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THE
CHRISTIAN BANNER.

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

VOL. XI.

COBOURG AND BRIGHTON, MAY, 1857.

NO. 5.

OVERTURES FOR CHRISTIAN UNION.

[The subjoined is a sample of a series of articles from the pen of a PRESBYTER of the Episcopal Church. We serve it to our readers, not because we approve of all that the writer affirms, but to show that the subject of Union is attracting attention in 'high places.' We are, on the whole, encouraged by such indications:—D. O.]

Let me say, that two propositions lie at the foundation of Christian union. The first is,—that for any permanent gospel union, that will avail aught before God or man, we must aim to have such a fellowship in the church as will make us fully and cordially recognize each other, in doctrine, discipline, mode of worship, ministry, and sacraments; do away distinctive names, and render us one in visible as well as spiritual union and communion.

The second proposition is, that to gain such union, Christians must be ready to sacrifice, if need be, all that is not held as a matter of conscience toward God.

The first of these is so evident that it needs little discussion. If we are only to have a courteous recognition of each other; an alliance offensive and defensive against some common foe: an occasional meeting on some common platform; we may about as well stand where we are, for this would not come up to the gospel requirement, nor satisfy God or man, nor draw down the divine blessing that we need. Whether Christian union would demand an entire obliteration of all that is distinctive, or how far, is another question; but certainly it would require a full recognition and fellowship, so that ministers could inter-

change, and people worship and commune with each other as freely as they now do in churches of their own persuasion, and so that, in evangelizing the world, a missionary should be a missionary of the whole body, sustained as freely by one as another, and with no rival standard in the field. Past efforts, though well meant, have been in a great measure failures, because they were partial, did not reach the root of the evil, effected no real reconciliation in the family of God, and so could not deceive its great Head, nor receive his full blessing.

Our second point is also evident, so far as it is an abstract proposition. Whether opposing views are not equally held as matters of conscience, or whether Christians for the sake of peace would sacrifice things highly valued, though not conscientiously held as of divine obligation, remains to be seen. If my Christian brother regards something as of divine authority, and I do not, but still have no insuperable objections against receiving it, for peace sake, then I should not deserve the name of a Christian if I would not make the sacrifice. He cannot give up a matter of conscience: I must yield to him as a weak brother, even if he is wrong, unless I can show him his error.

Now, with these points before us, let us see what could be done towards building the temple of peace; using them in reference to doctrine, discipline, mode of worship, ministry, and sacraments in the Christian church.

In regard to doctrine, there would be but little difficulty. The form of faith, or the creed which should be required as a bond of union, should contain only the plainest and most essential truths of our holy religion, so as to include all who hold the head. The Trinity, the Atonement by the Son of God, man's utter inability to save himself, salvation by grace, regeneration and sanctification through the Spirit, and the judgment of life, or damnation, are those essential truths. He who holds them by an intelligent and consistent profession, is entitled to be within the Christian church. He may build wood, hay, and stubble on this foundation, yet he will be saved, though as by fire, because he is on the right foundation. Some errors destroy the man, and leave him as a dead or putrid corpse; some require him to be driven like a leper from society; while some leave him as a man mutilated indeed, but a living man still, entitled to our compassion for his defects, rather than to be expelled from our communion on account of them. It is our duty to enlarge the limits of church communion to the utmost bounds.

of Christian charity, and, of course, to make the formulary of faith to contain as few articles as may be consistent with the hope of salvation. If the ancient creeds of the church, or any one of them, be enough, and if every evangelical Christian could subscribe to them, then that is all that should be required; and whether the brother who uses them believes that man is totally depraved, or depraved in all his faculties so that he can do nothing of himself for salvation,—whether he holds to the defectibility or indefectibility of divine grace,—should never be a test of admission to our fellowship, but all, however they may differ on these and other minor points, should be received of us, as no doubt they often are of God.

In regard to discipline, there could hardly be any ground for disunion, if all other points were settled.

In modes of worship, there should be as little difficulty. If the noble declarations of the Preface of our Church Prayer book, be received by us who use it, as true, we of the Episcopal Church have no right, as I believe there would be no disposition to insist upon the reception of our Liturgy, as a condition of union with our Christian brethren. That Preface, taken from the Prayer Book of the Church of England, has laid it down as a rule, that the particular forms of divine worship, and the rites and ceremonies to be used therein, are things in their own nature indifferent and alterable,—and that each church has power to regulate the same. If on other points we could agree, few Churchmen would refuse to fellowship with their Christian brethren because of a non-liturgical mode of worship. They might adopt it or not, and leave us to our liberty.

. The next chapter in the regular series of chapters upon Union, will appear in the Number for June..

IS THE CURRENT REFORMATION A FAILURE?

[The following portion of an article written by R. Richardson, one of the editors of the Millennial Harbinger, will be read with interest. We commend it to the grave attention of every reader.—D. O.]

We are seeking an explanation in regard to a supposed want of power in the religious movement in which we are engaged. We have already in vain endeavored to discover any defects in the principles on which the reformation is based, to which the alleged failure might be attrib-

uted, and we have now to look to the manner in which these principles have been carried out, for any existing cause of error or deficiency.

Heretofore, it has been hypothetically assumed, that a want of power is actually exhibited, and that this reformation vine, which promised so much, and which has been so long and so diligently cultivated, has, after all, either produced no grapes at all, or brought forth "wild grapes,"—the worthless fruit of an unchanged nature. It may, however, be well for us, before we proceed farther in our search for causes, to inquire more definitely into the state of the fact, and ascertain as far as practicable, whether the alleged failure really exists, and, if so, in what particular respect a deficiency is indicated. These are questions which ought to be considered with candor, for the cause of truth scorns the aid of pretence, and self-deception is the very worst species of imposture.

It would not, I presume, with the reasonable and the just, at all detract from the merit of this effort at reformation, to admit at once, without argument, that it has by no means yet accomplished its design. This design has been to "restore pure primitive apostolical Christianity in letter and spirit; in principle and practice." This is a great work. Who will presume to say it is fully accomplished? We have maintained that it is effected so far as the "*letter*" and the "*principle*" are concerned, but who will affirm that primitive Christianity is fully exhibited in "*spirit*" and in "*practice*?" Christianity is a perfect system. It demands perfection from those who embrace it. To see it in its original beauty and purity is a blessed privilege, and to make an effort to restore it to the world, is praiseworthy, even if absolute conformity to its nature and its demands has not been attained. Failure in this respect, indeed, is common to all religious bodies. Though the views which many of them take of Christianity are sadly defective, still there is not one of them unwilling to confess that their practice falls far short of their profession, and that they, by no means, realize in fact that vision of moral beauty and excellence—that divine renovation of life and character which has been revealed to them. When compared with the adopted standards, all must be pronounced deficient, but if the reformers, as a religious body, be compared with other religious communities, we have reason to believe that they will suffer no discredit. For zeal in behalf of benevolent enterprise; for generous liberality in their donations to institutions of learning; to the support of missions; the revision of the Scriptures and their circulation in all

lands; to the maintenance of the poor, the orphan, and the widow—in short, in those outward manifestations that indicate the presence of a living and active religious principle, we believe that the Disciples will most favorably compare with any religious denomination whatever.

There are some, however, who regard *proselyting* power as the grand criterion of true Christianity. Struck with the rapidity with which the gospel at first spread itself in defiance of all opposition, until in a few years it had pervaded every province of the Roman empire, they are led to estimate the value of each modern exhibition of Christianity, by its ability to diffuse itself. It must be admitted, that in this respect, the presentation of the gospel for which we plead is decidedly superior to any other. Never, since primitive times, considering all the circumstances, has there been so rapid a diffusion of religious principles, or so vast an accession of permanent, intelligent, and influential members to a religious community, within so brief a period. Conscious of the divine power of the original gospel, as it is now restored and preached amongst us, to captivate the human mind, there are not wanting those who are disposed to rest entirely upon this feature the claims of the present religious movement. They would silence all doubts and fears and complaints about “want of progress” by an enumeration of the various additions constantly made for the membership of the churches, and would fain direct the attention and the efforts of the brotherhood to proselytism as the remedy for all discouragements, and as the very essence of Christianity itself.

While I most readily admit that this religious movement will compare most advantageously with any other in regard to proselyting power, and while I give all credit to the good intentions of excellent brethren, who wish to inspire the desponding with confidence and hope, by turning their attention from the feebleness and decline over which they mourn, to the still active and prevailing energy of proselytism, I must question the propriety both of thus hastily dismissing inquiries concerning so *vital* a matter as spiritual progress, and of regarding proselytism as the essence of Christianity. That there are here and there in all communities, individuals of a sanguine temperament, who constantly look for more than may reasonably be expected, and become discontented when their extravagant anticipations fail to be realized, is readily admitted. But it is not to be supposed that a wide spread impression that there is somewhere in this reformatory movement a serious

defect, which paralyses the most earnest efforts, and renders comparatively fruitless the most successful proselytism, is without some just foundation ; or that the inquiry which such a suspicion properly demands would be, either theoretically or practically, unprofitable. Nor can it be thought for a moment, that Christianity is essentially a system of proselytism, if this term be understood in its strict and appropriate signification. It is, indeed, greatly to be feared that this very imperfect conception of its nature has been entertained by some of those who have been engaged in ministerial or evangelical labor, and that we shall find here, at least, *one* of the causes which have resulted in that heartless and superficial formalism of which we hear so much complaint.

Christianity is not designed merely to collect together a multitude of adherents. This it may, and doubtless will do, so admirably is it adapted to the human mind, and to the hopes and wants of fallen humanity ; but this is not its end and aim. Its real purpose is to save the world. Its design is to make *converts* and not *proselytes*. It is essentially a plan of salvation, and it can be a means of *salvation* only in so far as it becomes practically a means of *renovating the heart*. Proselytism, on the other hand, is an outward act which need not extend beyond the conformity of one's words and actions to a certain rule ; so that it is entirely possible to have a multitude of proselytes and but very few converts.

Another remedy for existing evils which is very earnestly recommended by many, is *organization*.

I would, by no means, be thought to undervalue the importance of a scriptural order in everything connected with the church. No one has a right to expect results without the employment of appointed means, and there is no doubt that, in addition to the one formerly mentioned, *one other* reason for want of progress is to be found in fact, that the churches in general are destitute of those true under-shepherds whose business and delight it is to watch for the souls of the flock, as those who must give account. There is not that *spiritual oversight* for which Christianity provides, and as none of the instrumentalities provided can be supposed to be unnecessary, we need not be surprised if a neglect of those ministrations which are specially designed to promote spiritual improvement, should be attended with precisely such consequences as are the subject of complaint. At the same time, it is to be remem-

bered, that it is not mere *forms* and *names* or *titles* that can secure the object.

It is not organization that can impart life. It is not the election of officers or the giving to them the titles of pastors or elders that can reanimate a dying church. There are, already, plenty of those who rejoice in these titles, yet pay not the slightest attention to the spiritual welfare of the church, and remain totally unacquainted with the various states of mind, trials and wants of its members. Many of these latter, indeed, would esteem it impertinent, if an "elder" were to presume to question them upon such subjects, and they regard him, indeed, rather as a sort of spiritual *undertaker*, than as a physician of souls. They suppose his duty to consist in presiding at meeting, and in attending to what is termed the "discipline" of the church, that is, not the care and instruction of the spiritually alive, but the cutting off of offenders—the enshrouding and burial of the spiritually *dead*. There is, it would seem, neither a preparation on the part of the churches for the exercise of the peculiar functions of the overseer, nor is there a preparation in the church of suitable individuals to assume these functions.

Surely there is no true Christian who does not lament the lack of vital piety on the part of multitudes who have made the Christian profession. With how few members of the religious community can the pious heart hold spiritual converse! In how few can it find Christian sympathy—a responsive chord of spiritual harmony! How few there are who are a sweet odor of Christ in their social intercourse! How seldom art the young disengaged from the vanities and gayeties and frivolities of the world! How rarely do they give evidence of progress in the Divine life, and of higher and higher degrees of spirituality and devotion! How common it is to see them stop short with a mere formal profession of religion, and a constrained or reluctant attendance on church ordinances, the neglect of which might jeopardize their standing in the eyes of the community! It is no consolation to reflect that such deficiencies and failures are common to all parties, or even that they attend, to some extent, the profession of Christianity in apostolic times. All this may be admitted, but it can neither palliate the evil, nor justify its continuance. A pure apostolic Christianity will produce better results, if there be no hindrances in the way; and professing to restore such a Christianity to the world, not only in letter but in spirit, not only in principle but in practice, it becomes us, not to compare our

deficiencies with those of others, but rather to inquire, What do we more than others ?

Let us, then, admit a fact vouched for by so many intelligent and thoughtful brethren. Let us take it for granted that there is somewhere a defect or obstacle which seems to debar progress in the right direction, and let us endeavor to discover where the hindrance is, and what are the appropriate means for its removal. Let us do this in faithful sincerity and candor ; but with Christian affection, and let no one wince when we probe a wound which we desire to heal. I, too, have a cause to assign for the evils complained of, and I conceive that it lies much more deeply than is commonly supposed. I, too, have a remedy to propose which will be suggested at the proper time, and it is one upon which I have the utmost reliance.

There is, then, no need of discouragement. As to the great principles on which the Reformation is based, there is, as I firmly believe, no deficiency or failure whatever. If errors have been committed in applying these principles to practice, or, if extraneous matters have inadvertently been blended with them, these are matters to be corrected. Truth purifies itself from error, as the waters deposit the sediment which for a time may have rendered them turbid and unpalatable ; and that Divine manifestation of infinite love, which is emphatically the truth and the power of God for salvation to him that believes, cannot long be perverted or encumbered by admixture.

That the precious truth of primitive Christianity which has been restored to the world by the present reformatory movement will free itself from any errors which may have been superadded to it, and that the great end will be fully accomplished in the complete recovery of the Christian institution in all its original power, I have no reason to doubt. This is not a matter, however, which can be accomplished at once, and it is to judge this effort most unfairly to assume that it has already completed its work. It is to be feared that many have supposed everything completed when the first principles of the gospel were again presented to the world as they were delivered by the apostles. Devoted to its interests as I have been from my youth, and thoroughly acquainted, as I am, with its real principles and purposes, I cannot silently see it thus misrepresented, and its interests thus endangered. I have been free to admit, that in a certain aspect, it has been seriously obstructed, and rendered apparently stationary for a time. Not, indeed, in proselyting power, or in the rapid diffusion of the pure *principles* of primitive

Christianity which it presents, for I presume it never was at any previous period so influential or successful in these respects, but in the promotion, as I have already stated, of that *practical* Christianity, that *personal* and *individual progress in spirituality*; that consecration of soul to the Lord Jesus Christ, and to the true interests of his kingdom, which alone can fulfil the hopes and aims of those who have been advocates of this Reformation. This is not a sectarian movement. It is an overture for Christian Union. It is the cause of Christ himself. It calls upon the pious everywhere for help. in bringing about a complete restoration of Primitive Christianity, completely disentangled from all human traditions and speculations.

R. R.

CHANGE—A LAW OF TIME.

Nothing in nature stands still. All things move on in that course assigned them by the great Originator of all things, ever changing their attitudes and conditions, some tending to perfection, others to decay, but all working out the great design of the Creator. Those mighty spheres which appear piled above each other move on rolling round in their orbits, each one fully answering the purpose of Him who bade them appear and observe the order and laws under which he placed them. The seasons change in rapid succession, showing a corresponding change in all things around us. If we behold the Spring opening and unfolding all its beauties to the eye of the admiring beholder, and Summer spreading forth its full bloom and luxuriant vegetation, whilst Autumn yields its rich store of all things requisite to fill our hearts with joy and gratitude, a continual mutation is beheld. The twig which springs from the acorn becomes the majestic oak which for many years sets the tempest and storm at defiance, at last yields to the same law stamped on all nature by the Creator's hand and moulders into native earth. Human life shows the same regular change, for feeble youth soon rises to the vigor of manhood, and again sinks to the feebleness of age, showing us that change is the order of time, and all this by the wise arrangement of the Creator is working out the improvement of man; fitting him for a more exalted position and a more noble and exalted employment. Empires have risen and become great in strength and vast in domain,

yet no wisdom possessed by man could save them from decay and ruin. They have changed their boundaries, fallen into ruin, and others now standing on their ruins will, however mighty, soon bow in submission to the law which laid all others low and be numbered among the things which were. The world itself is growing old, and time is speedily filling up the remaining cycles of its existence, and all things are rapidly tending to the time when the "heavens shall be dissolved, and the elements shall melt with fervent heat." Time too shall change, come to an end, and be known no more to man forever. Amidst all the changes which take place on this rolling ball we inhabit, and which may be taking place among the bright orbs which move in their ceaseless rounds in space, one thing remains unchanged and unchangeable. "The rock of ages, the word of the Lord endures forever." When all things earthly shall have passed away and man's glory faded into forgetfulness, and time shall have ended his course, the word of the Lord will be found a rock unshaken by all the convulsions through which nature may have passed. How pleasing the thought, that the christian though perplexed with the ever changing nature of earthly things, and though undergoing himself a continual change, mentally, morally, and physically, may at the same time that he is thus perplexed in mind, stand by faith on this rock, and triumphantly rejoice whilst beholding all things crumbling into their native elements, knowing that though his earthly tabernacle dissolve, he has "a more enduring substance." How transporting to know that when freed from encumbering clay the true christian being changed "from glory to glory," possessing a glorified body, shall wear a crown of life which shall never tarnish, its glory never dim, but give a pleasure which will never end—lasting as eternity itself, remain the wonder and joy of the enraptured recipient. By comparing the transitory seen things with the everlasting unseen and glorious things treasured up in that bright realm where the Lord dwells amidst the perfection of eternal infinite beauty, we see good reason to walk by faith in the exceeding great promises of the Lord. Truly we have no reason to regret that the things of time shall change. By this decree earth may pass away, but by it too the saints are relieved from their warfare and placed beyond the oppressive hand of the tyrant, who with chains, prisons, fire and sword, would torment them night and day. By this law old things are exchanged for the new, the present dark moment for one future and effulgent. Sorrow, tears, and toil, replaced by peace, honor, and gladness. Things corrup-

tible are succeeded by the incorruptible. Earth exchanged for heaven and time for eternity. Let us not grieve then because man's days are few, but rejoice that "all things work together for good to them who love God." Let us be wise and redeem the time, lay firm hold on the hope set before us, and rejoice that the passing day, the ever changing season and the rolling year, bring our redemption, the crown of life, and all the heavenly bliss promised to the saints constantly nearer to us. Then let heaven's will be our pleasure, and the changing of all things will give us no sorrow, but rather be the cause of much joy and "boldness in the faith."

J. B., JR.

HENRIETTA FELLER.

[We copy the subjoined from an excellent Magazine called "The Home," published at Buffalo, and edited by Mrs. Arey.—D. O.]

Henrietta Feller was born in Lausanne, Switzerland. Her parents were people of wealth and high social standing, and she was thus brought early in contact with the most intellectual society which her native city afforded. She received a substantial education, and also acquired those higher accomplishments which fitted her to grace the cultivated circle in which she moved. She early married M. Feller, a gentleman of great affluence and respectability. She was now surrounded by all the environments of wealth, and every thing pointed to a life of elegant and refined enjoyments. One child blessed this union, a sweet and interesting daughter. It was the death of this loved and idolized one which roused the mother from her trance of earthly happiness, and awakened that rich inner life which had hitherto slumbered within her husband: a few years after deepened the lesson, and led her to inquire with real earnestness whether in her life of pleasant inaction she was fulfilling the great design of her being. To an humble and sincere purpose like hers the answer soon came, "Go, work in my vineyard." Putting aside all the suggestions of sloth, and the peculiar attractions which life presented to her, she resolved to become a missionary.

It was no temporary exile upon which Mrs. Feller determined, to be rewarded, after a few years, by a return to her native land, and an

ovation from her admiring countrymen. The work to which she pledged herself was to be life-long, and followed only by the rest of the grave.

When the old and desolate, the worldly-weary and heart-sick seek relief in deeds of charity, we regard them with melancholy pity, but when the young and gifted, the gentle and tenderly nurtured go into cheerful and perpetual banishment for the love of Christ, they command our reverence.

In selecting a field of labor, Mrs. Feller fixed upon the French settlers in Canada. Speaking the same language, and claiming a common ancestry with herself, they were little less degraded, morally and intellectually, than the Indians whom they had displaced.

Mrs. Feller reached Montreal in 1835, and was there welcomed by M. and Mad. Olivier, two friends who preceded her in the missionary work. But she was soon deprived, by their removal, of a Christian intercourse which would have greatly solaced her lonely hours. In leaving Switzerland she had left herself no loop-hole for retreat in case she should find her work disagreeable. She had embarked her whole fortune in it. Her money was deposited with a gentleman in Montreal of unquestioned responsibility, but his failure soon after deprived her not only of the funds necessary for carrying on her enterprise, but also of her whole means of support. Reduced to poverty in a foreign land, and among a people who, instead of appreciating her generous sacrifice, watched every movement with jealous distrust, her faith and trust never failed her. She wrote to her friends in Switzerland for assistance, but was reduced to great distress before relief could reach her.

As there was no opening for immediate labor in Montreal, she retired to St. John's. Here she suffered greatly, and often wanted for the necessaries of life. In her hours of loneliness and want she had ample leisure to remember the abundance that was in her father's house. That affliction was the refiner's fire, to purify and brighten the graces of her heart, and strengthen her for her future work.

Soon the dark cloud was lifted, and light returned; her lovely and consistent character began to find appreciators. Pupils flocked to her school. For some time she pursued her labors without opposition, but upon the breaking out of the Canadian rebellion, she became an object of causeless suspicion, and soon of open hostility; she was obliged to fly with sixty of her pupils to the United States. The little frontier town of Champlain offered the wanderers a shelter during the following win-

ter, but they suffered many privations notwithstanding the humane efforts of their friends. On the return of tranquility, Mrs. Feller went back to Canada by invitation of the government.

She had no opportunity to retort upon her enemies by a civil prosecution, but in the gentle and forgiving spirit of her mission, she declined all retaliation, and returned quietly to her self-denying labors. Her admirable conduct on this occasion advanced her greatly in the confidence of the community, and melted the hearts of her persecutors, that they withdrew their opposition, and suffered her to carry on her love-labors without hindrance.

In 1838 she made her last removal, and established her mission permanently at Grand Ligne, about twenty miles from Montreal. There, under many discouragements, she has succeeded in building up an establishment which may be considered a model to all similar institutions. The buildings, erected by benevolent contributions gathered in Canada and the United States, accommodate several hundred pupils, and the youths who yearly go out from those walls, are fast fulfilling the dearest wish of their foundress—to place the Bible and means of instruction within the reach of every child in the Provinces.

Through all the vicissitudes of her strange and almost romantic life, this interesting woman has preserved the warmth and freshness of her early piety. In trial she has not been cast down, and in prosperity she has not been elated. Her face is the mirror of a soul at peace with God, and full of kindness towards all men.

Mrs. Feller is now in the autumn of her life. She is still surrounded by her great household, who love and venerate her as a mother. She enjoys daily that which most soothes the infirmities of age, recollections of a useful life, intimate communion with God, and serene contemplation of a future state.

THE HOLY SPIRIT, No. II.

The subject we are endeavoring to treat has been the occasion of much discussion, both friendly and unfriendly. It should be observed again that we are not writing of the Spirit's influence in conversion, for it is taken as granted that if he does influence the sinner's heart independently of the word, that matter is well understood in heaven, even though the Bible be silent concerning it. "Secret things belong to

our God, but things that are revealed belong to us." As an act of power God doubtless could impress the alien with religious truth as conveniently as he could inspire prophet or apostle without any previous written word, but whether such is his plan is quite a different consideration. The apostles preached Christ, not the Holy Spirit, to sinners, but promised the Spirit to the believers. We desire more specially to speak of the saint's enjoyment of the Spirit which involves no miracle or new revelation.

To be perspicuous, we remark that the Spirit was sent to accomplish three things, viz: To reveal the truth through the apostles, to demonstrate the divinity of that truth by his signs, wonders and miracles, and to live in the hearts of the sanctified. The first two we will pass with a brief notice, as those objects were fully attained in the life-time of the twelve, but the third will not be while another soul can be saved by the blood of Christ.

First. Infidelity need not startle at the assertion that the Spirit revealed all the higher principles and facts of religion, for they could no more be found out by the uninspired mind of the "natural," animal, or sensuous man who trusts to his own eyes and ears and his own poor reason, than the naked eye could look off into the deep, deep heavens, and, without telescope discover Saturn's rings, Jupiter's belts and moons, or the wonders of 100,000,000 fixed stars, or resolve the nebular or Milky Way. As the telescope strengthens our vision and, in effect, elongates and enlarges the eye, and enables it to sweep fields of space otherwise wholly undiscoverable, so the Holy Spirit, who searches the deep things of heaven, applied to the natural, mental powers of men, gave those, so favored, a superhuman knowledge of divine things.—Hence what human eye never saw and human heart never conceived, God has revealed to us by the Spirit, all which things the Apostles have spoken to us, and so closed up the canon of scripture with their lives.

The second part of the work of the Spirit was to demonstrate the truth of what he revealed and to prove that the inspired servants of God were truly heaven-commissioned messengers. This proved, and the records of that proof left among men, it was unnecessary to continue, by wonders and miracles, the same attestations from age to age. Although by its direct development prophecy is still forcibly evincing the truth of religion, the direct evidence of spiritual gifts is withdrawn; for a proposition once confirmed and such evidence left in the world's literature it must remain unconquerably fixed as an admitted fact. In the

presence of this principle it is difficult to defend the clamor of unbelievers justifying their infidelity because they have never seen the miracles. The life and victories of Scipio, of Fabius, and Charlemagne were never proved but once. The superstition of the Crusaders, the ambition of Napoleon, the wickedness of Pope Alexander the sixth, the virtue of Howard and the genius of Dante—all are facts which the world admit upon *historic* evidence. And the Spirit of God having once stopped the mouths of its keenest enemies, has left that fact and the arguments by which it was done, as sufficient to satisfy any honest, scrupulous heart. This second work of the Spirit like the first, ceased when the last Apostle departed to be with Christ.

The third part of the work of the Spirit, unlike the other two, is to continue forever. It is to comfort, strengthen and sanctify the hearts of believers. "When the Comforter is come he shall abide with you forever." To feel the full force of this promise it will be necessary to fix the definition of *parakletos*, here translated Comforter, for as it is once, 1 Jno. 2: 1, rendered Advocate, this word has been thought by some the best expression of its sense. If this be true the Saviour did not promise a Comforter but an Advocate. Evidently the meaning of the word is modified by the circumstances of those for whose benefit it was used. The most marked feature in the condition of the disciples when this promise was made, was distress and sorrow of heart because their Lord was about to leave them, and it was to this state of mind the Lord addressed himself. It is worthy of special remark that the Greek words *parakaleo*, to comfort, *parakletos*, a comforter, and *paraklesis*, comfort, are almost uniformly given in the New Testament as an antidote to sorrow, dejection, distress or suffering; that is, they import comfort for the human soul. Another fact is significant; that, before the Spirit was given, when Jesus would inspire one with natural courage of mind, he did not employ *parakaleo*, but *tharseo*. "Be of good cheer, thy sins are forgiven thee." And when the comfort which one man can afford another is alluded to yet a different term is used, *parathumeomai*, as in Jno. 11: 31, when the Jews came "to comfort" Martha and Mary concerning their brother. This seems to leave *parakaleo* sanctified to a special use, to express that comfort which the world cannot receive. And that its force generally is, not to advocate our cause, but to administer religious "consolation" as it is sometimes translated I think will be clear to every reader by the collation of a few passages in which it occurs.

All the distresses the Apostle endured on account of the carnality of the Corinthian church were soothed by this comfort. In 2. Cor. 1, he employs this word ten times in five verses. "The God of comfort *comforteth* us in all our *afflictions* that we may be able to *comfort* those that are in any *trouble* by the comfort wherewith we ourselves are comforted of God." "As ye are partakers of the *sufferings* so shall ye be of the *consolation*" 1 Thess. 3: 7. "Wherefore brethren we are *comforted* over you in all our *affliction* and *distress*." Luke 16: 25, Lazarus had been *miserable*, "but now he is *comforted*," Matt. 2: 18. In her lamentation Rachel would "not be *comforted*." Paul prayed, Col. 2: 2, for all who had not seen his face in the flesh that their *hearts* might be *comforted*. In all these occurrences of the word comfort, the same Greek word is used, as that with which the Saviour promises the Comforter to his followers; and it would seem to contribute something in the work of determining the proper translation of the word under consideration. The hearts of the disciples were indeed "troubled," they had "sorrow," they did not rejoice because he was going away, and they much needed this spiritual antidote. I would therefore conclude that the Lord has truly promised us the Holy Spirit as our Comforter, and that it is our privilege now as in apostolic times "To walk in the fear of the Lord and in the *comfort* of the Holy Spirit."

Oh, blessed promise; "He shall abide with you forever!" And as he is a Comforter he will comfort us if he dwells within us. He not only revealed to us the will of our Father, but he knows our disconsolate hearts while we are so far from home and gives us an earnest of our inheritance. Children not only need sufficient food and clothes, but parental sympathy. Orphans may enjoy the former but not the latter; and our Saviour says "I will not leave you comfortless" (orphanous, i. e. orphans.) And now unto him that loved us and washed us from our sins in his own blood, be glory in the church throughout all ages, world without end.

T. M.

THE LORD'S SOCIETY AND "OUR SOCIETIES."

A strong and a good brother, corresponding with one of the monthlies advocating reformation, writes in the following modest and faithful strain:

For the last twenty-five years of my life I have been a constant reader of the Bible, and of the various productions written by our chief

scribes. I have attended many Districts and State meetings, and co-operative assemblies of the brotherhood. Unwilling to call in question the sentiments of those whom I regard my superiors, both in years and wisdom, I have withheld an expression of opinion, in writing, on various topics which have been the themes of discussion, with special reference to the organization of the Church of Christ. I have read hundreds of pages from the pens of our ablest scribes, but must say that I have seen nothing to warrant the assumptions which are now seeking to take the place of the Word of God. The Lord has organized his congregation on the "Foundation of Apostles and Prophets, Jesus Christ himself being the Chief corner stone." His laws for its government are to be found in the living oracles. Those laws are immutable. We dare not change them. We must act in harmony with them, if we would be law-abiding citizens of the government. . . .

I pray God that my brethren may be saved from the speculations of theologians, which have marred the glory and the beauty of the Christian temple. Oh! let us be content with the simplicity of Christianity as taught in the New Testament, and strive together in the faith of Jesus Christ; love one another with pure hearts fervently, and shine as lights in the world! Then, dear brethren, and not till then, will the saints of God be edified, strengthened, and built up a spiritual house, most acceptable to God, a habitation of God through the spirit. Surely if the New Testament taught any other form of Church government than that of the independency of each congregation, we should find it quite easily, and not be left to speculate and experiment with our various plans of "co-operation meetings," "evangelical alliances," "centralizations," "state and district meetings," and the various new and unscriptural plans which are recommended by every disordered and morbid spirit that may perchance be afflicted with religious dyspepsia.

The preceding, from the "Evangelist," written by the very successful and highly esteemed brother Henderson, shows a good spirit, and is worthy of being read by every brother or sister who is earnestly desirous of following the Lord Jesus and his chosen Twelve.

Perchance were we all, with open Bibles, to kindly discuss "the independency of each congregation," we should find far less independency in the infallible oracles than is at present taken for granted. A host of arguments and a multitude of volumes have been written concerning the independency of each quorum of brethren meeting stately at a given place, which, if put in the balances of the Lord's true sanctuary, would be found too light to pass current at par value in genuine christian commerce. For the last hundred years there has been a species of logic based upon something called independency to fight popery, which we are compelled to regard as deficient of the real metal of truth.—The Lord our Saviour, in his wisdom, and great kindness, has so

arranged it that the saved brotherhood under him may enjoy his religion and worship him fervently and acceptably if two, three, a dozen, a score, five score, or five hundred of this great brotherhood meet together in any place on sea or land, from the spot where the first preacher made converts to the farthest boundaries of the world, the Lord in heaven and the apostles on earth in the oracles they have written guiding them and presiding over them. We may choose to call this independency, yet, with all its charms, it is not the most fortunate name. If some good brethren would stand erect on the top of mount Zion and take a full view of all the Lord's people in all the world, and reflect that all are under the one government of the Prince of Life, they would perceive at once that modern independency is not the model for any portion of the friends of the Lord to follow.

Those who stand up for state conventions and state missionary operations are right in regarding the congregations as *not* independent. In this they assume ground that is tenable before heaven and earth; and for our part, we are unwilling to give them the privilege of occupying this ground alone. We are with them here,—and only enter a kindly dissent to their taking a scriptural position on the one hand to contend for an unscriptural practice on the other. As a matter of courtesy, and in 'the love of the Spirit,' while thus speaking we beg the pardon of those faithful men everywhere who are earnest in thinking their position and practice alike scriptural.

But our brother Henderson should be encouraged to deliver his testimony kindly and firmly concerning conventions and national or state societies. To us it seems as clear as the blue sky on a sunny day that it is quite time to note down an item or two in plain print respecting the authority or scriptural validity of conventions and evangelizing centralizations. Could this be done without unholy controversy, or unhappy surmisings, or the unhealthy wine of angry personality, it would doubtless tend to the edification of the beloved in Christ. But controversy, mere controversy, the abstract stroke of the trip-hammer of logic, is too much like a skeleton for the chosen of God to live or thrive upon.

Clothed with love and girt about with the truth of heaven, let the reader calmly look over the following sentences copied from the "Christian Sentinel," of Illinois:

The most noteworthy item of our observance since our last was a trip to Springfield, where we had the happiness of meeting a large representation of our ministry in the state. They had assembled in response to

a call issued at the instance of a number of well-known Evangelists, which stated that interests of the cause demanded a 'Convention of all the Evangelists in the State of Illinois.' The sessions of this body began, pursuant to the call, on the twenty-ninth of January, in the Christian Church. About fifty preachers were present, a few of whom doubting the propriety of such meetings, declined enrolling their names and acting with the Convention. Over forty, however, took part in the proceedings, which were, in general, characterized by much harmony and good feeling. The right of such a meeting to pronounce upon the fitness or unfitness of an individual to retain a position in the ministry was fully recognized by a two-thirds majority, virtually by the whole, of the acting assemblage. They also distinctly recognized their right, as 'evangelists,' to 'set in order things wanting in the churches.' Both these rights, however, including the authority and relative position of evangelists and elders in general, were matters of protracted and interesting discussion.

After carefully perusing the above, will any intelligent brother, whether in favor of or opposed to "our" conventions and "our" societies, affirm that it is not time to consider the scope, object, nature, utility, and spirituality of these movements?

D. O.

THE PEOPLE CALLED "SHAKERS."

The people called "Shakers" are not exempt from imputations of fanaticism, but they are the most rigidly consistent, and the most enduring of all those separate communities that have been thrown off the social sphere, as new orbs are from the round worlds in space. The Shakers look upon marriage as holy, in its original intent; but in the carnality of mankind has lost its purity, and hence is not to be encouraged. The doctrine that the latter days have come when the saints are to be no more married or given in marriage, is perhaps the true ground of their refraining from conjugal union. Converse with them on the topic, and there will be found other reasons for their course, quite as significant and forcible. We have been furnished with some facts respecting the community of Shakers in Livingston Co., N. Y., which we think many of our readers will be pleased to learn. A fine farm of two thousand acres, in Groveland, within four miles of the village of Mt. Morris, and forty miles from Rochester, is the location of this Society, which numbers some one hundred and fifty persons. Cultivation of the soil is their principal occupation, but they have within their own ter-

ritory nearly all the means of livelihood needed to sustain the little community. Implements for manufacturing clothing, and whatever is necessary to enable them to live within themselves, and without intercourse with the world, are found on their farm. The finest herds are reared, and their system of agriculture is as nearly perfect as possible. Although distinctively a religious people, they attend thoroughly to their temporal affairs. Industry is with them a cardinal virtue; idleness its opposite; and thrift is a necessary result of their mode of life. "Hands to work, and hearts to God," is their motto. But they do not overtask the physical system, regarding that to be as bad as shiftlessness or idleness. Moderation in work, in exercise of all kinds, mental and physical, temperance in emotions, as well as in eating and drinking, promote health of body and mind. They use no narcotics. Tobacco is discarded; tea and coffee are not used in their communities, and they abhor pork as intensely as a Jew or Mohammedan. No swine are seen upon their farms; no savory bacon stimulates the carnal sense at their meals. Fruit and vegetables are cultivated to a large extent, and contribute a chief part of their diet. Thus they fail to excite sensual appetites, and endeavor to preserve their bodies as fit temples for the indwelling of the Holy Spirit.

Their economical polity is commendable, in respect of the leading principle—"PAY AS YOU GO;" and in avoiding unnecessary expenditures. The "pride of the eye" is condemned by this austere people; and their dress is rigidly plain. Fashion, fancy, and what we call taste, find no devotees among the Shakers. All that our ladies expend for gay silks, ribbons, whalebones, crinoline and laces, is spared for the common behoof of the community, and to augment their positive comforts. Scrupulously neat in person, in their dwellings, careful in their husbandry, and all their avocations and transactions governed by principle and settled laws, the exactitude of the Shakers is almost equal to mathematical demonstration. The world's people find the restraints which such rigid rules impose, and the monotony which such a system produces, positively distressing. It is not unprofitable, however, to consider the ways of this peculiar people, and reflect upon the results of their manner of life.

The Shakers are believers in modern Spiritualism, and had been looking, so they say, for the manifestations that have amused some, distracted others, and deluded many, long before they were announced by the two young women in Wayne Co., N. Y. The philosophic mind can

not fail to see a field for interesting study in the rise, progress, and status of this Society. But we cannot follow the subject further.

A VOICE FROM MICHIGAN.

Buchanan, Mich., 21st March, '57.

DEAR BROTHER OLIPHANT:—The blessed cause of our divine and heavenly Master seems to be on the advance in this section of country. But it may be truly said of Southern Michigan, “that the harvest is great, but the laborers are few,” while there cannot probably be found a more inviting field for missionary labor than this state, yet in Michigan it is not possible to count one half dozen efficient evangelists engaged in proclaiming the unadulterated truths of primitive Christianity. And while the tongue of the faithful and philanthropic missionary has portrayed the unsearchable riches of Christ to the untutored savage in the wilds of the far distant west, and through the same humble instrumentality even trans-Atlantic climes have been made to glow in the divine effulgence of the Sun of Righteousness, yet the State of Michigan, one of the fairest portions of our heaven-favored Republic, distinguished for her growing prosperity and the intelligence of her citizens, seems not to fall within the purview of any missionary enterprise contemplated by the brotherhood. Why expend thousand of dollars on a fruitless mission to the land of Palestine still resting under the curse of Almighty God, while millions in our midst whose hearts are open to the reception of truth, are perishing for lack of knowledge! Some brethren seem to be filled with missionary zeal, but their philanthropy appears to be restricted to the poor wandering sons of Jacob, or the untutored heathen in some distant clime; but in behalf of the poor down-trodden and perishing of our own nation, they have no benevolent plea to offer. We need foreign missions, but we want home missions first. More than nine tenths of the population of this State have never had an opportunity of hearing the gospel in its pristine simplicity and beauty; notwithstanding all the intelligence of which our people can boast, yet in a religious point of view, “darkness covers the land and gross darkness the people,” infidelity with unblushing mien, even under the garb of sanctity, has reared its hydra head in almost every hamlet, while sectarian dogmas in the pulpit have almost entirely superseded ‘Jesus Christ and him crucified.’ Nothing save christianity as it came

from its author, can redeem our people from the many pernicious influences of these times. There are probably not more than a dozen properly organized churches in this State, though brethren good and true are to be found in almost every county. Now let two or three able evangelists be sent as missionaries into this State from Ohio, Kentucky, or Missouri; and in a few years a valiant army would be enlisted under the blood-stained banners of King Immanuel, able not only to support the Gospel at home, but also to contribute largely to the support of missions in other lands. May the Lord grant that those who are blessed with a knowledge of his will, may ever exhibit a holy and laudable zeal in laboring to extend the glorious and sublime truth of our holy Christianity to a lost and perishing world.

WM. M. ROE.

SATAN.

From a very intelligent and well written essay lately sent to this office, but which it is not necessary at present to publish, we copy the following:

We should not be hasty in believing in the non-existence of the devil. A fact in natural history should teach us a lesson. The cat will lie for hours at the mouse's hole, with outstretched limbs, suspended breath and shut-up eyes, to convince its prey that it is dead and that there is no danger; until the incautious little creature, playing carelessly around its cadaverous looking foe, is suddenly seized and with its life atones for its credulity. Let us beware. One of the devil's "wiles" or "devices" may be to convince many good meaning people that *there is no devil*. If any ask why God should permit such a being to do so much mischief in the world, I reply why does he permit any human sinner to be the same thing in kind, or quality, though not in degree? If the one permission is unrighteous so is the other.

BUSINESS AND RELIGION.

We often hear Christians complain of their leanness and emptiness, and attribute it to their business. If they are correct in the cause of

their want of religious enjoyment, then, either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful business—and a Christian cannot engage in any other—pursued in a proper manner, will injure the religious enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, toward God and man, will never find occasion to charge the blame of his leanness to his business. The true Christian, who does all that he does to the glory of God, is never more happy than when full of business. Let him connect his business with God; let him work for God every day in the week, and consecrate all his income to the furtherance of his cause in the earth, and he will find that his business, instead of being a hindrance, will be a help—a real means of grace to him. Instead of letting his business swallow up his religion, his religion will swallow up his business. To all the dear brethren who are crippled in their religious enjoyment by their daily callings, I would recommend the course pursued by Normand Smith.

When roused to a more entire consecration to God, falling in with the common notion that a life of secular business is incompatible with a life of eminent usefulness and piety, he seriously proposed to abandon it. But more scriptural views led him to continue in business, consecrating it to God. He put on record the 'purpose to engage in my business that I may serve God in it, and with the expectation of getting to give.' From that time it was observable by all who knew him, that he made rapid progress in religion. There was a fervor and engagedness of spirit, a purity and elevation of aim, that could not be misunderstood or concealed. He rose toward heaven like the lark of the morning. From that time he found no tendency in his worldly engagements to chill his piety, or enchain his affections to the earth. His business became a means of grace, and helped him forward in the divine life, just as truly as reading the scriptures and prayer.

THE MEETING IN JUNE.

To the Christian Brotherhood of Canada, Ohio, New York, &c., &c.

BELOVED BRETHREN:—The object of this short article is to extend to you a hearty invitation to attend our Annual Meeting to be held in this Township, on Friday the 19th day of June, and three following days. The brethren of Ohio have kindly consented to give us the use

of their large tent which will accommodate two or three thousand persons. Beloved brethren, let us have your cheering presence, that we may enjoy a spiritual feast of "fat things," that our acquaintance may be extended and our zeal inflamed.

In order to accommodate those coming by public conveyances we have made the following arrangements:—

We will have conveyances, to forward brethren to the place of meeting, at the Edwardsburg Station of the Great Western Railway (9½ miles east of London) on Thursday the 18th June, Friday the 19th, and Saturday the 20th. Brethren had better cross the Thames River on the bridge opposite the Station, call at the Hotel on the Gravel Road, (distance less than a quarter of a mile,) where conveyances will be waiting from 10 o'clock in the morning until the arrival of the *early* afternoon train. Arrive there by the *noon* train if possible; as the "day express," *going west*, does not usually stop at this station, although the "Conductor" might be induced to do so to accommodate a number. We will also have conveyances at the "Canada House" ("Cole's") at St. Thomas on Friday the 19th and Saturday the 20th of June, to suit the arrival of the trains. Brethren coming from the west of Canada can either take the cars from London to St. Thomas or from London to Edwardsburg. The first the most *convenient*, the second the *cheapest* route. Those coming across the Lake from Cleveland to Port Stanley, can take the cars to St. Thomas, as there may be many brethren from Ohio whom we do not know *personally*, we will leave a blank book at the above named tavern for all to enter their names as soon as they arrive. If we find that the arrival of the Boat at Port Stanley will make it expedient to have teams at St. Thomas on Thursday the 18th, they will be there on that day.

The place of the meeting is 19 miles N. E. of London, 12 miles E. N. E. of St. Thomas, 6½ miles N. W. of Aylmer, 4 miles north of Temperanceville, and about 13 miles from Edwardsburg Station.

On behalf of the Church,
Your affectionate brother in the Lord,
EDMUND SHEPPARD.

South Dorchester, 21st April, 1857.

NOVA SCOTIA MEETING.

The annual co-operation meeting of the Disciples in Nova Scotia, being appointed to take place at Newport in Hants County, on the last

Saturday in June, meeting at 10 in morning: the churches are hereby invited to co-operate, and warmly manifest their zeal toward God, and love toward each other, in person, or by delegation. We would be glad to meet as many of our brethren as circumstances will admit of. I hope to see all our most prominent brethren in the Province, and may we not hope for some of the brethren in Prince Edward. Can not brother Crawford, or some of the friends visit us at that time. Where is Bishop Knox? we should be glad of a visit from him, or any other speaking brethren who are or can be disposed to favour us with a visit.

Signed in behalf of the Missionary Committee.

MICH. WALLACE, Cor. Sec'y.

No doubt the brethren have arranged to insure, as far as human effort can insure, a profitable meeting. May much be done in the name and to the honor of the Master in heaven.

D. O.

A MINISTERIAL AUCTIONEER.

The eccentric Rowland Hill was preaching in the open air, in that suburban part of London denominated Moorfields, from the Song of Solomon i. 5, "I am black but comely;" which he explained as having reference to the Church of Christ, which in the sight of the world was black—black as the tents of Kedar, but in the sight of her glorified Head was comely, comely as the curtains of Solomon. While enlarging on the subject, Lady Anne Erskine happened to pass that way. She asked her servants what was the cause of the very large assemblage of people? They replied, that it was the renowned Rowland Hill that was addressing the people. Lady Anne said she had long cherished a desire to hear that eccentric man preach, and should now have it fully gratified, and desired his charioteer to bring her as near as possible, that she might hear every word he said. She was soon in the rear of the temporary pulpit, the only place where it was possible to get near him.

The gorgeous accession that had taken place to the congregation, and the brilliant and sparkling appearance of Lady Anne, attracted the attention of the congregation more than the preacher, but Rowland Hill's observant eyes detected the movements, and he resolved on a hazardous but effective remedy. He paused, and then said: "Brethren, I bespeak your attention for a few moments. I am now about to hold an

auction or vendue. I have here a lady and her whole equipage to expose to public sale, but the lady is the principal and only object I wish to dispose of at present. Well, there are already three earnest bidders in the field. The first is the world: well, and what will you give for her? I will give honors, wealth, and pleasure. That won't do—she's worth more than that, for she shall continue to live when the honors, wealth, and pleasure you have it in your power to bestow shall vanish as the darkness of night before orient beams: you can't have her. The next bidder is the devil: well, and what will you give for her? I will give all the kingdoms of the world and the glory of them. That won't do either, for she shall continue to exist when the kingdoms of the world and the glory of them shall have vanished as a snow-wreath beneath a vernal shower: you can't have her. But list! I hear the voice of another—it is the Lord Jesus Christ: well, and what will you give for her? I will give an inheritance that is incorruptible, undefiled and that fadeth not away, eternal in the heavens. Blessed Jesus! Just as I expected—just like the liberality that thou art wont to display! Well, I will place her at thy disposal—she is black but comely—and thou shalt be the purchaser. Let heaven and earth attest this irrevocable contract.” Turning to Lady Anne, he said, “Madame, have you heard this contract that heaven and earth hath irrevocably attested? Remember that, from this time forth and forevermore, you are the property of the Lord Jesus. He died to redeem you—you are purchased with his blood. Can you, dare you reject it?

The arrow thus sped at a venture found its way to the heart of Lady Anne, and she became eminently useful in her day and generation.

PAUL AND REFORM.

Were Paul on earth now, he would proclaim reformation. He would from the acknowledgments, and from the behavior of our cotemporaries, denounce the judgments of God upon them if they reformed not. He would show them that sects, opinions, speculations, and doctrines, were not the religion of Jesus Christ, and if they reformed not into the kingdom of glory they could not enter.

He would also denounce the unrighteous works of Christians—their envy—their pride, and covetousness. He would find occasion to take the advice he gave to Timothy, to reprove and rebuke with all authori-

ty. He would show us that the denunciations of Jesus, in some of the seven letters to the Asiatic churches, were applicable to us.—Christian Baptist.

THE CHRISTIAN BANNER ABROAD.

While thanking by wholesale a number of editors, conducting social, literary, and religious papers, for their very friendly and commendatory notices of this volume of the Christian Banner, we solicit the forbearance of all readers in quoting the following paragraph from the "Christian Record," of Indianapolis, Indiana. There are those doubtless who will judge that this extract is quite too sweet for us, and peradventure they may decide fairly, and therefore they will please balance it by some drawback which may mix the matter to their sense of correctness :

THE CHRISTIAN BANNER.—Such is the title of a beautiful Monthly periodical, of 32 pages, put up in printed covers, and in good style. It is edited and published by Brother D. Oliphant assisted by J. Butchart, jr., at Brighton, Canada West. The Banner is very ably conducted, and is a powerful auxiliary in the great cause of the Bible. Brother Oliphant is, we believe, comparatively a young man, but his course as an editor is marked with the prudence and wisdom of age. He was, we believe, a student of Bethany College, and is an able proclaimer. We have never had the pleasure of a personal acquaintance with him, yet we love him for the truth's sake. The January Number of the Banner has come to hand, containing the Editor's "New Year's Salute." This *salute*, we have read with interest and delight. Through it we have become acquainted with many of our fellow-laborers of Canada and New Brunswick, of whom we had never heard before. And we assure our good Brother Oliphant, that all the Christian sympathy, and brotherly love, which he so largely manifests towards the brethren and Christian Editors on this side of the American line, are most heartily reciprocated by us. But we had almost forgot to say, that the Banner is sent to subscribers at \$1 per annum. And by the way, could not brother Oliphant find time to visit Indiana, at our next State meeting, or some other time? It is only a few hours' ride on the Rail Road. Try it.

We are at this time attempting to prepare to take an extensive journey to the Great West; and if among the things feasible, it will give us sincere pleasure to greet many good brethren in Indiana.

D. O.

☞ A good deal of the trouble of God's people ariseth from a mistake and misapprehension of God; they judge of God by their sense, not by his promise; by their own frame, and not by his constant nature.

PREMIUMS TO MISSIONARY COLLECTORS.

The preachers on the Niagara District will please inform the Missionary Collectors on their several Circuits, that we will give a prize of five dollars in books, to the collector who raises the largest amount of missionary money on the District; and three dollars for the next largest amount. This will be determined when the reports are presented at Conference, and the prizes forwarded by the preacher when he returns to his Circuit after Conference.

G. ABBs.

* * * We copy the preceding from an exchange paper, and without expressing an opinion upon the 'human discretion' which suggested this premium system for raising missionary funds, will wait in courtesy to hear whether any son of reformation will endorse it.

D. O.

NEWS OF ACCESSIONS.

We have the gratification to announce that in again lately looking over the pages of the Harbinger, Record, Review, Age, and Evangelist we find a registry of accessions to the ranks of the Lord's disciples telling us of one thousand, three hundred, and sixty eight new brethren and sisters. Could we be assured that all these, with all their older relatives in the faith, are to be scripturally nourished up in the good doctrine which has Christ for its author and its object, our joy would be increased. Let us hope that the fruit of the Spirit will richly abound.

At Jordan, Canada, one was recently added to the brethren. Brother A. Holmes intimates that one or two have confessed in the region of Rainham. Brother Sheppard testifies that he has of late taken the confession of two, and introduced them into the Christian family. The last Lord's day we were at Hillier, after speaking in the afternoon and evening, two came nobly forward and gave themselves to the Lord.

D. O.

LOVE FOR THE ORACLES.

One of the lovers of the holy scriptures and the pure doctrine contained therein, has been pleased to communicate with us from the state of Missouri; and from his sensible communication, we extract the following paragraph, regretting that we have not room for all:—

I am heartily tired of the degenerate efforts of some in our favoured

land and of our brethren too as they chant the song of inefficiency in church organization and discipline as adopted by the brotherhood when they left the several sectarian departments, and in all that has been done and written recently, where is the man to be found who has shown a more excellent way? I think I can see through in the movement as it widens and deepens, some specimens of human vanity, clerical bigotry, and insubordination to the laws of the great King. O when will we as a christian people take into consideration the warning lessons of the past!

CLERICAL TYRANNY.

From the Brockville Statesman.

The Rev. Daniel Murphy, a regularly ordained Clergyman of the Church of England has been dismissed from his charge, as a Missionary of the Church of England in Victoria District, near Belleville, because his family attended Methodist meetings! and he had himself appeared before the Bishop of Toronto without bands!!!

KICKED OUT AS TOO RELIGIOUS.

[From Bishop Strachan to Rev. Daniel Murphy, Belleville.]

Bytown, 24th Sept., 1849.—Rev. Sir,—In my letter to you of the 19th July last, I mentioned the different articles of complaint against you, and told you that, if proved, they were more than sufficient to justify me in withdrawing my license appointing you Travelling Missionary of the Victoria District. Ample proof has now been furnished me of the truth of these complaints.—Since then, other matters which are inconsistent with your usefulness as a Clergyman of our Church, and implicate your attachment to her principles and integrity, have been substantiated—such as attending protracted meetings of dissenters, and permitting your family to go to dissenting places of worship. Add to all this, you appear before me without any clerical habit, not even bands, and had one confirmation in your extensive Mission.

[Signed]

JOHN TORONTO.

A NEW CRIME!—ATTENDING A DISSENTING MEETING.

[From the Venerable Archdeacon Bethune, of Cobourg, to Rev. Daniel Murphy, of Belleville.]

The bad example yourself and family have set in attending Methodist meetings, has served to withdraw the confidence of Churchmen from you; at the same time that your officiating without any of the distinguishing marks of a clergyman, has failed to realize the object of your

appointment—the setting forth to our scattered people the genuine claims of our Apostolic Church. As for your daughter's not liking the preaching or reading of Mr. Grier or any other clergyman, she ought to have been taught long ago, that we do not go to the House of God on account of the reader or preacher, and that it is schismatical and sinful to attend the meetings of those who are exercising an unlawful ministry and keeping up division in the Church. In these several ways, you have lost the confidence of churchmen, and incurred the rebuke of the Bishop.

RECORD OF THE DEPARTED.

Elder Bamford, corresponding from Jordan, writes to us concerning the departure of his daughters, saying—"The two little lambs you introduced into the fold the 15th day of last September, the Chief Shepherd has thought proper to remove from a cold northern region to a more genial clime. Mary Ruth fell asleep in Christ on the first day of January last in christian hope of heaven. Margaret changed worlds the twenty-fifth day of March. Her evidence was bright—her joy and peace and hope and faith bore evidence that Death had lost its sting, and she repeatedly sung of her victory through Jesus Christ her Lord. Both died of pulmonary consumption."

. Our brother and sister Bamford have been much afflicted, not only in these instances of bereavement, but previously. They however, even in their grief, enjoy the sweet and soothing hope of the gospel.

Brother Harris Greenlaw, of Deer Island, New Brunswick, says in a late communication—"This letter will carry to you the painful intelligence of the death of our beloved brother Daniel Lambert, one of the Elders of the christian church at Lord's Cove, Deer Island. He departed this life on the 15th of February, with the bright prospect of a glorious immortality beyond the grave. Truly a good man has fallen. You will also please notice the demise of our beloved brother Hiram Greenlaw, formerly of St. Andrews, N. B., who departed this life Nov. 12th, at his brother Alexander's residence, at West Isles, N. B. We may say "Blessed are the dead who die in the Lord, from henceforth do they rest from their labors, and their works do follow them."

Brother A. Fullerton, of Pictou, Nova Scotia, wrote to us recently announcing the demise of his brother Daniel Fullerton, in the 45th year of his age. He was one of the first if not the first who embraced

the primitive gospel at Pictou. We condole with the brethren Fullerton and sister Renton in the loss of their brother.

Our prayer is that these departures may have their proper influence on the living, whose hour of farewell to earth will soon come.

D. O.

UNION OF ORTHODOXY AND UNITARIANISM.

Read the subjoined :

The Boston Congregationalist says that never within the memory of man, have there been in Boston so many cheering tokens of the universal presence of the Holy Spirit. It is reported that even at Harvard College (Unitarian) the rival spirit prevails, and that Prof. Huntington has opened a prayer meeting among the students, five of whom have been converted. The Eastern states generally are pervaded by the "reformation;" all the land, in fine, seems waking up to seek God.

Is it not to be taken for granted that if the Holy Spirit, in its true orthodox working, visits and operates in a Unitarian institution, that the receivers of it whether teachers or the taught are no more Unitarian, but orthodox?

D. O.

BAD PREACHING.—A New York paper contains the following :

It is undoubtedly a fault with most of our New England preaching, that it is too predominantly rhetorical. The sermon is prepared with too much comparative reference to its finish and beauty as a mere piece of composition. Any one who has experience as a preacher and writer, can easily understand how a minister in his preparation for the pulpit may lose sight of the great end of a sermon, which should be the conversion of sinners and the edification of Christians, and fix his mind on the question, how he shall make a discourse which shall bear the test of the scholar's criticism, or gain for him the reputation of an accomplished and skilful writer. Ministers, like other men, are open to temptation, and at this day, when the intellectual is so much lauded, and the moral and physical left so much out of view, in the popular estimate of a preacher, there is surely danger that ministers will err on this score, and give their people scholarly and finished sermons, rather

than sermons which shall convict of sin and lead to Christ. Indeed this evil has already come to pass in many places, and many churches in New England are under the sore affliction. I say not this in a spirit of fault-finding; I simply state the fact, which is patent to every careful observer, and of which intelligent laymen frequently complain. They see, they feel, that our pulpit ministrations lack simplicity, the earnest simplicity which characterizes every intellectual effort that aims at a great and self-engrossing end. Style, ornament, classical allusions, glittering paragraphs, and it may be, a formal logic, all of which are well in their way, take the place of doctrine and of that affectionate exhortation in which lies much of the power of any sermon. The evil is widely deplored, but the difficulty is to get rid of it.

A FREE CHURCH MOVEMENT.—In Norway a great Free Church movement is extending over the whole country. The new Church, which calls herself the Free Apostolic Church, is organizing congregations in many places. The leader of the movement, Pastor Lammers, of Skien, near Laurvig, according to the Protestant Church Gazette of Berlin, left the State Church last year because he was unsuccessful in his endeavors to restore private confession. His reasons for seceding are set forth in a pamphlet, lately published, under the title, "Defense of the Free Apostolic Christian Church, and the Outlines of her Constitution." He rejects pædo-baptism, without, however, insisting on the absolute necessity of re-baptizing the adult.

TO EDITORS.—The "Christian Union" for April has not yet made its appearance at our office. The "Gospel Advocate" has not been seen since January. The "Intelligencer," of Charlottesville, Virginia, has only visited us once in six or eight weeks. Friends who work in the editorial field will please let us see the fruits of their labors.

D. O.

☞ There is something inexpressibly sweet about little girls. Lovely, pure, innocent, ingenuous, unsuspecting, full of kindness to brothers, babies, and everything. They are sweet little human flowers, diamond dew drops in the breath of morn. What a pity they should ever become flirts and heartless coquettes!