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# CHRISTIAN BANNER.

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

VOL. IX.

COBOURG & BRIGHTON, MAY, 1855.

NO. 5.

## PURGATORY.

[When Gavazzi was lecturing in England he gave a lecture on purgatory, a portion of which is copied as follows:]

Is Purgatory scriptural? No. I do not find in the Old and New Testament any text in support of this cruel and brutal doctrine of Purgatory. Really, the Roman Catholics think that many texts in the Bible are in support of this dogma; but no, except in the Roman Catholic way—namely, by great alteration in the word and in the true sense of the Word of God.

But I select the two capital texts upon which the Church of Rome founds her dogma of Purgatory—this word preached by Christ in the Gospel—"Consent with your enemy while you are in the way, because, if not, he shall put you into prison till you have paid the last farthing." The Church of Rome says this text proves purgatory. No. First, because Christ said, "Consent with your enemy." But God is not our enemy, and therefore the text in support of Purgatory is overthrown. Second, Christ says, "Consent while you are in the way, otherwise you shall remain till you have paid the last farthing." We are in debt, we are enemies; but will God put us after death in purgatory? If I am put into purgatory because I did not consent with my enemy when I was living, I shall pay my debt, not to my enemy, my adversary, but to God. Is not that the sense of the text?—therefore it proves nothing for the dogma of purgatory. Take the text as it was preached by Christ; it is only in order to preserve peace, and love among Christian brethren. In this sense Christ said, Consent with your enemies and your adversaries, because I will not have you among my sons, or have any one among my sons who creates discord; and therefore this good and really divine word of Christ is only to preserve charity among us, and not to prove the cruelty of God against us after life.

But Cardinal Bellarmino, the great supporter of Roman falsehood, quotes from St. Paul what he calls a clear text in support of purgatory, where St. Paul says that the work of every man shall be proved by fire. But St. Paul commences by saying, that nobody can put any other foundation than was put before, namely, Christ; and any one who builds on this foundation, and his work stands, shall be tried by fire, and rewarded. He that builds on this foundation wood, hay, stubble, shall suffer great loss, but shall be saved so as by fire. This text, says Cardinal Bellarmino, proves the fire of purgatory. No, not at all. It proves the fire of probation, not the fire of purgation. This only proves that all human work should be proved by fire. But in the belief of the Roman Catholic Church, all works shall not be proved by the fire of purgatory; because the right man, the just man, in the opinion of Rome, after death goes directly to heaven; and therefore the text of St. Paul will be false if it refers to purgatory. Because St. Paul says, all works, all human works, shall be proved by fire; and he says that this will occur at the great day of manifestation, or only once as the last day when all mankind shall appear before Christ, the Judge of quick and dead. But now at present, the fire of purgatory works against the souls in purgatory and therefore it is false. The text of St. Paul says, that this fire will work only on the day of manifestation. The conclusion is, that you have no purgation by this fire; but only probation, by which the ministers, the preachers of the Gospel, who build upon Christ pernicious doctrines, false doctrines, notwithstanding their faith in Christ will suffer great loss in the day of manifestation; but shall be saved because they believed in Christ. This is the true meaning of the text of St. Paul. I cannot more fully explain it; but you know better than I do the true sense of these words; and therefore Cardinal Bellarmino, if you have not another scriptural text for your doctrine of purgatory, your purgatory is false. Purgatory is not supported by the New Testament, or by the Word of Christ. On the contrary, the Word of Christ, and the New Testament, excludes any purgatory. You have this word by Christ himself—"He who hears me and believeth in me shall be saved, and shall not enter into condemnation, and after death he shall have eternal life." You have the words of St. Paul to the Romans—"There is now no condemnation to them that are in Christ Jesus." You have the words of St. John, in the book of Revelations—"Blessed are the dead who die in the Lord; because all their troubles, all their tears, all their pains are at an end." And therefore, by the Word of Christ, and the New Testa.

ment, you have no purgatory at all. In the great parable of Christ, of the rich man and Lazareth, you have after death the rich man condemned to hell immediately; and poor Lazarus raised to the bosom of Abraham. You have Christ dying on the cross, who said to the good thief—"To-day you shall be with me in Paradise;" not after purgation in the prison of purgatory. No,—“To-day you shall be with me in Paradise.” Therefore by the Word of Christ, by the New Testament, you have no purgatory at all.

What is the passage which supports purgatory and prayers for the suffering of souls in purgatory? It is this passage of Judas Maccabeus, in which it is stated, that Judas after the war, sent 2,000 drachms of silver to Jerusalem, to make a funeral service for the souls of his companions who had been killed in battle. This is the great text on which the Roman Catholic priests every day, and especially in these days, found the doctrine of purgatory, and excite the people to give money to assuage the sufferings of the soul in purgatory. But remember the book of Maccabees is an apocryphal book, and therefore proves nothing. It is not a scriptural book, a canonical book of divine inspiration, and therefore proves nothing. (Applause.) Again, Moses gave no notice to the Jewish people in reference to purgatory. No. Did Moses leave any law in order to collect money for the sufferings of the souls of the dead? No; and therefore, if Judas Maccabeus really commanded this collection, and sent it to Jerusalem for this purpose, Judas Maccabeus acted arbitrarily, not according to the Word of God and the Jewish law. Again, David was a great captain, a man of the Holy Ghost; Saul was a great captain; but these never sent money to Jerusalem, in order to have funeral service performed for their companions who had been slain in battle; and if Judas Maccabeus had acted so it was against all practice in Israel. Judas Maccabeus, from whom Rome learned this dogma—never in Israel before his day—of purgatory, if he really believed in purgatory, he received his theory by the contact of the pagans, in the pagan invasion, the Syrian invasion of Judea and Palestine; when we know from the same book of Maccabees, the Greeks and Assyrians established in Jerusalem pagan schools, pagan temples, pagan ceremonies; and therefore by this contact, Judas Maccabeus, for the first time, sanctioned purgatory, in which the souls can be delivered by means of human suffrages, and by the collection of money; and therefore this is false—the fact of sending 2000 drachms of silver to Jerusalem; or if it is a fact,

it proves only the pagan origin, even in the Jewish church, of this pagan institution. But in conclusion of this part of the subject, I will say I cannot support the book of Maccabees as a real book of Scripture: it is an apocryphal book, therefore it is a false fact. But if Judas Maccabeus did so act according to divine inspiration, we have Judas Maccabeus acting, not only against the practice of Moses and the ancient Jewish Church, but against Jesus Christ, who really and clearly excluded all idea of the dogma of purgatory; therefore we do not believe in Judas Maccabeus, when Christ Jesus is for us, against this cruel and brutal dogma of purgatory. (Applause.)

What is the origin of this dogma? Like all other practices of the Church of Rome, the dogma of purgatory is a pagan dogma. The Greek pagans had purgatory; the Roman pagans had purgatory. Ha! the first holy father who wrote in favor of this Roman Catholic dogma was Virgilius. Virgilius, in the *Aeneid*, book vi., clearly describes the Roman Catholic purgatory all kinds of pain, and especially a large sea, and a large stream of fire in which souls are purified from all their criminalities. I pay my compliments to the Roman Catholic Church. (Laughter.) Before Christ, who never spoke a word in favor of purgatory—before Christ they have purgatory poetically described; and the holy fathers describing it are all pagan writers; and the first holy father, the St. Augustine of the Roman Catholic Church, is Virgilius! I pay my compliments to the Roman Catholic Church! (Laughter and applause.) It would be impossible that the Roman Catholic Church should abandon such a dogma, because you well see that this dogma is very profitable to the authority and purse of the Roman Catholic clergy.

But now I will clearly show that in the primitive Church there was no purgatory: that among the ancient Christian people there was no belief in purgatory. When a certain heretic arose for the first time, at the end of the fourth century, to support this pagan dogma, St. Augustine, one of the great champions of the Christian Church, St. Cyprian, and St. Jerome, arose against this dogma of purgatory. All the ancient fathers of the Church are for Christ, for the full redemption of Christ, for the infinite redemption of Christ, without purgatory, without the fire of purgatory, without prison after death; and it was only in the fifteenth century of the Christian era that this fatal dogma was imposed as a real dogma of the Roman Catholic Church; and the Greek Church, in the fifteenth century would not admit purgatory, and the Greek Church in the fifteenth century was really a Catholic Church.

This dogma of purgatory is an unscriptural dogma. I maintain my proposition, not on this platform—it is impossible to explain all Roman Catholic sophisms—but I am ready to answer any Roman Catholic priest, any Roman Catholic bishop or cardinal on this point, and to maintain my faith in Christ, my faith in the redemption of Christ, against all purgatory. I challenge you to prove by Scripture by the Gospel, that dogma of purgatory. If you do, I will recognize the dogma; but if you are wrong in your interpretation of the Scriptures, if you have altered your Bible, believe me, for it is a fact, that this dogma of purgatory is only an invention of the Pope and Popery against the Bible. It is unscriptural.

But this unscriptural dogma, pagan in its origin, is very insulting to Christ, our Saviour and our Redeemer. "After death we need a prison in order that our souls may be clean before God, in order to arrive to the eternal life in heaven." No, no. St John sweetly said,—"The blood of Christ makes us clean;" and, therefore the blood of Christ alone, when we confess our sins to Christ and to God, makes our justification and our Salvation. Oh, we heretics, we Protestants; we, excommunicated by the Church of Rome; we have more esteem for the blood of Christ than Rome itself, and all the Popes and Popery! We firmly believe, and we will die in support of our belief,—we firmly believe, that Christ suffices for our redemption, that our redemption is fulfilled by Christ; that the blood of Christ is a blood of infinite merit to cleanse us from our sins, to make us gracious before God; we firmly believe, that the death of Christ suffices, the blood of Christ suffices, without purgatory, and without purgation after death. O God, confirm us in our faith in the Gospel to destroy such a cruel dogma, which changes your beloved Son into a cruel inquisitor, a cruel executioner! The Church of Rome, not satisfied with having persecuted, by means of the Inquisition while living, all true Christians, has invented the dogma of purgatory, in order to have the cruel satisfaction to persecute, even after death, the souls of Christian people in the piles, fagots, and torture of purgatory. Yes, only the Church of the Inquisition could have invented such a dogma; for Christ is too benevolent, too quiet too peaceful, to have the sacrifice of these souls in purgatory. Then we will have our faith in Christ against the cruelty, the brutality of the Church of Rome.

Now, what is this dogma in regard to the Church? It is a chain of absurdities and inconsistencies. In the Church of Rome, it is not

very well known at present where the place of this prison is. Some people are of one opinion, some of another opinion. Some say in the central earth; some say on the soil of hell: some others in the ancient Limbus; some others in the air; so that the Church of Rome does not know where this prison is established.

But leave this question—what is the punishment in this prison? The Church of Rome is also not very clear on that point; she perhaps, has not received a clear inspiration from God on that point of the punishment of purgatory. The infallible voice of the Church of Rome on that point is rather doubtful. Before the Council of Trent some people believed that the punishment in purgatory was punishment by fire; some others believed it was a punishment by water, some by ice, and so and so. An Irishman went to reside in Norway where there always great storms, and the priest described purgatory as a place of excessive storms. The Irishman said, "In my country the priests preach that it is a place of fire." "O," said the priest, "if I would preach that purgatory is a place of fire, my people who like fire, would go to purgatory willingly, and therefore I preach that purgatory is a place of storm." This is purgatory in Norway. In Ireland it is fire; in Naples and Sicily, it is as Vesuvius and Etna. In the time of Gregory the Great, the first great supporter of the dogma of purgatory, a man called Paschasius was in a bath where there was ice under his feet. He heard a voice saying, "Have respect for your father." In astonishment he cried out, "My father! where is my father?" The same voice said, "The soul of your father, for his crimes, is now confined in this piece of ice, where you have your feet."

#### SCRAP DOCTORS AND SCRAP SYSTEMS.

From the Christian Baptist.

The introduction of error, and the propagation of delusions are not the greatest evils chargeable upon the Mother of Harlots. She has done worse than even this. She has taken away the key of knowledge and rendered the oracles of God of none effect by her traditions.

A great deal has been said upon the evils arising from the mingling of the scriptures into texts, and the textuary plan of sermonizing; but as the queen of Sheba said when returning from her visit to king Solomon, "The half has not been told." There are not a few flowery and elegant sermonizers, as well as some scores of spirit

ualizers, who can make an ingenious sermon, and yet could not expound a single chapter in the whole volume, or give the meaning of the shortest epistle in the book. The reason is obvious; the art of making sermons and of expounding or understanding the contents of a book, are just as distinct as the art of managing vulgar fractions is from the whole science of mathematics, or the doctrine of magnitudes. Any person, by the help of a margin bible or a concordance, with the outlines of some system of theology in his cranium, can make as many sermons as there are verses in the bible, and deduce many doctrines and notions which never entered into the head or heart of any of the Jewish prophets or christian apostles. All this and much more he may do, and obtain the reputation of an eminent Divine, and yet could not tell the meaning or design of the first paragraph of the letter to the Hebrews. But this is not the worst evil resulting from this art. It gives birth to arbitrary and unreasonable rules of interpretation, which, so far as they obtain, perfectly disqualify the auditors from understanding anything they read in the sacred volume. But this only by the way.

We see evident traces of the existence of these false premises in the minds of the communities which approved them. We are happy indeed, in discovering in some of them a decided triumph over the narrow and illiberal principles which make a disagreement in what are called "doctrinal points," dismember a church; or exclude, as "unsound in the faith," the man whose head is too strong, or too weak, to assent to some far-fetched deductions of a more abstract or metaphysical reasoner. So far as this sentiment prevails, the way is opening to the return of the saints to the city of God. Had not this principle been recognized and acted upon in the primitive age, it would have been impossible for even the Apostles themselves to have united the believing Jews and Greeks in one religious community. It is as necessary now, if not more so, than in the apostolic age for the union of all who love the Lord Jesus in sincerity. Just what the more intelligent sectaries agree to constitute a christian in profession and practice, is all that they can reasonably demand of any applicant for admission into their communities. If they demand more or less, they sin against their own judgment, and sacrifice their good sense upon the altar of sectarianism. Admit this principle to be a correct one, and then when one point is settled the way is clear for the union of all christians. Let the question be discussed, What is necessary to constitute a disciple of Jesus Christ, both in profession and practice? and then who dare say that such should be exclu-



ded from the people of God? The man who would exclude such will be hard puzzled and much perplexed to answer one interrogatory from the great Judge: namely, "Who has required this at your hands?"

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### INFANT BAPTISM--AGAIN.

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*Baltimore, 12th April, 1855.*

To the Editor of the Christian Banner:

SIR:—In the February Number of the Banner, I perceive an Examination of my Plea for Infant Baptism.

Notwithstanding all you say to the contrary, I still consider Tertullian as a good witness in proof of the scripturality of infant baptism. True it is, he was opposed to the act of doing so. Does his opposition prove that the rite in question was not apostolic? Far from it; but even the contrary. It not only proves that infant baptism was the practice in his days, it proves more. It proves that it was no innovation. When a man condemns any practice he naturally is desirous of using the strongest arguments. Could this ancient Father have shown that the rite in question was an innovation, unknown to the apostolic age, we have every reason to believe that he would have availed himself of a ground so obvious, so conclusive. But Mr. Examiner of a Plea for Infant Baptism, it proves still further that it was the general practice of the church in his day. His opinion is his own. It is that of a dissentient from the universal body of professing christians. He never insinuates that any part of the primitive church held or acted upon it. Why does not Tertullian prove that infant baptism was not apostolic? Plainly because he could not; his arguments like many modern Tertullians only proving the contrary they assert.

Another ancient writer, viz., Justin Martyr, a writer whose veracity has never been disputed, says "Several persons among us, both men and women, of sixty or seventy years old, who were made disciples from their infancy, do continue uncorrupt," &c., &c. Now, Mr. Oliphant, pray do tell me how they could be made disciples without being baptized in their infancy. Sixty or seventy years from the time of Justin carries us back almost into the middle of the apostolic age. You may make light of Justin Martyr's testimony in favor of a practice you condemn, but till you can prove that the quotation from Justin's works is a forgery, and the rite (to the practice

of which Tertullian was opposed) was unknown to the primitive followers of the Redeemer, I must believe infant baptism scriptural, despite your assertions. What you urge, Mr. Examiner, as to the length of time between Tertullian and the Apostles, cannot be maintained as to their age and that of Justin Martyr's.

As to household baptisms. The repeated and familiar mention of such, implies that household baptisms were common in the apostles time. Now if it was a usage authorized by the apostles' example, it is a valid argument for infant baptism. Children usually constitute a part of a household; and baptism by households of necessity implies infant baptism; and is there any other case besides that of baptism in which we would baptize families at hazard, and deny the existence of young children in them, Mr. Oliphant? Take eight families at a venture, in a street, or eight pews containing families in a house of public worship—they will surely afford more than one young child. Now, Mr. Christian Banner, on whose faith could they be baptized if not on that of their parents?

But although I believe that infant baptism was in use among the apostles, still from parts of their writings it appears to me that both adult immersion and infant baptism were designed for the transition state only, until the full spirituality and unceremoniousness of the gospel had been developed. In proof of this we find in the Gospels and the Epistles a gradual expansion of doctrinal truth from the divine morality of the sermon on the mount to the full evangelical idea of the Pauline Epistles—from a doctrine that may be almost called Unitarian, to the full development of the truth that sinners are saved through the substitutionary sacrifice of Christ, the just for the unjust. If we were to proclaim simply the doctrines of the sermon on the mount, or adopt only the words of our Lord's prayer, neither of which contain any reference to Christ, it might be said with justice that our views of truth thus stated were incomplete—that we did not preach the gospel. Yet at the time those truths were uttered, by the "man Christ Jesus," and that prayer was offered as a model, it was all his disciples could bear at that early stage. Afterwards, little by little, the whole truth was brought out, but not till the spirit was given to the apostles after the resurrection. The process of development is farther seen in the idea of the nature and extent of "the kingdom" of Christ, part Jewish and spiritual—lastly Jews and Gentiles "one in Christ."

Now, why may not a similar process of development be recognized

and acknowledged in regard to the change from ceremonial to spiritual—the gradual casting off of the prejudices of the Jewish people in favor of ceremonies, and an introduction of them little by little into the regions of a spiritual dispensation. If the Lord's prayer, Mr. Oliphant, be not a pattern for us *now*, or sufficient for us, or appropriate,—if it may be said that in the light of the subsequent revelation it must be accounted incomplete,—why may not the command in reference to baptism have been intended for the transition state of the gospel dispensation. The reference to baptism, it grows fainter and fainter as the truth approaches its complete expansion. Paul in his Epistle to the Christians at Corinth does not speak of baptism in a manner at all likely to augment its importance, but quite the contrary; and the apostles no where enjoin it as a duty, though they go into many details in relation to church matters, apparently of much less consequence than baptism would have been, if it had been in *their* view established as an initiatory rite, to be binding on the church in all ages. This I hold to be sound gospel doctrine; the practice of the rite of baptism, and its limitation to the early stage of the New Testament dispensation, being both agreeable the one with the other. Pity it is that men calling themselves christian ministers should lay so much stress on a rite, of which the apostle of the Gentiles declares that he “came not to baptize, but to preach the gospel,” esteeming faith in Christ of more vital importance to the believer than water baptism, the one being of perpetual obligation, the other only temporary. Waiting your reply,

I am, Sir,

Yours, &c.,

A. W———N.

[Your vessel is then on dry land, after all your navigation, dear sir!! A happy conclusion of the whole affair!—first the immersion of adults, subsequently infant sprinkling, and finally nothing

Thinking that our review in the Feb. No. will answer for your present epistle as well as your former, seeing you have got to the end of baptism, we end our remarks for the time being.—D: O.]

### CHRISTIANS--PARTIZANS.

No. III.

The Christian—the follower of Jesus—is a jewel of goodness in this evil world. He looks abroad over the world's family in a degree as the Saviour does, and is ready to act for the welfare of all

according to the noble and wide-stretching grace of his Lord. Not so the partizan. He puts his own small measure on every man and every class of men, and divides off society into contracted scraps and parcels—makes a little nest and huddles himself and partizan friends in it, working and only working for *my* views, *my* faith, *my* order of people, *my* policy, *my* standard. His grace is the grace of a miser, that looks squint-eyed upon self. Partyism is indeed only enlarged selfishness.

Trace the goings and doings of the Christian and mark the ways of the partizan, and we need no magnifying glass to enable us to decide that they do not belong to the same family—we require no second sight to perceive that the one is of heaven, heavenly, and that the other is of the earth, earthly. Quite true, there is a tincture of the pure metal in the dross; there is a mixture of some of the items of the Christian religion in the composition of the partizan, enough, usually, to make the counterfeit takeable or acceptable in the community where the partizan compound operates. It would be difficult for the shrewdest sharper to pass a coin of gold and silver without a little of the real metal in it; and precisely as difficult would it be to palm off a system for the Christian religion without a certain per cent. of Christian principle or Christian practice therein. Hence party-makers and party-lovers, from the least of them to the greatest of them, have as much of christianity tacked to their traditions as the scribes and doctors of old had of the Mosaic law while loving and practising the traditionary commandments of their fathers and brother doctors.

Let us be clearly understood. There were genuine Jews—true worshippers according to the law—in the days of John's preaching and during the ministry of our Lord who severely rebuked the Jewish people for their traditions. These were a few among many—the sterling few amid the apostate multitude, but who followed not the multitude in apostacy and stubborn disregard of Jehovah's authority. Their reverence for heaven's law rose above their love of popular customs. They served God in his own courts, and left traditions to those who sought after the good opinion of the multitude more than they delighted in the divine will. Simeon and Anna, Luke ii., were among the faithful of whom we speak. And certainly, unless the world is more corrupt than at the flood, we can now find, even among the ranks of partizans, a faithful few who place the scriptures above earth-born creeds—who delight in the voice of God more than in the

authority of their fellow men—who rise above the machinery of party and pay homage, not to popularity, but to the God of the Bible and the author of salvation.

But still our remarks hold good in respect to the partizan, as such, that he is not to be accounted or included among the family of the Lord. And that the contrast between party men and christian men may appear still more striking, let us say that—

First—Partizans always persecute. Their persecution, too, is of this most obnoxious character, that it is against the purest, noblest, and most righteous people on earth. “Which of the prophets have your fathers not persecuted?” said preacher Stephen to the partizan Jews: and said the Great Teacher to the same class of men, speaking of what was done in THEIR ZION, “Thou that killed the prophets and stonest them whom God sendest to thee.” Soon as Paul stepped out of his former ranks as a party man, he put himself in a position to be persecuted, bonds and afflictions awaiting him from city to city wherever he labored in his Master’s cause. Not to mention other proofs and evidences illustrative of the sad truth that partizans persecute, take the following brief extract from a small volume in our library, which treats of the establishment of the English National Church in the reign of what is called “good Queen Elizabeth” :—

“There were already laws to exclude dissenters from all emoluments of office; to compel them to pay tithes, church-rates, oblations and dues to the clergy of the Church: there were already laws to *imprison them for life*, and to cause thousands upon thousands to *die* in prison under this persecution; however, they still increased; and an Act was passed which was intended totally to put them down or to expel them from the country of their birth, or to kill them. But there was a difficulty in discovering *who were* and *who were not* dissenters. Divers schemes were resorted to for this purpose; but, at last, the Church-makers fell upon the scheme contained in the aforesaid Act, which was simply this: to *compel all the people* to go to the churches regularly, and there to join in the performance of divine service and in the use of the Common Prayer Book. All persons of whatever rank or degree, above the age of sixteen years, who refused to go to some chapel or place of common prayer, or who persuaded any other person not to go, or who should be at any meeting under color or pretence of any exercise of any religion other than that ordered by the State—then every such person was to be committed to prison, there to remain until he should be ordered to come to some

church or place of common Prayer, and there to make an open submission and declaration of his conformity. Now, what was the punishment in case of disobedience here? The offender was to abjure the realm; that is to say, was to banish himself for life; and if he failed to do this, if he did not get out of the kingdom in the course of such time as should be appointed by the authority of the Queen, or if he returned into the kingdom without her leave,—such person so offending “was to be adjudged a felon, and was to suffer, as in case of felony, without benefit of clergy;” that is to say, suffer the sentence due to arson or murder—to be hanged by the neck till he was dead!”

All partizans do not persecute so *fatally* as did the partizan Jews and the partizan Episcopalians from Henry VIII to William and Mary, 1688; indeed the Episcopalian partizans for quite a period in the past are many per cent. less fierce in their persecuting operations. But it is nevertheless true, that all party men, whether of an old or new stamp, whether very few and weak or very numerous and strong, persecute in the ratio of the amount of their partyism and their lack of christianity. If the persecution does not take life it will take character; if it does not blacken the body by stripes it will blacken sacred principles by mischievous words; if it fails to wield physical force it will not fail to try the power of gall-filled slander and cowardly behind-your-back misrepresentation. Partizans persecute—always persecute. Now it is needless to say that the people of the Lord never persecute; therefore, in this one criterion, there is all the difference between a partizan and a christian that there is between a persecutor and one who “blesses and curses not,” “prays for enemies,” and “does good to him who treats him evilly.”

Enough on this topic for one lesson—more of it when we have more room.

D. O.

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### EPISTLE FROM BETHANY, VIRGINIA.

*Bethany, March 8th, 1855.*

DEAR BROTHER OLIHANT:—I am sure you will be surprised to receive a letter from me. I have long wished and resolved to write to you, but so numerous and various are the cares and duties which daily press upon me, that I cannot accomplish in epistolary communication that which would afford me much pleasure.

When our good brother Eaton was here on a visit, not more than a year since, he informed me that you had greatly increased your happiness and usefulness, in having married a most excellent christian wife. I then determined to address you, and congratulate you on so valuable an acquisition. But if too late to do so now, it is not too late to wish you a continuation of all the blessings enjoyed in the Christian communion of so near and dear a relationship.

Amongst the multitude of new papers, magazines, and pamphlets that come to Mr. Campbell's study, I always find the one you edit amongst them; and from the interest I take in your usefulness (from our former acquaintance when you were at Bethany,) I am glad to learn from its pages, that you are industriously engaged in disseminating truth—and doing what you can, in promoting the cause of our blessed Redeemer. There can be no more noble nor more happyfying employment on earth, in which man can engage, than that of enlightening the mind, and of leading his fellow man to consider what is his true interest, both for his present, and his future destiny.

I think you would be greatly cheered, could you visit Bethany again, and see the fine class of young brethren that are preparing themselves for active usefulness in the cause of Christ,—when they shall leave the college walls. We have the Adelpkian Society, which was not in existence when you were here. They are truly a band of brothers, assisting each other in all that is excellent, in the pursuit of Christian knowledge and piety. Besides in the College the other societies are all ably conducted by the young gentlemen who are members of them. You would be delighted to see the large number of *intelligent looking students*, that assemble regularly every morning in Mr. Campbell's lecture room. There never was a finer Class than there is the present Session. Still it is to be lamented, that the number is not greater, when we think of the many thousands of brethren we have in these United States; and brethren too, who are able to give their children an education, but are not sufficiently alive to the great and important subject—more concerned are they, to secure goods and tenements for them, than to have their minds stored with imperishable riches. Still it is a matter of rejoicing that there are so many who set a higher estimate on education. And it is to be hoped that the number will increase, who shall feel that it is better to give a young man a fortune in him than to give it with him, to the exclusion of the cultivating of his head and heart!—Mr. Campbell takes great delight in meeting with and

*instructing* these young *ardent Americans*, who will go forth by and by, clad in a strong armour to do good—each one in his appropriate sphere,—for it is a fact that, each one, according to his capacity in doing good, will find a sphere in which to operate. But I must say that whilst I take the greatest interest in these matters, I cannot but feel at times not a little depressed—seeing my husband's physical health declining—his untiring labours cannot continue without abatement many years longer in the field. But I solace myself, with the *precious promise*:—"According to thy day, so shall thy strength be." Yes, my hope and confidence is, so long as the Lord has anything for him to do, for His cause and for His glory; he will sustain him. But I have greatly transcended what I intended in my remarks when I commenced.

We have it in contemplation of visiting our good brethren in the Canadas, during the vacation—at which time I hope I shall see you. Mr. Campbell has long desired and talked of visiting the brethren and friends in those parts. I trust nothing will prevent his doing so the ensuing summer. I promise myself much pleasure in accompanying him.

Mr. C. is deeply engaged in finishing the translation of that portion of the Holy Scriptures assigned to him. He has been greatly retarded in the execution of the work in consequence of his absence from home last fall, and many other preventing circumstances. It will I trust, when all shall be completed, and it appears before the world, be found to be a blessed work for multitudes of the present and future generations to enjoy. And Oh! it certainly will be a mighty and glorious triumph over weak superstition and strong opposition!—Thanks to the Lord of Hosts who has favored the work.

"Thy word, O Lord, we value more  
Than India or Peru."

Many are the sad changes that have taken place at Bethany since you were last here. But I will not now dwell upon them in melancholy strains. I endeavour daily to think more of the beloved ones who have passed away, as having escaped the sorrows of earth, and have now entered into the society of angels and of the just made perfect, and above all that they are enjoying the effulgent beams of the Sun of Righteousness in the Paradise of God—

"Where the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul."

Mr. Campbell unites with me, in his kindest Christian regards to



yourself and companion. But I fear I have wearied you with the lengthyness of my letter—with my best wishes for your prosperity and happiness,

I remain,

Yours in Christian love,

S. H. CAMPBELL.

We have written to ascertain when brother Campbell may be expected—how long he purposes remaining—and the number of addresses he may be able to deliver while with us. Soon as a response comes, our readers will be informed. Nothing, it is hoped, will interfere to prevent the contemplated tour in Canada. It is what the good brethren in this country have long desired and frequently and heartily requested. The friends of religious reform are prepared to give brother and sister Campbell a warm Christian welcome in these Her Majesty's dominions.

D. O.

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#### LETTER FROM THE CAPITAL OF THE UNITED STATES.

*Washington, D. C., April 15th, 1855.*

To the Editor of the Christian Banner.

VERY DEAR BROTHER :—The Christian Banner is a regular and welcome visitor to us at this great metropolis of these United States, where “the lust of the eye, the lust of the flesh, and the pride of life,” have full sway over many minds—where pomp and show, pride and arrogance, fashion, rivalry, banqueting, &c., &c., exist to a great extent; going to meeting on Lord's day is very fashionable here, yet the number who meet on the Lord's day, in the Lord's house, to attend to the ordinances of the Lord are very few indeed, yet there are a few souls here who are willing to be a separate people zealous of good works. We are very much in want of an able, efficient proclaimer, who would be willing to go from house to house preaching the word, persuading both men and women that Jesus is the Christ, the Son of God. But it seems as though the brethren who have been here for a length of time imbibed the same idea that the people have in general, in this city, i. e., that Uncle Sam must do everything that is done of importance; not that Uncle Sam should build us a place of worship, but the brethren from abroad, hence but little is done (save our meeting together on the Lord's day,) to break bread and to admonish one another to good works. Occasionally some of our speaking brethren find their way to this locality, but such are

rather comet like ; hence we cannot expect much fruit from their labour in this region. I can see no good reason why a thorough effort put forth here would not produce good results ; the Baptists were quite successful the past winter in making Proselytes ; they have even drawn some of the disciples after them, some too who ought to have known better ; they were formerly from Williamsville N. Y., (and vicinity.) "The Arch Enemy" had succeeded to his satisfaction in placing before their eyes his *long* telescope, and they looked through and beheld some great faults among the brethren, *vice versa*, hence they left and joined the Baptists. How important the warning of the Apostle "let him that thinketh he standeth take heed lest he fall." May the Lord bless you in your efforts to do good is the prayer of

Your friend and brother in Christ,

B.

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"OUR ZION"—"OUR JERUSALEM" IN BELLEVILLE, C. W.

The subjoined note, written the first of this month, and given to the readers of the *Guardian* in its issue of May 9th, should, we think, have a place in this paper :

The great head of the church has been pleased to visit our Zion in this town with a blessed season, and work of revival. We have recently closed a series of special services, which have resulted through grace in the conversion of about 60 persons. Between fifty and sixty have been received on trial for membership up to this date. For this ingathering of souls at the conclusion of our 2nd year's toil here we feel especially grateful. Last year we were enabled to report an increase of 60. The contributions of our people to the connexional funds during that period have also greatly increased. May continued peace and still greater prosperity be the portions of our Jerusalem in Belleville.

The preceding was penned by Mr. George Young, a gentleman of fair talents and eminence in the Wesleyan connexion. All that we desire to do with what he has written, is merely to call attention to the terms "our Zion"—the fifty or sixty "received on trial for membership"—and "our Jerusalem in Belleville." We pray for the period speedily to come when all who protest against Rome will protest also against following the Jerusalem Belleville fashions, and follow the fashions approved, illustrated, and enforced in the oracles of Jesus our Lord and Redeemer.

D. G.

## PROVINCIAL CO-OPERATION AND LABORERS.

For the Christian Banner.

I see from the last August Number of the Christian Banner that the brethren in Canada had about \$270 in funds, collected for missionary purposes, and that they were so beset with difficulties that they could see no way to expend this money for the purpose for which it was collected. As it is the duty of every brother to give his best advice to parties in difficulty, especially when the difficulty relates to missionary labors which are so very much needed, I expected the pages of the Banner would be crowded with advice to our brethren. But although I carefully examined every Number of the Banner since, I see no one taking any notice of this difficulty; and lest the subject should be lost sight of altogether, it seemed to me that it ought to be called up again for consideration. This state of things in Canada would seem to prove two things; 1st, that the plan by which our brethren attempted to work has proved by experience to be impracticable. This they themselves seem to admit, page 224; and 2nd, that their plan was not the scriptural plan. This may be thought by some to be rather a *hard hit*. Truth sometimes has that tendency (to hit hard.) We may rest satisfied however that the scripture plan (although it may not be free of difficulties) is always practicable, suited to every age and every country. To deny this would be to impeach the wisdom of the Great Lawgiver. We however who are at a distance from the locality where the difficulty has occurred, may not be so able to judge in this matter, for it is one thing to hear of difficulties at a distance, and quite another thing to be placed in the midst of them.

After some consideration it appeared to me, that there are three or four points upon which it would be safe to submit a word of advice for the consideration of our brethren in Canada. First let them once more look their difficulties boldly in the face. James says "resist the devil, and he will flee from you." Let them then examine their men and their armour; perhaps some of these difficulties may turn out to be more imaginary than real. At all events nothing can be done with folded arms. If we meet with difficulties in the discharge of our duty, we must grapple with them with a determination to overcome them if possible. Second, let our brethren in Canada take good care of their dollars; let each church in Canada and everywhere else as often as they can without oppressing the disciples, add a few more dollars to the general fund. I am in hope

if the wisdom of the brotherhood could be brought to bear upon this difficulty that the money could be expended to good advantage for the very purpose for which it was collected; for although much may be done by perseverance and zeal without money, yet money may be turned to good advantage for many things, and missionaries need money as well as other people. Third, perhaps fasting and prayer may not have been sufficiently persevered in. We have many instances of parties in difficulties having recourse to fasting and prayer, and we have several instances of these means being blessed of God for the removal of difficulties. We are commanded to ask, and if we do so we shall find. I have been long of opinion that fasting and prayer are too much neglected; and sending forth missionaries without this preparation seems to be unscriptural. See Acts xiii. 2, 3. Let all the churches in Canada appoint a time for fasting and prayer, (churches in the other Provinces might join in this general fast.) Let due notice of this be given in the Christian Banner or any other suitable way. Perhaps our gracious Master may hear our petitions; at all events it is the duty of those in difficulty to call for help. Fourth, let the whole brotherhood including *old veterans* and *sharp-sighted striplings* search for the scripture plan, for this seems to be the principal thing that is wanting. The Lord Jesus himself seems to have spent about three years in missionary labours. He left us an example that we should follow his steps. He, on more than one occasion, during his personal ministry, sent out missionaries to preach repentance and the good news of the kingdom. The book of the Acts contains an account of much missionary labour. Paul was perhaps the most laborious of all the missionaries of the apostolic age; he urges his own example upon the elders at Ephesus, also upon his son Timothy; he also urges his own example upon the churches of Corinth, Philippi, and Thessalonica, 1 Cor. xi. 1, Phil. iii. 17, chap. iv. 9, 2 Thess. iii. 6, 13.

Now as the scriptures of the New Testament contain so much information respecting missionary labours, we need not (I should suppose) be at a loss to ascertain the *scripture* plan. Having now called the attention of the brotherhood to this subject, I leave it to able hands to follow up what has been said.

JAMES SILLARS.

*River John, N. S., 28th March:*

“The things which ye have learned, and received, and heard, and seen in me, do.”—PAUL.

### HOW SHALL CHRISTIAN UNION BE RESTORED.

By individual effort. Every Christian must commence the work for himself, and pursue it with all the ardour of his soul. He must commence with his own heart. He must then cultivate more love for Christ—more love for his truth, more love for his disciples. He must banish from his heart all love for any tradition not within the Holy Scriptures. He must read the Scriptures, not to support his former views, but to learn the truth, the whole truth, and nothing but the truth. He must keep every command, however contrary to the practice of his own sect. He must acknowledge no sect, but renounce them all, and cleave to those who stand by the Scriptures, alone.

If every genuine Christian would do this—if he would commence this work this day, and pursue it with the spirit of a martyr for one year, it would result in such an anniversary as has never been held in any age, in any country, or by any people, since the age of the Apostles.

S. E. SHEPARD.

### BIBLE REVISION.—BROTHER ELLIOT.

[We take the following from "The Friend," published by brother Walsh, in one of the Carolinas.—]

Permit me to say through the "Christian Friend," that brother Elliott, agent for the Bible Revision, has just closed a series of lectures in defence of that, the noblest of all modern enterprises, a revision of the Bible. The citizens of our beautiful Okolona, and its vicinity, were made to thank God, and take courage by the able, efficient, lucid and instructive labors of our learned, dignified, zealous and indefatigable Bro. E. A man 66 years of age, beautified with floridity of cheeks, a fine figure, active, and a classic mind, extensively cultivated,—affable in manners, and fully combining the *suaviter in modo, and fortiter in re.*

On the last night of his golden lectures, numbers of beautiful women and anxious men crowded to hear him, in the beautiful Female Institute, tendered for use, by the urbane teacher, Mr. Allen, a Methodist divine. There was but one sentiment, and that was; "Give us a pure version of the science of eternal life."

I am sorry, however, that this able advocate has had to encounter

some opposition from sources from which he expected better things !  
But it does not shake his undaunted soul. He gazes with majestic  
serenity upon the little cloud ; and

"He, like a solid rock by seas enclosed,  
To raging winds and roaring waves exposed.  
From his proud summit looking down disdains  
Their empty menace, and unmoved remains."

This aged veteran of the cross will make his foot-prints upon the  
sands of time, which will indicate to coming generations, the course  
he chose. As easily could the opponents of Revision turn the Miss-  
sippi, the lord of American waters, back upon her own bosom and  
make her kiss the mountains from whence she emanates, as check  
this god-like work of Revision.

Bonaparte's maxim was : "That important revolutions never retro-  
grade." May the ægis of lenient Heaven be our aged brother's stay  
in this grand work, and finally, may his brow be wreathed with  
immortality in his spirit home.

J. A. BUTLER.

*Mississippi, Feb., 1855.*

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#### A SENTENCE OR TWO CONCERNING THE BANNER.

Friends both far and near, are asking us how we succeed, and it is  
nothing but courtesy to answer these kindly inquiries. Let it then  
be said in all brevity that the Christian Banner is succeeding better  
the present year, so far, than it has during any period since its first  
issue. Quite a goodly few of the friends of this paper are becoming  
commendably prompt in forwarding nourishment for it, and in differ-  
ent localities there are those who get new readers and additional  
supporters. We are still getting a new name or two occasionally  
for this year's volume, and they will be made welcome until our  
stock of extra copies runs out—which will not be, probably, till all  
who desire to become readers shall be supplied.

The hint thrown out in our January Number has, we perceive, is-  
sued in more or less benefit to the Christian Banner. Sundry sub-  
scribers have been added to our list through advertizing in the  
weekly papers as suggested a few months since. We know not how  
many of the congregations saw fit to carry out practically what we  
hinted ; but we know this, that some churches accepted the sugges-  
tion—advertized—and parties addressed us subsequently for the  
purpose of ordering the Banner, saying that they had seen the ad-

vertisement of it, &c. A single active reader thus obtained, may be the means ultimately of securing to us fifty readers, and what is better, this may ultimate in laying a budget of primitive truth before hundreds of reflecting readers. A single seed, may, by its product, in a few seasons, fill a large granary. At all events it is our privilege and our pleasure to sow in hope.

To all who have cheered and strengthened us, and to all who are about to do likewise, we offer a greeting of brotherly love.

D. O.

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#### WHAT ONE BIBLE MAY DO.

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A few years since, an ardent friend of the Bible cause was distributing the Bible in one of the counties in North Carolina. He spent from three to four months in the work of faith and labor of love, without compensation, save the satisfaction of doing good. In a very dark corner in the country, there dwelt an old man, at the head of a considerable family, notorious for his wickedness and opposition to all that is good.

When he saw this gentleman approaching his house, he met him at the gate, and said, "Have you got your Bibles?" The gentleman replied, "Yes." With a loud voice, and in a stern manner he said, "Don't bring them here. We are bad enough now, and if you bring those books it will only make us worse." As the gentleman dismounted, his saddle-bags being filled with Bibles, he took them from his horse. The old man exclaimed, "Don't bring them in the house." The gentleman replied, "My Bibles must go where I go." After some parleying, he suffered him to bring them into the house and set them by the door. After dinner, the distributor exhibited the Bibles, and the old man exclaimed, "Why, they are nice books, I don't know that they will hurt any body. You may leave one, perhaps the old woman and children may read it." After the distributor left, the old woman read the Bible, and became deeply interested, and some of the children also.—The old man seeing the effect produced upon his wife and children by reading the Bible, asked them to read it to him. They did so and he became deeply affected also. He sent for a minister to come and visit his family and preach to them. In a short time the parents and several of their children indulged hope of pardon and salvation through the Redeemer. They all made an open profession of religion and united

with the church. There was no house in a number of miles, and as the old man possessed considerable wealth, and now felt a deep interest in religion, he determined to build a church on his own land. This he did.—Many others now became interested in the subject of religion, a church was organized and a minister employed to preach once a month to the people. A great change was produced, not only in the family first named, but in the whole community. Intemperance, the desecration of the holy Sabbath, and many other vices, have been abandoned; and a commendable interest in the cause of religion has taken their place. What a change produced by one Bible! God's Word shall not return unto Him void, but it shall accomplish what he pleases, and prosper in the thing whereunto he hath sent it.—*Bible Society Record.*

#### LYING WONDERS OF POKERY.

Kirwan in one of his "Letters from abroad," in the *New York Observer*, gives an account of his interview with Dr. Raffles, of Liverpool.—During their conversation, Dr. R. related some incident illustrating the absurdities of popery, and the gross frauds practised by the priests upon their ignorant and superstitious people. Of these the following is a specimen:—

An Englishman in Ireland was introduced to a popish chapel there, when souls were to be delivered from purgatory. The place was brilliantly lighted. The priest sat at a table on which the relatives of the departed, whose souls were to be released, laid money as they passed. Having collected his wages, the priest commenced his operations; and soon announced that the souls were liberated, and would speedily make their appearance. Immediately a part of the floor opened, and there issued from it small living creatures of red colour, to the joyful amazement of all present. One of these creatures jumped near to the Englishman, who seized it, and, putting it in his pocket, rushed out. Breathless, he soon entered the parlor of his friend, exclaiming, as he flung the living creature upon the table, "there is a soul just delivered from purgatory." It was found to be a frog dressed in red flannel! He was told as he valued his life not to reveal the deception, at least until he had crossed the channel.

Whilst it is difficult to give credence to a story like this, those ac-



quainted with the many uses made of purgatory to filch money from the pockets of the ignorant and superstitious, will not deem it incredible. But it requires the Doctor's manner to give it the effect which it produced upon us. He suited admirably the action to the word.

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#### MEETING IN MILTON, NOVA SCOTIA.

We are informed that a consultation and co-operation meeting will be held at Milton, Queen's County, Nova Scotia, on the 24th of June. Several public speakers are expected to be present, and no doubt it will be a pleasing and profitable season. The design of the meeting is to do something by way of arranging to keep workmen in the field to publish the gospel. The Lord of all lords be with the faithful brethren in their faithful efforts.

D. O.

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#### JUNE MEETING IN CANADA.

The general meeting for the current year is appointed to be held in Wainfleet. The third Friday in June is the time of beginning—the following Monday the usual time of bringing the meeting to a close. From our knowledge of the friends in Wainfleet, we may say for them, that all who journey there to attend this yearly assembly with the intent to communicate or receive benefit, will be sincerely welcomed and most cordially entertained.

The railroad station *Wainfleet Centre* on the Buffalo and Brantford line is within about four and a-half miles of the place of meeting. *Dunnville* is between seven and ten miles from the place of meeting. It is presumable that arrangements will be made to meet those on their way to the yearly gathering with conveyances both at *Wainfleet Centre* and *Dunnville*.

D. O.

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#### THE SPORTING CLERGY.

In "the supplement to the Bury and Norwich Post," bearing date Sept. 17, 1854, are published "the Game Lists for the County of Suffolk"—"First Publication." In this first batch of Suffolk sportsmen there appear no less than forty-seven clergymen! At the head of every twelve or fourteen squires or yeomen stands a

pastor or evangelist—one to whom is entrusted by God and the Church the cure of immortal souls—who is to watch for them as one who must give an account—who, by his ordinary vow, is bound “to give himself wholly to the work,” “to make full proof of his ministry,” “to give himself to prayer and the ministry of the Word.” And he conceives that he is carrying out his solemn vow and redeeming his pledge by taking out a license as a sportsman, exchanging his study for the cover of pheasants and the turnip and stubble field, and leaving his sick and dying poor, and the half-taught children in his schools, while he amuses himself like a country gentleman! In our simplicity we thought that the race of sporting and dancing clergymen was all but extinct. But this statistical news-tells another tale.—*Record.*

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#### RELIGIOUS INTELLIGENCE.

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Looking over one or two of our Exchanges, received within a few months, we perceive that three thousand, nine hundred, and sixty additions have been made to the brotherhood within a short period. When we have the necessary leisure, the reports contained in other exchanges will be laid before our readers, or rather the total of those reported. Fellow reformers, in all parts of this wide little globe, encourage each other by their reports of labours:

D. O.

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#### SCRIPTURE ILLUSTRATION.


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In the sermon on the Mount our Lord says, “Whosoever shall compel thee to go one mile; go with him twain.” We can all of us easily understand the other part of this command; that when struck on one cheek, we should in humility offer the other, because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman Government had the privilege of traveling through the provinces free of expence and of calling upon the villagers to forward their carriages and baggage to the next town. Under despotic government this became a cruel grievance. Every Roman of

high rank claimed the same privilege. The horses were unyoked from the plough, to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mention its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.—*Eclectic Review*.

TO OUR FRIENDS WHO WRITE LETTERS.—Quite frequently we receive letters from new friends in the United States marked *paid three cents*, or perchance marked *paid six cents*. These cents might as well be in the Gulf of Mexico. Three cents or six cents will not pay the postage of any letter from any State in the Union to any Post Office in Canada West. The American President and the British Queen made a covenant a few years ago in reference to letters passing between our countries, which covenant has not been abolished; and therefore a letter mailed anywhere on the American side to be forwarded to this country, requires TEN CENTS postage, which sum in full must be paid either at the office where the letter is posted or at the office where the letter is received. For example, no letter can be paid 3 or 6 cents in the United States, and then 7 or 4 cents here to make up the sum of 10 cts. It must be paid in full at one office; and if not paid at the office that sends it, then the whole postage requires to be paid at the office where it is taken out.

D. O.

 The Prospectus of the Second Volume of the "North Western Christian Magazine," by John Boggs, Cincinnati, is before us. The design of this monthly appears to be—1st, The advocacy of Primitive Christianity; 2nd, The advancement of the cause of General Education; 3rd, The promotion of the great Temperance Reform; 4th, And the advancement of Universal Liberty. This paper is 32 double column pages, put up in covers, and afforded at \$1 per year—\$5 will secure six copies.

The habitual recognition of a principle in our actions, is the mark of a healthy conscience—but all palterings with our likings, or compromising principle with expediency, marks an unhealthy state of the conscience.

## CREATION.

[These lines have been in our manuscript drawer patiently waiting their turn for many months. It is time they received the publisher's commission ; so here then let them discourse to the people abroad in the language of music :—D. O.]

The Bible declares to mankind  
The primitive state of our race—  
Its pages enlighten the mind ;  
Its precepts bring heavenly grace.

The Lord is our Maker and King—  
He spoke and the planets were seen :  
He ordered creation to sing :  
He willed, and the forests were green.

The sun by permission did shine ;  
The evening was lit by the moon,  
The grape was seen rich on the vine,  
That shaded the weary at noon.

How happy, how perfect was all—  
Complete did creation appear ;  
No foe had yet come within call  
To whisper rebellion or fear.

The angels were singing on high  
The glory of God and his praise,  
The spirits rejoiced in the sky,  
On man they delighted to gaze.

In Eden perfection was found,  
There man was residing alone,  
Groves blooming and fruit did abound,  
And given to use as his own.


Man single a space did abide,  
No partner his Eden to share ;  
A being was found in his side,  
'Twas woman, so lovely and fair.

AMOS.

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SELF RULE.—The most precious of all possessions is power over ourselves, power to withstand trial, to bear suffering, to front danger ; power over pleasure and pain ; power to follow our convictions, however resisted by menace and scorn ; the power of calm reliance in scenes of darkness and storms.

**PROTESTANTISM IN CANADA.**—In 1620, the population of the Canadas may have been 520,000, of whom perhaps 380,000 were Roman Catholics, and only 140,000 Protestants—exhibiting 19<sup>1</sup> to 7 of the whole country as in favor of the Roman Catholic church, its doctrines and worship. In 1853, our people may be assumed to number two millions, of whom 940,000 belong to the Roman Catholic or ancient religion, and 1,060,000 to the Protestant—showing nearly 11 Protestants to every 9 Catholics. The latter have gained 560,000 in 30 years, the former 920,000. The Roman Catholics have more than doubled their numbers—but the Protestants have increased theirs more than seven-fold. The tide of Roman Catholic immigration has chiefly flowed toward the United States, whether from Ireland, or Germany, or France—and this chief difficulty of their prelates have, in that land of free discussion, is to prevent their flocks from doubting and calling in question, in true Protestant style, principles and doctrines which among Catholic congregations in Lower Canada, are always taken for granted or believed, and held sacred and beyond discussion.


 We are compelled to announce that the Letters on the New Altar are all disposed of, not one complete copy being left at this office. But if we receive encouragement enough for the enterprise, we shall publish another edition of them, in neat pamphlet form, for friends to sow all over the land. From many and respectable testimonies, we must infer that these Letters should be widely circulated. We had an order the other day from North Carolina for 50 copies of them, which we could not supply.

Tracts on the Holy Spirit Nos. 1 & 2 are still on hand, and the stock may perhaps last the year out. It is encouraging however to be assured that these Tracts are appreciated, and that brethren and friends are assisting to lay them before the reading community. It is realized that the Israel of God help us.

D. O.

 Any who fail to receive the Christian Banner will please notify this office; and the missing No. or Nos. will be supplied if on hand.

D. O.

 For "editions," page 115, last line of article on Religious Intelligence, read *additions*.