

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

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

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

148

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. VIII.

COBourg, NOVEMBER, 1854.

NO. 11.

THE RELIGION OF JESUS, NO. VI.

AFTER PRINCIPLES, No. 2.

To make a man loyal to the Lord, or convert him from an alien to a subject, is one thing—to keep him loyal, or preserve him as a subject by teaching and impressing upon him all his personal and relative duties, is another thing, quite as important and equally indispensable.

The preachers the Lord ordained eighteen hundred years ago, whether apostles or evangelists, bestowed more labour on the converted to perfect them in their profession than on sinners to instruct and convert them. One discourse or a single interview oftentimes sufficed to enlighten men in the Lord's means of forgiveness—witness the converts on the birth-day of christianity in old Jerusalem, and the Ethiopian treasurer, and the jail keeper at Philippi, and others; but these new scholars of Jesus were taught to spend their lives in perfecting themselves as learners, lovers, and imitators of the Lord Messiah.

The religion of Jesus, in its first principles, introduces a man to the Saviour and leads him rejoicingly into the sanctuary of the saved, and the religion of Jesus in its after principles, gradually yet constantly moulds him in the Saviour's own likeness, making him day by day richer in the love, inspiring knowledge and bliss-imparting favor of the Author of Eternal Life, thus fashioning him in the Divine image and modelling him according to it as fast as he is capable of being made like it.

A list of the more prominent lessons the Christian disciple is called upon to learn and guide himself by, are traced out in a brief summary thus—

1. Love of the Lord's people, or brotherly love.
2. Meekness, kindness, peace, a most estimable group.

3. Forbearance, patience, forgiveness, a heavenly cluster.
4. Temperance, a vine that spreads over all the tree of righteousness.
5. Humility, a holy root from which comes precious fruit.
6. Spiritual mindedness, or the spirit of holiness.
7. Zeal.
8. Diligence, perseverance, religious twins powerful and helpful.
9. Watchfulness, as useful to the christian as the sentry to an army.
10. Prayer, thanksgiving.
11. Readiness to minister good to all men as opportunity enables.
12. Keeping up the light of life with such clearness and transparency that others will be taught the power and happy excellency of the gospel, and hence be influenced to give themselves also to the Lord Jesus.

A disciple of Christ has duties and privileges which have primary reference to his own personal salvation—he has duties and privileges which refer to his welfare together with his brethren—he has duties and privileges which look principally to the benefit of society; and all these are drawn out, set forth, illustrated, amplified, impressed, and enforced in the epistolary department of the holy creed. Precious indeed are the epistles of the apostles to individual disciples and to congregations.

And these three chapters have one word in the centre of each of them which wheels every motive, feeling, expression, trait, and action into devout rank and works out the great christian problem in the excellency of living beauty, making the rough ways smooth, the crooked straight, the deep caverns and the rugged mountains of life a pleasant plain. What is that one word three times told? We write it—Love to God : Love to God's people : Love to all men. The gospel opens up and powerfully portrays God's mighty affection; and the sinner, thus drawn to the Saviour by the power of his matchless wooing, has his heart filled with the love of his Lord: and hence, as he loves the Redeemer, he loves the redeemed, and loves all for whom he gave his life a ransom.

Our Lord's religion, however, in this nineteenth century is almost lost. No one knows much about it, because no one is taught it by example. In John the apostle's day it was far different; for then, the fountain of love, in its three living streams, could be seen, heard, felt, and appreciated. "We love him because he first loved us," was the mainspring of apostolic philosophy; and the next chapter—

"if we love not our brethren whom we have seen, how can we love God whom we have not seen?" kept honorable company with the first; then—"love all men," "do good to all men according to opportunity," made the chapters of divine lessons complete. With Jesus as the Captain General and Centre of their affections—with his ransomed people, the heirs of glory, to look upon and love for his name and truth's sake—and with the people of the whole world to be active among, to teach, draw, and win to their Lord's cause,—what wonder if these sons of God were happy as well as holy, able to 'rejoice with joy unspeakable?'

There is one species of prayer that Love never uttered, a kind of prayer every day in some form issuing from the heart of the professor who, in his unenviable zeal, tries hard to worship according to both worlds at the same time: 'O Lord! how near may I be assimilated to the present world and act like my neighbors who love Thee not and yet be allowed a place in heaven.' No: the 'love divine' is eager to hear all the behests and holy utterances of the Blessed One, and then as eagerly proceeds to honor them in all the activities of life.

But what a poor, lean, puny, famished, rickety, skeleton-like, faithless, spiritless, actless race of professors we meet with in this age of art, science, and refinement! Professing friend! what or where is your title to heaven's glory and immortality? In your knowledge? your correct views? your learning? your talents? your popularity? your association with a church? your dollars? your kinds? your social, political, or ecclesiastical authority? your honor among your fellow-professors? Let Paul the old Christian hero tell his experience (!)—yes, truly, his experience—and strip you bare of every such dependency: 'Though I have all knowledge, and all zeal, and all eloquence, and all benevolence, and have not love, I am nothing.' The bold, logical Paul and the meek, mild John are brethren!

O for a return to the religion taught and exemplified by the apostles. The disciples, when the gospel was uncorrupted, were thoroughly attached to the Lord Jesus, and because of this attachment and affection they were attached one to another. They were, on renouncing the world, united to the Lord—they were joined to him; and hence all their manners and acts subsequently took the direction that love to him inspired and prompted. No such thing then as joining a church! No such debating-club principle as a man uniting himself to a membership because he thought they were fine people and had good rules and were exerting a wide influence; and because he had a feeling of social friendship for the members;

then break off from them because of some reversed feeling or whim. Never, no never. No such religious politics had then been devised. But it was love to Christ Jesus by the gospel, and consequent union with HIM, and by reason thereof sweet union with all who likewise loved and were united to the Lord, and finally a personal and congregational discharge of all obligations in all lowliness and loveliness.

There is indeed a fever-and-ague sentimentalism, a palsy-like pious softness, sometimes christened charity, that is not unfrequently confounded with the love of the Lord and the love of his truth. The sickly pulse of modernized charity, so far from indicating true spiritual life, indicates that the robust vitality of pure love is wanting. God's love cries danger where danger is. It speaks in full tone against every device of the adversary. It rebukes in terms of unmistakable plainness all departures from heaven's statutes. It dictates as with a thunder-voice withering exposures of error, corruption, and sin—makes the guilty tremble and the transgressor to shake with alarm.

The heart, whether filled with love or hatred, has two great issues—the tongue and the hand, representatives of a man's words and actions. Tell us what a man's tongue speaks and what his hand does, and we will tell you what sort of a heart he possesses and what manner of man he is. The man who has not a good religious bridle on his tongue, this man has a peacock's religion—nay, worse—it is vain, and that without beauty. And to be fruitful in every good work, was, in Paul's time, a twin evidence that there was a good heart in the man thus at work. Brotherly love, Saviour love, and love to all men, must therefore be proved, and will be proved, by what a man says and what he does. We hear a man's heart by what he utters—we see his heart by what he performs.

Talk of religion in the heart?—! Yes, the love and joy of it, the motive and spirit of it, ought to be there; but the religion approved by the beloved James, one of the Lord's Twelve, is to be found, if found at all, IN SOCIETY, seen, read, and known of all men because humbly exhibited in heaven-dictated words and heaven-directed acts, taking care of the afflicted through the kind ministry of tongue and hand, and actively resisting the world of impurity that lies under the wicked one, making the Divine Teacher and Divine Exemplar our copybook for our sayings and doings. D O

There is a fourth section in the sacred creed, the Revelations of

John the apostle. Concerning which we will not now speak particularly. But this department of the heaven-given Book is rich with instruction and replete with comfort, hope, and encouragement to the yet down-trodden people of God. A great spiritual panorama is held up before the Lord's friends in this last department of heaven's communications, by which the fortunes of the church amid the changing struggles of earth's nations and powers are seen to the end of the existing dispensation; and the whole is highly edifying and consoling to all who live and walk by faith. Old satan at length finds his level, and all potentates, princes, and powers which have taken part with him; and the victorious Lord, Prince of salvation and Sovereign of Saints, crowns his people with peace, gladness, and grace.

D. O.

THE ETHIOPIAN EUNUCH BAPTISED BY SPRINKLING.

It is assumed by the Baptist denomination that nothing but the immersion of the whole body under water by a Baptist Minister, is scriptural baptism. This they declare from their pulpits and their presses. A careful examination into the history of the baptism of the Eunuch by Philip, will show the utter assumption, and that the weight of evidence is altogether in favour of sprinkling and pouring. At the time the Spirit directed Philip to approach the Eunuch in his chariot, he was reading the 53^d ch. of Isaiah. See Acts viii. 32, 3. The passage upon which his attention seemed to have been fixed at the time Philip joined him, was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." The Eunuch, upon reading these words, enquired of Philip whether the prophet spake "of himself or of some other man;" or in other words, he desired to know who the prophet meant by the word "he" in the passage he was reading.

Now to ascertain who is intended by "he" in this passage; it will be necessary to look back and examine the 52^d ch., beginning at the 13th verse. In this verse the prophet says, "Behold my servant shall deal piously." Now the pronoun "he" in the passage the Eunuch was reading, refers to the noun "servant" in 13th verse, this will appear plain if you read on from this 13th verse to the passage he was reading in the 53^d ch. It is said of this "servant"; "He shall be exalted and extolled, and be very high; He shall *sprinkle* many nations." In the 53^d ch. it is further said of him, "He shall grow up before him as a tender plant, and as a root out of a dry ground: He is despised and rejected of men; Surely he hath borne our griefs, and carried our sorrows; But he was wounded for our transgressions, he was bruised for our iniquities; He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

Now it will be observed; that in these passages from the 13th verse of the 52^d ch. to the 5th verse of the 53^d ch., the passage the Eunuch was reading at the time Philip joined him, "he" is said to do many things;

and among these many things it is said, "he shall *sprinkle* many nations." Here the prophet predicts the "*sprinkling* of many nations." From this prophetic description of Messiah, Philip preached Christ to the Eunuch, and then baptized him, and as we may legitimately conclude, he did it as the prophet predicted, by sprinkling. For as water is used in the christian ordinance, only in baptism, the prophet must be understood as referring to this ordinance, and the mode of its administration to be sprinkling. It was by this exposition which Philip gave his prophecy, in which Christ was represented as doing and suffering so many things, one of which was to "*sprinkle* many nations," that we can rationally conclude that the subject of baptism is a christian ordinance, and its connection with the gospel church was brought to the notice of the Eunuch, for certainly his ignorance of the Savior was sufficient evidence of his ignorance of all that was connected with His church. If, then, this was his first information upon the subject of this ordinance, he certainly would have desired it in the precise mode it was set forth in the prophecy. For it would be ridiculously absurd to suppose that the Holy Spirit would direct a Prophet to predict the mode of baptism to be by *sprinkling*, and then direct an Apostle to administer it, with the prediction before him, by *immersion*. Then can any problem be more clearly demonstrated than that the Eunuch was not baptized by immersion but by *sprinkling*.

The above we copy, title and all, from an old number of the *Guardian*, Wesleyan paper of Canada West.

While commentators are of little use so far as concerns intrinsic worth, yet Dr. Adam Clarke is quite able to give the writer of the preceding article a tilt that will land him feet upward and head downward. After quoting the words, "So shall he sprinkle many nations," Clarke says, "I retain the common rendering though I am by no means satisfied with it." Then the Doctor gives the rendering of Secker, Munster, Chandler and others who speak of the meaning of the term *thumasontai* in the passage; and he approvingly copies from Dr. Jubb, who, at the close of his criticism says—"Hence the rendering of this verse seems to be, 'So many nations shall look on him with admiration, kings shall stop their mouths.' Or as others have it 'So shall he astonish many nations,' or cause them to look on him with admiring surprise."

Now we do not hold Dr. Clarke or Dr. Jubb as commentators at the value of a headless pin; for the scriptures are the best interpreters of themselves; but it is every way honorable that commentator men should settle accounts with their own commenting Doctors. Hence the gentleman who penned the above will please reconcile himself to Dr. Clarke the best way he can: for it appears that he is as little acquainted with Clarke as with Isaiah.

Let us read the whole connexion with Dr. Jubb's rendering of the word in question: "Behold my servant shall deal prudently; he shall be exalted and extolled and be very high; as many were astonished at thee; his

visage was so marred more than any man and his form more than the sons of men. "So many nations shall look on him with admiration; kings shall stop their mouths: for that which had not been told them shall they see, and that which they had not heard shall they consider." Isaiah 52:13—15. How intelligible, natural, and beautiful is all this: but to read it, 'So shall he scatter *drops of water on many nations,*' would seem to be too gross for the darkest of the dark ages.

But worse than all, the writer travels backward seven hundred and forty nine years before the year of christianity to find the manner of administering a Christian ordinance!!

And is not 'confusion worse confounded' in the very title of our friend's article? Let us see. "The Ethiopian eunuch baptised by sprinkling."— Shall we say that *baptize* means sprinkling? Then the writer tells us the eunuch was sprinkled by sprinkling—! Shall we say that *baptize* means to immerse? Our theologian then says to us that the eunuch was immersed by sprinkling—!! What sharp and able critics we have in these days!

D. O.

WICKLIFFE.

There is a charm in the very name of Wickliffe. He stands foremost in the front rank of reformers. Is it too much to say that he did more for the world, religiously, than any other uninspired man? The ages that are past have produced only one Wickliffe! Two hundred years before Luther was born—Wickliffe was at his work of reform:—

In 1375, having taken his degree of doctor of divinity, he publicly professed and read lectures on theology, to the unqualified satisfaction of the schools. He again directed his attention to the exposition of the abuses which had at that period crept into the church; and, a few years afterwards, in a celebrated tract, he charged the friars with holding fifty heresies and errors, which, in that publication, he enumerated. The papal power, which had been gradually increasing, was now greater than ever; and the pope disposed of ecclesiastical benefices and dignities as he thought fit. On Italians, Frenchmen, and other aliens, totally ignorant of the English language, he bestowed the most lucrative benefices; of which the parliament had made complaints to the king, and to the pope himself. Notwithstanding these complaints, they could not meet with redress; and, at length, the king sent ambassadors to pope Gregory XI. to require of him that he would forbear any further interference with a reservation of benefices. The result of this commission was very unsatisfactory, and the Commons, in parliament, therefore renewed the request, that "remedy be provided against the provisions of the pope, whereby he reaps the first-fruits of ecclesiastical dignities, the treasure of the realm being thereby conveyed away, which they cannot bear," and an act was

passed, that cathedral churches should enjoy their own elections; and that, for the future, the king should not write against the persons so elected, but rather, by his letters, endeavor their confirmation, if there should be occasion. Such measure being, however, unsatisfactory, the king issued out a commission for taking a survey of all benefices which were then in the hands of aliens; and their number appearing to be very great, in 1374, the king appointed other ambassadors to go to the pope, to treat with him on the same affairs on which he had sent ambassadors to him the year before: one of these ambassadors was Wickliffe. In the treaty with the pope, which lasted two years, he was much engaged; and it was at length concluded that, for the future, the pope should desist from making use of reservations of benefices, and that the king should no more confer benefices, by his writ; though, in the following year, notwithstanding such treaty, the pope did make reservation of benefices elective. By being concerned in this treaty, Wickliffe was made more sensible than he was before of the pride, covetousness, and ambition of the pope; and, on his return home, everywhere exposed him. Against the doctrine of indulgences he wrote; and by his zealous opposition to the Church of Rome, he met with much trouble. The pride and covetousness of the clergy he reprov'd, as also their neglect to preach Christ's gospel.

In 1376 the king presented him with the rectorship of Lutterworth. Wickliffe, by his endeavors to reform a corrupt age, made himself many enemies, who waited for opportunities to gratify their revenge; and, as soon as he began, in his public lectures, to oppose the papal powers, nineteen articles were exhibited against him to the pope. When the pope had received those articles, he despatched various bulls to England, directing the matter to be investigated. Wickliffe to be imprisoned, and, if guilty, to be punished. Before the bulls reached England, king Edward was dead; but the archbishop and bishop of London proceeded to execute the pope's bulls; and not being able to get Wickliffe delivered up to them by the university of Oxford, they issued out their mandate to the chancellor of the university and the diocese of England, commanding them to direct him to appear before them on the 19th of February. On the appointed day, Wickliffe, accompanied by John, duke of Lancaster, and Henry Percy, earl-marshall, attended at St. Paul's, when, in consequence of a quarrel between the bishop of London and the earl-marshall, the court broke up without adopting any measures. In June, 1378, the delegates sat again for the execution of their commission: when the queen-mother sent for Louis Clifford, to forbid them to proceed to any definite sentence against Wickliffe. At that meeting Wickliffe attended, and delivered an able and interesting paper, in which he assigned reasons for the statements he had made, and for which he had been cited; but his explanations being unsatisfactory to the delegates, they commanded him no more to repeat such propositions, either in the schools or in his sermons. By the death of Pope Gregory XI. in this year, an end was put to the commission of the delegates, and Wickliffe appeared before them no more.

In 1378 Wickliffe published his book on the Truth of the Scriptures; and in 1379, in consequence of the fatigues he endured, he was seized dangerously ill, and appeared to be on the point of death; but from that attack he recovered, to the inexpressible joy of the reformed church. In 1380, in his lectures, sermons, and writings, Wickliffe exposed the Romish court, and the vices of the clergy, both religious and secular. At the same period he was also engaged, with other pious and learned men, in translating the Holy scriptures into English. For labors so important, he, however, received not the gratitude and respect which he deserved, but opposition and reproach. The wicked clergy perceived that such a measure would strike at the root of ignorance and superstition, and, like the Ephesians of old, they trembled for their craft. This translation was attacked, and he ably defended it; and, what was yet more important, the right of the people to read the Scriptures was questioned, but such right he re-asserted, and wisely upheld. In this and the following year he strenuously and ably opposed the popish doctrine of transubstantiation, or the real presence of Christ's body in the sacrament of the altar. Such opposition to a doctrine which had been received for nearly a thousand years by the Catholic church, necessarily occasioned and excited the malice of his enemies, and he was censured by the chancellor of Oxford, and some doctors of the university. Wickliffe appealed from this degree of the chancellor to the king. Archbishop Sudbury, about this time, being beheaded by the rebels, William Courtney, bishop of London, was translated to the see of Canterbury, but the pope's bull, who in 1382, in a court of certain select bishops, held in the month of May, in the monastery of the preaching friars, condemned several of the opinions of Wickliffe and his followers, as pernicious, heretical, and repugnant to the doctrines of the church. It does not appear that Wickliffe was at all cited to appear at this court; but the condemnation which was then passed, Courtney required the chancellor of Oxford to publish. Unsatisfied with even such measures Courtney obtained letters patent from the king, directing that Wickliffe, with other excellent men, should be expelled from the university of Oxford; and ordering that the publications of Wickliffe should be everywhere seized and destroyed.

Thus persecuted, Wickliffe long withstood the tide of opposition and fury, till at length, overcome by force, he was obliged to quit his professor's place, and retire to Lutterworth. Forced to leave the university, and retire, he still continued his studies, and endeavoured to promote the reformation of these corruptions, which, he was convinced, were everywhere prevalent. Against a popish crusade he published an able and interesting tract; and shortly afterwards his celebrated book, entitled, "The great Sentence of the Cursus expounded;" and his "Treatise on the improper Distribution of Benefices." Wickliffe, soon after his removal to Lutterworth, was seized with a fit of the palsy, of which he shortly recovered, and was again able to resume his duties. By pope Urban he was cited to appear before him, but he returned a letter of excuse, saying, that Christ had instructed him to the contrary, and taught him to obey God rather

than man. Wickliffe's health now began gradually to decline, yet he preached the word of God in season and out of season; till at length, on St. Innocent's day, 1384, he was attacked with another fit of the palsy, and shortly afterwards expired. After his death his bones were dug up and burnt by his enraged enemies.

The writings of Wickliffe were numerous and learned; his doctrines were generally those of the reformed church, though in regard to baptism he is said to have agreed with the Baptists; his followers increased, and he assisted greatly in bringing about that reformation, by which all wise and good men have been delighted, and the history of which is so interesting and important. Wickliffe was a man who seems to be placed as much above praise as he is above envy. He had well studied all the parts of theological learning; was skilled in the canon of civil and municipal laws; was grave, yet cheerful, and, above all things, loved God with all his heart, and his neighbours as himself.

CONTROVERSY AMONG BRETHREN EDITORS.

When I look back on twenty-two or twenty-three years and see the unexampled success that has through the grace of God attended our feeble efforts, when I compare our beginning with our present state in the present time—I see abundant cause of humility and thanksgiving to God our Heavenly Father; indeed I know none who have more cause than we have, to be undividedly the Lord's. O that we all did indeed properly appreciate the great blessings that we have received. O how abundantly have our joint labors been crowned with success. But if you please, with all this success, look at the fearful amount of the carnality, pride, worldliness, covetousness, and lack of humility, that are manifested in those who have through our ministrations professed the worthy name of the Lord Jesus. Brethren, is not this of itself enough to humble us in the dust of humility?

So writes an amiable and estimable brother, of Ohio, in view of a late unhappy, sharp-edged, alienating controversy between sundry editors upon the question, 'Shall we, the disciples, have a Publication Society?' The discussion of this topic, or any other topic relating to the action of the churches, if prosecuted in Christian style and for the truth's sake, is, we think, every way lawful and commendable. But when the powder is made up of the ingredients of personality, and the shot appear like pills of carnal bitterness, mixed with the large cast iron doses of number six or number ten of that compound called self-interest, the best of the Lord's people are mortified and humiliated.

Still, when there is much carnality in any man or any religious body, it is doubtless safe for us to know it; hence if the spirit of strife, selfishness, wilfulness be in any disciple or any number of them,

let them come forth in all the reality of their living ugliness, let us have them and look at them as they are, in order to purgation and reformation. If a friend be sick, do we not want the true symptoms of sickness to appear? If a relative be bilious, are we anxious that his disease be hid? True, we mourn that he is diseased, but we regret not that his disease should be disclosed when it exists.

Deeply then as we are mortified at certain fleshly developments of the last few months which stain paragraphs and pages of papers that have raised their voice for "reformation," it is not in us to cry *Peace*; for there is, unhappily, no true basis for it. We touch not—we have scarcely a desire to touch—the subject of the expediency or inexpediency, the spiritual policy or the want of it, pertaining to an establishment to publish and sell periodicals, books, and tracts. Not that we take the ground which is taken by some peace-loving men, that brethren have a right to do as they please in matters of this character. We honor no such principle. The followers of the Lord have no such right—never had. But we simply assume that the *Christian Banner* is not the paper, nor its editor the person to discuss this question; while we sincerely regret that the whole question has not been discussed on its own merits. But we are interested in the carnality or spirituality of every one called a brother in all the wide globe; and we have much, very much to do with the evincements of union or disunion among teachers, preachers, and scribes who through the power of noble principles, should be an example to the world.

Have we not lifted pen and voice as lovers of truth for greater purity of teaching—a complete severance of manism from the authority of God—in order to greater purity of character and greater union among the ranks of professors? And are we to seal the mouth of every argument that we have used, and cannonade to destruction every rampart we have reared—and proclaim that our past efforts are brilliant but impotent fancies?—or otherwise that we ourselves have neither part nor lot in the power, purity, and peacefulness of the doctrine we have advocated?

"Happy" indeed "is he who condemns not himself in the things he approves." Our sermon is finished.

D. O.

WHO WRITE OUR NOVELS?

The stream does not often rise above the spring—the fruit will be likely to partake of the character of the tree. "Do men gather grapes of thorns or figs of thistles?" Who write our more popular novels—and what is the character of them? Who is *Bulwer*—whose entire works a firm of professing Christians on this side of the

Atlantic have so humanely published and scattered over the country, and over whose affecting titles so many tears are shed? Who is he? A man who in his life has outraged every principle of purity and virtue. It is matter of remark in British journals, that he is living in open and shameless adultery. Who is Eugene Sue, that the same firm have taken under their special patronage, and who, with the aid of other equally zealous philanthropists, have made his works as plentiful as the frogs in Egypt? Who is he? Ask the editor of one of the weekly journals in this city—a man by no means troubled with ultra notions about virtue. Ask him—for it is well sometimes to employ an authority in these matters, concerning whom we may say: “our enemies themselves being judges”—and he will tell you as he told others in his published letters, written while on a visit to Paris, that this author is an elegant voluptuary, an accomplished libertine, and that his most popular novel is the embodied result of his guilty experience.

And these are the men that thousands of virtuous parents employ to teach lessons of morality to their children, and to aid them in forming a character for Eternity! From all such lessons of virtue and morality, good Lord deliver us. My hearers, do you deem this language unwarrantable? Alas! we can point to a multitude of individuals who have been prisoned by this species of literature. A humane man, who sounds the note of alarm in one of our popular journals, says in relation to one of these novels, which he specifies “I would give thousands to be freed from the corrupting taint which my imagination received from its perusal. As a parent, I would not suffer my child to read it for worlds.”

The lamentable fall a few years ago, of a distinguished Minister of the Gospel, whose voice many of you have often heard, and whose praise was in all the Churches, was attributed by himself mainly to the reading of such works of taste as the poems of Byron and the novels of Bulwer.

My eye has recently fallen upon a report of a physician connected with Mount Hope Institution for the Insane, in the city of Boston, in which the inordinate indulgence in this species of reading is named as a prominent cause of moral insanity. And I beg those who are interested to have the minds of their sons and daughters properly developed to mark well the language of this report. It is so significant on this point, that I must quote one of its paragraphs:

“Another fertile source of moral derangement has appeared to be an indulgence in the perusal of numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste, and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading.”

I could detail acts of broken vows, and deep disgrace, and anguished hearts—and those of recent occurrence, and Church-going

families, too—which have followed the current of the enchanting, debasing novel.

“Can a man take fire in his bosom and his clothes not be burned?” Impossible!—and you may be injured ere you dream of it. The fire may gradually and unconsciously to ourselves reach the citadel within and its influence may spread until the engine of truth and virtue can never put out the flame. Take care! The books you read are shaping your character and sealing your destiny for eternity! Take care of your soul!

Parents, as you value the temporal and eternal interests of your children, guard their minds, in this green and tender period, from the many headed monster, moral novels. Better throw your children into the arms of Moloch, and see the flames close over them there, then to sacrifice them on the altar. The poison is insidious. It is widely disseminated. It is called by a hundred different names. Take care that it is not concealed in some of the many literary candidates for your favour.

I knew a young man, once an associate in classical studies, intelligent, virtuous, refined, conscientious, pursuing his studies with a view to the ministry, one with whom I took sweet counsel as a brother, who tasted the cup mixed by the hand of Bulwer; he became intoxicated with it; his appetite for such literature became stronger and stronger; we remonstrated with him, prayed for him. But the syren had thrown around him, a spell upon which all these influences were powerless. He fell and my heart is sick when I reflect how low he has fallen. That he will ever be rescued from this deep abyss, I have almost ceased to hope. But when I see others, young, innocent, unsuspecting, playing upon the edge of this precipice, I may hope that they will heed the voice of alarm in season, and be saved.

My dear young friends, there is no safety in reading the current fashionable literature of the day. There is danger. It is more alarming if you will not see it. Your very confidence may be your ruin. “Let him that thinketh he standeth take heed lest he fall.” Why will you hazard your virtuous principles in seeking for entertainment amid the charnel house of moral corruption?

I feel deeply on this subject—some will think, too deeply—but I have occupied a position nearer than many to the great furnace in which this literature is forged. I have seen, and trembled as I saw, the magnitude of the evil, and in view of it I appeal to you. I appeal to you as philanthropists, as the friends of morality and virtue and humanity; as those who value the well-being of your offspring, and I entreat you to scan well the printed page before you open your doors to receive it. Let not your domestic sanctuary be contaminated with any publication, whatever be its name or profession, that comes not recommended by its pure and virtuous moral influence.

F. G. Wardsworth.

A large edition of the Italian New Testament, of at least 30,000 copies, is to be published in Italy, under the superintendence of Dr. G. Achilli, as soon as the funds for the purpose can be procured.

SPEAKERS AND SPEAKING.

The following is from the *Christian Baptist*. It was originally addressed to young preachers, but the young preachers will perhaps be liberal enough to allow all ages of preachers to be benefitted by what is here said :

Some men speak merely for the sake of speaking. It is their object to speak. Others speak for the sake of some point to be gained. Their object is to gain that point. Now the difference between this class of speakers and the other is immense, and distinguishes every period which is uttered. The orator who speaks for the sake of speaking, has himself continually placed before his mind. Like a person looking into a mirror, he sees only his own image reflected. This he admires, and his every effort is to appear to advantage. The admiration of men is courted; and every sentence which is uttered, is spoken with a reference to this end. Hence such orators weigh and estimate all their sentences as happy, or the reverse, as they may tend to advance their own reputation as speakers. Every fine comparison, parable, or allusion—every fine trope or figure which they employ, is valued because of its tendency to exalt the speaker in the esteem of his hearers. Such speakers are easily distinguished by the discriminating part of their audience. There is a stiffness, a formality, a squinting in their public addresses, which no veil can conceal from those of sound vision. I do not allude only to those coarse or fine apologies which we so often hear from public speakers with regard to their unpreparedness, indisposition, and all the unpropitious circumstances under which they appear. These too much resemble the lady in the play—

“Who, in hopes of contradiction, oft would say,
“Methinks I look so wretchedly to-day !”

The meaning of all such apologies is, or appears to be —“If I have done so well under all these disadvantages, how well do you think I could have done, if I had enjoyed all the benefits from which I have been excluded ?”

But he who speaks for some great, or good, or interesting object, loses himself in the subject; forgets almost his own identity, and sees or feels nothing but that for which he speaks. His object is in his heart and before his eyes continually. From it he derives his inspiration, his zeal, his eloquence. When a speaker has an object to gain, which his understanding, his conscience, his heart approves —’tis then, and then only he can be truly eloquent.

The fear of man is destroyed by the love of man. That fear of man which brings a snare, which restrains equally the powers of reason and the wings of imagination, can only be effectually overcome by having some object at heart suggested by the love of man. When a man feels his subject, he speaks to the heart, and speaks with effect. The understanding is and must be addressed, that the heart may be taken. For unless the heart or the affections of men are elevated

to the admiration and love of God, and fixed upon him, all religion is a pretence, vain, and useless.

The great end and object of all who teach or preach Jesus to man should be to gain the hearts of men to him. Not to gain popularity for themselves, but to woo men to Christ. This effort can be most successfully made when we are heartily in the cause, and sincerely, from the heart, speak to the understandings and hearts of men. All, then, who love the praises of men more than the favor of God, are defective, radically defective in those qualifications requisite to the service of the Great King.

But I am now attending to the manner, rather than to the matter of the addresses of young prophets. In my last sermon to young preachers I directed their thoughts to the influence of bad habits, and the danger of beginning wrong. Nothing is more disgusting to persons of good judgement than affectation. But to affect an awkward and disgusting original or model, makes affectation doubly disgusting. There is nothing more pleasing than the artless simplicity which sincerity produces. We love nature more than art. While we sometimes admire the skill of the artist, we, nevertheless, more admire and are pleased with the work of nature. So the unaffected orator never fails to reach our sensibilities sooner, and with more effect, than the imitator.

In the art of speaking, the great secret is first to form clear conceptions of the subject to be spoken; and then to seize such terms as exactly express our conceptions. To do this naturally, is the consummation of the art of speaking. All men can speak intelligibly, and many men fluently, upon the subjects with which they are every day conversant. And if we would make others feel, we must feel ourselves. It has been said by them of old time, He that would make his audience weep must first weep. But the man who strives to make others weep, will fail in producing the effect desired by it, unless he is more than an ordinary mime. But when a speaker is compelled to drop a tear without intending it, then he may expect a corresponding feeling in the bosoms of his audience. These are the lessons which experience and meditation teach.

But in all this we speak after the manner of men. The man who would gain the skies, must stretch his wings thitherward; and he that would effectually preach Christ, must do it sincerely. There is more meaning in this word sincerely, than is apparent in its common usage. By it I here mean without any thing foreign to the simplicity, humility, zeal, and love which he himself taught.

CATHOLIC CHURCH IN THE UNITED STATES.

We have now in the United States seven ecclesiastical Provinces, comprising 42 Dioceses, besides two Apostolic Vicarities—that is districts without fixed Sees, but committed to the care of a Bishop.

The Province of New York is composed of the Metropolitan See of New York, and its eight Suffragan Sees, Boston, Hartford, Albany, Buffalo, Brooklyn, Newark, Burlington, Vt., Portland. The terri-

tory of its jurisdiction is the whole of the State of New York, the six New England States, and the State of New Jersey.

The province of Baltimore is composed of the Metropolitan See of Baltimore, and its Suffragan Sees Philadelphia, Charleston, Pittsburgh, Richmond, Wheeling, Savannah and Erie. Its territory is the States of Pennsylvania, Maryland; Virginia with the District of Columbia, the two Carolinas, Georgia and Florida.

The Province of Cincinnati, and its five Suffragan Sees, Louisville, Vincennes, Detroit, Cleveland and Covington together with the Apostolic Vicarate of Upper Michigan. Its territorial jurisdiction extends over Ohio, Kentucky, Indiana and Michigan.

The Province of St. Louis, is composed of the Metropolitan See of St. Louis, and of the six Suffragan Sees of Nashville, Milwaukee, Chicago, Dubuque, St. Paul, and Quincy.—Its territorial limits are the States of Missouri Tennessee, Illinois, Iowa, Wisconsin, and the Territory of the Northwest to the the limits of the province of Oregon

The Province of New Orleans is composed of the Metropolitan See of New Orleans, and its five Suffragan Sees, Mobile, Natchez, Little Rock, Galveston and Natchitoches. Its territory embraces the States of Louisiana, Alabama, Mississippi, Arkansas and Texas.

The Province of San Francisco is composed of the Metropolitan See of San Francisco is, and the Suffragans, Monterey and Sante Fe. Its Territory is Upper California and New Mexico.

The Province of Oregon City embraces the Metropolitan See of Oregon City, and its two Suffragan Sees Nesqually, and Vancouver's Island. The *Catholic Mirror* states that by recent Bulls the See of Walla has been divided between those of Oregon City and Nesqually.

The Apostolic Vicarate of the Indian Territory east of the Rocky Mountains, is committed to the Episcopal care of Rt. Rev. Bishop Miege. We are not sure whether it belongs to the province of St. Louis or Oregon City.

UNFORTUNATE END OF MR. MILLER.

The "Rev." Mr. Miller, of Athol, has committed logical suicide and has passed into purgatory without benefit of elergy, and without one ray of hope that any priest will pray or preach him out.

The tale of woe, which will let the community into the secret of the sad fatality, is briefly told.

Months after Mr. Miller and me had an interview in Athol, growing out of the letters on the new Altar, I had an appointment to preach in the same House where our interview was held. There was a large congregation and a good hearing. Mr. Miller was present. At the close of the discourse the gentlemen rose up and requested to make some statement, a privilege readily granted to him. He then stated before all assembled, that in the account I had given of

the interview between him and me, (see January Number.) I wrote and printed what was positively false, and that if he should be favoured with the opportunity he could and would prove it, and that too by disciples.

I at once offered to hear Mr. Miller's proof of his charge the very next evening. He chose Tuesday evening; and when the time came the gentleman went to work in full earnest to prove that I had published a wilful falsehood in the Christian Banner. My pen wrote and the printer put it in type that there was no debate but an interview between friend Miller and myself; and the gentleman undertook to show, by sundry witnesses, that my account of the proceedings contained a deliberate lie, as he maintained there was a debate, and the Banner said there was no debate.

Witness after witness was called on by my good old friend to substantiate his charge of falsehood against me; but not one of them would testify that there was a debate between Miller and Oliphant on the evening of Dec. 7th, '53. It turned out, that, instead of the gentleman proving anything against me, the only thing he proved was his utter ignorance of the meaning of words. Convinced that he could not prove his charge that evening, he proposed doing so if he had another chance. I promised to afford him a second opportunity. And in fulfilment of this intimation the subjoined note was penned—

Athol, 29th July, 1854.

MR. G. MILLER, MINISTER :

As I intimated that you would have from me another opportunity of proving the charge you were pleased to prefer against me, this line will inform you that I will be prepared, providence permitting, to hear your evidence at any place within five miles of your residence, any evening convenient to you between now and Wednesday next. Have the kindness to send a written response to this by the time of my appointment at the School House near Mr. Platt's to-morrow.

With respect,

D. OLIPHANT.

In reply to which, the following was received—

Athol, July 28th, 1854.

SIR :—

I have just received your note, in which you offer me another opportunity of proving my charge against you, &c., &c. I am perfectly willing to meet you at any time and place you may choose on Monday or Tuesday evening next, in Athol, upon the express condition that we can have a board of responsible Arbiters, who will impartially and truly decide upon the merits of our charges against you for your unkind and unchristian attacks upon the moral and re-

ligious character of our preachers, our ecclesiastical economy, and our religious services—as well as my direct charge of misrepresentations and falsehoods against yourself for so doing. You may decide to have 5 or 7 umpires, equally chosen by ourselves, who shall be members in good standing of some religious church other than Wesleyan Methodists or Disciples. This board of judges, arbiters, (or Jury if you please) will be expected to render their award or verdict in writing at their own convenience within one month after our meeting. Now, Sir, if you will accede to these reasonable terms or conditions which I have proposed, or propose any more equitable conditions yourself, I shall be very happy and willing to meet you; but if otherwise I most respectfully decline. N. B.—If you choose to make an appointment in accordance with the above, or not, I hope you will do me the justice to read this note to your congregation, and send me your decision as early as convenient.

I remain as ever,

Your humble servant,

GILBERT MILLER.

To the preceding I replied in the language following—

Hallowell, 12th Aug., 1854.

G. MILLER, WESLEYAN PREACHER :

This evening yours of the 29th ult. was put into my hands. It arrived at Mr. Platt's on Tuesday, Aug. 1st, subsequently to my appointment and after I had left the vicinity.

Your letter significantly tells me that you have resolved on "backing out" of proving what you asked the opportunity to prove. The course that you choose to pursue is quite eccentric,—but if it pleases your Wesleyan friends and yourself, no one ought to complain.

Shortly after I had written what some call a candid letter in reference to certain rampart proceedings in the name of the Lord's religion at a protracted meeting in this part of Her Majesty's dominions, friend Miller attended where I discoursed, and proposed sundry queries and made some wise, large, and loud complaints. Soon after we had a more formal interview, at which you had your queries over again, well interspersed with abuse of myself, together with much of what might have come with equal grace from the lips of a wrathful politician against the Disciples as a community. Then, because I treated you, not according to your abusiveness, but as a Wesleyan in much trouble and as an agent in some sort of William McFadden, you strolled round the country telling what wonders were done by you in a debate with Mr. Oliphant. While this was going on, a notice came out in the Christian Banner informing the public that I had no debate with friend Miller, which seemed to have vexed you to such a degree, that months afterwards when a meeting was held by me in Athol you rose up after the meeting and broadly affirmed that I had written a positive falsehood, and that you could prove it if you had an opportunity. The offer was given immediately, and two evenings afterwards you attempted to prove that my language was false in the Banner which told the community that there was not a debate between you and me. At the close of that attempt, having

totally failed—failed so that you almost if not altogether *experienced* that it was a failure—you desired to prove it at another time. A promise was made that an opportunity would be given, and this promise was honoured in my late note to you.

And what do I receive in response? What says Mr. Miller *now*? Tell it quick—why—this: Mr. Oliphant has attacked the Methodist ecclesiastical economy, and jolted the religious standing of the preachers of said economy, and these crimes are to be welded to something that has been said against Mr. Oliphant's attacks, and all brought before a sort of ecclesiastical jury for trial,—which jury is to be witness, law, and judge in the assorted case—the great men Miller and Oliphant acting the part of special pleaders!!! And this you call proving the personal charge against me!!! This is the way you show that I wrote what was false concerning our interview of last December!!!!

Numerous reasons have induced me to exercise kindness and mildness in view of your proceedings in the past. You and your brethren have mistaken this kindly spirit; and doubtless it is now high time to "change my voice," not from any extra excitement, but for the truth's sake. And here let me affirm, my stout Wesleyan friend, that you have your choice of evencing one of two things,—either that you spoke truth when you charged me with writing what was not true, or otherwise that you spoke what was untrue in the endeavor to fasten untruth upon me. There is one way of making good what you averred—by producing the evidence; and there are two ways of correcting your assertion—by saying like a man that you spoke hastily and unadvisedly, or by not attempting to prove what you have said, thereby telling all men by the power of silence that you did not speak the truth when you rose up in a public assembly and affirmed that I had written what was false. Now my old and robust friend, I am not particular which you attempt to do, but I am quite resolved that you either prove or correct your charge; and if you choose to try the department of proof, you can take any course you prefer. You can lay your evidence before three, five, or seven, twice three, twice five, or twice seven men just as you find it convenient or desirable. I will make you a present of a copy of the Christian creed if you prove to even one man acquainted with the English language what you have asserted.

As it regards what you denominate my attacks on your ecclesiastical economy, and an investigation of that economy, I am quite ready to defend all that I have written, and should be pleased to consecrate either one day or one week in standing up for the Christian religion in contradistinction to that pious yet curious mixture of things good and not so good generally styled Wesleyanism. If you can find any Methodist preacher, Class-leader, or prominent member in your brotherhood who will endorse for you as a representative of Wesleyanism, to uphold its claims, or if you will find any Circuit preacher who will so represent Wesleyanism, I will accept a proposition for an encounter relative to the Wesleyan economy

Valiant for the truth, Yours,

D. OLIPHANT.

This brought a reply not very *lengthy*, but altogether too *thick* to appear on these pages—too coarse, ungentlemanly, and barbarian for the community in which the *Christian Banner* circulates. So far as relates to the business on hand, there is one sentence in said communication which shows Mr Miller's position—the same that he assumed in his letter already given to the reader. He says: "As for any further reply to your letter of the 12th inst., I beg to refer you to my letter of the 29th ult."

Now, reader, with these evidences before you, do you not say that friend Miller has effectually raised the weapons of destruction against himself, and that he is now encompassed with the pains of purgatory, which no grace from Catholic or Protestant can or will avert? "The way of transgressors" is very unpleasant, and not at all to be imitated.

Any man who will rise up in an assembly and affirm that another has published what is false, offering to prove it if he has liberty, tries to do it, fails, offers still to do it if he has more time, then de-mans himself like a sottle-fish, covering his retreat by meanly backing out, should be honored with a leather medal if he was not out of reach of all doctors and honors.

HOW THEY EDUCATE IN RUSSIA.

The following extracts from the "Russian Catechism" will give our readers some idea of the education received by the people in that country. They prove that while the professors of the Greek Faith are the most superstitious of all the Europeans, they are at the same time the most heedless and contemptuous of their religious chiefs. The Priests, who are paid by the State, receive rank according to military routine, and while officiating at the altar, are covered with the insignia of the military order. What a blessing it is for men to live under a free government—to be able to read and think for themselves and especially to have free access to the Word of God; which alone teaches the true objects of worship, the duty of man to God, and his fellowmen. The vassals of absolute tyrannical governments are deprived of these privileges.

"Q. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?

"A. As proceeding immediately from God.

"Q. What duties does religion teach us the humble subjects of his majesty, the Emperor of Russia, to practise towards him?

"A. Worship, obedience, fidelity, the payment of taxes, service, love and prayer; the whole being comprised in the words worship and fidelity.

"Q. Wherein does this worship consist and how should it be manifested ?

"A. By the most unqualified reverence in words, gestures, demeanor, thoughts, and actions.

"Q. What kind of obedience do we owe him ?

"A. An entire, passive, and unbounded obedience, in every point of view.

"Q. In what consists the fidelity we owe to the Emperor ?

"A. In executing his commands most rigorously, without examination; in performing the duties he requires from us, and in doing without murmuring.

"Q. What are the supernaturally revealed motives for this worship ?

"A. The supernaturally revealed motives are, that the Emperor is the Vicegerent and Minister of God to execute the divine commands; and consequently, disobedience to the Emperor is identified with disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor and punish us to all eternity should we disobey, or neglect to worship him.—Moreover God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly the Emperor, not from worldly consideration, but from apprehension of the final judgment

"Q. What books prescribe these duties ?

"A. The New and Old Testaments, particularly the Psalms, Gospels, and Apostolic Epistles.

"Q. What examples confirm this doctrine ?

"A. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death."

' I CAN '

Of course you can. You show it in your looks, in your motion, in your speech, and every thing else. Every attitude shows that your body has a soul, and is inhabited by resolutions and by moral sense. *I can*. A brave, hearty, soulful, manly expression. There is character, force, vigor, determination, and will in it. The words have a spirit, sparkle, and pungency about them not to be resisted or forgotten.

There is a world of meaning expressed, nailed down, epigrammized, and ramed, so to speak, in those few letters. Whole lectures are there, and sermons of mighty grandeur and eloquence, on the stern and noble virtue.

We more than admire to hear the young man speak it out bravely, boldly, determinedly, as though it was an out-stretching of his entire nature—a reflection of his inner soul. It tells of something that is earnest, sober, serious; of something that will race and battle with the world when the way is open for it.

I can! What a spirit, purpose, intensity, reality in the phrase. It is a strong arm, a stout heart, a bold eye, a firm spirit, an indomitable will. We never knew a man possessed of its energy, vitality

unsubdued and energetic fire that did not attain a place of some distinction among his fellows.

Now should, we may say, how could it have been otherwise? Take Franklin, Washington, Wilberforce, Fergusson, La Place, and all the master spirits that have found a name and a place on the page of history, and where is the nation, where is the people among whom they would not be distinguished?

It could not be otherwise. It is the nature, constitution, order, necessity, the very inevitability of things and events that it should be so. *I can*, rightly and truly said, and then clinched and riveted by the manly and heroic deed, is the real secret, the true philosophy of all great men's lives. They took *I can* for a motto, and they went forth and made of themselves and the world exactly what they pleased.

Then young man, hear us, if it be only this once. If you would be something more than a common prosy wayfarer in life, just put these magic words on your lips, and their musing, hopeful, expanding philosophy into your heart and arms.

Say *I can*, and do it, and you are a man whose fortune will soon be made and you blessed with the recollection of making it yourself.—*Christian Intelligencer*.

COMPLAINERS—UPBULDERS

We have more critics, teachers, and censors in this day, in the church than exhorters; and we look upon this fact as a sad commentary upon the piety and devotion of the age. It requires but little knowledge, goodness, or grace, to enable one of our modern critics or censors to get up in a congregation and display his ignorance, wit, malevolence, and impudence in exposing what he conceives to be the errors, and lashing what he conceives to be the huge and intolerable vices of others. The work is congenial to his cardinal feelings and in the same ratio in which he makes others look vile and ugly, he imagines himself to appear immaculate and beautiful. There is a swarm of the religious teachers in the present day whose overweaning ignorance and pedantry are mistaken for Biblical learning—whose harsh and malignant assaults upon others are mistaken for ministerial faithfulness, and whose perpetual lampooning of imaginary errors in the faith and practice of others which their own exaggerating brains have created, is mistaken for a genuine love of Bible truth.

It is unfortunate that any age or any Christian community should so far lose sight of the lovely character with which the scriptures clothe the gospel preacher as to receive in its stead this counterfeit coin, not only worthless, but alloyed with all the bitter and poisonous qualities of an unregenerate heart.

Such teachers corrupt the whole fountain—“like priests, like people,” is an adage which must ever remain true. They sow in the congregations the same lightness, bitterness, and vanity, which characterize them, and lead them to mistake the worst feelings of unregenerate nature for the tender sympathy of godly integrity, and enlightened firmness of men

under the influence of the gospel of Christ. By corrupting the taste and vitiating the moral and religious feelings of the Christian community, they create with them a distaste for the exercises of that instruction and exhortation which are enjoined in the gospel, and which are essential to the spiritual subsistence and growth of the body.—*Christian Intelligencer.*

PROGRESS OF THE AMERICAN BIBLE UNION

This noble institution, designed to give the English reader as well as those who read other languages, the pure scriptures — as nearly as possible as they came from inspired prophets and apostles — is making very encouraging progress. The Lord is making use of Dr. Cone, W. H. Wyckoff, C. A. Buckbee and others who co-operate with them as honored instruments in the high and holy work of stripping the common king-ordered and bishop-created version of the Bible of its diverse and numerous imperfections. A good, a great work is before these friends of pure versions; a solemn, a momentous work; an arduous, a responsible, and a sacred work; — and the prayers, the counsels, the contributions, and the sympathies of all the friends of our Lord Jesus Christ ought to be forthcoming, as occasion may demand, in behalf of this most grave and sacred enterprise.

It will cheer the readers of the Christian Banner wherever it circulates to learn that the Auxiliary society in Canada has begun to yield its fruit, although in its infancy. From the secretary, brother James Menzies, we learned some time ago that well toward \$300 as the first offering had been forwarded to the Treasurer in New York in aid of the revision movement; and this was only the beginning of remittances. The formal report of the June meeting of the Society was not at hand in time for any Number of the Banner near the month of June, and this served as a reason for its non appearance. Brother Black is still President of the Society, and our steady friend Peter Laird, Treasurer. The next annual meeting will be at the time and place of the general meeting in June. An important resolution was to the effect, "that an agent be employed for one month to advocate the cause of the Bible revision, and receive for the same \$32 out of the funds of the Society." A faithful brother will, no doubt do more in a month for the revision cause by travelling and pleading for it, than could be accomplished in half a year by letter writing.

The quarterly report of the Parent Society for October is before us, under the title of the Bible Union Reporter. We have glanced over this report with emphatic satisfaction. President Cone's address will be served up to be relished by our readers not many months hence. Meantime let every friend pay good heed to the following figures:

Cash receipts for the past year, \$35,373,80 :—The receipts during the previous year were \$23,392 67—balance in favour of last year's operations in collections \$11,986 13. The unpaid subscriptions for the year now closed figure up to \$140,000 00, while last year's could only be set down as a little over \$100,000 00. Let us thank the Lord and likewise take courage.

D. O.

LABORS OF EVANGELISTS.

[8.]

Wainfleet meeting having closed on Monday, Oct. 16th, the following Saturday, the 21st, brethren William and Thomas Bradt, with their sister companions, brother and sister D. Moore, sister Oliphant and myself proceeded to Rainham. In the evening a meeting was held; and on Lord's day a meeting in the forenoon and another in the evening. Good congregations, considering the season. On Monday a lengthy meeting was the order of the day, brethren W. and T. Bradt, A. Holmes, A. Overholt, and one or two others taking part in the exercises.

Brethren Thomas Bradt and Moore turned their faces homeward on Monday after the close of the meeting, while brother William Bradt remained until the middle of the week that, by request, we, together, might hear and consider sundry unsanctified particulars which had been made the occasion of inharmony among those who were previously harmonious.

The next Lord's day, 29th, brother Asher Holmes and I were in Townsend; and, marvelous to relate, one meeting was held at Jerusalem! Notice of our meeting had been given only a day or two previously—the day was rainy and lowery—the settlement not thickly populated; still the friends who assembled were addressed for a full hour, during which time various reflections were offered for the candid consideration of the hearers, which, it is hoped may yet minister benefit.

The evening after, a meeting was held some four or five miles from Jerusalem settlement, at the five Bridges, where a large assembly was addressed. A long discourse was delivered;—we shall be surprised if much good follows—for I discovered only a very few who appeared to give any degree of interested heed to the things spoken.

Returning eastward to Rainham a Lord's day was again spent with the brethren; two discourses meanwhile delivered among them; and three discourses east of Rainham Centre to large audiences and attentive hearers.

Making a move toward home, brother and sister Graybiel were visit-

ed on the Lake Shore in Wainfleet and while there two evenings were occupied in speaking to the people assembled at the stone Bridge or Hum-berstone. And further I report not at present.

D. O.

PRIMITIVE, NOT SECTARY BISHOPS.

BROTHER OLIPHANT:—Brother (Dr.) Deans, of Palo Alto, Mi., and myself have just closed a most interesting meeting at Prairie Mount, *when* and *where* we ordained two bishops—not John Wesley's superintendents, which after he made them, mouthed, by the ambitious aspirations of Dr. Coke, into Bishops! But we made plural bishops in the church singular, not plural churches for one Bishop. We followed Paul's advice in this matter as detailed to Titus and Timothy.

I have just solved the difficulty why one Bishop should, contrary to the Bible, preside over a plurality of churches. Henry VIII, the Head of the English Church, was a polygamist, and *woman* is sometimes in the New Testament made to prefigure the church. Henry having a plurality of wives, by them represented a plurality of churches; and being head of the whole—lead to the idea that his *sub*-Bishops, each, might preside over a plurality of churches. I can see no other ground.

Dr. Deans has preached over twenty years; sacrificed much, and has pledged himself that after '55, he will lay the pill-box aside, and administer for the residue of life the Jerusalem recipies. He will act as your agent. Send him your Letters for his own consumption.

Brother (Dr.) Ragsdale will act for you. Brothers Ragsdale and Murry are the brethren referred to as the bishops. They are true and faithful.

J. A. BUTLER.

BASCOM THE PREACHER.

Dr. Bascom was a Wesleyan—a preacher of note in that connexion. He was like Apo'stos in one thing—he was an eloquent man." But he was only rich in labours, as the following extract from a Methodist paper will unmistakably evince:

"There is a sad feature in the history of Dr. Bascom that no one can read without mournful impressions of the defectiveness of the Church in providing for the necessities of her ministry, and a profound and heartfelt sympathy with the sufferer. He entered the ministry poor and was too poorly paid for his services to supply his actual wants. Besides, from the beginning, he was compelled by all the yearnings of filial duty and affection to assist his parents. These necessities involved him in debt. We find him when his talents entitled him to the best appointments of his Conference under circumstances certainly unjust, illiberal, and which his friends regarded as punitive for no fault in fact, but because of his

flowery eloquence and real dignity of form, person, and manners sent off to a mountain circuit where after preaching four hundred sermons, in about three hundred days, he received an average of \$12, for a year's faithful work. He became involved so hopelessly in debt that life and labor become a struggle with embarrassment and anxiety. His biographer thinks it shortened his days, and closes his life's history with the remark, "He left to his children a rich inheritance of fame, but not a cent for their support and education." Is not this a sad picture? At every stage of his career fields were open and inviting in which, with less or toil and more of ease and comfort he might have grown rich. But they could not tempt him from his work, as the unkindness of some of his brethren could not drive him from it. With a noble self-sacrifice he clung to the ship even when the clouds were darkest, and when the storm was beating with ruthless severity upon his breast. It is indeed a mournful picture in the history of a good and great man. He gave a long life to the Church, served it with faultless fidelity and unflagging zeal, brought it fame and honor, laid on its altars the affluence of his unrivalled eloquence, the devotion of his warmest, truest undying affection; but all he gained was a name in its history. Poor he entered it, poor he served it, poor he passed from its associations. Saddest picture of all, he left his children without a dollar for their support and education!

Has the Church nothing to learn from such a lesson as this?"

AMERICAN READERS.

A word to you, friendly readers, who dwell on the Brother Jonathan side of the line.

For a period of some eight years a number of you have been readers of the periodical published by the brethren in Canada—now helped forward by friends of the primitive gospel in Canada, New Brunswick, Nova Scotia, and Prince Edward Island. Many of you are personally known to the writer, and you will believe him when he affirms that your co-operation in times past, during seasons of trial and struggle, has been like restorative medicine to the languishing man.

Your generous assistance is still asked. We have excellent brethren in these provincial dominions—friends of the Lord, sterling, honorable, and worthy; but our reformatory community is not made up of scores of thousands, nor of tens of thousands; and hence, valiant and worthful as are the soldiers of the Holy Captain in these parts, we require aid in at least one department—to keep on the safe surface our periodical. Brotherly friends! continue to reach out a hand of help.

In the great State of New York we have heard favourably from John Gotwalt, our old friend Summy, now of Columbia District, D. Mann, I. J. Brown, W. J. Graham, H. Knapp, I. Pierce, G. Sher-

man, I. Slide, M. Crow, S. Drake, G. Walkup, besides sisters M. A. H. and M. A. W. as helpers on a liberal scale. May we ask their countenance and assistance for 1855?

Looking toward Ohio we see A. S. Hayden, G. Pow, A. B. Green, W. Lamphear who have done something to help us with our paper.

In Illinois, friends Richards and L. J. Correl have been true co-operants. They will be with us, we doubt not, till death do us part.

Wisconsin—far west—even there the periodical has friends; we place brother Jones at the head of them. And Iowa, our old friends Roberts and Honsberger will give us a name or two as they have opportunity.

Eastward, can we reckon upon Elder Berry and Elder Pepper of good old Massachusetts?—and our friend Wilmarth, of Rhode Island?—and likewise friend Dunphy who breathes the healthy air of Maine?

But there is a brace of Christian sisters whose initials ought to be given here; the one of New York and the other of Massachusetts, M. S. and J. S. Yes, sisters, we will not forget your past kindness and help in our behalf, nor shall we despise any future efforts of yours for the Christian Banner.

And what may be done by our recent but very zealous and noble friend J. A. Butler, of Okolona, Mississippi, and B. F. Manier, of the same State, would be illiberal to calculate, for they do not set bounds to their own liberal doings. Brethren! Sisters! we will welcome your continued aid in furtherance of the truth by the press.

D. O

SLANDER.

Who is the tale-bearer in community? Is it the well educated and well informed? It is scarce'y necessary to answer this question. The individual who has been careful in the culture of his mind, or who is still desirous of self-improvement, either by good books or good society, will have very little time to circulate tales of gossip or of slander. The tale-bearer is the person with a mind scantily furnished, a heart not correctly balanced and a temper not properly controlled. How often we hear persons making pretensions to high mindedness, intelligence and refinement, to make some remark unfavorable to another, or of something it would not do well to repeat with 'Now don't mention it will you?' They say they can't believe it; but they will use their influence to bear up a false report and pass it on. Think how many reputations have been lost by surmise—and how many hearts are bled by a whisper. Yet you will pass the slander along when you might sink it forever.

Then we discover a fault in another. It would be far better for us,

to silently benefit ourself by reflecting upon its wrong influences, but not trumpet it to the world. Improve our minds rather by mediating upon the imperfections of others but do it silently. All have their weakness and imperfections—even those who have the most shining talents have their blemishes. “What an absurd thing it is to pass over all the valuable characteristics of an individual and fix our attention on his infirmities—to observe their imperfections more than their virtues.” We should avoid this habit; we should cultivate a charitable disposition—always be disposed to look upon the bright side of things and to throw the veil of charity over the imperfections of our friends rather than to indulge in complaints against them. Better, still, to amend our own faults and inconsistencies and endeavour by kind precept and faithful example, to improve our fellow-beings, rather than to hurl captious complaints against them. We should cultivate a bearing and forgiving disposition and be willing to “do unto others as we wish them to do to you,” and all will be well.

BIBLE SOCIETY IN TURKEY.—The half-yearly meeting of the Bible Society in Constantinople, auxiliary to the British and Foreign Bible Society, was held on the 6th of June, in the large saloon of the principal English Hotel. The correspondent of the *New York Observer* says: “It commenced at half-past twelve, and was ably sustained for more than three hours. The President of the auxiliary is the Hon Carrol Spence United States Minister resident, who made a spirited and eloquent address on taking the chair. A Report was read by the Secretary, and resolutions were spoken to by several of the missionaries, and by the chaplains and a surgeon of the English forces now garrisoned in this city. It was wonderful in our eyes to see an English garrison established in the city of the Sultan, and to see the men of Samboul thronging with their manly forms and gay dress of the English soldier; but we know not how to express our wonder and gratitude when we see this garrison furnish orators for such an occasion as this and listen to their fervent advocacy of the broad unsectarian principles of the Bible Society, and their devout wishes that the truths of the gospel may conquer their prejudices; convince the minds, and possess the hearts of all the people of this land.

The British and foreign Bible Society is at this moment doing a great work in Turkey, through this auxiliary and its other agencies. Great numbers of the Scriptures have been supplied to the English troops; and ships: and some steps taken towards supplying the French troops have met with great favor in the part of the officers, and as yet no repulse. They warmly repudiate the idea that any power, civil, or ecclesiastical, can interfere with the gift of the New Testament to the French soldier. Be he Roman Catholic or Protestant. Several editions of the Scriptures in different language, are in the mission press here this year, executed at the expense of the British and Foreign Bible Society.”

✠ “A Bible Christian” in our next.