injures the purity of the Catholic Faith in the minds of children, because that subject has been treated often before, and by much abler hands. But we simply propose to do now, what we could never before do, to review quickly the struggles in which we have been engaged for the last eighteen years, and writing now in the midst of a universal triumph, like a general on the morning after a battle, to congratulate our fellow-soldiers in the contest for religious liberty on the signal victory which we have just gained,—thanking the Lord God of our Fathers, at the same time, with the warmest feelings of gratitude, for having given us the power to conquer the enemies of justice and truth, and having sent us a true disciple of Chrysostom, Athanasius, and Patrick—those luminaries of the Ancient Church—to direct us in the arduous conflict. The Separate School Bill is not a measure which concedes a particular benefit to the Catholic Church, to the Episcopalians, or to any other denomination whatsoever. It is the establishment of a noble principle of religious freedom, which has placed Canada in advance of the “*Model Republic*,” or of any other ; and has given an example of liberality, which, were it *properly* represented in Exeter Hall, would rouse into frenzy and confound with amazement the land of Papal Aggression Bills. Happily, religious bigotry is rather an exotic plant with us and only

manages to eke out its miserable existence under the mask of liberty. But under this mask it has opposed the Separate School Bill, and managed for years successfully to thwart the good intentions of several governments. At length the strenuous exertions of the Catholics of the Province, directed by the personal labors of their illustrious Bishop, (who left his own Diocese in the depth of winter to go down to Quebec,) a measure has been passed which it would be difficult to improve, but which like every other must stand a test of experience."

Again, to clinch the matter and make it twice fast, the *Mirror* adds to a lengthened article the following paragraph :

"We can not close these remarks on the measures of the past session without expressing our surprise and admiration on contemplating the moderation with which our beloved Bishop, Dr. De Charbonnel, sought to obtain the objects which he had in view ; his perseverance in spite of all obstacles, and the energy with which he watched over the measure until he saw it brought to a successful conclusion. Were his Lordship in a Catholic country, with hundreds of other Bishops to give him their assistance, and a government ever ready to listen to and pay the profoundest respect to the order of Melchisedech, his success would not be so much a matter of surprise ; but in a country where a large portion of the people are absolutely inimical to Catholicity, it must have required a zealous perseverance of no ordinary degree to attain the passage of this measure. Next to the liberality of the members, and especially those whose names we have mentioned, the country is indebted to his Lordship for its deliverance from the educational burden under which it has groaned for ten years past."

It appears then that the Romanists themselves are astonished at their success. "Were his Lordship in a Catholic country, &c., his success would not be so much a matter of surprize." True, quite true ; and his "Lordship" and all his big brethren and his little brethren may smile at the simplicity and pliant policy that not only allowed but sanctioned the new measure, so important to the interests of the Pope's cause as to take the Bishop through the storms of winter from Toronto to Quebec. But we blame not Dr. Charbonnel. He has acted in character with his office. He is set for the defence and the advancement of popery. While thus engaged he is acting his official self. We have not a word of censure for him, but for

those who have betrayed their trust in giving him and his coadjutors power and partizan favor through this unwholesome act.

There is however hope. The Press of Canada West, with great unanimity, is speaking out like continued peals of thunder against the obnoxious School Bill. In a column of a late issue of the *Globe* we find the following words :

“ When unprincipled and political intriguers, influenced by a rapacious, jesuitical priestcraft, band together for the purpose of infringing our sacred rights and liberties, it becomes our imperative duty to repel such aggression. We are not calmly to fold our hands and tamely and basely submit to unconstitutional tyranny and domination, when the inveterate enemies of civil and religious freedom have, by stratagetic intrigues, accomplished their ends. In such a case, we, as Anglo-Canadians, are guilty, in the sight of God and man, if we do not use every means, and put forth every effort, to resist these encroachments. Shall we, who have been nursed in the very lap of freedom, be so pusillanimous as quietly to tolerate the despotism of a bigoted sect, whose very supremacy is a sure prognostic of the gross ignorance and moral gloom that are about to enwrap that nation over which such authority is exercised ?”

This is the tone of the Canada Press, and the same writer, speaking of Charbonnel and his friends, adds—

“ That he and his partizans were aware that Protestants in Canada West would have to contribute towards the support of their sectarian schools, is manifest from the manner in which the Bill was carried through the House ; and that Protestants do contribute will appear from the following :—Section XIII of the Separate School Act says :

“ Every Separate School established under this Act shall be entitled to a share in the fund annually granted by the Legislature of the Province for the support of Common Schools *according to the average number of pupils attending such school during the twelve next preceding months, or during the number of months which may have elapsed from the establishment of a new Separate School* ” &c., &c.

* Now, in a School Section not ten miles from St. Catherines there are 126 children. About 70 of these are Roman Catholics ; but the parents of these Catholic children do not pay the one-tenth of the taxes that the parents of other children pay. By the Separate School Act, however, they are entitled, provided they attend

school, to more than half of the public money! Perhaps it may be objected that inasmuch as it is "a grant of the Legislature" no person can complain. A grant—by whom granted I would ask? Is not this so-called grant, money raised by direct taxation? Undoubtedly it is, and therefore I contend that the Protestants in the School Section mentioned above and ~~the~~ all others in a similar position are actually contributing towards the support of sectarian schools. How others may feel upon this matter I cannot say, as for my part I would just as soon contribute towards the support of the "Order of Grey Nuns," or "the Ladies of the Sacred Heart," or the "Holy Sisters of our Lady of Seven Sorrows," or any similar Nunnery institutions, as to these sectarian schools."

From these indications it is safe to assume that this noble Province will not tolerate because it ought not to tolerate the late School Act.

D. O.

For the Christian Banner.

LABOURS OF EVANGELISTS.

Tully, July 4th, 1855.

In a late letter I promised, the Lord willing, to make a second report of the success of the Gospel in our region, and that which lieth round about. The churches in our part are all doing well and living in peace and love, and are walking in the fear of the Lord and comfort of the Holy Spirit, and are consequently edified and being built up in the Lord.

Since you was at my house there has been five persons baptized into the Lord in this congregation, and there are a number more expected soon; our plea for the Gospel is heard more by strangers than at any other time, since we organized ourselves into a church; people come from far and near to hear what we have to say, of the truth, and many manifest a deep interest in the Gospel.

But my design in writing was not to speak of matters and things in our church, but to let your readers know of the labours of our brother Benedict.

Brother Benedict after having spoken a few discourses at Ellisburg and at Peirpont Manor, made us a short visit and spent nearly a week with us in order to recruit himself a little, and to get a little encouragement from the brethren in order that he might continue his efforts in that region, for the fields were already white for the

harvest. The good brethren in our congregation made up a small missionary fund of something near twenty dollars in cash and sent him back much encouraged, to Ellisburgh, where formerly there had been a congregation, but for two or three years they had no meeting, many had moved away, and those that remained were discouraged. Brother Benedict began to talk to the people on this great subject, the Gospel,—they heard with deep interest, and a number were added to the Lord, and also a Baptist preacher by the name of Dean, a man of talents and moral worth, and noble and dignified bearing came out to hear, he also became convinced that our plea for the Gospel was right, and the result is, he has enrolled his name with the brethren there, and they have raised the standard of the Prince of Peace, and brother Dean is ordained as teacher and brother Wait and Rounds as Elders. There is a deep interest roused up in all those parts.

While brother Benedict was laboring at Ellisburgh, a cry was heard from Carthage, in the same County, (Jefferson) saying Come help us; as soon, therefore, as he had set in order the things that were wanting, he went on to Carthage, which is ten miles north-east of Watertown, where the Black River Canal unites with the Black River; this place contains about one thousand inhabitants. There are three meeting-houses, one Baptist, one Presbyterian, and one Methodist. The Baptist Church opened their house, and not only their house (be it said to their praise) but hearts also, and with one accord came out to hear what the babler had to say, for he seemed to be a setter forth of strange things. The consequence was they became most deeply interested in those things which at the first they supposed to be idle tales, and not only the Church but many, very many of the people in all that region of country, so much so that there was no room for them in the houses. In a little it was said by one of the Baptist Deacons there are forty persons to obey the Lord—the result of the meeting seems not far from the truth. Brother Benedict in his last note to me says, about three-fourths of the Baptist Church have united with the brotherhood or are about to do so, and further, after the third Lord's day in June, the brethren were to occupy the Baptist meeting house henceforward for all time. The number of members meeting and belonging with the brethren there I do not at present know. Some twenty or more had been immersed by brother B., at the last accounts, and the good work was at the time still going on.

Thus much, dear brother Oliphant, has grown out of the little effort made by a few warm-hearted brethren to sustain and build up the good cause of the Lord. Oh! how many hearts may leap for joy for so small a sacrifice of means, how many may rise up in the great day and call down blessings on our heads. Oh! that our brethren would remember this injunction of our Saviour, that it is more blessed to give than receive.

Let me say a word of brother Benedict, for he also has made a greater sacrifice than all others, for he has sacrificed all the endearments of home, and the bosom of his own little family. There are few, brother, who would listen to the cry of the people for the truth, in preference to the endearments and quietude of home. I do not wish to praise but to speak of his virtues as I believe them to be.

Brother B. possesses a peculiar faculty of enchaining the attention of the people; the person who hears him once will desire to hear him again. Such a man will get a hearing in any place, he is just the man for a Missionary of the Churches, and I hope and will indulge the hope that the missionary board of our central churches in their yearly Meeting will think best to secure the labors of brother Benedict. He is still at Carthage. I may write you again.

H. A. CHASE.

FINANCIALS OF THE CO-OPERATION.

The Treasurer in Account with the congregations of Christ co-operating for the spread of the Gospel in Canada West.

1854.

June 10th, Balance in hand at date,.....	\$273,41
17th, Received from congregation in Jordan,	40,00
" " " Pickering,	13,00
" " " Rainham,	1,00
1855—Jan. 22d, " " " Eramosa Centre,	3,00

Total amount,..... \$330,41

Paid by order of the Board for the above named purpose up to date, \$161,00

Balance in hand at date,..... 169,41

ROBERT ROYCE, *Treasurer.*

Eramosa, June 10th, 1855.

DEAR BROTHER OLIPHANT:—At the request of the brethren composing the Board of Co-operation, I send you the above financial

statement for insertion in the *Christian Banner*, for the information of the friends who contribute to so worthy an object as that of making known the truth to their fellow men. The receipts for the past year, it will be seen, are small compared with the object in view. But the Board not being able to secure the services of an efficient and constant laborer in the field, to that alone I believe may be attributed the reason why it is so, and not for want of an interest in the great and important enterprize of converting the world, as I am pleased to learn that brethren are still willing to place at the disposal of the Board means for the carrying out of the object of the organization as soon as they shall be so successful as to obtain the services of one who would command the confidence and secure the united co-operation of the brotherhood. For so desirable an object shall we not all pray.

In Christian love and esteem,

Your brother,

R. ROYCE.

DISCIPLES' AUXILLIARY BIBLE UNION.

It will gratify and edify a goodly portion of the readers of the *Christian Banner* to learn that the Bible Union of the Disciples in this Province continues to prosper. With much pleasure the names of the following friends of the Union and friends of the primitive gospel are chronicled in this work as officers of the Society :

President, JAMES BLACK.

Vice President, THOMAS BRADT.

Treasurer, PETER LAIRD.

Secretary, JAMES MENZIES.

And the following constitute the Board of Management:—

Asher Holmes, James Kilgour, Alexander Anderson, Jacob Snure, Leonard Yager, H. Thompson, H. McMillen, C. J. Lister, J. Van Camp, A. Burke.

These officers were chosen at the late meeting of the Auxilliary Union held in Wainfleet at the time of the General Meeting.

The Society was formed in the month of February, 1854, and between that period and the first annual meeting in June, same year, the amount paid into the treasury of the Union was \$274. This was decidedly encouraging for a beginning. During the past year, between June, 1854, and June, 1855, the sum of about \$310 was raised by this Auxilliary to help forward the work for which it was organi-

zed. Trusting and praying that the current year will witness increased liberality for a cause so sacredly noble, and hoping that grace, mercy, and peace may attend the efforts of all who are specially engaged in the official activities of the Society, we omit further chronicles until further records may be required.

D. O.

VARIOUS NOTICES.

Two pamphlet volumes have appeared at this office of more than par merit. They are from the pen of brother B. Franklin, of the city of Cincinnati. One of them is "Sincerity Seeking the way to Heaven," and the other "The Union Movement." We have looked over the pages of these works with much satisfaction, and have on the whole only one thing to remonstrate against in these neat and faithfully written volumes: A certain description of "ites" and a certain sort of "ism" figure quite conspicuously in them. We have, however, an apology for the author—it has become common if not commendable among the friends of reform in the city of Cincinnati to speak freely of these "ites" and this "ism." Quite true; the terms to which we object are employed, not because they are approved, but because opponents employ them. This is a right-handed compliment to cotemporaries and a left-handed compliment to the oracles of Christ, against which a solemn protest must be entered in the name of the Prince of Life. Opposers of a PURE SPEECH are responsible for the language *they* employ—disciples of Christ are responsible for the speech *they* use or in any wise countenance.

The little volumes here noticed are very cheap at sixpence currency or ten cents each; and parties desiring both of them or either of them may address B. Franklin, or make known their wishes at the *Christian Banner* office, and we will procure the work or works called for.

THE AMERICAN CHRISTIAN PREACHER AND DISCIPLES' MISCELLANY, from Kinston, North Carolina, is before us—a title that takes the place of the "Christian Friend," &c. This is a pretty monthly, edited by Dr. Walsh, assisted by brethren Butler, Manire, Joyner, Kirkpatrick, Plattenburg, and other able friends of the cause of truth. All success to these laborers.

The *American Christian Preacher* sounds pleasantly, yet, letting "brotherly love continue," may we say that an *European Preacher*

of the Christian religion, or an Asiatic Christian Preacher, or a British Preacher, if well coated with the right kind of armour, might become as familiar to the eye when seen and as pleasant to the ear when pronounced. But let that pass—no offence intended, brethren. You have our heart and prayer while engaged in your arduous work.

The PROPHECIC EXPOSITOR, formerly the *Advent Harbinger*, by Joseph Marsh, Rochester, comes to us greatly improved in form and appearance. It is now a semi-monthly instead of a weekly, and instead of newspaper form it is neatly got up in pamphlet.

The NEW YORK CHRONICLE, of July 14th, is at hand. Hope to see the "Chronicle" from week to week at the office of the *Banner*.

D. O.

STATE MEETING.

The meeting of the brethren of the State of New York, will be held with the church meeting at Tully, in the County of Onondaga, beginning on the 13th day of September next; this will be properly a *religious meeting*, but at the same time there will be a meeting of the Missionary Board in order that they may make a report of their doings for the past year. We hope brother Campbell will make his arrangements so as to favor us with his presence.

Come up, brethren, let us have a season of refreshing from the presence of the Lord.

H. A. CHASE.

Will the *Harbinger* copy?

THE PROPOSED DISCUSSION.—It is really instructive to peruse the note to Cahill by seven Episcopal ministers and a portion of his reply, as given in the current Number of the *Banner*. While the English Church minister, in the full costume of his dignity, will not discuss with what he calls a "Dissenter," he is anxious to meet a Romanist in debate. Why? Because he feels able to meet Romanism with triumph. The Romanist, however, regards the Episcopalian just as the Episcopalian looks upon "Dissenters," and hence he will not stoop to such a discussion!! Here is a looking-glass for others, many others, to behold themselves.

D. O.

SYMBOLS OF ROMANISM.

“ Archbishop Hughes, who like other Roman Catholic prelates, attaches a cross to his signature, complains that printers, when publishing his communications, do not affix to his name a cross, the true symbol of Christianity, but a dagger, (†) the sign of the assassin, and requests them to get a new type, a real cross, for his accommodation.”

The Printers of New York could not have hit upon a better symbol for the Romish Prelate than the dagger, which is peculiarly the weapon of Rome, Italy, and Spain.

A symbol of equal significance was, we remember, displayed at laying the foundation-stone of St. Michael's Cathedral in this city. The Romish Bishop, surrounded with his staff of Priests, stood under a large flag bearing upon its surface the figure of a Tiger or Leopard rampant, and having under it the expressive motto—“ MILD WHEN STROKED :—FIERCE WHEN PROVOKED ” !

Those two Romish symbols—the Dagger and Tiger—have a living exhibition in the means employed by that church to convert or punish heretics, of which the Inquisition is the type.—*Examiner*.

THOSE LETTERS.—A fellow-laborer in the cause of our Lord recently writes—

“ I see in the last “ Banner ” that you design issuing another edition of your Letters on the Modern Altar. I hope you will do so soon. I want 50 copies ; I regard them as the *best* that I have ever seen on that subject.”

If a few of the friends of reform would speak thus, letting us know that a new edition of the Letters would be taken up speedily, we should proceed at once to the work of preparing it for the public. Let friends who will co-operate with us in this service report their purpose, if they please, so that we may know what is duty in the premises.

D. O.

ADDITIONS—From brother D. Thompson, of the Erin church, information is received, that one obeyed the Saviour in that vicinity a short time since. And brother Wood, of Jordan, informed us a number of weeks ago that one had been added to the congregation there.

AMERICAN BIBLE UNION WORKS.

Bronte, 6th July, 1855.

To the Editor of the Christian Banner:

DEAR SIR:—You will aid the cause of Revision by inserting the following advertisement in the "Banner."

Yours sincerely,

JOHN OAKLEY.

REVISION OF THE ENGLISH SCRIPTURES.

Copies of the Revision of the English Translation of the last six books of the New Testament, and also a specimen of revision of a part of the book of Job, with critical notes, may be obtained of Messrs. McLearn & Co., C. W., Mr. Wm. Fell, engraver, &c., Hamilton, C. W., and of Messrs. Hall & Co., Merchant, London, C. W.

Dr. ONCKEN, Baptist missionary in Germany, who visited Canada last year, writes to the American and Foreign Bible Society, that he and his associates have circulated 81,000 copies of the Bible during the past year.

CULTIVATING GRATITUDE—A number of readers of the *Christian Banner* have recently sent funds to minister to its wants. Thanks—many thanks. We put an interesting mark close to every brother or sister's name who thus helps the work. D. O.

Correspondents are treated as gently as possible, but we fail to treat them in all cases as graciously as is desirable. Eliza G. B. will have a hearing, and Mr. Jabez Williams will not be neglected. And brother Graybiel, of Williamsville, must be honored also, speaking as he does in behalf of the Williamsville Academy. A lengthy notice respecting this institution, lately sent, was laid out for insertion in this number, but other matter having a prior claim crowded it out. The brethren here are notified, that the trustees of this Academy are about to send an Agent into Canada to solicit aid to complete and set it in motion. D. O.

He who combats his own evil passions and desires, enters into the severest battle of life; and if he combats successfully, obtains the greatest victory.