

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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, JUNE, 1855.

NO. 6.

SEED TIME.

From the Christian Baptist

"Whatever a man sows that shall he also reap."

"He that sows to the flesh shall of the flesh reap corruption: but he that sows to the Spirit shall of the Spirit reap life everlasting." Few persons seem to bear in mind that they are reaping every day what they have sown some days, months, or years before, even in their temporal enjoyments or sorrows. Still more plain it is to those who believe the words of the Great Teacher sent from God, that men will hereafter reap in the long, long harvest, what they have scattered in the seed time of their existence. Others also will reap, in some sense, the seeds which we are sowing, just as we are now reaping the seeds sown by our ancestors and predecessors. These facts suggest to us the necessity of great attention to our conduct. Ourselves here and hereafter, our children and our children's children, with their cotemporaries, may, and in many instances will, most assuredly reap what we are this day sowing. As we then regard our present and future happiness; that of our descendants, and that of all connected with them, we are admonished to take heed what we daily sow.

"*To sow to the flesh,*" is to labor for fleshy or animal pleasures; or taken in its worst sense, it is to labor for the gratification of our evil propensities, our corrupt passions and affections. Such shall reap corruption. Remorse and its handmaid, Shame, must introduce them to the whole family of moral and physical agonies which terminate in the utter corruption of every sensual appetite and gratification. They reap rottenness and death; because they sowed the seeds thereof.

"*To sow to the Spirit,*" is to devote our energies to the teachings of the Holy Spirit; to attend to the mental, more sublime, and heavenly objects of spiritual enjoyment, which are the objects of christian faith and hope; and to aim at the extension of these enjoyments by the introduction of others to a participation in them.

"*To reap life everlasting,*" is to rise in bliss and exalted enjoyments, without any assignable point of termination. Such is the bright prospect of an eternal harvest to those engaged in sowing the precious seed which grows for an age, and ripens for ever.

In every sense, then, life is the seed time. To-day for to-morrow, this year for the next. And as we are reaping what others sowed, let us, as christians, and as wise men, sow not only for ourselves, but that generations yet unborn shall arise and call us blessed. I trust seed is this day scattering, which shall be reaped in the Millennium by all those engaged in introducing the ancient order of things. If, then, with the wisdom which comes from above, we go forth scattering the precious seeds of true bliss and real good, how happy for ourselves, and for all that are dear to us, in time and to eternity ! But let none despair because he cannot sow and reap in the same day. Remember the patience of the husbandman ; and imitate him in preparing for the golden harvest which will never end.

ANNUAL GATHERING OF THE GENERAL ASSEMBLY IN SCOTLAND.

Cold Springs, May 6, 1855.

To the Editor of the Christian Banner :

SIR :—In a number of the " Scottish Journal " issued in May 1854, I observed a notice of the opening ceremonies attendant on the Annual gathering of the clericals and laymen who constitute the " General Assembly " of the Established Church of the land of my fathers. Such ceremonies more becoming a camp than a church of Christ, at the time astonished me as I read it ; and at the same time gave birth to the present communication, and which please insert in the " Christian Banner," when convenient.

PRESBYTER.

1st. Observe that gathering crowd. See the people pouring in from all quarters swelling its ranks, and increasing its denseness. Almost as various as the faces are the classes that compose it. The lordly and the lowly, the mean and the mighty, and the young, the priest, and the pleader, the sinner and the saint, are jostling together in the mingled throng. Regard the military array which lines and guards the streets, preserving by warlike menace a space sacred from the tread of the profane populace. Martial music is resounding. The hum of the multitude is drowned in the war note of the bugle ; and the airs which in the olden time led on to deeds of blood,

are only interrupted by the grounding of the musket, or the fixing of the bayonet. Escaped from the pressure of the crowd, and the enforced obedience of the military rule; see the windows, nay even the house-tops are crowded with anxious gazers. At the one end of the street behold the half of the audience, and at the termination of the other what? the barracks? the tented field? No! A temple consecrated to the prince of peace!

2nd. Fix your eye on the Hall of the audience. See carriage after carriage rolling onward to its portals. Mark the occasional presentation of arms by the soldiery, as some of the occupants reach the door. Peer and priest, elder, and advocate all pressing in to do homage to the representative of an earthly king. Look again the pageant is coming forth. The image of majesty appears; his train borne by pages who ever and anon hold up the robes of royalty, occupying a monarch's place, he receives a monarch's honors, the military do him obedience; and amid the shouts of the people, and the clangour of arms he proceeds—to what?—to prayer!! He is followed by a motely groupe. There is the noble, seemingly disdainful the earth he treads on; there the naval or the military chieftain going through with light heart and step, the necessary parade of the occasion. There also is the stern representative of Calvin, scowling at the non-elected throng; and there too is the advocate smiling in his sleeve at the solemn farce, which yet has its uses, he imagines, in awing the vulgar herd:—and many others likewise are there with motives and thoughts, different as the lineaments of their features; but all marshalled in goodly order, in defence of uniformity of mind, which admits not of the slightest curve, or minutest difference.

3rd. And what is all this display of earthly glory and worldly sovereignty? That of a kingdom which cometh not with observation; why all this exhibition of the "pride, pomp, and circumstance of glorious war?" To show the parties to be faithful disciples of the prince of peace. Why the presence of mimic majesty, the Sovereign of Britain, the defender of the faith, the head of the Church of England holding his court in the land of confessors and martyrs by proxy. To prove that the Lord Jesus Christ is alone Head of the Church of Scotland! Yes, this is the sense which ushers in the annual meeting of the General Assembly of the Church of Scotland. Who on observing such a scene as this, can

avoid recollecting the language of the Saviour, "The Kingdom of Heaven suffereth violence and the violent take it by force."

[In another direction, far from Edinburg, in the city of Nashville, Tennessee, the old school Presbyterian General Assembly, among other resolves, authorised and dictated the following :—D. O.]

Resolved, That the Assembly has full confidence in the efficacy of prayer, and therefore, while it would exhort the members of the churches under its care, to "pray without ceasing," that "the Lord of the harvest would send forth laborers into his harvest," it appoints the last Thursday of February, 1856, to be observed as a day of special prayer for the outpouring of the Spirit on our baptized children and youth, more particularly these who are under instruction in our various institutions of learning, and recommends that public service be held in all our churches on that day.

--Would it not be as reasonable and as scriptural for all *general* assemblies and all *particular* assemblies to pray for the re-appearance of the Lord Jesus, his death on the Cross again, and the resurrection of the apostles to receive the Spirit the second time at the Jewish capital in order to the conversion of the people of Tennessee; as for the Assembly to pray as above ?

D. O.

WHO SHOULD PRAY ?

To the Editor of the Christian Banner :

In a former essay we considered the manner of presenting prayer to God, and in this we design to examine who are privileged to pray or who are called upon to pray.

Prayer being a privilege as well as a duty, it is important to know who have the privilege and to whom as a duty it belongs. It is unfortunate for man and the spread of the gospel that in discussing this subject, human authority has been relied upon, thereby giving rise to interminable disputes and leading to the adoption of many erroneous views and practices, by which the great privilege has been much abused; and many who were enquiring after truth led astray on this very important point and also upon others. The wisdom of men we fear has had, and has yet; more influence in directing the teaching and practice of many professors in this matter, than the wisdom or word of God. Some appear to be afraid to be very plain upon this subject and choose rather to treat it as if the mind of the

Lord could not be ascertained upon it. Whilst then we design to be plain, we trust to present the teaching of the holy oracles so as to be plainly understood by every enquirer after truth.

To whom does the privilege of prayer belong? To all men both saint and sinner, responds the voice of popular sentiment. Shall we teach all men, that irrespective of character, they ought to pray? To this we may hear all ranks reply in the affirmative. What say the sacred oracles upon this subject? Prayer belongs to but one class, and no one not of that class has a right or is called on to pray. This we shall endeavor to illustrate and prove by the standard of religious truth. This class we view as consisting of those and only those who do the will of the Lord, are obedient to his commands, as given by the apostles and confirmed by signs and wonders. We argue from all the other gospel privileges that prayer is the privilege or duty only of the obedient; for none but the obedient are called upon to attend to any other gospel duty. No one acquainted with the scriptures and reverencing their authority, would call upon an unregenerate unrepenting sinner to partake of the sacred emblems of the broken body and shed blood of the Saviour. Nor would we expect an ungodly sinner to be advised by a christian to seek a place among the Lord's people without first repenting of his sins and becoming reconciled to God and commencing to do his will in all things. No greater exhibition of human folly can be given than is shown by persons in praying for forgiveness of sins while they live in the practice of known and acknowledged sin; without the least intention or desire to leave them off by repenting of them. The Lord has never promised to hear the wicked while they continue in rebellion against him. His language to such is "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him: and to our God, for he will abundantly pardon, Isaiah 55, 7." The Lord never invites men to ask favours of him while they live in wickedness and rebellion against him. "If I regard iniquity in my heart, the Lord will not hear me," Ps. 66, 7. So writes the man after God's own heart. The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. The thoughts of the wicked are an abomination to the Lord, but the words of the pure are pleasant words, Pro. 15, 8, 26. Again, we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth, John 9, 31. So affirms the man

cured of blindness by the Saviour, and such appears to be an acknowledged truth among the Jews ; for they did not dispute it, and upon the correctness of it depends the whole force of the reply made to the Jews. Paul when speaking of 'the state of the the Gentiles before the gospel was published, says, Acts 17, 30; " The times of this ignorance God winked at, but now commands all men everywhere to repent." And we learn from Luke 24, 47, that not prayer and remission of sins, but repentance and remission of sins should be preached in the Saviour's name among all nations beginning at Jerusalem. From these scriptures it is evident that the Lord desires not the prayers but the repentance of the sinner, and then his obedience to the gospel by which he may become a son and then enjoy the privilege which all his dutiful children have of addressing him as a parent who is willing to hear such, and able to bestow upon them every needful blessing.

That the Lord will hear the prayers of the righteous is proved by the following. "The eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil," 1st Peter 3, 12. The Apostle John 1st Epistle 3, 22, teaches us that if we keep his commandments and do the things which are pleasing in his sight we shall be heard or have what we ask. The same doctrine is taught by every example of prayer and every exhortion to pray furnished by the apostles and primitive saints. From these plain declarations of scripture it is evident that prayer is the privilege only of those who are the Lord's people. What the Lord may be pleased to do in special cases where persons are ignorant of their duty and sincerely desire to enjoy pardon of sin, and instead of repenting and obeying the gospel, will pray for repentance and pardon, we affirm not; but with reference to those who do know the Lord's will the teaching of scripture is so plain that we conclude no one can have an excuse for ignorance on this subject.

Prayer is not only the privilege but the duty of all christians, and like many other duties and privileges it is greatly neglected. Prayer is a duty which some appear to be reluctant to acknowledge and equally reluctant to perform, as their prayerless abodes and prayerless conversation too plainly show. That prayer is the duty of every christian is we think clearly established from the teaching and examples of the Saviour and the apostles. But what good can it do for christians to pray? is a question which may trouble some.

If God designs to bless his obedient people he will do it, say they, independently of their prayers. Some as an excuse for their negligence contend that prayer can only effect ourselves, without changing the purposes of God toward us, and hence prayer with such is a privilege which we are not obligated to use, but which may be used or neglected just as our present inclinations dispose us. Now the Saviour prayed and was heard. The prayers of Cornelius were heard. Brethren prayed for Peter and were heard. Paul and Silas prayed and the prison was shaken, and every man's bands were loosed. Paul desired the prayers of the church of the Thessalonians that the word of the Lord might be glorified and he might be delivered from wicked men. He also taught Timothy that men should pray every where, and that all men should be prayed for. From these examples and instructions the duty is clearly established; and cold and lifeless indeed must that believer be who would seek to find an excuse from human reasonings and wisdom for neglecting so great, so important, and exalted a duty and privilege as that of addressing prayers, intercessions, and thanksgiving to the Throne of the Eternal.

These few thoughts we present for the consideration of all those who may feel interested in the subject, reserving the consideration of the things to be prayed for as the subject of another essay.

J. B.

THE REVIEWERS AND THE BIBLE UNION.

The subjoined has remained among our unpublished documents too long, but it will not be too old to read for twenty years to come. We thank the American Bible Union through the Secretary of the Union, for forwarding it to this office.

D. O.

The following extracts are taken from a long and learned critique in the Nonconformist of October 4th, 1854, published in London, England. The Nonconformist is the chief organ of the Dissenters in England, and is edited with great learning and ability.

"The work before us is an instalment of what we hope may prove speedily a complete revision of our common English version. The "American Bible Union" is unknown to us, but we, on the evidence of this thin quarto, must regard it as a most valuable association for the promotion of the best of purposes; and we trust its labours may

be adequately sustained, and accomplish the great ends proposed. The special instructions given to the revisers of the English New Testament, and observed by the author of the portion now before us, are, to retain the present version as the basis of their revision, and to make that revision from the received Greek text, critically edited, with known errors corrected,—to cite all authorities for alterations made, and to give the views of the reviser as to the translation of the same word or phrase of the original, not only in the place before him, but in every other place in which it occurs. Should this plan be carried out, provision is more effectually made for gaining the concurrent authority of biblical Scholars for the revised version, than existed amongst the fifty-four translators of King James; and the result could scarcely fail to be successful, and to secure public confidence.

“ We cannot here critically examine at large such a work as this; we must be satisfied with describing it carefully and illustrating its contents by a quotation !”

After making several citations from the work of the Union, the review thus concludes :

“ This, though the valuable quotations are left out, will give a good notion of the plan and execution of the work. It is remarkably thorough, learned, and minutely careful; and the reviser evidently unites to a strong, clear mind, a high order of Scholarship, and a deep insight of the modes of thought and expression characteristic of the New Testament writers.

“ We hoped to find room for a selection of emendations, but must briefly give the volume an emphatic commendation to biblical students, ministers, and scholars.”

SEMI-ANNUAL MEETING OF THE BIBLE UNION.

[We copy the following paragraphs from the *Gospel Banner* relative to the recent half-yearly meeting of the American Bible Union, held in Chicago, Illinois.—]

The friends of a pure Bible gathered at an early hour on Wednesday morning, May 9th, 1855, in the Tabernacle Baptist Church in the city of Chicago.

Distinguished men from abroad were present, among whom we noticed Rev. Spencer H. Cone, D. D., Thomas Armitage, D. D., Dr. Shephard, Wm. H. Wyckoff and Rev. Joshua Fletcher, of New

York ; Rev. W. A. Colwell, A. C. Wheat, Pa. ; Alex. Campbell, D. D., Va. ; Rev. D. E. Thomas, Editor of the Register, Rev. Dr. Roberts, Rev. Frank Remington, Hon. Isaiah Morris, Rev. J. L. Batchelder, Editor Journal and Messenger. Ohio ; Rev Supply Chase, Rev. Mr. Walker, Rev. A. E. Mather, Rev. Mr. Curtis, Dr. Walker Michigan ; Prof. E. Adkins, E. Hibbard, Elder Wm. M. Brown, Elder Wm. Davenport, Joseph Baker, Rev. E. I. Owen and J. D. Fulton represented the Bible Revision Association.

PORTION OF THE SOCIETY'S REPORT.

For the first time in our history, the Board meets the Union at a distance from the ordinary scene of our labours. Away from familiar associations, we greet our numerous friends from the East and West, from the North and the South, in the Garden City of America.

Immediately after the organization of the Union, the attention of the Board was directed to the revision of the English Scriptures, and no pains were spared by correspondence and other means to obtain advice about the best plan of proceeding. It is unnecessary here to detail the various plans considered, and the valid objections brought against them by some of the numerous scholars to whom they were submitted. The ultimate result was the adoption of that method of proceeding which we are now prosecuting, and the employment of distinguished scholars of different denominations to carry it into execution. Thus far we have abundant reason to express satisfaction with what has already been accomplished, and with the prospect of the future.

Every part of the New Testament has been revised, and some parts have undergone several revisions. In the carrying out of every enterprise devised by mortals, modifications of proceedings will be suggested by experience. We have been obliged to vary in some minor particulars, but we rejoice to find that in all the main features of the plan adopted by the Union, experience only vindicates its propriety and efficiency. Of the revisions already in our hands, parts have come from scholars connected with each of the following denominations : Old School Presbyterians, Baptists, Episcopalians, Disciples, Methodists, Associate Reformed Presbyterians, Seventh Day Baptists, German Reformed, Church of England, and Independents.

No one of the manuscripts, except in a single instance, covers

less than a book of the New Testament, and generally each comprises several.

It will naturally be asked why, since we have so many manuscript revisions on hand, we have yet printed so few. To such an inquiry we will endeavour to reply.

When a scholar is engaged by the Board, instructions are introduced into the contract requiring the exact meaning of the original and he is requested and urged to make the most thorough and faithful revision possible. No expense is spared to furnish him with books and other requisite facilities. When his work is finished, the manuscript is submitted to the Board and referred to the Committee on Versions. This Committee is required to give it a careful examination, and not to recommend its printing, unless its merits will justify such an expenditure. If this is not the case, another scholar or other scholars are employed upon the same part. Sometimes the work has to go through the hands of a third or a fourth party before the Committee feel justified in printing it. On some parts we have manuscripts from five different hands. All of these are of more or less service in the prosecution of the work, and will eventually greatly aid the ultimate committee that must prepare the whole book for the press.

It is to be understood that the portions which the Committee recommended to be printed, do not necessarily have their unqualified approbation. There may be many things in them which they may wish to see altered. Their view is, that the changes in these portions embrace all, or nearly all, the important questions which will require the scrutiny of the ultimate College of Revisers; and that with the authorities referred to by the respective revisers and the manuscript revisions of the same portions in possession of the Board this Committee will have all the facilities requisite to enable them to form an intelligent judgment of the value and necessity of the changes. All the books used by the revisers, and many others will be in the library of the Union, so that they can be examined whenever needed.

With this view, those who purchase our incipient publications, must not be surprised to find in them many alterations in the common version, which *probably will not be retained in the ultimate revision*. They have sometimes been made by the judgment of an individual mind, and perhaps that mind would not have ventured upon them, had it not been with the knowledge that their publication

would draw forth the most rigid criticism, and thus prepare the way for the last committee to judge of them with more intelligence and discretion.

The last seven books of the New Testament have been published.

The Gospel of John and the Epistle to the Ephesians have been stereotyped, and will soon be printed. The preface to John is not yet fully prepared.

The Gospel of Mathew is in progress of stereotyping.

The Acts of the Apostles is nearly ready for the printer.

The Book of Job is passing through the press.

The Epistle to the Hebrews is being prepared for the press.

WAS CHRIST'S GOSPEL PREACHED IN ABRAHAM AND NOAH'S TIME ?

To the Editor of the Christian Banner.

DEAR SIR:—In an article on Faith and Repentance which appeared in the April Number of the present volume of the Banner, there are some statements in reference to the gospel preached by Jesus which appear to me unwarranted by the facts as recorded by the sacred historians. Allow me respectfully to show wherein your teaching appears different from that of the Word of God.

The following sentence from page 105, contains the substance of the objectionable remarks. "*The gospel* which began to be preached from the province of Galilee, under the personal ministry of Jesus, was *not the gospel* which began to be preached in Jerusalem after Jesus was crucified and exalted."

There is one message which God has sent to the world so infinitely superior to all others that it is called by way of pre-eminence *the good Message, THE gospel*. As there is but one called *THE Christ*, although there have been many anointed ones, so although there have been many messages one alone is called by way of pre-eminence *THE gospel*. It was known and believed by the patriarchs Abraham, Isaac, and Jacob; by Moses, David, and the prophets, and was preached by Jesus and his apostles throughout all the land of Judea, and by the latter throughout the Roman Empire. My design at present is to show that the same message was preached after as before the death of our Lord.

Mark tells us that after John was cast into prison Jesus came into Galilee preaching *THE gospel* of the kingdom of God, and saying, the

time is fulfilled, the kingdom of God is at hand, repent and believe the Gospel, Mark i. 14 and 15., see also Matthew iv. 12, 17. In the synagogue of Nazareth Jesus read a portion of one of Isaiah's predictions, Isaiah lxi. 1., Luke iv. 18, 19; and declared to the assembled citizens that what he had read was that day an accomplished fact; that the gospel was preached to the poor, and at the 43 verse of the same chapter of Luke he declares that he was sent to preach the kingdom of God. At the beginning of the 8th chapter it is said that he went throughout every city and village preaching and showing the glad tidings of the kingdom of God, the same tour being recorded in Matthew iv. 23. Again in Luke ix. 1, 7, there is an account of sending forth of the twelve apostles to preach in the cities of Israel. At the second verse it is stated, that they were sent to preach the kingdom of God, and at the sixth that they went through the towns preaching the gospel. From these passages it is evident that the expressions to preach the gospel, and to preach the kingdom of God, are only different ways of conveying the same idea. Two days before the circumcision, our Lord uttered his very remarkable prediction on the Mount of Olives, among other things he says, This gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come. Or as Mark records it; the gospel must first be preached among all nations, Mark xiii. 10. These words were spoken to the disciples who had accompanied him in all his wanderings and were well acquainted with his teaching; they had also themselves preached the kingdom of God but were commanded to go only to the lost sheep of the children of Israel. When he tells them that this gospel of the kingdom was to be preached to the whole world, we are forced to the conclusion that it was the same message. Again Mark xvi. 16. Jesus commands his apostles to go into all the world and preach the gospel to every creature, &c. The apostles knew of but one gospel, that which they had preached to their countrymen, and which Jesus had told them a few weeks previously would be preached in all the world. The gospel of the kingdom of God.

If any further proof is wanted we have it in the account of how this command was fulfilled. Philip preached Christ in the city of Samaria, and when the citizens believed him preaching the things which concern the kingdom of God, and the name of Jesus Christ, were baptized both men and women. Acts viii. 12. Paul went into the synagogue at Ephesus, and spake boldly for the space of

three months, disputing and persuading the things concerning the kingdom of God, Act xix. 8. At Miletus he addressed the elders of Ephesus, as those among whom he had gone preaching the kingdom of God, Acts xx. 25. And in Rome he lived two years, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.

The book of Acts is a continuation of the book of Luke being written by the same author and like it addressed to Theophilus. An honest man in different letters to the same individual would never employ precisely the same language to convey ideas altogether distinct. But Luke in his first book says that Jesus was sent to preach the kingdom of God, and in his second that Paul preached the kingdom of God. If they both preached the kingdom of God, they preached the same gospel, and as all the apostles preached the same thing, it follows most conclusively that the gospel which began to be preached in the province of Galilee, was the same as that preached to all the nations in the Roman Empire by the Apostles and their assistants.

Yours respectfully,

GEO. L. SCOTT.

Paris, C. W., May 4th, 1855.

FRIEND SCOTT:

Being very liberal with communications, and particularly with such as challenge any position or principle assumed or maintained in the Christian Banner, your objectory epistle is handed without hesitation to the compositor.

That God has declared good tidings or gospel to man ever since the Adversary undertook to alienate him, is not to be and cannot be denied. That the Kingdom of God has been preached ever since the oracles of God have had a place among men, is equally veritable and indisputable. But that the gospel of Christ, the message that tells of the tragedy on calvary, and Joseph's tomb filled with the Lord's body and empty again after the third day, and that he who died is alive to give life to the dead, and that in his name and only in his name there is salvation from sin,—that this message of love, power, and favor was ever preached before the Spirit gave new tongues to the chosen witnesses of Christ subsequent to his ministry, crucifixion, and ascension to the Father's right hand, is not to be and cannot be admitted.

While Jesus was a speaker among the inhabitants of Judea's hills and vales, he frequently adverted to what he would afterwards do, employing language clearly referring to the future, such as, "On this rock I *will* build my church." My friend argues that this church *had* been built—that it had been constructed nearly 2000 years at the time that the Lord's lips uttered the promise that he would afterwards build it !!

At the Saviour's parting interview with the apostles, he still uses the style that refers to the future, "You SHALL BE witnesses unto me." In due time we have an apostle (speaking for himself and brethren) declaring, "We *are* witnesses." What now, friend Scott?—where is your same good news or same witnessing before as after the Lord's death and resurrection? Please mend your pen ere you try again.

But you stand on a popular eminence while contending that the same gospel has been preached ever since God began announcing good news to man. Pulpits, filled with the ordained, east, west, north, south, will sustain you. The gospel was preached to Abraham, the gospel was preached to Israel in the wilderness, the gospel was preached to John the son of Zacharia and Elizabeth, the gospel was preached by Jesus, the twelve, and the seventy, and the gospel was preached by the apostles after they were "endued with power from on high;" and it is the same gospel—you say and others say. Now as the same kind of seed has the same nature and always produces the same sort of fruit, so the same gospel message, if it have any effect, will produce the same effect in all places and cases. With this before you, let your comparison be set to work as follows, comparing—

The gospel preached to Abraham :

The gospel preached to all nations.

In preaching the same message, be it observed, there is the authority—the preacher—the things he utters—the audience—the object. Are you prepared to apply this test in the comparison before us? Willing or unwilling, you have assumed premises that compel you to abide by this decisive induction. It sometimes happened, in days of old, that the sword that was taken to slay the Philistines only slew the man who drew it; and, friend Scott, if you have laid down a principle that strikes against yourself when fairly drawn out, whose fault is it? Well then let us look away yonder to Abraham and

look over here at Jerusalem, opening our ears also, in order that we may see and hear at the same time.

The authority of the gospel preached to Abraham was that of the Father, in true popular style, "God the Father." The preacher was God himself. The things uttered were the items of a promise, not one fact, properly so called, being on the lips of the preacher. The audience was one man, Abraham. The object, something else than the salvation of Abraham, for before the gospel was thus preached to him he was the friend of God. Such was the gospel preached to father Abraham: and now let us turn to the first Pentecost after the resurrection of Jesus. Here the preaching is by the authority of Jesus Christ, certified and endorsed by the Father and by the Divine Spirit. The preacher is one of the ambassadors of Christ. The things declared are the great things that *had transpired* on the advent of Christ and his REIGN as Prince of Salvation. The audience, an assembly of sinners. The object, salvation of sinners from their sins.

For the sake of being still more impressive, let us put these two gospel messages in the following order:

THE GOSPEL IN THE YEAR OF THE WORLD 2083.

1. The authority—the Father Almighty.
2. The preacher—God.
3. Things uttered—only predictions or promises.
4. The audience—one person.
5. The object—to make a marked beginning in the development of heaven's grand purposes.

THE GOSPEL IN THE YEAR OF THE WORLD 4037.

1. The authority—Jesus Christ.
2. The preacher—an ambassador of Christ.
3. Things preached—the *facts* concerning Christ.
4. The audience—sinners who needed the salvation of Christ.
5. The object—remission of sins through Christ.

How any son of reason or how any pupil of the living oracles can regard these divine pictures representing these two messages as the same, is only to be accounted for on the general principle that "darkness covers the land and gross darkness the people;" and therefore amidst this darkness the eye cannot discriminate between the things that differ.

Yours, as a friend of divine truth, D. OLIPHANT."

J. A. BUTLER WITH HIS PEN.

BROTHER OLIPHANT:—The March number of the Banner is at hand, and is *costumed* sufficiently tasteful for any circle. And though the exterior of the *pate*, may be beautified by the perfumatory process, yet, there is no embellishment, whose decorations compare with cultivated intellect, and purified morals. Give me truth which is better than fine gold. Your *flotilla* is richly charged.

Brother, if I could be permitted, Simeon like, to look upon some favorites,—men whom I love for their work's sake, then I too, could exclaim,—“ Now lettest thou thy servant depart in peace, for mine eyes have seen”—some of the beloved of the Lord. But, I must bide my time. “ Love is the fever of the soul, and passion is the delirium of that fever.” I love the man who contends earnestly for the faith, and fights the good fight in hope of a laurel crown when the wear is o'er. But of such heroes, as filled the Scotch lay I do not like;—

“ 'Tis gow'd makes sogers feight the fiercer,
Without it, preaching wad be scarcer.”

And let me add, without some preachers, Zion would be blessed indeed.

We have recently closed a most interesting meeting, at Prairie Mount, at which bros. Manire and Plattenburg were ordained Evangelists. Several united and the brotherhood strengthened. Dr. Hooker preached the ordination sermon; brother Dr. Deans delivered the charge; and a solemn charge was it. Six united at Columbus, Mississippi, a few days since, under the labors of brother Hooker.

Brother Henshall is one of the best reviewers in the Reformation. See his blessing upon the head of brother Jeter, in the *Age*, of April 12. He is no sycophant. God bless him. I am told that brother Jeter has written a book. For what did Solomon want his enemy to write a book? Did he think his own work would be his literary death? Some fifteen years gone, a brother Holeomb in Ala. of the Baptist church, wrote a book, in which he wrote a portrait of what he called *Campbellism*. And the picture was as unlike, as the picture of a horse, drawn by a young painter. It was so UNLIKE that he had to write under it in order to its recognition, “ That are a hose.” And if Jeter do not write in his book, that *are C-ism*, it will not be recognized. I don't think the old man Holcomb sold enough to pay for press-work! Query. Would brother Jeter come out on the

stage controversial, and show by logical arguments, that he is more competent for the work of a Reviewer, than his "predecessors," Clopton, Noel, Broadus, Clack & Co. ? If not, he is anti-constitutional, and would try a case upon *ex parte* testimony ! That is, decide the case of his competency upon Dr. Dixit's testimony ! But he might respond, "I have testimony from your own works," not of my competency, but of your errors. Yes, dear Jeter, and if the civil fraternity, known as lawyers, should condescend to garble, or attempt to garble the testimony of a witness, as Jeter, Graves & Co., attempt, no, but actually do garble the writings of this Reformation, the court as in duty bound, would cause their cheeks to mantle with that color, denominated *vermilion*. I may be asked for the *colorific* principle, in this *vermilion* paint. It is an ingredient our honest fathers used to call,—DISHONESTY ! But the stuff ! it has become colorless upon some (faces) canvass.

I see in the same "Age," that a brother Dixon is holding *close communion* with Jesse B. the scribe. I am astonished that Dr. Channing's family do not bring an action against that man Jesse, for slander. The case is *open for action, and recovery sure*. For it is a known fact to all who knew the pure, talented, and God-gifted Channing, that if he were again one of Earth's active sons that he would have no fraternity, consociation, sympathy, or intercourse with Jesse and company. And for any man who has out-lived himself, to lug up the name of the honored dead, and pretend to have the confidence and fraternity with such noble spirits, should be beyond endurance. It is a dark sin, and a crying slander.

Some men's course reminds me of the unfortunate *toper*, Kyle, of Alabama—when sober he was not related to any one of note, when "three sheets in the wind," he was bold to affirm that he was related to John Quincy Adams. And when asked if his uncle ever corresponded with him ? O, yes, was the reply, but upon *topics* of such transcendant importance he dare not exhibit the communications. Poor Kyle he died unwept, unsung, and unregretted. He who exchanges the hope of immortality, for the ephemeral pleasures of a sad skepticism, lives in shades, dies in night, and will awake to an eternal doom.

May God bless you.

In hope,

J. A. BUTLER.

OUR NEW SCHOOL BILL.

No. 1.

It is not out of the province of this work to pay a certain degree of attention to educational interests.

Recently a dexterous and unfortunately a successful movement has been made to draw our legislators over to the side of the big Bishops of our land in their eager and long-cherished desire to introduce what is called Separate Schools. These devout ecclesiastics under the plea that our Common Schools are "godless," or "infidel," or "anti-christian," demand Schools wherein their creed may be joined with arithmetic, geography, and syntax. For years the most thoroughly dressed Bishops have been at work to accomplish their purpose, but have always been baffled to a very respectable extent, until the pliant legislators of the late Session of the Assembly bowed with solemn grace to the politico-ecclesiastic influence of Bishop Charbonnel, whose Romanism is as well matured as it can be at the distance that Toronto is from the great Italian city.

What have our wise men and the Catholic Bishop effected as respects Separate Schools? Briefly this—that any *five heads of families* in any School Section can form a school for themselves, draw government funds, and entice away as many pupils from their own or other school sections as they please or as they are able!!! We cannot admit that this measure, obtained by a trick, will be permanent. Every friend of the uneducated child, every man who loves liberty, every christian who takes an interest in the welfare of the country, because he is a christian, will work with the strength of a strong man to blot out or abrogate this law that aims so deadly a thrust at our whole Common School system. Upper Canada, for which this obnoxious measure was framed, *has not* asked, will not tolerate such a law. We invite attention to the following noble and truthful sentiments delivered on the floor of the Assembly by Mr. George Brown ere this destructive School Bill was tested by the Yeas and Nays:

The argument advanced against the Upper Canada system is not that it interferes with the religious faith or even the prejudices of any child. By no means. If that were the argument, it would be shewn to what extent the religious feelings of any child were interfered with, and the cause of complaint would be examined and removed. But no such thing is attempted to be shewn. The cry is, that ~~is~~ an infidel system, that education ought to go hand in hand with religion

and that therefore the whole School system of Upper Canada should be tumbled down, and the teaching of the youth of the land handed over to the priests. Mr. Speaker, I am free to say that if I thought that the school system of Upper Canada, that the system of non-sectarian education which I have always upheld, operated in the slightest degree to the injury of religion, did I not on the contrary believe that it is one of the best aids to the promotion of true religion in our country, I would be the first to join in voting it down. But just because I believe that the man who can read his Bible is nearer the Truth than the man who cannot read at all—just because I believe that he who is thoroughly educated, that the man to whom the treasures of science and art are unlocked, has advanced much nearer the point which man ought to occupy in the sight of the Almighty, than he who has not so profited—I am favorable to non-sectarian national education as the only means by which light can be diffused among the masses of our countrymen. The objection to our Common School System, on the part of those who advocate Separate Schools must either be to the books taught, or it must rest on this ground, that the teachers under a Sectarian System will infuse better moral and religious principles into their teaching, into their conversation, into the whole spirit with which they conduct their instructions. Now will any of the gentlemen who take up this ground shew me a single case in which a man capable of displaying such a spirit was ever refused as a teacher of a Common School because he diffused or was likely to diffuse this good moral and religious spirit among his pupils? Let them shew how under the Sectarian System they are to get men of that character, if they cannot be got under the national system. Has ever any such man who presented himself been kept out of our Common Schools? If by taking the children of different creeds, and teaching them apart from each other, you can get religious men to teach them, I say, put such men into the Common School, where all classes may be the better of them. Why confine his good influence to one sect? But it is clear that the Sectarian system cannot produce better teachers than there are now, because our schools are open to receive all qualified teachers, and the great difficulty experienced is to procure men of that class. All are anxious to have them. And what after all does religious teaching in schools amount to? Is it a melancholy fact that very many teachers are dead to all religious feeling,—that they have not sufficient interest in the subject of religion, even to desire to proselytize if their position warranted them in doing so. Then in regard to the books, it is evident that there can be no objection on the part of Roman Catholics to any of the books now taught in the Common Schools of Upper Canada, as these are in great part the books of the Irish school system which are used in Ireland without offence by Catholics and Protestants alike, and which do not jar with any Roman Catholic feelings. If any books do this, let them be pointed out and let the injustice contained in them be pointed out and the remedy will be soon applied. There is no desire to interfere with the religious feelings of any sect—the strongest among us are desirous that the sys-

tem shall be made entirely unsectarian,—we insist that it shall not trench upon the religious feelings of any sect whatever. But we say at the same time that all sects should stand in this country upon a like footing—that no one sect shall have peculiar privileges assigned to it, denied to all the rest. And we do this on two grounds. In the first place we say that unless you carry out this unsectarian principle, unless you have all the children brought together in the same school, you cannot maintain a national system, and you destroy all hope of securing for all the children of the country a proper education. We have 32,000 Common Schools in Upper Canada, and as many teachers. But once adopt this Sectarian system,—once give the Roman Catholics Separate Schools, and you cannot stop there, you must give the same right to all other sects, and the moment you do this, your Common School system will be broken up altogether. The Church of England has already demanded them, and if you grant this Bill at the demand of Bishop Charbonnell, you will next session have a petition from Bishop Strachan demanding the same privilege to the Church of England. And will not the Methodists then ask for the same, and the Presbyterians, and the Independents, and the Baptists? Once admit one sect to the right to Separate Schools, and how can you with any justice refuse it to others?

MORALS IN THE CHURCH OF CHRIST.

[The epistle which follows was addressed to brother C. Lesslie, Davenport, Iowa, who kindly sends it along to this office.—D. O.]

DEAR BROTHER.—Partly to express my thanks for the satisfactory manner in which I was treated by the brethren of your place and vicinity; but more especially to communicate some thoughts upon an important subject interesting alike to each of us, and the brethren generally, I address you. If what I write shall have the good fortune to meet with your approbation, you are at liberty to have it published in the Evangelist, and brother Oliphant's periodical.

The subject is the improvement of morals in the church of Christ, so called. We need an increase of moral power among us. Though we have many individuals as moral and efficient as can be found in any church, and though we have some churches that are well ordered and active in good works, yet as a body we are very deficient in morality and moral teaching. In some places we have little but a name to live. Some of our oldest churches have often dwindled into comparative insignificance, and have only been resuscitated and kept alive by great efforts. We have no system by which the *daily-soul-wants* of our people can be fed. They hear a great amount of preaching for a while, by which their minds become excited, and over-stretched; and then perhaps they do not hear any for a long time afterwards. The extreme alterations of mind caused by our want of system is by no means favourable to its health. The tone and character of mind that are formed under our present mode of conducting the affairs of

the church, are not what they ought to be. But how can the desideratum among us be supplied? This is a question which we all ought to ask with the deepest interest. It appears plain to my mind that there cannot be any permanent and sufficient improvement in morals among us without pastors to our churches. The tendency of much of the talk and writing of many of our brethren upon ancient order, primitive order, primitive christianity, the eldership, the deaconship, the one man power, &c., &c., (though well meant and proper in its place,) in my humble opinion, is often injurious under our present circumstances. I am inclined to think that never did a people since the days of the Saviour, calling themselves by his name, need pastors more than we do. When I reflect what a happy and glorious church ours might be in comparison with what it really is, I am deeply distressed. If built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone, it is certainly worth building. Every large church certainly needs one good pastor. Two or three feeble churches should unite their strength in the support of one, and should jointly share his services. These pastors should be fit to be pastors. They should be well paid. They should be good men and true; of sufficient knowledge and experience to feed the flock of God, and of sufficient honor and high-mindedness to take the oversight thereof from a higher motive than the love of gain. Pastors I believe to be the gifts of our ascended Saviour for the perfecting of the saints.

Yours in Christian affection,

CALEB S. WILLIAMS.

REMARKS.

1. The preceding, we judge from the face of it, is dictated and written by a devout and excellently disposed friend of the Saviour.
2. Moral character in the social compact is of grand importance, without which no man is a good citizen in any community.
3. The church of Christ contemplates a higher order of improvement than to improve the morals of its members. No apostle or prophet ever taught morality except by teaching something superior to it which included it.
4. It is a downright disgrace to any one called by Christ's name if he is so far below par in christianity that he needs to be taught morals. The sooner he "gets" religion, or religion "gets" him, the better.
5. The Lord our King has not been pleased to appoint any class of men in the church to teach morals, but he has directed his public servants in the congregation to teach christianity, which, doctrinally and practically, embraces all morality.

D. O.

"Let love be without dissimulation."

FRIENDS OF REFORM PERSECUTED.

Wherever the advocates of religious reform labour, and by whatever name they are called or call themselves, the hand of persecution or the tongue of misrepresentation is against them. We have had the following in reserve for insertion for some time. It is taken from an esteemed Exchange published in our Province at Hamilton—"The Canada Evangelist"—which paper has taken ground against the old theological philosopher of Geneva, Calvin, who contended for that species of sovereign grace which denies that Christ died for all men. Here is the extract :

We are happy to know that the cause of the simple gospel is making a steady progress in that part of Nova Scotia. Our friends, there, however, as in many other quarters, have to withstand obloquy and misrepresentation in a variety of ways. Our opponents are afraid to come out into open argument, but they labour assiduously to spread insinuations and misrepresentations, which, with ignorant persons, may be influential. An example of this kind was recently exhibited in the insertion in the *Missionary Register*, of Nova Scotia, of a paragraph of an objectionable nature. The following brief letter from the Rev. A. McArthur, was intended to remove the unjust aspersion, but it was refused insertion in that paper.

To the Editor of the Missionary Register.

DEAR SIR:—There appears in the *Missionary Register* of the present month, (December, 1854,) an extract taken from "The News of the Churches," given to your readers as a piece of news, in which occurs a statement reflecting injuriously upon the denomination to which I have the honor to belong.

"Morisonianism," so called, is there so mixed up with the terms "popular infidelity," "secularism," "rejection of the scriptures," &c., and so associated with Universalism as to give the general reader the impression that our views of religious truth are identical with, or tend to these systems of belief.

Now, no statement can be more grossly false. It is a well known fact that the most successful opposition the great leader of secularistic philosophy, Mr. Holyoke, ever met with, was from a Minister of the Evangelical Union of Scotland, for which he received, as he justly deserved, the thanks of a grateful christian public, irrespective of denomination.

Will you do us the justice to give this denial as wide a circulation as the obnoxious passage of which we have so much reason to complain.

And oblige, yours truly,

ALEXANDER McARTHUR.

Pictou, December 12, 1854.

EXTRACTS FROM THE CHRISTIAN AGE.

Brother J. Black, of Bramosa, writes to the Editor of the "Age" of June 5th in these words :

I am sorry you did not consider it your duty to cast your lot among us in Canada ; the cause of truth requires more agencies than we can at present command to present it, as it ought to be presented, before the world and the church ; both require a more comprehensive exhibition of the gospel dispensation than they have yet had, to make full proof of its power to transform us into the image of God ; and from the experiment which we were able to make, everything encourages a stronger effort than ever. The brethren, generally, are comfortable in worldly circumstances, and they are willing to contribute liberally to support approved evangelists. The Board of the Evangelizing Co-operation have tried all in their power, during the two years past, but the laborers cannot be obtained. May the Lord of the harvest send laborers.

Our Annual meeting will soon take place, and what to do, in respect to dissolving the Co-operation and giving up the attempt, or still continue it, and still try to get evangelists, I do not know. Oh, that we had men of devotion, and character, and talent that would "set in order the things that are wanting" in the churches, and plead the Redeemer's claims with the world. Can you give us information where to apply ?

The aged brother Barclay, of Pickering, writes for the same paper, and says :

I have been in Canada since the fall of 1816. I have travelled a great deal and spent my time preaching and pleading the good cause. I was once a member of a Baptist church in Largo, Scotland, with D. Oliphant's father and mother, before they were married. I have been employed as agent of the Bible Society, &c.: and am now in my *seventy fifth* year. I can read without spectacles yet, but not able to go far from home. I had a bad fall from my carriage which hurt me much, but I am getting better. I rode to meeting last Lord's day, and intend with the help of the Master, to speak every first day—the distance from home upwards of six miles.

HEAR THIS.—The condition of Europe has never been in a more critical state than at present, and we look with anxious expectation for every new arrival from the other side, for the long-impending crisis must by and by be announced, and there will no be peace until the mission of NAPOLEON THE THIRD shall be either accomplished, or his power be utterly overthrown.

The above, from a New York paper, is not far from true. We live in eventful times. "Watch."

RUSSIAN BAPTISM.

It is a curious thing that, among the Russians, the father and mother of an infant not only cannot stand as sponsors to it, but they are not allowed to be present at the baptism. The godfather and godmother, by answering for the child, become related to it, and to each other; and a lady and gentleman who have stood as sponsors to the same child are not allowed to marry each other. The form of christening differs materially from that of the Protestant Church. The priest takes the child, which is quite naked, and holding it by the head, so that his thumb and finger stop the orifices of the ears, he dips it thrice into the water, he cuts off a portion of the hair, which he twists up with a little wax from the tapers, and throws it into the font: then anointing the baby's breast, hands and feet with the holy oil, and making the sign of the cross with the same on the forehead, he concludes by a prayer and a benediction.—*Russian Travels.*

THE GOSPEL ADVOCATE; CONDUCTED BY T. FANNING & W. LIPSCOMB.

THE GOSPEL ADVOCATE will be devoted to the interests of the Church of Jesus Christ; and especially, to the maintenance of the doctrine of Salvation through "the Gospel of the grace of God." It will be the careful study of the Conductors to present in an intelligible form, the great and distinguishing principles of the Christian Institution, and affectionately enforce the observance of its heavenly practices; to give such reviews and notices of religious systems, speculations, books, publications and sayings and doings of men, as may to them, seem proper and useful, and to keep the reader advised of religious and educational progress.

Their motto shall be, "*Open columns, and free discussion of all questions calculated to advance the spiritual interests of society.*"

Whilst they feel not at liberty to compromise the least "*jot or tittle*" of truth, they regard it an honor to fraternize with all who fear God and respect His institutions, as developed in the Divine Oracles. The revision of the Holy Scriptures will receive special attention, and it is to be hoped the work will prove valuable, as a medium of communication amongst the churches and the brethren scattered abroad, particularly in the South West. They make no *special* appeal for patronage, but desire to place the success of the work upon the service it may render in the cause of truth; and they confidently believe that the high sense of Christian responsibility felt by the brethren, will induce them to adopt the proper course in relation to the enterprise.

The work will be published in the City of Nashville, in monthly

No's. of 32 pages each; neatly covered and stitched. The first No. will be issued July 1st. 1855, and the first volume will close with the December, or 6th No.

TERMS :—Per Single Copy for 1st Volume or 6 Nos. 50 cts ; Five Copies, \$2 ; Thirteen Copies, \$5.

The Publishers do not feel authorized to keep accounts, and they will therefore expect all who want the paper and are able, to send the money. Persons not in circumstances to bear the expense, will be furnished without charge.

All christians are authorized agents, an' if the conductors can have the co-operation of the brethren, who feel zeal in the cause of Christ, the paper will soon gain a large list of Subscribers.

All letters and communications should be addressed to the conductors, or either of them, at Franklin College, Tenn.

CAMERON & FALL,

Publishers.

From our knowledge of brother Fanning, President of Franklin College, Tennessee, we regard this undertaking with much favor. May the Gospel Advocate advocate the gospel in its freshness, purity, and power, and may the willing hearted hand over their gifts and offerings to preserve the Advocate in life and health while attending to the work of the Divine Advocate and Redeemer.

D O.

GOD NO RESPECTOR OF PERSONS.

FROM POLLOR'S "COURSE OF TIME."

Much truth had been assented to in time,
Which never, till this day, had made a due
Impression on the heart. Take one example ;
Early from Heaven it was revealed, and oft
Repeated in the world, from pulpits preached,
And penned and read in holy books, that God
Respected not the persons of mankind,
Had this been truly credited and felt,
The king, in purple robe, had owned, indeed,
The beggar for his brother ; pride of rank
And office thawed into paternal love ;
Oppression feared the day of equal rights,
Predicted ; covetous extortion kept
In mind the hour of reckoning, soon to come ;
And bribed injustice thought of being judged ;
When he should stand on equal foot beside :
The man he wronged. * * *

The titled, flattered, lofty men of power,
 Whose wealth brought verdicts of applause for deeds
 Of wickedness, could ne'er believe the time
 Should truly come, when judgment should proceed
 Impartially against them, and they too,
 Have no good speaker at the Judge's ear
 No witnesses to bring them off for gold,
 No power to turn the sentence from its course,
 And they of low estate who saw themselves,
 Day after day despised, and wronged, and mocked,
 Without redress, could scarcely think the day
 Should e'er arrive, when they in truth should stand
 On perfect level with the potentates
 And princes of the earth, and have their cause
 Examined fairly, and their rights allowed.
 But now this truth was felt, believed and felt,
 That men were really of a common stock :
 That no man ever had been more than man.

A QUAKER'S MESSAGE TO JOHN BUNYAN.

A Quaker once appeared at Bedford jail, where Bunyan had been incarcerated for many long years, which he made, by his writings, the most profitable of his life, and said to Bunyan, "John, art thou here?" "Yes," answered Bunyan, "I am here, safe and well." "Then," said the Quaker, "I have found thee at last. I have hunted for thee over half the kingdom. I have a message from God to thee, friend John, and have come to deliver it." "That is very strange," Bunyan quietly replied; "God knows I have been in this jail now almost twelve years; and if he entrusted you with a message to me, I wonder he did not tell you where to find me, and not suffer you to search half over the kingdom for me."

BOHEMIA.—Last year three Roman Catholic priests, by name Kirdina, Weywerre, and Polak, (all three of Bohemia,) submitted to the necessary examinations before the Protestant Consistory of Breslau, in order to be admitted to the pastoral office in the Lutheran Church. These conversions in Bohemia go on increasing.

"In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best."

FUNDS FOR THE AMERICAN BIBLE UNION.


The Secretary of the Auxiliary Bible Union in Canada has lately forwarded over \$200 to the Corresponding Secretary of the Union at New York, to aid in the Revision cause. Very good news.

D. O.

NEWS FROM ROCKFORD, ILLINOIS.—The aged and esteemed brother Richards, writing from Rockford, state of Illinois, says :

I see by the "Banner" that brother A. P. Jones has informed you of our congregation here. We now number about fifty members, and still they come. Last Lord's day we received two. Brother L. J. Correll is with us. We are constantly receiving by letter brethren from all parts—New York, Pennsylvania, Indiana, Kentucky, Ohio, and Canada. I believe there has not been a Lord's day since we organized but what we have received additions.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Anniversary of this Society was held in Exeter Hall, London, on May 2nd, under the presidency of the Earl of Shaftesbury, who, in opening the proceedings, congratulated the meeting on the fact that, notwithstanding the pressure occasioned by the war, the income of the Society exceeds that of any former year, except on the occasion of the jubilee, and the total circulation of copies of the Scriptures was greater than during any previous year of the Society's existence. The Secretary read the Annual Report, from which it appeared that the amount received during the year for the general purposes of the Society was £64,878, being £5221 more than the preceding year. The amount received for Bibles and Testaments was £59,600, making the total receipts from the ordinary sources of income £124,478. There had been also received £3694, further contributions to the jubilee fund, and £7860 to the Chinese New Testament Fund; making a grand total of £136,032. The issues for the year have been as follows: From the depot at home, 1,018,882 copies; from depots abroad 431,994 copies; total 1,450,876 copies; being an increase of 83,348 over the circulation of last year. The total issues of the Society now amounted to 29,389,507 copies. The expenditure for the year was £149,040, being an increase on the payment of £29782.

 A communication of J. H. B. will receive attention.

JUST SO.

A Catholic priest, named Father Walworth, recently preached a sermon at Manhattanville, in the State of New York, in which he undertook to demonstrate that Hell was situated in the inside of this earth, commencing about twenty-one miles from the surface, where granite begins to melt. He also affirmed that heat was the predominant characteristic of this abode of the damned, and illustrated the proposition by reference to the uniformly high temperature of everything which had reached us from that quarter of our globe. He attempted to illustrate his position by quotations from scripture, and then proceeded to show from the evidence of eminent natural philosophers, and from well-known natural phenomena, that the interior of the earth was in a state of intense incalcescence scarcely conceivable to human understanding.

No popular cotemporary historian of the Augustan age of the Roman world said, knew, or cared aught concerning such obscure Judean fanatics and agitators as the Nazarene mystic Jesus or the apostate Pharisee Saul. And it is thus in all ages—we trust not so palpably in ours—that the destinies of mankind, whether for good or evil, are shaped and remodeled by influences humble and despised in the day of their activity.

MR. CAMPBELL'S VISIT.—The following is taken from the *Harbin-ger*:

In response to all inquiries touching where we shall spend our next vacation, we would say, that the health of myself and wife demand that we should relax our labors and travel abroad; and all things concurring, we desire to visit the Canadas, and to see our brethren in her Majesty's dominions. But as yet, cannot make any appointments as to time or place.

A. C.

Glad to hear it. We believe the College vacation referred to, dates from the first week of July—say the 6th or 8th of July. But it is possible that Mr. Campbell may not be prepared to leave Bethany until a week or two later.

Why do we not receive the "New York Chronicle" since its present editors have taken their official seats?